RADAR Trainees' Handbook

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RADAR

Regulating Anti Discrimination and Anti Racism

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TRAINEES' HANDBOOK

Anti-hate communication tools in an intercultural perspective

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Visit us on : http://win.radar.communicationproject.eu/web/

The present Handbook for Trainees consists of four parts:
1. Executive Summary
2. Analytical Tools
3. Bibliography
4. Websites

1. EXECUTIVE SUMMARY

The present Handbook for trainees is the product of a two-year project (2014-2016) named "RADAR – Regulating AntiDiscrimination and AntiRacism", which was co-funded by the Fundamental Rights and Citizenship Programme of the European Union[1].

The project included nine partners from six EU countries: Finland, Greece, Italy, the Netherlands, Poland and the United Kingdom[2].

The training is intended to be delivered in the form of a workshop in which you will bring in your expertise from different fields: as lawyers, judges, law enforcement officers, people who have experienced racism, intercultural mediators working with people who have experienced hate crime, teachers, social workers, journalists and others.

No particular pre-work is required, although it would be advisable to register, familiarise yourself with and work with the RADAR online platform. This includes downloading material for reflection, completing exercises and uploading them in the relevant folder (Dropbox). You can register on the RADAR online platform, which also includes the project's comparative analyses and deliverables[3].

A self-assessment of your learning outcomes is carried out at the end of the workshop.

The following questions will be answered in the next sections:
  1.1. Why a workshop on hate communication?
  1.2. Why the RADAR workshop?
  1.3. What can you learn from the RADAR workshop?
  1.4. Which learning methods will be applied?
  1.5. Certificate(s) issued

1.1. WHY A WORKSHOP ON HATE COMMUNICATION?

In European societies, migration has brought about major changes. The fight against racism and xenophobia is a key challenge for democracy, civil life and fundamental rights. Despite anti-discrimination legislation that is in force in EU Member States, there is still a fundamental problem in identifying the different and new forms of racism and xenophobia (Council of Europe's Committee of Ministers, Recommendation 97(20)).

The EU Framework Decision on racism and xenophobia[4] is designed to fight racist and xenophobic crimes across the EU. Member States were obliged to integrate it onto their national laws by 28/11/2010. The EU has also adopted a Directive on the "rights of victims of crime", which requires Member States to take special account of "vulnerable victims", such as those subjected to hate crimes (IP/12/1200[5]). In fact, "The EU Fundamental Rights Agency published two reports[6] in November 2012 on victims of hate crimes which show that hate crimes are a daily problem across the EU but that many of these crimes remain unreported, unprosecuted and unpunished"[7].

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[1] http://win.radar.communicationproject.eu/web/
[2] http://win.radar.communicationproject.eu/web/partners-2/
[3] http://lnx.radar.communicationproject.eu/web/htdocs/radar.communicationproject.eu/home/dokeos/
[4] http://eur-lex.europa.eu/legal-content/en/ALL/?uri=CELEX:32008F0913
[5] http://europa.eu/rapid/press-release_IP-12-1200_en.htm
[6] http://fra.europa.eu/en/press-release/2012/hate-crime-reality-eu-two-new-fra-reports-show
[7] http://europa.eu/rapid/press-release_MEMO-13-11_en.htm

Racist hate crimes, motivated by actual or perceived differences in origin, nationality, ancestry, specific physical traits (such as skin colour, hair texture, facial shapes), 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 (Lewis 2003, Roberts et al. 2008), making it re-emerge implicitly in every-day communicative practices and institutional-bureaucratic actions. Treating crimes that are motivated by racist hatred as non-racist crimes leads to a violation of fundamental human rights. It is therefore essential that law-enforcement and legal authorities, along with journalists and politicians, have tools for correctly identifying the motivation that underlies such a criminal act.

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 discourses, in the media, in bureaucratic practices and legislative texts as well as in other institutional contexts. Hate speech is necessarily contextualized within political, legal and socio-economic discourse, which means that it also affects governmental regulations and political actions. This can be seen in particular in public debates on migration (De Genova 2005, Dal Lago 1999, Ravenda 2011, Rivera 2003).

It has to be stressed that not only hate speech based on direct verbal messages leads to hate crimes; these can be also provoked by other hate-oriented communication practices based on other communication levels, such as voice (paraverbal message), body-language (non-verbal message), images and symbols (visual message). Finally, racist discourse often does not simply assume the forms of explicit hatred, prejudice and disdain, but it takes the form of an apparently benevolent recognition of differences, which nevertheless presupposes a stereotypisation of an individual's cultural and social identity. In this case, what may seem like a respectful recognition of differences turns into stereotypes and prejudices that become labels and stigmas for the individuals. To understand these "changing faces of racism" (Roberts at al. 2008: 335) we need to explore, in a transdisciplinary perspective, the multiple connections between theoretical frameworks, public discourses and people's everyday lives.

