



NON-VERBAL COMMUNICATION IN HATE AND SEXIST SPEECHES HATE AND SEXIST DISCOURSES WITHOUT WORDS

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ABSTRACT

Communication processes might be completely free of any kind of bias, including non-verbal communication, in efforts to eliminate inequalities. The laws on equality between men and women are bringing about the desired situation. Right now, other groups, such as LGBTIQ+, are also asking for their equal rights. The laws recognise these rights for all as equal individuals in law. Sometimes, sexism and hate of any kind is avoided when speaking verbally. But non-verbal communication shows the other side of the coin. Discrimination still happens, and is shown through gestures, tone of voice, postures... this is what informs non-verbal communication.

PALABRAS CLAVE

*Resiliencia social
Políticas de resiliencia
Capacidad de adaptación
Capital social
Sostenibilidad
Adaptabilidad
Resistencia*

RESUMEN

El objetivo de este artículo es objetivar varias variables involucradas en el crecimiento de la resiliencia social. Para ello, se ha realizado una aproximación conceptual del término que incluye la capacidad de una comunidad para, a partir de las dificultades, adaptarse y transformarse. Tras analizar los estudios más relevantes y señalar las dificultades existentes para la realización de modelos, se realizan agrupaciones de relaciones potencialmente desarrolladoras de la resiliencia social. Concluimos con que, mediante un proceso de inteligencia social, es posible guiar el desarrollo de las economías hacia espacios de innovación y transformabilidad que aumenten la resiliencia social.

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1. Introduction

Non-verbal behaviour and non-verbal communication are both the most controversial, even enigmatic, topics with which professionals in the fields of behavioural sciences, communication, and linguistics work. We have all had occasion to hear statements such as: if you cross your arms, you are on the defensive; or that not looking into your eyes when you speak indicates shyness. Through the analysis of these and other circumstances, the aim is to clarify that the information emitted in a non-verbal way provides us with essential information to obtain a reception of the message emitted in its entirety. The work focuses on non-verbal communication regarding to hate and sexist speech. This makes women and members of the LGBTIQ+ group particularly vulnerable, although it is also true that any social group, such as the disabled, can be the target of this type of speech.

From the very beginning when it was first discussed about non-verbal communication and to the present day, a debate about the importance and the nature of non-verbal communication has been in progress. The differentiation between non-communicative and communicative signals reveals several types of behaviours and categories of cues that are part of the non-verbal system. In this sense, non-verbal signals are placed within a broader communicative or cultural code that helps to explain the patterns, rules, and meanings of non-verbal communication. In addition, major social functions also contribute to the communication of nonverbal signals (Mehrabian, 1971, p. 30).

This article attempts to clarify these questions, as well as to provide a complete, accurate and integral approach to the knowledge that is essential for any behaviour analyst and non-verbal communication specialist. The interpretation of non-verbal language must necessarily consider the different factors of analysis as a whole, i.e., every interpretation of non-verbal behaviour must be assessed in its context. Occasionally, the context may be anchored in a series of coded and shared signals. At other times, a series of independent responses are triggered from a coded or coded and shared system, where the communication process is established.

Hate and sexist discourse is often expressed in the context of traditional stereotypes of social roles based on sex, and results in discrimination practised against members of the supposedly inferior sex. Hate speech and sexist discourse towards women occurs all over the world, in all the spheres of everyday life: at school, in the family and social environment, in the public space, at the workplace, and in times of crisis and peace. Although it has taken on a whole new dimension through the Internet, the roots of sexist hate speech preceded the technology, as it is fundamentally linked to unequal power relations between women and men and gender inequalities. It is not only women who suffer from this kind of hate speech and sexist discourse. Anyone belonging to LGBTIQ+ groups (also with the sexual component) but also belonging to social groups considered inferior by those who use this type of discourse. For example: Jews and/or Muslims (religious issues and often identified as terrorists), disabled people considered useless and a burden to society, immigrants, racial discrimination, i.e., anyone who is considered inferior in any way, is a potential target of hate and/or sexist discourse.

2. Theoretical framework

Firstly, it is important to start with what is meant by non-verbal communication. Many authors have defined the concept on non-verbal communication. Of all of them, the one provided by Payrató is simple and easy to understand. Non-verbal communication is therefore defined as “the kind of communication achieved through any code, medium, or channel other than verbal language”. (Payrató, 2011, p. 163).

Three other definitions, but not the only ones, of non-verbal communication are as follows, firstly that of J.L. Hale of the University of Georgia (2003) who understands non-verbal communication as “the study of behaviours other than words that create shared meanings between people who are interacting with one another”. A second definition refers to the “behavioural elements of human-to-human messages, besides spoken words.” (Schrier & Shanenfield, 2016, p. 289) And finally. A third definition is provided by Brant Burleson of Purdue University (2003) which states: “any kind of expression, gesture or symbolic behaviour that is either intended to convey meaning or happens to convey meaning” (Burgoon, *et al.*, 2021, p. 30). Also important is the concept of non-verbal behaviour as communication that contributes to the meaning when a message is sent or is shared (Gordon & Druckman, 2019, p. 82).

The elements that constitute non-verbal communication are those that belong to the set of messages emitted through gestures, facial expressions, postures, or body movements. They can be classified as follows:

Paralinguistics deals with the study of non-linguistic aspects of verbal behaviour such as tone of voice, rhythm, accent, stammering, silence, etc.

Behavioural factors: Kinesics: Facial expression, gaze, posture, and gestures. Proxemics: An analysis of the space surrounding people in their communication with others. Personal image or artifacts: Artifacts are types of nonverbal communication we use to adorn our bodies and surroundings to communicate meaning to others. Consider your preferences for hairstyle, clothing, jewelry, and cars, additionally the manner you maintain your body. Some examples of artifacts embrace jewelry, uniforms, and alternative accessories. The explanation artifacts square measure necessary in nonverbal communication they convey messages while not the topic speaking a

word.

It is also very important haptics, which is the study of touching as nonverbal communication. Touches that can be defined as communication act which includes handshakes, shaking hands, kissing (cheek, lips, hand), back slap, shoulder pat, brushing arm, etc. Each of these give off nonverbal messages as to the touching person's intentions/feelings. Each touch communicates a singular message like fear, disgust, love, encouragement, gratitude, sympathy, anger, sex, pain, violence etc.

