Interdisciplinary Conference on Hate speech:
Definitions, Interpretations and Practices

Classic Hotel, Old town, Nicosia
9 – 11 June 2017

- BOOK OF ABSTRACTS -

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Plenary Talks

CHRISTOPOULOS, Dimitris

President of the International Federation for Human Rights & Panteion University of Athens, Greece

A human rights crisis or a human rights transition?

When things go wrong, we generally tend to speak of crisis. Yet, the term 'crisis' refers to the 'exceptional', to a harmful turmoil that will sooner or later diminish to a parenthesis before returning to normality. Well, this is not the case anymore. The reality we live in is *not* a human rights crisis. It is a new era. It is a transition. Seeing the juncture as a transition, as a chain of causes and consequences, implies that we should conceptualise the 'crisis' as a meaningful movement *away from* and not *toward* democracy. If the state of emergency becomes the norm in Europe, then rule of law faces a global threat. It is indeed a transition towards the unknown, yet with one known consolidated global consequence: the exacerbation of inequality, within each and every country and throughout the world. This volatile situation is reflected in the ongoing developments of global human rights threats, where next to states, non-state, private and corporate actors have an increasingly significant role in human rights violations. The political developments initiated in the 1990s in Africa and in the new millennium in the Middle East and Maghreb spread hope against atrocious military regimes. Yet, as we are witnessing today, these changes in Syria, South Sudan, Yemen and even Central Africa have led to geopolitical instability, restoration of authoritarianism, dehumanisation of Islam, and ongoing bloodshed. It is a world of change, yet traditional human rights dilemmas persist and new challenges are emerging. Human rights work is becoming increasingly complicated, as against us are not just autocratic governments but also new (state or non state – international or

national) actors that require a more robust and multifaceted strategy to effectively combat.

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Civil courage: Speaking back to hate speech on and off-line

Most acts of hate violence—including everyday hate speech—occur in public places and are witnessed by others: on public transport, in and around schools, shopping centres, pubs, clubs and take away food establishments. While the criminal justice system can only largely respond after the event, bystanders can potentially play a significant role at the time that incidents occur. They are potential 'first responders' well before the police can get on the scene. In Germany, this has been called 'Civil Courage'. Likewise, online—on social media, for instance—speaking-back to hate speech with counter speech can be one positive way of responding. It is advocated by Twitter, the European Commission, and a number of civil society organisations in Europe. Social media are public platforms: it therefore seems appropriate for members of the public to hold comments up to account. In short, counter speech is a way of publicly challenging hateful views and a way of providing alternative positive inclusive messages. However, despite the potential value of counter speech most practitioners are currently acting on intuition rather than evidence about what works. There is very little practical guidance available and little shared understanding about what techniques of speaking-back might be more effective than others. Therefore, in this plenary talk I unfold some theoretical foundations supporting the importance of speaking back to 'hate' and offer thinking about some of the practical challenges faced when exercising 'civil courage' against hate violence and hate speech on and off-line.

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The role of the civil society in decoding hate speech

In the era of post-truth, right-wing populism on the increase, relativism of human rights, identity crises, value confusion and growingly anxious citizens, hate speech turns into a phenomenon that challenges us anew. Explicit hate speech, the same as its sophisticated but nothing less dangerous forms that had to be decoded, lead towards further dehumanization of the "Other" and prepare the ideological terrain for organized discrimination and violence against vulnerable groups. Well-orchestrated, continual hate campaigns brimming with stereotypes and fabrications strongly affect social security and deepen the gap between different social groups as they breed conflicts and extremism.

Speaking of these new challenges and hate speech I will focus on the case study of the Western Balkans. The region is a paradigm of a hate campaign that creates the climate for conflicts and crime. And this paradigm gives birth to yet another phenomenon: the same matrix survives a conflict though in disguise as it has found new forms of expression. The experience of the Western Balkans over the past three decades can greatly help us understand the concept of hate speech and propaganda against the international backdrop of the growing populism, extremism and threatening violence against groups or individuals that are different from this way or another, say, they are of some other ethnicity, religious belief or sexual orientation.

The civil society plays a most important role in preventing and decoding hate campaigns, exposing those who incite hate and violence, be non-state actors or governmental officials, and as early warning radars against potential crime. This is why I will specifically address the major role the cooperation between the civil sector and other civil actors, mostly academic elites and media circles, could play in the fight against the hate speech stemming from nationalism, racism and extremist ideologies. Today's world truly needs to find a much more systematic

and effective answer to counter the spreading hate speech and counter-narratives.

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The discreet charm of hate speech: How racists get away with (verbal) murder

The ostentatious 'good conscience' of hate speakers is a well-known phenomenon, amply attested by researchers of racism, xenophobia and stigmatization. Not only do hate speakers routinely disclaim any criticism of their own discourse as racist or discriminatory, but they also defend themselves as victims of unjustified linguistic aggression and discrimination. The strategic use of figurative language plays a central role in this self-legitimizing discourse, as it enables hate speakers to both convey their message and maintain the semblance of deniability. They do so by way of implicatures (rather than falsifiable implications) that generate their own (pseudo-)logic within seemingly plausible analogies. As a result, political counter-argumentation or legal prosecution of hate speakers is often difficult. How then can the deliberately obfuscating use of figurative language be opposed? Neither appeals to speak plainly nor adoption of 'matching' rhetorical obfuscation seem good answers. I will argue in favour of presenting sophisticated counter-narratives that undermine the implicit analogical warrants exploited by hate speakers, so as to beat them at their own game without playing to their rules.