1.2. WHY THE RADAR WORKSHOP?

Developing a better understanding of hate-motivated and hate-producing communication practices enables persons who have experienced (or may experience) hate crime to react effectively to racist and xenophobic behaviours and attitudes. It provides a tool for professionals to make better judgements, and ultimately helps to prevent racism, xenophobia, discrimination and exclusion.

1.3. WHAT CAN YOU LEARN FROM THE RADAR WORKSHOP?

Two main areas are examined in the workshops:
(1) language use in legal texts (laws and judgments) and its social implications[8]
(2) communication practices reflecting and (re)producing racism, xenophobia, discrimination, exclusion[9]

The learning activities are organised in sessions that focus on the following contents:
- Critical analysis of sensitive terminology in laws and judgments
- Racist and xenophobic expressions in everyday language use, images and symbols
- Our Communication Model from an intercultural perspective
- Linguistic analysis of debates on racism and xenophobia in the media (newspapers, radio, television)
- Analytical tools for a deeper understanding of racist and xenophobic communicative practices in: newspapers, pictures, videos, advertising pictures, advertising videos, talk shows and social media.

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

You will be able to identify and recognise hate-motivated and hate-producing communication practices and to better apply national anti-discrimination and anti-racist laws integrated into the framework of the European Union Agency for Fundamental Rights.

Furthermore, you will enhance your critical understanding of certain terms, because words matter, and how they are used, taking into account the other person's perspective[10].

Through this result, you should acquire concrete tools for avoiding and preventing hate-producing and hate-motivated communication practices and, ultimately, hate crimes.

1.4. WHICH LEARNING METHODS WILL BE APPLIED?

In the workshops we will be using the following methodologies:
- 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 and experiential learning, 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.

1.5. CERTIFICATE(S)

You will receive a certificate from the RADAR project reporting number of hours, content and learning outcomes. Furthermore you can obtain a Certificate (LEVEL5) validating Competence Developments issued by the REVEAL Network for Learning, Validation and Capacity Building[11].
The LEVEL5 certificate will reflect your personal self-assessment regarding the acquisition of your competence in "Anti-hate communication in an intercultural perspective", which is defined as follows:

- The learner is 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.
- The learner is able to recognise not only explicit forms of racist and xenophobic communication practices but also implicit forms. In this way
- The learner develops the necessary skills to produce anti-racist and anti-xenophobic communication that is respectful, inclusive and welcoming
- The learner is able to explain and use different communication levels (verbal, paraverbal, non-verbal and visual messages) and to distinguish between communicative techniques, procedures and strategies according to different situations and contexts.
- The learner is competent in communicating with people with culturally (and socially) different habits, behaviour models, values and mental representations. In brief, the learner is able to sustain constructive anti-xenophobic and anti-racist, i.e. "anti-hate" communication.
- The learner is able as well to transfer the approach to others and also put it into practice in other contexts.

Box 1

You will reflect on how to apply the learning outcomes to everyday life and professional contexts.
In the following section a series of analytical tools are provided through which the expected competencies are acquired.

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[10] For some key examples see
http://lnx.radar.communicationproject.eu/web/htdocs/radar.communicationproject.eu/home/dokeos/main/document/document.php?cidReq=RAD01&curdirpath=%2FCOMMON_CRITICAL_VOCABULARY
[11] http://www.reveal-eu.org/.

2. ANALYTICAL TOOLS

2.1. CRITICAL VOCABULARY

The RADAR partners have agreed to avoid certain sensitive terms and expressions that are 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.

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 2005: 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 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 (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 dynamic, where the meaning of a specific term is given by its use in a specific cultural context and concrete social situation; 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.

The list below includes some of the most evident sensitive terms and expressions and proposals for an alternative terminology:

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 South African English to define a specific group of people[12]. 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[13] 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"[14]) while others reject it[15]. 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[16] 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[17], 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[18].
indigenous	**native**
immigrant	**migrant**[19].
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**"[20]. Nevertheless, despite UN regulations, in the contemporary European context, dominated by 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 2

[12] http://goo.gl/XGC5rC; also explained by one of our interviewees from South Africa.