3. Objectives to be achieved

The main goal of this project is to consider non-verbal communication in communication processes, both oral and written, and thus to confirm the relevance of this type of communication and its impact on the result of the decoding and understanding of the message received. The paper focuses on non-verbal communication as an important component on hate and sexist discourses. Non-verbal communication in these types of speeches can be a tool to identify and anticipate the true meaning of the messages received and this is what it is pretended to show.

In seeking to achieve the planned objectives, a methodology will be applied in which the speeches of different people in different situations will be revised. Reference is made to videos as non-verbal communication is based on the visual factor, and writing is not always sufficient for its comprehension, although in the case of social networks i.e., WhatsApp and the use of the emoticons as a substitute of the image of the sender of the message can be analysed as well.

4. Results

As previously mentioned, there are many definitions of non-verbal language and its connection to the communicative process. Nearly all authors who study this subject conclude that non-verbal language and body language provide extra pieces of information that, in most cases, are fundamental for the correct interpretation of the message received. Therefore, the results that have been obtained are based on what is strictly speaking non-verbal language: gestures, movements, expressions, etc. In hate and sexist speech there are a series of gestures, postures and expressions that are common in most countries, although the cultural factor is of vital significance in sifting the real meaning of the communication based on the contexts. Thus, some gestures vary in their meaning depending on the country and cultural group I am referring to.

Through a series of illustrations and pictures, the most common non-verbal language expressions of present-day attitudes are described.

4.1. Hand signs

There are a series of hand signals that are very widespread when non-verbal speech is used as an exclusive manner of communication, or as a reinforcement of verbal communication. Some of these are as follows:

Figure 1: Thumbs up with clenched fist



Source: <https://negotiantis.com/significado-gestos-manos-mundo/>

Most people understand this gesture as “OK”, but: In the Middle East it means you would stick your finger in the anus of the person you are doing it to. In Australia, Greece, Russia, and West Africa it is also an insult. It is the equivalent of raising your middle finger in the United States.

Figure 2: Join thumb with index finger



Source: <https://negotiantis.com/significado-gestos-manos-mundo/>

This gesture means “perfect” in many countries, but ... in Germany and Brazil it is a very obscene gesture. It alludes to the anal orifice. In Turkey and Russia, it is linked to homosexuality. In France it means zero or useless. If a Frenchman offers you a glass of local wine and, after tasting it, you make this gesture, he will understand that for you, the wine is of low quality.

Figure 3: Lift both fingers with the palm facing inwards.



Source: <https://www.mundodeportivo.com/>

If you make this sign backwards, i.e., with the palm of your hand facing you, in the UK, Australia, Ireland and New Zealand it is an insult and means “fuck you”. Anecdotally, this happened to George Bush in 1992 when he was President of the United States. During that visit, farmers in Canberra (Australia) were protesting the US government because of the subsidies that the American government was offering their farmers, indirectly harming Australian products. George Bush made the ‘V’ gesture as a sign of peace, but the effect was the opposite, with the farmers interpreting it as an insult.

Figure 4: Asking someone to come with the finger



Source: www.elpais.com

It is insulting to call someone that in almost every country. In the Philippines it is so rude that you can even be arrested, and it is punishable by imprisonment. Why? Because that’s what they call dogs (not people under any circumstances). In the Middle East, Japan, and Indonesia it is used to call prostitutes. The international exception is the United States. There you can call someone by that name. No one will be offended. It simply means “come here”.

Figure 5: Raise index finger and little finger



Source: <https://negotiantis.com/significado-gestos-manos-mundo/>

In Spain and Italy, it means that your partner is cheating on you, that he or she is cheating on you. In Italy it is also used to ward off bad luck, and in some parts of Africa it is a curse.

Figure 6: Fingers crossed



Source: <https://negotiantis.com/significado-gestos-manos-mundo/>

In almost all Western countries it is done to ask for luck. We also cross our fingers so that we don't get caught when we tell a lie. This gesture is a sign of good luck almost everywhere in the world, but it is not so common in Muslim or Buddhist culture. It was an ancient pagan tradition, although it was also widely used in early Christianity.

But there are always exceptions and places where the use or meaning varies: In Vietnam it refers to a woman's female private parts. It is very offensive, especially if there is a female in front of it.

Figure 7: Raise your hand with open palm



Source: <https://negotiantis.com/significado-gestos-manos-mundo/>

This gesture is made to stop something or someone, but in Greece it is not advisable to do it to someone because you will be sending them to hell.

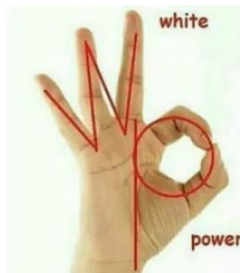
Figure 8: Raising the little finger



Source: <https://negotiantis.com/significado-gestos-manos-mundo/>

In India, it means you are angry and in China it is the equivalent of the gesture of raising your middle finger only. If you are in Indonesia and you point to the ground with your little finger, you are indicating that you need to have a pee.

Figure 9: White power racist hand gesture



Source: <https://www.adl.org/resources/hate-symbol/okay-hand-gesture>

This “ok” symbol became popular in 2015 and is associated with supporters of former President Donald Trump. It has now become a sign of hate that refers to white supremacy in the United States.

Figure 10: Hand showing middle finger



Source: <https://www.stocklib.es/media-118736230/>

This is probably the most well-known and offensive hand sign in Western cultures. It is widely used in its oral expression as well as in non-verbal language and in writing in the form of drawings or emoticons. Its meaning is Fuck You. It is the most universal unseemly gesture: raising the middle finger is understood as vulgar contempt for the other person and often as a deliberate provocation. Its origins go back to ancient Greece, where Aristophanes' characters were already raising their fingers with the same meaning as today.

All these hand gestures are not the only hate and sexist gestures that are used in non-verbal language when using dialogue that shows hatred and sexism. There are more and every culture, even every social group may have its own gestures, but it is a question of reflecting here those that are most common and significant.