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C.O.N.T.A.C.T. Panel

PANEL ORGANISERS:

Stavros Assimakopoulos[1], Fabienne Baider[2] & Sharon Millar[3]

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Recent reports on hate crimes within the EU are deeply worrying; for instance, the ECRI report (2014) acknowledges an increase in hate crime. Moreover, researchers and NGOs have repeatedly noted how the Web 2.0 has facilitated the global spread of hate. Indeed, the ENAR Shadow Report (2015-2016) pointed out a rise in both racist violence and discourse in social media and the internet. Legal provisions foresee penalties for those inciting to racist hatred through the media while the European Agency of Fundamental Rights defined within the Framework Decision on Racism and Xenophobia the following priorities:

- the identification of hate crime,
- the increasing use of the internet as a tool of hate and propaganda,
- the under-reporting of hate crime
- and the rise of extremist groups and political parties in the EU (FRA Opinion 2/2013).

The C.O.N.T.A.C.T. project seeks to address the above priorities. To make possible the application of proven mechanisms and to think of new solutions, C.O.N.T.A.C.T. combines complementary expertise:

1. academics from a range of disciplines working on the issue in order to understand the national context of hate crimes;
2. experienced NGOs and stakeholders, who will ensure a real social impact

The purpose of the CONTACT panel within the IHDIP conference is to report on the work that has been undertaken so far under the auspices of the project.

PANEL STRUCTURE

Introduction to the C.O.N.T.A.C.T. project
    Fabienne Baider   (University of Cyprus)

Legal provisions on hate speech/crime across the C.O.N.T.A.C.T. consortium
    Natalie Alkiviadou   (AEQUITAS & UCLan Cyprus)

CONTACT research methodology
    Sharon Millar   (University of Southern Denmark)

Data analysis results in the national context of
- Cyprus: *Fabienne Baider, Anastasia Petrou & Anna Constantinou*
                  (University of Cyprus)
- Denmark: *Sharon Millar, Klaus Geyer, Anna Vibeke Lindø & Rasmus Nielsen*   (University of Southern Denmark)
- Lithuania: *Tatsiana Chulitskaya & Andrey Stsiapanau*
             (European Humanities University)
- Malta: *Stavros Assimakopoulos & Rebecca Vella Muskat*
               (University of Malta)
- Poland: *Monika Kopytowska, Julita Woźniak & Łukasz Grabowski*   (University of Łódź)
- United Kingdom: *Georgia Whitaker*   (UKREN)

Training methodologies in the national context of
- Cyprus: *Natalie Alkiviadou*   (AEQUITAS & UCLan Cyprus)
- Greece: *Eleni Kalampakou*   (Hellenic League for Human Rights)
- Italy: *Pablo Bernardino Tempesta*   (CESFOR)
- Malta: *Jean-Pierre Gauci & Freddie Singleton*   (PfC Foundation)
- Spain: *César Arroyo López*   (LLERE)

C.O.N.T.A.C.T. Training Session

TRAINER:

Natalie Alkiviadou

Aequitas, Cyprus

During the IHDIP conference, there will be a three hour training course during which participants will look at the legal definition of hate speech as provided for by international and European law. International law will include the International Convention on the Elimination of All Forms of Racial Discrimination and the International Covenant on Civil and Political Rights. European law will include an analysis of the Framework Decision on Racism and Xenophobia and the European Convention on Human Rights. In addition to hard law, soft law instruments such as recommendations and opinions by bodies of the UN, EU and the Council of Europe will be considered. They will also consider definitions from other national contexts in Europe and abroad. Further, they will consider case law of the US Supreme Court, the European Court of Human Rights and national courts in relation to the definition and handling of case law by the judiciary. In addition to the theoretical presentation, there will be interactive exercises on hate speech for purposes of further discussing not only the meaning and manifestation of hate speech but also its effects on a micro- (individual), meso- (group) and macro- (societal) level.

Individual contributions

Track 1
Legislation, legal discourses and legal practices

BOTHA, Joanna

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The definition of a hate speech offence: A South African point of view

South Africa is experiencing an alarming degree of hate speech and hate crime according to numerous reports (See South African Human Rights Commission, 2015, SAHRC 2016 among others). South Africa appeared before both the UNHRC and CERD in 2016. The Committees concluded that South Africa should prioritise the enactment of legislation to regulate hate crimes and the criminalisation of hate speech. In October 2016 South Africa gazetted the Prevention and Combating of Hate Crimes and Hate Speech Bill, 2016. The Bill introduces the concept of a hate crime and provides for the criminalisation of hate speech. However, the definition of hate speech in the Bill is disconcertingly wide and does not accord with the international standard for the criminalisation of hate speech. This paper addresses the need for legal reform in South Africa and explores the parameters for the definition of a hate speech offence, with reference to:
  • The international benchmark set by the ICCPR and ICERD;
  • The Rabat Plan criteria for the criminalisation of hate speech;
  • The EU Council Framework Decision, 2008 and the implementation thereof by EU Member States;

- The Constitution of South Africa, 1996, which excludes hate speech from constitutional protection;
- The South African context, specifically: South Africa's history; the transformative constitutional mandate and the desire to promote reconciliation, tolerance and pluralism; the need to achieve mutual respect across group difference; and the impact of hate speech on these constitutionally mandated goals.