[13] http://www.theguardian.com/commentisfree/2015/may/22/black-asian-minority-ethnic-bame-bme-trevor-phillips-racial-minorities

[14] http://mediadiversified.org/

[15] 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)

[16] http://www.ohrc.on.ca/en/racial-discrimination-race-and-racism-fact-sheet

[17] http://www.blackstudies.org.uk/conference-and-events/blackness-in-britain-2015/

[18] 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.

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

[20] http://picum.org/en

2.2. TOOLS FOR A CRITICAL ANALYSIS OF SPECIFIC COMMUNICATION PRACTICES

ANALYSIS OF LEGAL TEXTS: LAWS

Name of the legal text (law, regulation, recommendation, etc.) considered and its context (local, regional, national, European, international)

What item(s) [word(s)/utterance(s), gesture(s), other body language expressions, symbols, pictures, etc.] does the legal text define as offensive or a case of 'racial'/ethnical discrimination? Report extracts from the text.

How does the legal text considered define racism and discrimination?
Report the definition of racism and discrimination from the text considered.

Does the legal text involve the use of categories from the 'racial'/ethnical collection ("Coloured", "Race", "Black", "White, etc.)? Report extracts from the text.

Any other comment you deem relevant and important.

ANALYSIS OF LEGAL TEXTS: JUDGMENTS

Description of the judgment: type of judge/court, date, ref./n. of judgment

What kind of crime or 'racial' crime is the judgment about?

What item(s) [word(s)/utterance(s), gesture(s), other body language expressions, symbols, pictures, etc.] does the judge define as offensive or a case of 'racial'/ethnical discrimination? Report extracts from the judgment.

How does the judge determine that the above reported item is offensive or a case of 'racial'/ethnical discrimination? Report extracts from the judgment.

By means of which categories and terms does the judge describe the offended person? Does s/he employ any category from the 'racial'/ethnical collection? Report extracts from the judgment.

What (inter)national legal texts (such as laws, regulations, recommendations etc.) does the judge apply to the case? How do these texts define racism and discrimination? Short summary of the texts.

Report the definition of racism and discrimination from the legal texts considered.

Do these legal texts involve the use of categories from the 'racial'/ethnical collection ("Coloured", "Race", "Black", "White, etc.)? Report extracts from the texts.

Any other comment you deem relevant and important.

ANALYSIS OF NEWSPAPER HEADLINES AND ARTICLES

'Sorry is not good enough': Student who was raped by two Polish men after her drink was spiked demands they are deported

· Roman Smentek and Krzysztof Drozdz jailed for more than eight years
· Victim was dropped off at the wrong address by a taxi
· The 19-year-old victim has said she has been left 'devastated' by the attack

By CHRIS BROOKE FOR THE DAILY MAIL
PUBLISHED: 18:43 GMT, 28 August 2013 | UPDATED: 09:21 GMT, 29 August 2013

f Share   Twitter Pinterest G+ ✉ ⤳   ●318
                                                View comments

HEADLINE (report text here)

   SOURCE:

ANALYSIS OF HEADLINE
- What are the words/categories (e.g. Muslim/black/immigrant/foreigner etc.) by which the individuals in the headline are described/labelled?

- Which natural collection (religion/'race'/ethnicity/nationality) does each word/category belong to?

- Which stereotype or prejudice is suggested in the word/category used in the headline (e.g. Muslims are violent)?

- Which qualitative adjectives are attached directly to the category that labels the individuals mentioned (e.g. *Islamic extremist*)?

TEXT EXTRACT from ARTICLE:

- How are the individuals mentioned in the headline classified/categorised; in other words: with which words are they classified in the main text of the article?

- Which qualitative adjectives are attached directly to the category that labels the individuals mentioned (e.g. *Islamic extremist*)?

EXERCISE
How would you re-write the headline in order not to suggest stereotypes and prejudices?

Any other comment you deem relevant and important

ANALYSIS OF SEQUENCES OF POSTS

> **middley**
> March 14, 2015 7:24 pm
> Immigration is good for the country though eh !
>
> Report abuse
>
> > **bilodave**
> > March 15, 2015 2:01 am
> > Exactly middley, the old lie continues. Net benefit of immigration my backside.
> >
> > Report abuse
> >
> > **bilodave**
> > March 15, 2015 2:02 am
> > Yes middley the lie continues.
> >
> > Report abuse

PASTE SEQUENCE OF POSTS HERE
………………………………

Background information about the sequence of posts: ………………

Before you start, read the posts once and express what you feel and think: **………………**

Now answer the questions.
Note that some questions might not be relevant for a given sequence of posts; you may decide just to skip them.