4.2. Schools, high schools, universities, and workplace

While bullying refers to harassment directed at an individual or a group of people, hate speech takes a different reference, hate speech takes a community approach. The two terms are in most cases indisputably linked. Many of the cases of bullying that we can find in schools, or any other educational institutions are influenced by hate speech against certain groups such as immigrants, homosexuals, disabled people, i.e., the one different from the other and, of course, the most vulnerable. (Quilón, 2022, pp. 10-11).

According to experts, there are several types of bullying, especially the so-called passive-aggressive or covert bullying. This is a less frequently mentioned form of bullying, but in some ways, it is the most insidious. With several bullies, you will see it coming back because of they are fast to form their bullying presence acknowledge. However, a passive-aggressive or covert bully behaves (Goldman, 2022) appropriately on the surface, but subtly pushes back. Examples of passive-aggressive and covert bullying include negative gossip, negative jokes at someone's expense, sarcasm, condescending eye contact, facial expressions or gestures, imitation to ridicule, deliberately causing embarrassment and insecurity, invisible treatment, social exclusion, professional isolation and deliberately sabotaging someone's well-being, happiness, and success.

Figure 11: Little boy standing alone and suffering an act of bullying while children mocking



Source: <https://www.freepik.com/free-photo/>

Como puede verse en la fotografía, el niño está siendo señalado con el dedo por parte de otros alumnos. En lenguaje no verbal señalar con un dedo es signo de amenaza desde la antigüedad.

4.3. Hate and sexist speeches in the street

In a survey conducted by Ipsos for L'Oréal Paris in 8 countries around the world: Canada, France, India, Italy, Mexico, Spain, UK and USA, the following results were obtained. In each of the countries, 2,000 people were interviewed: 1,250 women and 750 men. In total, 15,500 people were interviewed online from 5 February 2019 to 27 February 2019. The topic of the survey was street harassment through tasteless comments as can be seen in the results of the survey in Spain.

- 63% of the women interviewed reported that they had received stares, leering, inappropriate and unwanted gestures and were aware that they were being sexually harassed.
- 63% who had experienced sexually suggestive comments or teasing about their body were aware that they were being sexually harassed.
- 89% have experienced persecutory harassment.
- 89% have witnessed an episode of indecent exposure.
- What's more, of the 82% of women who have experienced street harassment in the last year, only 24% say that someone helped them.

This survey highlights that harassment through verbal and non-verbal language is a situation that continues to be suffered by women ("Stand Up", an initiative of L'Oréal Paris against street harassment, n.d.) Sexist and hate speech objectifying women is something that seems "natural" in today's more developed societies, which makes one wonder what the situation will be like in less advanced countries. Hateful comments and gestures and postures against people of a different race, people with disabilities, and LGBTI+ people also suffer this kind of verbal and gestural harassment in the street. Anyway, "There is a general lack of research on the topic of street harassment, especially research investigating the motivations that drive perpetrators to harass". (Walton & Pedersen, 2021, p. 2)

Figure 12: sexual and gesture harassment in the street



Source: <http://www.mujereslibresdeviolencia.usmp.edu.pe/>

4.3. *Hateful and sexist language through social networks*

“Social networks are a digital or virtual representation of what happens in physical society or in person as the “activators” of hate speech are practically the same” (Sigma 2, 2021, p 34). There are two key factors that facilitate hate speech and sexist discourse on social media: anonymity (you can invent false identities) and distance (you can be anywhere in the world)

In social networks, communication is usually written. The gestures, the looks, the posture of those who use it... non-verbal language does not seem to exist, but that is what emoticons are for. Indeed, emoticons replace non-verbal language in written communication on social networks. Their images offer an extra meaning in communication and there is an emoticon for everything, they are part of the lexicon we use every day with our mobile phones, making our messages shorter and simpler but with all the meaning. (*sexism-racism-genderism-ageism-theres-been-an-emoji-for-everything*, 2018).

The emoticons in Figure 13 represent some of the most used emoticons with a hateful meaning, also with an explicit sexual meaning as well as swearing to show, in general, disagreement or opposition to something. Many of the emoticons have an original meaning that has been changing due to the use that has been given to them. The context of the conversation means that these elements of representation of non-verbal language can change their meaning. If you have a hateful and/or sexist discourse, the meanings of emoticons will have a double sense that sometimes has nothing to do with the original one. However, both sender and receiver know how to interpret the real meaning through context. The same happens with gestures, postures, looks, etc. in a personal offline communication contact.

Figure 13: Hate and sexual emoticons



Source: <https://stronglang.wordpress.com/2017/03/14/the-whimsical-world-of-emoji-swearing/>

“The legal framework regarding hate speech faces new challenges through the distribution of the internet. For example, the problem of identification and localization online and therefore identifying the jurisdiction constitutes a difficult task”. (Claussen, 2018, p. 115)

4.4. *Disabled and migrants. Targets of hate and sexist speeches*

“An immigrant is a person who enters a country of which he or she is not a native for the purpose of staying and residing there”. (Quiroa, 2019). According to the same author, immigrants are only those people who undertake international migration, which implies that the person must settle in a new country from which he or she is not originally from.

“A disability is a condition of the body or mind (impairment) that makes it more difficult for a person to do certain activities (activity limitation) and to interact with the world around them (participation restriction)”. (*Las discapacidades y la salud*, 2020). This website goes on to say that although the term “people with disabilities” sometimes refers to a specific group of the population, it is a diverse group of people with a wide range of needs. So, two people with the same type of disability may be affected in very different ways. Some disabilities may be hidden or not easily noticed. In addition, there is another definition “Persons with disabilities include those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others”. (*Disability*, s.f.)

Despite the definition of migrant, when we talk about migrants, we almost always refer to those individuals who have moved from one country to another because they could not survive, for a big number of reasons, in their country of origin. The concept of poverty is associated with the word migrant, these, by the mere fact of being migrants, suffer all kinds of scorn and discrimination. It is very common to hear insults and tasteless comments referring to migrants. In the case of non-verbal communication, the gestures of contempt, the distant glances, and the assimilation of migrants with criminals and/or rapists have been used as excuses by some political parties and famous politicians, to criminalise these people who have nothing more than their work to survive.