As South Africa is an emerging constitutional democracy, the broader EU approach to the regulation of hate speech and hate crimes (both in terms of research and best practice) presents a crucial learning and partner opportunity for the further development of this area of the law.

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What is so special about online (as compared to offline) hate speech ?

There is a growing body of literature which, not merely documents the variety and extent of hate speech on the Internet, but also considers whether or not online hate speech, or cyberhate, might be different—or special if that is the right word—compared to offline hate speech (Citron, 2014; Citron and Norton, 2011; Cohen-Almagor, 2015; Delgado and Stefancic, 2014; Perry and Olsson, 2009; Tsesis, 2001). Part of the impetus behind this literature is also to better understand the distinctive challenges of combating cyberhate. My paper aims to both critique and augment that literature by emphasising a distinctive feature of the Internet and of cyberhate that, unlike other features, such as ease of access, size of audience, and anonymity, is often overlooked: namely, instantaneousness. I argue that the instant nature of online communication encourages forms of cyberhate that are more spontaneous and, therefore, unconsidered. I do not mean to suggest that online hate speech never takes the form of careful, well-thought-

out, considered, painstaking, and extensively planned statements. Clearly it does. Instead, what I am suggesting is that some parts of the Internet encourage gut reactions, unconsidered judgments, off-the-cuff remarks, unfiltered commentary, and first thoughts, because they encourage instant responses. I illustrate the argument using a case study of an English legal case, *R. v. Liam Stacey* (2012), who, following Tweets concerning the stricken black football player, Fabrice Muamba, and further racist Tweets sent instantly in response to other Twitter users', was arrested and pleaded guilty to the offence of racially aggravated harassment, alarm or distress of intent to users of the Twitter Internet messaging service.

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How to legislate against hate speech in post-communist countries: The application of hard law and soft law

While exercise of free speech and discussion of public affairs is a vital aspect of democracy, freedom of expression is not absolute. Regulation of hate speech represents a conundrum in Central-European democracies of a two-fold nature. Firstly, there is no universally agreed upon definition of hate speech, and secondly, a communist heritage still impacts legal culture and apprehension of human rights. Binding treaties as well as recommendations which promote consensus on the division of hate speech and freedom of expression have been introduced at the international level to regulate hate speech. The main objective of this paper is to analyze principal sources of hate speech regulation in post-communist countries. The cases of Slovakia and the Czech Republic, in particular, will be examined with regards to the implementation of international hard and soft law on incitement to hatred. To this end, this paper adopts a comparative perspective in its analysis of domestic differences in hate speech regulation.

Jurisprudence from several UN Human Rights Treaty Bodies (both the CERD and HRC) and the ECHR will be examined, and relevant directives of the European Union will be scrutinized in this regard. The analysis will also include relevant soft law instruments, including the Rabat Plan of Action and Recommendation No. R (97) 20, in terms of their implementation at national levels. This analysis seeks to offer an account of legal practice for hate speech regulation in the particular context of post-communist democracies.

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Track 2:
Performance of hate speech

CAHYANI, Dewi Yuri

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Facilitating hatred: Hateful speech on Facebook during the 2017 Jakarta gubernatorial election

This paper discusses the acts of hate speech made during the 2017 Jakarta Gubernatorial Election in which the residents of the Jakarta Province are sharply polarized. The polarization is triggered by the candidature of the incumbent Governor, Basuki Tjahaya Purnama, a Christian of Chinese descent, in the election. This study tries to map out the forms of hate speech by analyzing Facebook posts during the campaign period using a qualitative content analysis. This study also examines the existing regulations and policies in Indonesia that can be applied to counter online hate speech. In this case, this paper considers that applying the right approach is imperative to ensure that the measures taken to counter hate speech will not violate people's freedom of expression.

Based on a content analysis, the study finds that this social network is often used to launch hate speech against certain ethnic and religious minority groups in order to impose one of the candidates. Attack on Chinese identity, accusation of being a communist and/or an infidel, attack on the idea of non-Moslem leader in a predominantly Moslem country are some forms of hate speech that emerged. Surprisingly, the official accounts of print or online media also took part in spreading these hateful messages. It is argued that in a divided and conflictive societies, mass media is expected to take part in mediating peace process through their reporting, instead of reproducing provocative news items that will magnify the scale of the conflict.

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Twitter and power relations: The case of Slovenian equal marriage referendum campaign

This paper aims at exploring and discussing the possibilities of applying critical discourse analysis in a corpus study of power relations. Since hate speech is mostly a result of public discourse, generated also in social media, we will analyse Twitter accounts of two key referendum campaign players who either supported or opposed the change of Slovenian legislation.