CONTENT & CONTEXT	
(1) What are the main themes addressed in the sequence of posts?	
COMMUNICATION STRATEGY	
(2) What strikes you, catches your attention or impresses you the most?	
CONTENT & CONTEXT	
(3) Describe the context and situation mentioned in the sequence of posts.	
COMMUNICATION STRATEGY	
(4) What emotions, thoughts and considerations does reading the sequence of posts raise?	
(5) What speech style(s) (e.g. ironic, sarcastic, vulgar, descriptive, aggressive, playful or other) is (are) used by the author(s) of the post(s)?	
(6) Are there any words or expressions that strike you and/or you like most?	
(7) What are the most or the least explicit signs and meanings that emerge from the sequence of posts?	

CRITICAL ANALYSIS	
(8) Does the sequence of posts directly or indirectly convey racism, prejudice, sexual discrimination, alienation, stereotypes, conformism, generational conflicts, isolation, or elitism?	
(9)What are the social, political and economic attitudes directly or indirectly reflected in the sequence of posts?	
(10) What are the effects that the sequence of posts can generate in a country's culture and society?	
(11) What would you change in the words, expressions or arguments used in the sequence of posts?	

ANALYSIS OF PICTURES

PASTE PICTURE HERE
……………………………

Background information about the picture: ………………

Before you start, observe the picture for some seconds and express what you feel and think: **………………**

Now answer the questions.
Note that some questions might not be relevant for a given picture; you may decide just to skip them.

CONTENT & CONTEXT	
(1) What does the picture imply?	
(2) Describe the context and situation in which the interaction takes place between the parties (people).	
COMMUNICATION STRATEGY	
(3) What strikes you, catches your attention or impresses you the most?	
DESIGN	
(4) Which colour appears as dominant?	
(5) What is its influence on the interaction?	
COMMUNICATION STRATEGY	
(6) Which emotions, thoughts and considerations does viewing the picture raise?	
DESIGN	
(7) Which, if any, non-verbal elements appear in the picture? How do they interact with other communicative elements in the context?	
CRITICAL ANALYSIS	

(8) Do participants use gestures and other non-verbal behaviour communicating racism, prejudice, sexual discrimination, alienation, stereotypes, conformism, generational conflicts, isolation, or elitism?	
(9) What are the social, political and economic attitudes directly or indirectly reflected?	15
COMMUNICATION STRATEGY	
(10) Are there people (men, women, children) who strike you and / or who you like the most?	
(11) Does viewing the picture evoke any moods, lifestyles, comparisons or sexual allusions?	
CRITICAL ANALYSIS	
(12) What impact can this or a similar picture have upon the population of a European country?	

ANALYSIS OF VIDEOS

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

Background information about the video: ………………

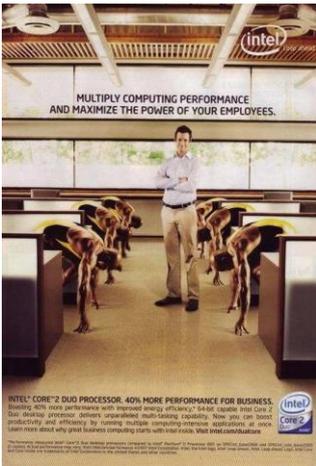Before you start, watch the video once and express what you feel and think: **………………**

Now answer the questions.
Note that some questions might not be relevant for a given video; you may decide just to skip them.

CONTENT & CONTEXT	
(1) What are the main themes addressed in the video?	
COMMUNICATION STRATEGY	
(2) What strikes you, catches your attention or impresses you the most?	
CONTENT & CONTEXT	
(3) Describe the context and situation in which the interaction between the parties (people) takes place.	
DESIGN	
(4) Observe the images and photography in the video. Which colour appears as dominant –or prevails?	
(5) How does the dominant colour influence upon the interaction?	
COMMUNICATION STRATEGY	
(6) What is the type of relationship between visual elements and words in the video? Is it instant, subliminal, suggesting different interpretations, ambiguous, or other?	
(7) What emotions, thoughts and considerations does viewing the video raise?	
(8) What are the techniques used by copywriters in the language used, i.e. moods, lifestyles, comparisons, sexual innuendo, etc.?	