Figure 14: Young migrant in front of a barrier



Source: <https://sp.depositphotos.com/stock-photos/migrantes.html>

As it can be seen in the photograph, what the non-verbal language expresses is hopelessness about achieving a dream of a better life in the face of stark reality.

In the photograph published by the newspaper *El País* (figure 15), you can see a young man in a wheelchair and a little further away a group of other young people who turn their backs to him and those in front of him simply ignore him. The non-verbal language shows the contempt of one group of people for another who is disabled. Ignoring a person and pretending he or she does not exist is another characteristic of non-verbal language.

As stated by Olivera and Yáñez, (2020) it is necessary to point out that not all cases of xenophobia, and therefore targets of verbal and non-verbal hate speeches, are against people of foreign nationality; there are also many victims of Spanish nationality due to their features, who are identified as foreigners. These types of cases include discrimination, violence, hatred, and rejection of people because of their different ethnic and/or cultural origins.

Islamophobia, or contempt for people of North African origin and Islamic religion, is a popular target of verbal and non-verbal hate speech. The use of the insulting and derogatory word “moro” (in Spanish) is an example.

Figure 15: A teenager in a wheelchair watches his peers playing in the park as they exclude him.



Source: *El País*, 12 November 2019

Sometimes, in the case of disabled people, the environment and the situation of the elements that configure a street, a building, any place to circulate through, becomes a real trap for the disabled person. In this case, the non-verbal language is reflected in the face of the individual who suffers this situation. Figure 16 is an example of the described situation.

Figure 16: In front of a barrier



Source: <https://sp.depositphotos.com/stock-photos/discriminaci%C3%B3n-por-discapacidad.html>

The Spanish Committee of Representatives of Persons with Disabilities (CERMI) denounces how a large part of the insult or contempt-oriented words are linked to a situation of disability, an everyday and socially legitimised behaviour, which underlies a depreciation or even denial of the status of a person, of women and men with disabilities. Insults and contempt also occur in any form of non-verbal language. (2020). The lack of accessible facilities in public places such as the street itself, access to official organisations, workplaces, public transport, toilets, etc can be considered as non-verbal hate speech and discrimination in their fundamental rights, for all those people who suffer from some sort of disability. Figure 16 shows a fairly common situation.

4.5. Sexual identity: LGBTIQ+ Target

All people who constitute, officially or not officially recognised, the LGBTIQ+ group are the target of denigrating comments, offensive imitations of their movements, offensive jokes, insults, etc. Through non-verbal communication by gestures, hateful looks, and ironic glances, and by suffering aggression, it is arguably one of the groups of people who suffer the most from hate speech and sexist discourse both verbally and non-verbally.

Looking for a sexual identity makes that many young people struggle to show how they feel, seeking acceptance from their environment and generating an important debate on how to conceive their reality or how to call themselves, in the face of a society full of labels for young people who break the rules. (Platero, 2018, p. 186). "Prejudice or ignorance is the seed of this discrimination towards the Lesbian, Gay, Bisexual and Transgender community, which leads to fear and rejection". (Mieres, 2021, p. 18).

However, and despite the multitude of achievements with respect to equality laws, the UN stresses that much remains to be done in "terms of existing 'discriminatory laws' and 'regressive social norms' that still plague a significant number of nations, communities, and traditions" (Dutla & Singh, 2021, p. 166).

The visibility of one's sexual condition is something that has become widely visible in the last years of the last century and in the current one. Despite having obtained a series of rights that were previously lacking, all LGBTIQ+ subjects have been and continue to be mocked, derided, scorned, and accused of all possible evils. Non-verbal expressions referring to them are very varied and very common.

Homosexuality and lesbianism have been a great source of all kinds of jokes appearing on television and comedy shows. Nowadays such verbal jokes are not so common, although they are still part of street aggressions. Being homosexual or lesbian, too, often means having problems in the workplace, in the neighbourhood, anywhere except in big city district where they live almost as ghetto-like. Gestures and mocking gazes are part of a non-verbal language that can be a weapon against these people. However, body language should not be taken as an absolute truth because there are many environmental factors that can influence it. That is why one should never reach to a conclusion by interpreting a single body sign; the key is to look at congruent sets of signs and to rule out possible external causes.

There is also the lack of respect and the continuous hate and sexist speeches that prostitutes are subjected to. They also must put up with continuous verbal abuse and scorn of all kinds. Non-verbal language and gestures with a clear sexual meaning are attitudes that this group of women endure from the rest of society.

In the case of male prostitution, non-verbal hate speech and sexist language are less and are reduced to the area where these people move but, unlike women, they suffer these abuses in much smaller quantities. Transsexuals in prostitution are in a similar situation to female prostitutes and even worse.

Although the illustration (fig. 17) is addressed to homosexual men, it is the bisexual group that suffers from all kinds of hate speech, but it is more difficult to document. The environment and appearances make these people internalise their situation and hide their sexual orientation. They are the appropriate target to receive the aggression of non-verbal speech. There is usually no reaction.

Many people, though not everybody, who receive this kind of aggression through non-verbal communication, prefer to remain silent, put up with it and continue with their lives in such a way to avoid problems because of

their sexual orientation. Not responding to non-verbal abuses does not mean that they are accepted, but that problems are avoided.

Figure 17: simple drawing with an offensive and caustic meaning



Source: www.google.com/search?q=chiste+gr%C3%A1fico+de+homosexuales&tbm

The bad taste and offence are remarkable. The drawing, which is intended to be a joke, is using non-verbal language with a high degree of aggression. What is wrong with this illustration is not what is seen, but what is implied about homosexuals. They are treated as amoral people whose only obsession is to have unrestrained sex, and therefore not worthy of respect.

In the case of hate and sexist speeches against members of the LGTBIQ+ collective, it is necessary to know the difference between three types of people:

Transsexuals: “transsexualism is configured when someone who being unequivocally of one sex feels that their gender identity corresponds to that of the other sex” (Ricaurte, 2011, p. 80).

Transgender: “could be defined as the prelude to transsexuality, that is, it is the indispensable precondition for someone to be able to call themselves transsexual (...) all transsexuals are transgender but not all transgender people are transsexual”. (Pastor, 2020, pp. 9-10) Furthermore, people who are transgender are often accepting of their bodies.