The corpus for this study was extracted from the Janes corpus of Slovene user-generated content (Fišer et al., 2016) which contains almost 215 million tokens of Slovene blog posts and comments, forum posts, news comments, tweets and Wikipedia talk and discussion pages. Due to the relatively small size of our dataset, the analysis will be mostly qualitative in nature. We will use critical discourse analysis to expose how one social group imposes power control over the other and try to limit the freedom of action of others as well as influence their minds, by "persuasion, dissimulation or manipulation, among other strategic ways to change the mind of others in one's own interests" (van Dijk, 1993).

In the Twitter sphere, dominant discourses have a possibility of continual reproduction (retweeting, sharing via other social media, e-mail, instant messages as well as in the mass media) and constant exposure to them can be perceived as normal or natural also in forming identities, including gender and sexual identities (Motschenbacher, 2010). On the other hand, the group which does not possess the power has to try to find out strategies to work in the existing predominant hegemonic discourse (Gramsci, 1971), and try to challenge it with a view to changing power relations - in our case power relations in the predominant heteronormative discourse, where heterosexual dominance is so persistent that seems natural until it starts to be challenged. Any counter-power can be seen as a force of disorder, which

is why distinct discursive strategies are used to retain natural or social order, and especially relations of inequality (Fairclough, 1985; Fairclough, 1989). In the final part of our study, we will focus on the reaction towards the "deconstruction of natural order" in the Twitter sphere, namely on hate speech creation and performance, combining sentiment analysis with a manual qualitative analytic approach.

FAIRCLOUGH, N. (1985) 'Critical and Descriptive Goals in Discourse Analysis'. *Journal of Pragmatics* 9. 739-763. FAIRCLOUGH, N. (1989) *Language and Power*. London: Longman. FIŠER, D. et al. (2016) 'JANES v0.4: korpus slovenskih spletnih uporabniških vsebin'. *Slovenščina 2.0* 4: 67-99. GRAMSCI, A. (1971) *Selections from the Prison Notebooks*. New York: International Publishers. MOTSCHENBACHER, H. (2010) *Language, Gender and Sexual Identity: Poststructuralist Perspectives*. Amsterdam, Philadelphia: John Benjamins. VAN DIJK, T. A. (1993) Principles of critical discourse analysis. *Discourse & Society* 4: 249-283.

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In 2015, the influx of migrants in Poland over-crossed a million people. For the last 3 years the perception of migrants, especially those coming from Muslim countires, in the Polish internet and social media (mainly in far-right and right-wing viewpoint articles) has ranged from a 70% to 100% negative attitude. As a result, the reluctance towards individuals of muslim faith in Poland is estimated to have reached over 70% of the population and intergroup fear has crosses the 65% mark (Stefaniak, 2015), while 74% of Poles are against migrants relocating to Poland. Several studies have shown that a simple categorization of people leads to favoring the ingroup and discriminating against the outgoup (cf. Tajfel & Turner, 1987). While under normal circumstances, ingroup members do not necessarily share negative emotions against the outgroup, and remain neutral in relation to them (e.g. Brewer, 2007; Hewstone et al. 2002), when uncertainty, fear or anger crops up, ingroup members tent to develop negative attitudes towards outgroup members, which are based on learned stereotypes and prejudices (Lederer & Delgado, 1995). Studies on anti-semitism and anti-gay speech have shown short-term emotional effects, long-term attitudinal

changes and behavioral effects of being exposed to hate speech (cf. Leets, 2002). In this talk, I will be discussing some Polish cases and assess their implications for hate speech that openly mistreats a specific category of the society (cf. Leets, 2002), a virtual part of society, a virtual enemy in virtual space, arguing that in effect we are facing muslimophobia without Muslims.

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Monitoring hate speech on Twitter: A crowd-sourced approach

Hate speech is increasingly becoming a significant problem, especially after the advent of platforms like Twitter, which allow people to communicate quickly with many people. It has been reported that about 600,000 messages are tweeted every single day! Some of those tweets are often characterised by "hate content". How can we monitor the proliferation of hate speech through this massive volume of data?

In the era of 'big data', social scientists sometimes embrace crowd-sourcing approaches to classify or rate vast amounts of data produced online. This is often necessary because automatic techniques are still not ready to replace human raters in all contexts; for example, Google uses a number of human raters to evaluate and fine-tune some of its search algorithms (Billic, 2016). When, however, groups of people undertake the task of classifying complex objects such as text, it is reasonable to expect that there will be some noise in the data. In this case, monitoring the quality of data and identifying groups of reliable raters is almost always necessary (see, for example, Benoit et al, 2016).

I propose an innovative approach to evaluate the degree to which a group of human raters produces valid and reliable data (see Lamprianou, in press). I suggest that Social Network Analysis (SNA) techniques can be used to visualize the data in order to identify groups

of raters who 'think alike' and to identify raters who need to be retrained or be removed from the rating exercise. I also suggest the use of Exponential Random Graph models (ERGM) to investigate the factors that affect the degree to which raters agree between them. This is important because it can help practitioners to recruit the most appropriate human raters and save resources.