(9) Are there people (men, women, and children) who strike you and/or you like the most?	
(10) What are the most or the least explicit signs and meanings that emerge from the video?	
CRITICAL ANALYSIS	
(11) Does the video directly or indirectly convey racism, prejudice, sexual discrimination, alienation, stereotypes, conformism, generational conflicts, isolation, or elitism?	
(12) What are the social, political and economic attitudes directly or indirectly reflected?	
(13) What effects can the video generate in a country's culture and society?	
(14) What would you change in the image, colours and sequences used in the video?	

ANALYSIS OF ADVERTISEMENT PICTURES

PASTE PICTURE HERE ……………….

Background information about the advertisement picture: ……………….

Before you start, observe the advert for some seconds and express what you feel and think: ………………..
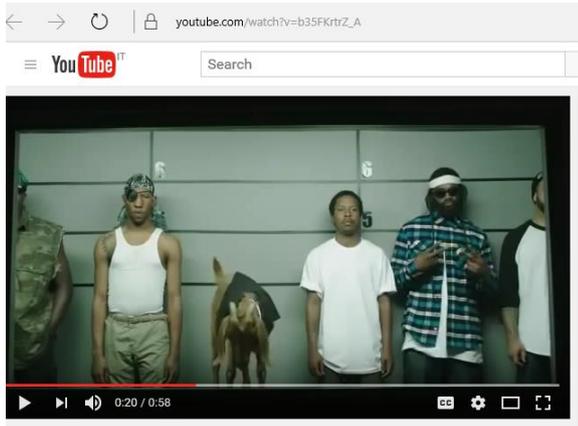
Now answer the questions.
Note that some questions might not be relevant for a given ad picture; you may decide just to skip them.

PRODUCT, SERVICE OR EVENT	
(1) What does the picture advertise?	
(2) List the information the advertisement provides. Describe what you see.	
ADVERTISING STRATEGY	
(3) Does it essentially provide information or does it try to generate some kind of emotional response? Or both?	
(4) How does the advertisement attempt to get your attention or try to convince you?	
DESIGN	
(5) What is the general atmosphere of the advertisement?	
ADVERTISING STRATEGY	
(6) What mood does it create? How does it do this?	
DESIGN	
(7) What action is taking place in the advertisement? What does it mean?	
(8) Observe the way colour or lack of colour is used in the advert. Describe the effect different colours in the advertisement can have.	
(9) Observe the form of the images in the picture. Whether an image has clearly defined lines and boundaries representing a real object or has no defined shape, can communicate very different ideas and emotions. Address	

the reasons why the image has or does not have clearly defined shapes.	
(10) What does the background tell us? Where are actions taking place and/or components located and what significance does this background have?	
(11) How is space used in the advertisement? Is there a lot of 'white space' or is it full of graphic and written elements?	
(12) How are the basic components or elements arranged?	
(13) What is the relationship between pictorial elements and written material and what does this tell you?	
(14) What techniques are used by the copywriter (humour, definitions of life, comparisons, sexual innuendo, and so on)?	
(15) What typefaces are used and what impressions do they convey?	
(16) If there are figures (men, women, children, animals), what are they like?	
(17) What signs and symbols do you find? What role do they play in the advertisement's impact?	
(18) What can be said about their facial expressions, poses, hairstyle, age, gender, hair colour, education, occupation, relationships (of one to the other)?	
ADVERTISING STRATEGY	
(19) Take note of your gut reaction to the picture after your thorough analysis. Address how the various elements came together to help form your initial impressions and how your analysis either strengthened or weakened your initial impressions.	
PRODUCT, SERVICE OR EVENT	
(20) What theme or themes do you find in the advertisement? What is it about?	
CRITICAL ANALYSIS	
(21) Does the advertisement directly or indirectly, reflect racism, prejudice, sexism, alienation, stereotyped thinking, conformism, generational conflict, loneliness, or elitism?	
(22) What role can the advertisement play in the country's culture and society?	
(23) What sociological, political, economic or cultural attitudes are indirectly reflected in the advertisement?	
(24) And how can this create hate? Do you find it intensive or adequate?	
(25) What would you change about the advertisement?	

ANALYSIS OF ADVERTISEMENT VIDEOS

Background information about the advertisement video: ………………

Before you start, watch the advert once and express what you feel and think: …………….
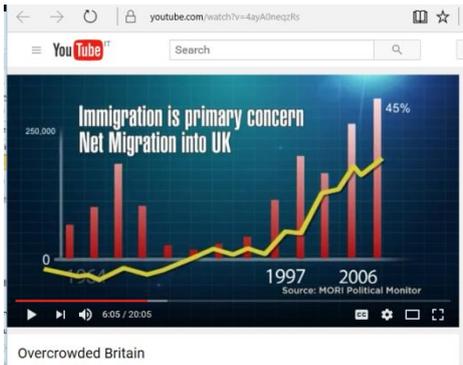
Now answer the questions.
Note that some questions might not be relevant for a given ad video; you may decide just to skip them.