Transvestite: “a person who dresses in clothes of the other sex to satisfy an erotic-fetishistic desire”, but who “in no way desires a real change of sex, as they feel fully identified with their birth sex” (Ricaurte, 2011, p 109).

Nowadays, there are many people who identify homosexuality with pederasty and all kinds of sexual perversities. The differences between homosexual, transsexual, transvestite, etc. have no place in their vocabulary, nor is the word respect. The fact is that the non-verbal language of violence and sexism serves to offend and denigrate any member of the LGTBIQ+ collective. For those who offend and do not respect, homosexuals are all those who belong to the collective, so the non-verbal language used to denigrate people belonging to this group will be the same and always related to their supposed sexual tastes.

Although the general perception of LGTBIQ+ members is changing a lot and they are much more visible and hate and sexist speeches are denounced to justice and to society, it is still true that they are one of the social groups most attacked by mockery, jokes of all kinds, scorn, offensive non-verbal language and verbal and even physical aggression.

Figure 18: caricature of a homosexual



Source: www.amnistiacatalunya.org/edu/humor/edu/es/prop-estereotipos

In the figure above, we have another example where the fundamental thing is the caricature of the homosexual person shown. Verbal language is also highly offensive. One of the characters uses the word faggot instead of homosexual. The term faggot implies offense, contempt, and even disgust.

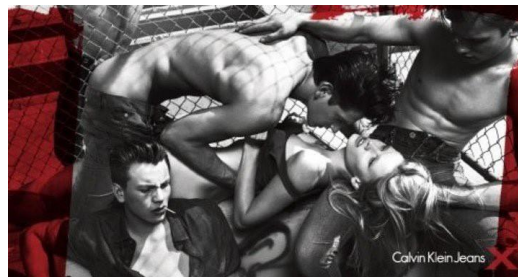
A caricature reflects the non-verbal language in the communication process. Very few images can express a lot. The mixture of topicality, emotional charge, humour, and sarcasm make these pieces very attractive to readers. In the graphic representation, an idea is expressed by presenting situations that exaggerate some aspects of current topics from a critical and, in most cases, ironic and humorous point of view. If the load of irony and exaggeration is very high, this is where the non-verbal discourse of hate and sexism has its place, as can be seen in Figure 18.

4.6. Advertising

In Spain, the Organic Law for Equality states in Article 41 that “advertising that involves discriminatory conduct in accordance with this Law shall be considered as unlawful advertising”. (2007) Today, they are considered sexist advertising those advertisements that portray women in a demeaning or discriminatory way. (Saldaña, 2021, pp. 13-14) In other words, advertising that violates the dignity of women by presenting them in a degrading or abusive way, or by using their bodies in a manner that is unrelated to the product or service it is intended to promote, can be considered as such. According to the Spanish Observatory for the Image of Women, to determine whether content is sexist or discriminatory, the presence of any of the following factors is analysed, such as these two examples: Placing women in positions of subordination or inferiority, with lesser capacities or unfit to take on responsibilities and belittling or ridiculing activities or values attributed to women or contrasting the superiority of masculine or feminine ones.

Frequently, advertising offers sex as a reward for buying a product. This message is implicit in a great many advertisements, although some do not mince their words. The female figure serves as a bait to promote the purchase of a product. The implicit message is: if you buy this, your reward will be like the possession of this woman you are looking at. In many advertisements where women play a decorative role, it is clearly implied through the image that consumption equals sex. The non-verbal language, which are the positions of the woman, the way she dresses, the way she shows her body, the expression on her face, her lips, etc., all indicate that she is a sexual object and that this is the prize that the male consumer will obtain.

Figure 19: selling jeans?



Source: <https://acortar.link/nNHZV5>

This ad was banned in Australia for promoting sexual violence. What is advertised are jeans, and what appears in the image with a very sexualised non-verbal content is that if you purchase jeans of this brand, very beautiful women will surrender to you. The formula already indicated before, consumption=sex.

Another type of advertisement that uses the image of a sexualised woman is perfume advertisements. Male perfumes usually have the image of a woman to emphasise the sexual success of the man over the woman. Once again, non-verbal communication operates as a sexist discourse in this case dedicated to commerce. The woman is the element of attraction that is placed to make the man want to buy the advertised product.

Figure 20: Tom Ford's perfume



Source: www.google.com/search?q=imagenes+de+anuncios+sexistas+gratis

Tom Ford's perfume advertisements (fig.20) could fill pages about non-verbal language using the female image. Women are used as mere sexual objects in all of them (Lamas & Soler, 2014, p. 106). We would have to wonder

why sexism in advertising does not seem to bother consumers when they decide to buy an item. (Cardoso, *et al.*, pp. 216-232).

4.7. Music

Today, music, whether reggaeton or rock, is riddled with sexist lyrics. But the truth is that sexist and hateful lyrics can be found in all genres of music. Non-verbal discourse must be analysed through live performances, TV shows or music videos. On the social network YouTube, you can watch and listen to many songs of all kinds. The analysis of hate and sexist discourse through non-verbal communication can be done by means of a video whose reference will be quoted. An example of sexist songs and the dismissal of women as for the use and enjoyment of men is the singer Maluma's single, '4 Babys', a song with a terribly sexist and misogynist content, which explicitly, and without any hint of criticism, proudly exalts violence against women.

In the 4-Babys video you can see how the singer and the occasional male protagonist move among women who serve them and often appear in the backdrop. The singer's gestures seem to be of resignation because he wants to be with the four babies who make love to him very well. The non-verbal communication clearly indicates, even without lyrics, the sexism that emerges from the images. Here is the link of the official video where the images can be seen and analysed. <https://youtu.be/OXq-JP8w5H4>

In addition to listening to some of the phrases of the song Blurred Lines by Robin Thicke that are truly sexist and show women as a thing and an object of sexual desire where the leading role and all decisions are taken by men. In the video you can observe the non-verbal language, the way of dressing. Men fully dressed, women showing as much as possible. The glances of the man towards the woman's body show lust and possession: sentences like, "I know what you want", are reinforced with the gesticulation of non-verbal communication. The video can be seen in youtu.be/yyDUC1LUXSU <https://>

The music videos accentuate the gender gap by portraying men as powerful and dominant, while women are generally portrayed as sex objects. Body language serves to enhance the communication that the lyrics of the songs already show. The camera, for example, always focuses on the girls' body parts, especially those associated with sex.