For the purposes of this research, I used tweets from the Mandola project (see http://mandola-project.eu/) which aims to monitor hate speech on Twitter. In collaboration with colleagues from our University, we used Mandola's online platform to distribute tweets to tens of human raters. During the presentation, I will demonstrate how SNA/ERGM techniques can replace more traditional approaches (such as Rasch models) to evaluate the validity and reliability of the data.

BENOIT, K., Conway, D., Lauderdale, B., Laver, M., & Mikhaylov, S. (2016). Crowd-sourced Text Analysis: Reproducible and Agile Production of Political Data. *American Political Science Review* 110 (2), 278-295. BILLIC, P. (2016). Search algorithms, hidden labour and information control. *Big Data & Society,* 1-9. LAMPRIANOU, I. (in press). Investigation of rater effects using Social Network Analysis and Exponential Random Graph Models. *Journal of Educational and Psychological Measurement.*

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Communicating and excommunicating hate

Language philosopher J. L. Austin observes that language does not only describe the world but acts upon it. Building on Austin's ideas, John Searle developed the Speech Act theory, according to which every speech act is comprised of four essential ingredients: state of mind (intent/belief/feeling), locution (what is said), illocution (what is meant), and perlocution (the resulting effects). Moreover, whether a speech act can achieve its intended effects depends on felicity conditions (such as appropriate audience and circumstances, conventions, sincerity, and completeness), which are socially and contextually determined.

This paper applies Speech Act theory to the analysis of hate speech. I will firstly describe cross-jurisdictional divergence in the elements of hate speech they focus on, which not only leads to the practical challenge of regulating hate speech in a borderless online world, but also raises philosophical questions about competing rationales behind hate speech regulation. Anti-hate approaches, as in European jurisprudence, focus on the content of speech (e.g., whether the utterances concerned are racist or xenophobic); pro-speech approaches, as in American jurisprudence, instead proscribe speech based on likelihood of immediate harm (e.g., incitement of lawless action or threat against a specific person). I will then discuss how the modern technological environment presents distinctive analytical challenges to each of these traditions, driving them even further apart.

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EU migrants' experiences of hate speech in England post-Brexit: Exploring the boundaries and intersections between online and offline spaces

Hate speech and hate crimes against migrant populations are said to have increased in the UK, leading up to and in the wake of, 'Brexit' – the referendum concerning UK membership in the European Union (Lyons 2016). Recent work by the Institute of Race Relations (2010) demonstrates how the geography of racist hate crimes in the UK has changed in recent years moving from predominantly large urban areas (with long histories of racial tensions) into rural areas, towns and smaller cities. The scope of racist hate crime has also changed to include the targeting of asylum seekers, migrant workers, and foreign nationals.

This paper presents findings from a qualitative study of EU migrants' experiences of hate speech and hate crime in Lincolnshire, England, post-Brexit. Lincolnshire is a particularly significant area as it recorded

the highest leave vote in the 2016 Brexit referendum with over 75% of voters in the town of Boston voting to leave (BBC 2016). Boston is also home to the highest concentration of EU migrants after London (Chakelian 2016). We explore migrants' experiences of hate speech in the online (such as social media) and offline spheres, and the boundaries and intersections within and between these spaces and how victims manage them. The discussion also engages with Perry's (2001) conceptual framework and the process of 'doing difference', in addition to recent debates in concerning the definition of hate speech, and the relevance of perceived vulnerability and 'difference' (Chakraborti and Garland 2014; Garland 2010).

ATHWAL, H., Bourne, J. & Wood, R. (2010) *Racial Violence the Buried Issue - Institute of Race Relations Briefing Paper No.6.* Institute of Race Relations. URL: http://www.irr.org.uk/app/uploads/2016/12/IRR_Briefing_No.6.pdf (accessed 5/11/2016). BBC NEWS (2016) Lincolnshire Records UK's Highest Brexit Vote. URL: http://www.bbc.co.uk/news/uk-politics-eu-referendum-36616740 (accessed 3/11/2016). CHAKELIAN, A. (2016) A View from Brexitland: Boston, the Town that Voted Strongest to Leave the EU. *New Statesman.* URL: http://www.newstatesman.com/politics/uk/2016/07/view-brexitland-boston-town-voted-strongest-leave-eu (accessed 3/11/2016). CHAKRABORTI, N. and Garland, J. (2012) 'Reconceptualizing Hate Crime Victimization through the Lens of Vulnerability and "Difference."' Theoretical Criminology, 16(4): 499-514. LYONS, K. (2016) Racist Incidents Feared to be Linked to Brexit Result. The Guardian. URL: https://www.theguardian.com/politics/2016/jun/26/racist-incidents-feared-to-be-linked-to-brexit-result -reported-in-england-and-wales (accessed 3/11/2016). PERRY, B. (2001) *In the Name of Hate: Understanding Hate Crimes.* New York: Routledge.