PRODUCT, SERVICE OR EVENT	
(1) What are the main issues addressed in the video?	
(2) Describe the context and situation in which the interaction takes place between the parties (people).	
DESIGN	
(3) Observe images and photography in the video: which of the colours appears as dominant?	
(4) How does the dominant colour influence the interaction?	
ADVERTISING STRATEGY	
(5) What strikes you the most, catches your attention and/or impresses you about the video?	
(6) What type of relationship exists between images of the video and the issues addressed? Is it straightforward, subliminal, subject to different interpretations, ambiguous, or other?	
(7) What emotions, matters and considerations does the video raise?	
(8) What are the techniques implemented by copywriters in terms of language use? (Consider aspects such as mood, lifestyle, differences, sexual innuendo or other).	
(9) Are there people or animals in the video who strike you and/or people, you like more than others?	
(10) What signs and meanings emerge as more or less explicit after watching the video? Pay attention to verbal, paraverbal (voice: silence, pause, volume, speed, intonation) and non-verbal elements (gestures, postures, gaze.)	
CRITICAL ANALYSIS	

(11) Does the video, directly or indirectly, convey racism, prejudice, sexual discrimination, alienation, stereotypes, conformism, generational conflicts, isolation, or elitism?	
(12) What impact can the video have in the country's culture and society?	
(13) What are the attitudes portrayed –either directly or indirectly- with regard to social, political and economic matters?	
(14) What would you change in the video? Consider image, design, use of colours, spatial arrangements or other aspects addressed in the previous questions.	

ANALYSIS OF TALKSHOWS

Background information about the talk show: …………………

Excerpt: ……………

Transcript:.
………………..

Before you start, watch the talk show once and express what you feel and think: ……………………

Now answer the questions.
Note that some questions might not be relevant for a given talk show; you may decide just to skip them.

CONTENT & CONTEXT	
(1) What are the main themes addressed in the talk show?	
COMMUNICATION STRATEGY	
(2) What strikes you, catches your attention or impresses you the most?	
CONTENT & CONTEXT	
(3) Describe the context and situation in which the interaction between the parties (people) takes place.	
DESIGN: VISUAL ELEMENTS	
(4) Observe the images and photography in the talk show: which colour appears as dominant or prevails?	
COMMUNICATION STRATEGY	
(5) How does the dominant colour influence upon the interaction?	
(6) What is the type of relationship between visual elements and words in the talk show? Is it instant, subliminal, suggesting different interpretations, ambiguous, or other?	
(7) What emotions, thoughts and considerations does the viewing of the talk show raise?	
(8) Are there people (men, women, and children) who strike you and/or you like the most?	

(9) What are the most or the least explicit signs and meanings that emerge from the talk show?	
(10) How is the interaction between the dominant colours and the topics discussed in the talk show?	
(11) How do the set, colour choices, images and visual elements generally influence the topics discussed?	

DESIGN: VISUAL ELEMENTS	
(12) What is the interaction between the choice of clothes and the colours worn by the participants?	

CRITICAL ANALYSIS	
(13) What would you change regarding the visual elements, images, colours and sequences used in the talk show?	

COMMUNICATION STRATEGY	
(14) Which words, expressions and terms strike you?	

DESIGN: VERBAL, PARAVERBAL & NON-VERBAL	
(15) Observe the non-verbal language of the protagonists of the talk show: how does their body language interact with the topics discussed?	

COMMUNICATION STRATEGY	
(16) Focus on the voices of interactants. What strikes you?	
(17) Who talks more? Who holds the floor longer?	
(18) Do the interactants interrupt each other? If yes, when and why?	
(19) What is the type of relationship between paraverbal elements (voice) and words in the talk show? What meaning is conveyed?	

CRITICAL ANALYSIS	
(20) What are the effects that the talk show can generate in a country's culture and society?	
(21) What are the social, political and economic attitudes directly or indirectly reflected?	
(22) Are there words and paraverbal behaviours of the participants communicating racism, prejudice, sexual discrimination, alienation, stereotypes, conformism, generational conflicts, isolation, or elitism?	
(23) Are there any expressions, paraverbal or non-verbal behaviours you would have avoided?	

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