Figure 21: Maluma as a macho man



Source: www.losreplicantes.com/articulos/canciones-machistas-cantado-bailado/

In the photo we can see Maluma with his self-sufficient and alpha male gesture according to the way he dresses, his hairstyle and the way he is staring at the camera. It is the typical gesture of macho seduction where he shows superiority.

4.8. Other groups suffering non-verbal hate and sexist speeches

Even though the right to free expression was thought of as an individual freedom, today, under the protection of freedom of expression, (Bustos *et al.*, 2019, p. 28), speeches of certain social groups are propagated against others. Among all types of hate speech, there is also racist speech. It is usually black people who suffer the most from it, but Hispanics, Orientals, Gypsies, and any other ethnic group different from the one prevalent in each country should not be left out. As I said, it is usually the black population that suffers the most. Verbal insults in reference to the colour of their skin are very common. One example is in the world of sports, many of the world's great athletes are black men and women. Non-verbal language to increase hate speech is present in name-calling. It is all too common on soccer fields for some fans to shout at the black players of the opposing team and imitate the movements of chimpanzees, assimilating the black person with the animal. Gesturing and imitating the sound of the animal is one of the worst non-verbal racist insults. Yellow people are also insulted because of their skin colour and customs in relation with their food. In fact, they were considered guilty about the COVID 19 virus. The same thing happens for gypsies.

Figure 22: Footballers with the insult they receive for their colour on their back



Source: <https://twitter.com/FutbolistasAXEM/>

Among the mass of people who go to sports stadiums, especially soccer stadiums, and due to the rivalry between the different teams, it leads spectators to demonstrate with enormous violence. In some cases: breaking stadium furniture, assaulting athletes, and even killing innocent people in the worst cases. It should be noted that in many sports, and especially in soccer, passion, aggressiveness, and violence are surprisingly present and intertwined, and are represented by all kinds of insulting words, but also by non-verbal communication of hate speech, especially if the result is adverse: shouting, hand gestures, glares, etc. Aggressiveness is often conveyed.

Figure 22: Sport values: How to learn hate and sexist speech in non-verbal communication?



Source: <https://acortar.link/aNQA70>

The gesture with the hand, the expression of the face that shows anger, is a typical example of non-verbal communication of hate speech, the clearest manifestation of the cry appears with the anger, anger, or hatred that you want to express (Lázaro, *et al.*, 2012, p. 826). But it is also a sign that something is being done wrong today. The degree of violence and hatred shown by the young child with his non-verbal language is not worth applauding.

According to the Spanish Law of 19/2007, of July 11, against violence, racism, xenophobia, and intolerance in sport, in its preamble it says that “there is a radical incompatibility between sport and violence, any form of violence, including verbal or that other more subtle, based on cheating, deception and contempt for fair play”.

5. Discussion

Definitions of hate speech can be found according to various contexts, such as legal, lexical, or scientific contexts. Their definitions differ in content and scope. (Papcunová, *et al.*, 2021, pp. 4-7). There are many definitions of hate speech, which are collected in different dictionaries. For example, hate speech is defined in Cambridge dictionary online as “public speech that expresses hate or encourages violence towards a person or group based on something such as race, religion, sex, or sexual orientation” (hate-speech, s.f.). The definitions of hate speech are very similar in the dictionaries, and all share the same characteristics and refer to similar situations. So, if we compare the above definition with this one from Collins dictionary “speech disparaging a group on the grounds of colour, race, ethnicity, nationality, religion, sex, sexual orientation, gender identity, or disability, or a person who identifies with such a group”. (Hate-speech, s.f.) can be concluded that is almost the same thing.

Hate speech in non-verbal communication is increasingly recognised. Police forces in many countries are taking it into account for security purposes. By reading and interpreting non-verbal behaviour, it can lead to more effective personal and collective security (Petisco, 2018, pp. 88-107).

As mentioned before, non-verbal communication is the process in which we transmit any kind of information from a sender to one or more receivers without using the verbal or written word. This communication becomes a signal through gestures, positions, sounds and behaviours represented with the body. Non-verbal forms of communication among living beings include lights, images, sounds, gestures, colours and among humans, in addition, symbolic systems: signs, flags and other visual technical means. And non-verbal acts can be used to enhance, repeat, or illustrate a verbal message. But sometimes they may be unrelated to the spoken message or even contradict it. For example, when talking on the phone, we often make gestures unconsciously, even if our interlocutor is not looking at us. Thus, non-verbal communication is inherent to the communicative process and is always present, even if we are often unaware of it. (Watzlawick, 2014, pp. 1-2).

Hatred does not come out of nowhere, it has a specific historical and cultural context, some reasons, causes, whys and wherefores. Through the hatred of others and the elimination of the hated people and groups, the hater confirms his own existence according to this reasoning: the other does not exist, therefore I exist as the only one left. It also happens that the annihilation of the other through hatred produces pleasure.

5.1. Religion as cultural fact.

Religion can unite groups of people with identical beliefs, but it may divide when beliefs are different. Non-verbal communication when talking about religion is additionally the simplest way of expressing discomfort, dislike, and even hatred through gestures, attitudes, and glances. During the problems with Islamic terrorism in western countries, the religious topic became a hate speech, although, at some moments it absolutely was expressed orally, non-verbal discourse is the prevailing one and discrimination is the way it is produced. "If religious adherence is viewed as a personal commitment to a set of set of truth claims, then the individual's religious beliefs and practices must be open to criticism, including criticism that is harsh in tone" (Moon, 2018, p.1)

Since religions became important in societies throughout history, there are two opposing views on their perception, development, and fulfilment of what is preached. On the one hand, there are people who follow to the letter what the faith dictates to them, and on the opposite hand, and far more predominantly, there are those who, with the excuse of following their religion, turn the initial doctrine into a tailor-made one. This has been and is a component of social hypocrisy that has been concealed by verbal language, but which has not been able to be hidden through non-verbal communication.