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Disentangling the discourse of hate in the propaganda of the Islamic State

International conflict is one of the main definers of today's society, and the Islamic State has become the current epitome with its continuous threat to the world's safety not only through its attacks but also through its discourse. The present research focuses on the way in which the Islamic State uses language in their online magazine, Dabiq, whose aim is to spread a clear and concrete message of hate. The methodology of our study consists of a synergic approach to Critical Discourse Analysis and Corpus Linguistics. On the basis of van Dijk (2003) ideological

square, a new standpoint of the in-group (the Islamic State) /out-group (people against the Islamic State) polarization is proposed with the introduction of a third variable: the translocal-group, i.e. the people in between. Each group is characterised in the Dabiq magazine by specific keywords selected according to their relevance in the discourse of the Islamic State. In addition, an ideological corpus linguistic analysis of categories -based on Romero-Trillo (2011) and Bhatia (2009) combined with other corpus linguistic resources - is carried out to see how each group is represented in Dabiq. The selected categories under study, religion, conflict, anti-hope and malice, have been chosen because of their role in the conflict. The results show the strong presence of violence and hate in the discourse of the Islamic State and its relationship with the intended elimination of everyone against the expansion of the Caliphate.

BHATIA, A. (2009). 'The Discourses of Terrorism'. *Journal of Pragmatics*. 41: 279-289 ROMERO-TRILLO, J. (2011). 'The Representation of Liminality Conflicts in the Media'. *Journal of Multicultural Discourses*. 6: 143-158. VAN DIJK, T. (2003). *Ideology and Discourse: A Multidisciplinary Introduction*. Pompeu Fabra University, Barcelona. 1-118

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Racial framing across discursive contexts in Ireland

This paper examines reports of racist language submitted by the public to an online racist incident reporting system in Ireland, iReport.ie, over a 3-year period. These include racist language in violent and non-violent incidents, in print and web media, on static websites, web forums and dynamic content on social media. This unique set of data facilitates exploration of data across discursive contexts, mapping dominant racial frames and controlling images and highlighting changing influences. This allows for analysis of the data against the full lexicon of race relations employed in Ireland including racist and anti-

racist sentiment, both of which predominantly position Ireland nostalgically as ethnically homogenous.

This work seeks to extend explanations of hate speech in two ways. Firstly, the data offers an insight into the direction of global flows of racist hate speech and influence on local discourses. Identification of the range of actors and contexts for the performance of hate speech in Ireland illuminates overlaps between the lexicons of race relations employed by elites and others, and how these draw from racist discourses particularly in the European and American contexts, shifting white racial frames in circulation in Ireland. A discourse analysis reveals two parallel developments: the first, increasingly populist claims for social justice based in opposition to immigration, which simplify contemporary debates on resource allocation to either-or choices and support racist arguments, and the second, the spread of particularly American white supremacist frames through Irish social media.

Secondly, the selection of certain kinds of hate speech for civil society reporting and its relation to the motivations of reporting parties raise new questions about what is reported, by whom and why. Importantly these incidents are selected by the reporting public as communications of significance and which they identify as producing or likely to produce harms. An examination for their rationale for selection extends our understanding of the identification of hate speech by non-experts.

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In search of hate speech in public discourse: A corpus-assisted analysis of online comments

The present paper aims to report on the preliminary findings from the initial stages of on-going research on hate speech in Lithuanian online comments. Comments are marked strongly by such phenomena as

flaming and trolling; therefore, in this genre we can expect a high degree of hostility, obscenity, high incidence of insults and aggressive lexis, which can inflict harm to individuals or organizations. The goal of the current research is to attempt to identify some features of verbal aggression in Lithuanian, by applying the principles and instruments of corpus linguistics, which has proved to be a useful approach when dealing with such issues as trolling (e.g. Hardaker 2010, 2013; Hardaker & McGlashan 2016). It is expected that further analysis of those features will help identify and define formal linguistic criteria that could facilitate identification of hate speech in public discourse.

The data has been obtained from the Lithuanian corpus of user-generated comments collected from one major Lithuanian portal, www.delfi.lt. The corpus consists of all the comments posted in the year 2014 and in total includes 17,909 comments, which make up 1,160,109 words. For the initial data analysis, linguistic aspects, such as wordlists, collocations, and formulaic language, were analysed by using the AntConc software. The interpretation of the results is still very tentative, but what the initial findings show is that aggressive lexis does not feature among the most frequent and most salient features of comments, since aggressive rhetoric often resorts to creative language use, which emerges mainly through content analysis.

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Socially insensitive messages, stereotypes and the unprivileged Others in advertising

The events in Charlie Hebdo opened discussion about the freedom of speech in media or more precisely gave rise to the question of whether

freedom of speech is unlimited or whether there are certain boundaries to it (in terms of ethics, politeness or responsibility). There are messages that very unscrupulously communicate something about the Others, yet the majority of them remains without any broad reflection, or even rejection or condemnation. These are messages that insult somebody, regardless of whether they can be considered "harmless" jokes. These messages are cases of a hate speech and new racism (van Dijk 2000).

Based on the theory of othering and the theory of stereotypes, the author suggests a concept of the socially insensitive message. Five key features that define such statements are: i) they latently communicate controversial meaning and are based on presumption that recipients will decode intended meaning on the basis of shared cultural knowledge; ii) they are based on the opposition of Us vs Them; iii) they speak about the Others and define them. These Others are members of socially disadvantaged groups and they are reduced to a few stereotypical features in these messages; iv) the socially insensitive advertising utilizes humour and the principles of jokes and v) they are related to commercial advertising and their key goal is to ensure a profit or benefit for the producers (Sedláková 2017).