It is clear, and the overwhelming majority agree, that the role of women within the Christian churches, in the Jewish religion and in the Muslim religion is secondary and always appears to be submissive or inferior to men, in addition to being a source of sin. The initial sin is an example of this and is the downfall of mankind. Adam was expelled from paradise due to Eve.

Something similar happens in Judaism and Islam, and although things have changed over the centuries, it is certain that this position of inferiority with respect to man is seen within most religions. The very fact of being considered as an inferior individual and therefore the explanation for misfortunes before God has made women an issue to be blamed, to be hated and to be used as sexual objects. The Bible defends the figure of women through Blessed Virgin Mary, but the feminine figures have also been identified with perversity and sexual sin by priests and preachers. This served to form the concept of inequality between sexes that has been passed down for hundreds of years and is accepted in most cultures within the world hitherto.

Most societies in Western countries are characterised as religious societies that follow Christianity, although something similar happens in other religions such as Islam or Judaism. The way in which the followers of those religions proceed with relevancy the employment of hate speech and sexist discourse implies a contradiction with religious principles, specifically, in Christianity, with forgiveness and love for one's neighbour, preached by Jesus of Nazareth and not practised by many of his followers. Both principles require renouncing revenge, "an eye for an eye and a tooth for a tooth", forgiving offences "up to seventy times seven" (Matthew 18:22), i.e., always, and fulfilling the Jesuit precept "love your enemies" (Matthew 5:43). Or "What you did to one of these brothers, you did it to me" (Mathew 25, 31-46), So, first and foremost, this is a very important form of acceptance of this phenomenon, is the use of hate and sexist speech along the lines of the various religions and their churches, temples, synagogues, or mosques.

5.2. Further aspects of non-verbal communication

What happens, then, with the hate and sexist speeches? There are many instances where the hate and sexist discourse is shown on a continuous basis, the first place being on the street itself. It is usually women who suffer the most, although they are not the only ones. Migrants, people from other races but the white one, homosexuals, transexual, disable people...are the main targets of the non-verbal sexist and hate speeches.

In schools, high schools, and universities, the use of hate speech is a weapon used as part of bullying. In many television programmes, the use of stereotypes, are exploited which results in hate and sexist discourse being seen on our television screens when we are with our families, children included, in our own homes.

Social networks through the internet have become a great source of hate speech (Siegel, 2020, pp. 56-88), also, when talking about emoticons and their potential meaning in the non-verbal communication in the hate and sexist speeches a consideration on the “use abusive emojis, such as the “middle finge” or the “face vomiting”, as a proxy for learning a lexicon of abusive words. Since it represents “extralinguistic information, a single emoji can co-occur with different forms of explicitly abusive utterances”, (Wiengar & Ruppenhofer, 2021, p. 362) have to be taken into consideration. On the other hand, music is no exception to the phenomenon either. Some song lyrics are an obvious source of hate and sexist speech. Advertising, the vocabulary itself and its use with the intention of doing harm. In the world of sport... that is, everywhere.

The situations that provoke or facilitate the use of this type of speech are many and varied. However, in today's world, at least in the western world, where human rights are more and more in evidence, there are far more voices raised against the use of this kind of discourse.

The media and people who propagate hatred do not present women, migrants, refugees, displaced people, gays, lesbians, blacks, and Muslims as what they are: people in general, people with the identical rights and dignity as those who judge them, peaceful people, normal citizens who respect the principles of coexistence, but as atypical people, strange, out of the standard, monstrous, even worse, as criminals, barbarians, violent, sick. Their values, their qualities, their culture, and their industriousness are never recognised, let alone their situation of social marginalisation and cultural discrimination. And if it is accepted, it is justified by saying that they deserve it. There is a reduction of reality here, indeed, a social construction of reality that does not correspond to the important reality. This, the development of hate and sexist speeches follow the method below, where non-verbal expressions have an important role.

First, an enemy is identified, usually, the weakest one, highlighting its negative traits: women, migrants, refugees, displaced persons, blacks, indigenous people, Muslims, Jews, gays, lesbians, bisexuals, and transsexuals. There is nothing in their behaviours that is wrong, that disturbs the public, but they are considered to embody evil. These groups are not the cause of hatred, but the object of hatred. Hatred does not need to have a real basis to justify it, it is a human construct. The explanations for this incarnation and therefore the motive for hatred, are then constructed:

Women are discriminated against as inferior, domination and violence, is exercised over them from hegemonic masculinity, and even from sacred masculinity, and femicide is arrived at as an extreme expression of hatred for their life, precisely for them who are givers of life. The sexist speech becomes as a hate discourse, (Lillian, 2007, pp. 719-740)

Migrant and refugee individuals and groups are guilty of everything: the insecurity in the host country; they are ungrateful, thieves, quarrelsome, they take jobs away from native citizens, they represent an additional expense for the State, they take advantage of social, health and educational services, which, it is said, belong to the natives (“the Spanish... the Americans first”). Their cultural identity, traditions, habits, and customs are renounced, and they are forced to assimilate into our culture. Otherwise, they become a danger to society and a destabilising element. They are therefore to be hated and despised and, if they do not adapt, they are expelled.

Muslims are accused of being fundamentalist, violent, sexist, backward, fanatical, enemies of the West, anti-democratic, with a different family law that allows polygamy, etc. They are not recognised as having any value. Everything is negative. It is not possible to relate to them on an equal footing or to empathise with them, nor can we accept their rights because they will use them against us. The identification and value judgements, which are always negative, do not refer to individual Muslims, but to the Muslim collective.

LGBTIQ+ people are hated because they have unnatural affective-sexual relationships, they are sick people to be cured and, from the religious point of view, sinners. The homophobic discourse of most religions plays an important role in inciting hatred of LGBTIQ+ people. Discrimination against LGBTIQ+ people undermine the human rights principles proclaimed in the Universal Declaration of Human Rights. Yet discrimination and violence against members of the LGBTIQ+ community is all too common. Hateful attitudes towards homosexuals, bisexuals and transgender people remain deeply entrenched in many cultures around the world. The use of non-verbal communication with this group of people is very common and very offensive as it was said above.