The author discusses several examples in detail based on the semiotic case study analysis (Chandler 2002); advertisements on consumer goods, media, and political ideas are among them. The author regards these socially insensitive messages as ignored in general and in the long term not reflected critically in the contemporary Czech society, even though they are not exclusive to the Czech culture.

CHANDLER, D. (2002) *Semiotics*: *The Basics*. London: Routledge. SEDLÁKOVÁ, R. (in press) 'Socially insensitive messages, stereotypes and the disadvantaged Others in the Czech advertising'. In *Communication Today* 8(1). VAN DIJK, T. (2000) 'New(s) racism: A discourse analytical approach. In: Cottle, S. (ed.) *Ethnic Minorities and the Media*. Milton Keynes: Open University Press, pp. 33-49.

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The multi-component model for the semantic analysis of ethnic slur terms

In recent years, there has been an ongoing debate within the Philosophy of Language of how to account for the semantic meaning of ethnic slur terms. Whereas most theorists agree that a term like *kike* shares its referential meaning with its neutral counterpart (*Jew*), there is some controversy about the question of how to exactly describe their semantic differences. The Multi-Component Model (MCM) that I introduce for the semantic analysis of ethnic slur terms tracks down four components of meaning: Besides their referential and pejorative components (*being xy and despicable because of it*), slur terms have individual degrees of offensiveness (scalar component) and constantly index heightened emotions in all contexts of use (expressive component).

In this paper, I will present empirical data I collected between 2013 and 2015 to develop an analysis model that is based on the reality of the speech community rather than distorted by purely theoretical and/or moral considerations. In my questionnaire survey, hundreds of native German speakers were asked to assume the role of a lexicographer who was to compose new lexicon entries of a number of given slur terms, indicating both their referential components (free responses) and their degrees of offensiveness (on a 6-point Likert scale). There are two aspects in particular that distinguish my approach from others and lead to certain advantages over them: The notion of individual offensiveness degrees (fed by a multitude of sources rather than only one source like stereotypes) allows to account for the differences between slurs for the same ethnic group (*nigger*, *negro*), and the separation of the expressive component from the pejorative component can a) explain the high frequency of non-pejorative uses and b) correctly describe these uses as expressive, as well. The MCM has important implications for applied linguistics and seems particularly applicable at a time with populism and hate crimes on the rise.

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Sociolinguistic properties of hate speech in Japan

The purpose of this paper is to analyze the sociolinguistic properties of hate speech in Japan through performance theory, and by doing so contribute with new perspectives to the problem of hate speech in Europe.

The analysis relies on the following data: 1. Pictures and field notes from fieldwork by the researcher on hate speech conducted in public places in the Osaka and Kobe region of Japan. 2. Textual and visual analyses of hate speech in this area, focusing on performative aspects of interaction. 3. Interviews with stakeholders.

This paper argues that hate speech in Japan is best defined not by its content – because generalizations of content are hard to make – but rather on the fact that it becomes hate speech through its performativity (Goffman 1956, Butler 1990). That is to say, for the majority of announcements in Japan that can be considered hate speech, there will always be groups or individuals nearby stating that what is being staged is hate speech (Ito 2014).

The textual analyses of hate speech showed that most noticeably Chinese and Koreans are targeted in hate speech, presumably because China and Korea have territorial and historical disputes with Japan (e.g. the so-called 'comfort women' issue), and because Japan is frequently targeted in staged demonstrations in these nations. However, thematically, most hate speech in Japan seems to avoid touching upon these disputes, and rather focuses on these minorities' performativity in Japan (e.g. clashes with Japanese law). It therefore seems that added attention is needed to the performative aspect of hate speech and the media coverage of related domestic and international events.

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Conflicting participant roles: Homophobia in reality TV

The genre of reality tv addresses conflict and problems, either personal or societal, through "dramatization, stereotyping, focus on emotions, and intimate details" (Beck et al. 2012: 6). This is also the case in the Dutch television show 'KRO's Uit de Kast' (transl. 'KRO's Out of the Closet') that features the coming out of adolescents to their friends, peers and parents. Our research takes a critical look at the discourse used by the participants. Detailed analysis of one episode of the program shows that the makers emphasize the internalized homophobia of the participants as well as the homophobia of their surroundings by focusing on negative experiences and negative self-image. In order to capture the interest of the audience, homosexuality is problematized and prejudices are purposely confirmed. While the website devoted to the show explicitly states that its aim is to educate the audience on gender equality and the emancipation of homosexuals, the show itself frames sexual orientation as a personal problem and not as a socio-political issue with moral and ideological dimensions. In the end, we therefore argue, the effect could very well be that the show does not promote but rather – ironically – hinders LGB emancipation.