Black people are racialised by white supremacism, which puts the entire machinery of the state, especially the bodies and forces of the so-called “Security”, at the service of the repression of black minorities, even to the point of merciless murder, as in the case of the Afro-descendant American citizen George Floyd, murdered on 25 May last in the United States by a white policeman.

To understand hate and sexist speech in its full breadth, two premises must be borne in mind. The first is that the debate is framed in the broader context of the fundamental right to freedom of expression and the second is that it is precisely within that freedom of expression and not outside of it that hate speech is studied. Women are aware about that. Nowadays, street compliments are sexist expressions that, according to specialists, aim to

denigrate women and mark power differences from the male side. Some common expressions of this type that women suffer are the following: I'll make you a child! I'll eat you whole!, (whistling) How rich you are! The degree of obscenity in compliments can be very high and more and more women feel offended by this type of comments that they consider insults. These expressions are incremented in meaning by the non-verbal gestures implying sex in most cases.

Women also must prove themselves at work, always in comparison to the male gender. No matter how qualified they are for a job, men are often above them in the workplace. Comments and gestures are very much used by their males' partners.

Hate speech and sexist discourse is not only in what has been analysed so far. It is everywhere and is usually subjective but can also be shown to be generalised within a group as in the case of many sports.

Cinema is, undoubtedly, one of the cultural manifestations of the 20th century, which continues into the 21st century and, gradually, is becoming much more accessible to the masses through Internet platforms. Non-verbal communication in hate speech and sexist discourse is also reflected in numerous films of all kinds and from all periods. And this happens even in films aimed at children.

Quite a few films produced by Walt Disney have been labelled as macho and full of macho stereotypes. It is true that some of them are very old, and many things have changed, but it is also true that Disney films are, for the most part, aimed at children and young people. It must be considered that many of them are cartoons, but non-verbal language is present and although verbal expressions are said in "soft" tones, nevertheless the meaning of these expressions can cause damage in terms of the image of women. Thus, in the film *Snow White and The Seven Dwarfs* (Hand, 1937, 0:83), a dwarf refers to her as follows: "she is a woman and like all women she is poison". Being cartoons, the gestures of non-verbal language are more exaggerated and therefore easier to intuit. Something similar happens in other Disney films such as *The Little Mermaid* (Clements & Musker, 1989, 01:23) or *Cinderella* (Geronini, Jackson & Luske, 1950, 0:74).

The image they convey in certain films by the way they dress, their gesticulation, their faces of naivety and surprise, among others. They follow similar roles to those already criticised in Disney films. Some examples, but not the only ones, are: *The Seven Year Itch* (Cukor, 1955, 01:45). Marilyn Monroe's character shows a hypersexualised woman, and it is in the famous scene of her skirt being lifted by the steam coming up from the underground. The stereotype of the dumb blonde is shown in front of the man who is trying to conquer her. Of the same actress and showing a similar role is the film *Gentlemen Prefer Blondies* (Hawks, 1953,01:31). The non-verbal discourse of sexism appears, scene after scene in both films.

At the beginning of the 21st century comes the British film *Billy Elliot* (Daldry, 2000, 01:10). It deals with the issue of homosexuality in the mining areas of Great Britain and uses the story of a teenager who wants to be a dancer, narrating the problems he must go through to achieve his goal. The film cries out against a toxic masculinity. The non-verbal language, always present, shows gestures of displeasure, incomprehension, and hatred, but there are also signs of the opposite.

Theatre is another of the shows where non-verbal language is fundamental. Sometimes it is so fundamental that it is the only means of communication used in the plays. An example of this is a play that uses only mime. The message is perfectly understood by the audience. A good example of non-verbal language in hate speech and sexist discourse is the play *Shopping and Fucking* (Ravenhill, 1996). The play is not very well known but it was a scandal when it was first performed. British playwright Mark Ravenhill who was a member of the "in-yer-face" group. In this play, non-verbal language to express fears, feelings and all kinds of emotions related to contempt, discrimination, prostitution, the objectification of men and women in a very modern world, is present. Ravenhill portrays a society in which the media and technology replace the family as a way of transmitting values.

The world of politics is no stranger to this type of non-verbal communication. Politicians today have become accustomed to showing us their darker side, using very aggressive verbal language in Congress and in interviews in general. Hateful and sexist non-verbal speeches are normal nowadays. In the culture of "and you more" non-verbal hate and sexist speech is one more form of mockery of the opponent. In the case of Spain, there has been a clear evolution, for the worse, in this type of discourse in institutions and on Twitter, which has become the unofficial social network for political communication. Overseeing gestures of contempt for a certain way of dressing, of acting, of one's own beliefs is the stuff for our daily life. Grebelsky-Lichtman, & Bdolach, (2017) put it this way in the title of their article "Talk like a man, walk like a woman: An advanced political communication framework for female politicians". The title of their article refers to the sexism that exists among politicians. Roles are established from the outset.

6. Conclusions

The first major conclusion is something already known before. Non-verbal language is a complement to verbal language and together they give rise to a communication full of nuances. These aspects are the ones to be decoded by the receiver since they are known and shared by both receiver and sender.

Hate and sexist speeches have easily linked targets, those people or groups who propose changes or modifications that, somehow, question the dominant structure, or who occupy positions that do not correspond to the vast majority.

There have already seen many examples where hateful and sexist non-verbal speech is visible. Non-verbal language can only be decoded and understood if it is seen. Sometimes, as when reading a play or a novel, non-verbal speech is seen in the mind of the reader. It is not possible to read without attaching gestures to the characters or situations one reads about and understood in this way one can see that non-verbal language, whether it is hated speech or not, is subjective. In the case of first impressions, what is the explanation? there is no explanation, the mind of the one who interprets and emits the non-verbal speech is the protagonist and that is why it is individual and subjective. It is true that in some situations, hateful and sexist non-verbal speech, as in the case of soccer, is contagious from one individual to another. Surely psychology has something to say about this.

Non-verbal communication in hate and sexist speech is a strategy used to harm those who receive and are on the receiving end of this speech. It attacks the freedom of the individual and it is precisely in that freedom that the contradiction lies. If a person is free to feel, express themselves and live according to their own feelings and beliefs, why are other individuals who harm others with comments, gestures, imitations, etc. also free to do so? The answer lies in one simple word: respect.

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