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Track 3:
Pedagogy and hate speech

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Talking of the enemy in contemporary fiction and teaching materials for young people in the UK

This paper draws on research carried out as part of an Arts and Humanities Research Council-funded exploratory project, 'The First World War in the Classroom: Teaching and the Construction of Cultural Memory', which included a survey of over 300 secondary school teachers of history and English based in England. For this paper, we will analyse terminology used to describe the enemy in a number of texts cited repeatedly by teachers surveyed as part of this project. These include some fiction for young adults (the work of children's author Michael Morpurgo) as well as a number of history textbooks and works of popular historiography consulted by teachers as background reading. The paper will chart different approaches to talking about the enemy in the First World War in these texts to which students will be exposed directly or indirectly.

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Upper-secondary-school Norwegian history books and Norwegian collaboration with the Germans during World War II: A story of consensus

Our paper presents an investigation of Norwegian history textbooks for upper-secondary school (16-19 years) focusing on their discussion of Norwegian-German collaboration during World War Two. We investigate textbooks published from 1945 to the present day. Using a hermeneutic, i.e. descriptive-analytical approach, we investigate how German-Norwegian collaboration is represented in textbooks, how it has been interpreted and explained, and where meaning is implied rather than explicitly stated. Our analysis is synchronous as we study a variety of textbooks for the same chronological period where these are available.

We follow Ole Kristian Grimnes's classification of types of collaboration: ideological (shared ideology with the Nazi party); political (agreements made with the Germans); administrative (collaboration between officials and civil servants); and economic (collaboration in the areas of industry and working life). In addition, we add a fifth category: collaboration between Norwegian women and German soldiers. By classifying collaboration in this way it becomes possible to identify different types and levels of suspicion/hatred and relate these to the type and degree of reprisals that followed. How are such reprisals represented, e.g. which are presented as most significant, what is the attitude of the author to a) the 'crime' and b) the reprisal, and what terminology is used to describe both the 'crime' and reprisal?

Fundamental to our investigation is the question: 'what image of Norwegian-German collaboration do history textbooks present, and how do these contribute to the formation of popular memory of the war in Norway?' This is a question not only for us as researchers but for

school pupils whose understanding of the war is to no small degree formed by what they read and learn at school.

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Salam-Online: Insights into a research workshop on counter speech towards Salafism and Islamic extremism at the Center for Islamic Theology Münster, Germany.

The growing Salafi-scene and its connections to violent terrorism increasingly brings forth feelings of insecurity in German society. Consequently there is a growing expectation that Islamic education in public schools will contribute to the prevention of radicalization. Therefore the Center for Islamic Theology at the University of Münster, Germany, implemented a pilot project called Salam-Online from September to December 2016. The Institute trains approximately 600 Students to become future teachers of Islamic education in Germany. The Salam-Online project goals were to sensitize the students for dealing with online hate speech among Muslims and to produce applicable materials for the classroom as well. Although the focus was clearly on online hate speech, the project was also designed to give a broad contextualization of the phenomenon and its interconnections to e.g. propaganda and radicalization. Therefore inputs on theological arguments against Salafism, processes of radicalization or media criticism were given by external experts. Without assuming any causal link, the divisive rhetoric of hate speech was identified as creating a climate fostering youths susceptibility for radical ideas. Therefore, the participants' task was to research examples online, analyze pedagogical demands and, according to these, develop materials for the classroom to be published afterwards. The presentation will outline the Salam-Online project, introduce motifs typical to the Islamic context such as the

practice of takfir and give an overview of the outcomes and produced materials. Salam-Online was funded by the Federal Agency for political Education Germany.

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Caught in a cross-fire: Tackling hate speech from the perspective of language pedagogy

In recent years, hate speech has become a part of the political discourse across the world. From a linguistic point of view hate speech shares certain common features across languages (e.g. excessive use of vulgarisms, raised tone of utterance with a specific intonation, cynical metaphors, ellipsis, etc.).

This paper presents a case study of translation exercises of the texts containing hate speech taken from the US and British media on the topic of the US presidential campaign 2016. We have analyzed some 25 samples of the given texts translated into Serbian by a random group of the third year students at the English Department at the University of Belgrade, Serbia. The Serbian translations are contrasted and compared to the original texts in English on the basis of their morpho-syntactic, semantic, pragmatic and cultural aspects, as well as from a translatology perspective. Since Serbian presidential elections are to be held in April 2017, similar texts from Serbian media covering the Serbian presidential elections are to be collected. The same students will be given such texts to translate into English. Then the two bodies of texts will be contrasted and cross-analyzed. In addition, upon completion of translation, the students will be given a survey the results of which will be used to show what exactly is identified as hate speech and how it is conceptualized, perceived and tackled by young professionals.

The aim of this paper is threefold. Our first hypothesis is that in many cases the choice of lexical units as well as the choice of communicative -

pragmatic means will overlap in both English and Serbian proving that hate speech has developed as a widely accepted meta language in political discourse. Secondly, we wish to disclose the techniques and strategies that translators-to-be use in order to interpret morally and ethically problematic language contents. Thirdly, we hope to provide arguments which show that translators need a strong and diverse (socio)linguistic background for dealing with such sensitive language content. Finally, we conclude by looking into the teaching methods most suitable for educating translators in view of such professional challenges.

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