Speak up!

Media for inclusion

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MANIFESTO
Media & Migration

November 2021

This Speak Up Manifesto on Media and Migration has been realised in the framework of the ERASMUS+ co-funded project **"Speak Up! Media for Inclusion"**. Speak Up! is a 24-month project aiming at integrating young, newly arrived migrants through video and radio production and media literacy training and culminating in the Ithaka International Film and Media Festivals held in five European countries (France, Greece, Hungary, Italy and The Netherlands). Simultaneously, international experts' meetings have been held in Utrecht (online 2020) and in Budapest (2021), leading to the drafting of the Speak Up Manifesto.

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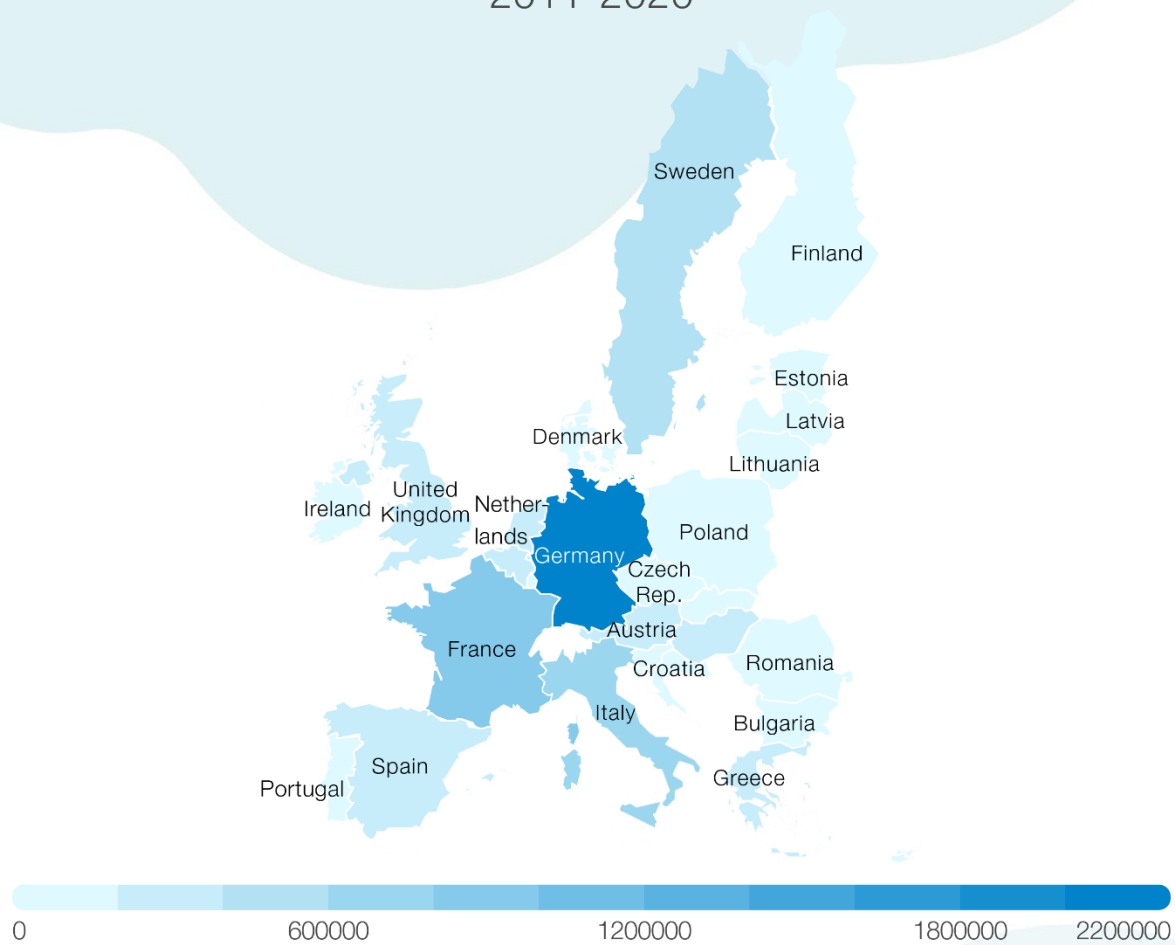**Design:** Hollandse meesters

November 2021

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FOREWORD

'Speak Up! - Media for Inclusion' is a response to the current migrant situation, focusing on developing, disseminating and scaling up good practices in media and information literacy trainings, making media workshops and film festivals for young migrants and refugees in France, The Netherlands, Greece, Italy and Hungary.

The project trains young, newly-arrived migrants and refugees in media and information literacy, radio production and filmmaking in order to feel at home quickly and to prepare for a future in the host country. In this regard, the project scales up good practices on inclusive education through video production (The Netherlands) and radio production (France), media and information literacy training (Greece and Italy), and on working with newly-arrived migrants (Hungary). The project culminated in the organisation of the Ithaka International Film and Media Festival, held in the five countries in 2021.

This guide ('Manifesto') was created in the framework of the project 'Speak Up! - Media for Inclusion' to show how European media deal with migration, and to highlight good practices which allow migrants to participate more actively in reports which concern them.

The guide is the collective work of experts of different nationalities, and includes five European countries (France, Germany, Greece, Hungary and Italy). People with experience of migration have also been consulted.

The intention is not to establish rules but to suggest a more humane treatment and more inclusive journalistic practice, taking into account the complexity of the subject.

It starts from a general analysis of migration in the European media, and moves towards a detailed analysis of each country.

This work is intended for both audiovisual and print journalists, and concludes with a series of practical recommendations. The focus is on investigative journalism, but also introduces media literacy, art, and research as tools for inclusion.

Year 2020

The incidence of first time asylum appications on the population

		2018	2019	2020
🇫🇷	France	0,19%	0,2%	0,12%
🇩🇪	Germany	0,19%	0,17%	0,12%
🇬🇷	Greece	0,6%	0,70%	0,35%
🇭🇺	Hungary	0,006%	0,004%	0,001%
🇮🇹	Italy	0,09%	0,06%	0,03%
🇳🇱	Netherlands	0,12%	0,13%	0,08%

Percentages indicate the proportion of first time asylum seekers to resident population

Germany

France

Hungary

Italy

Greece

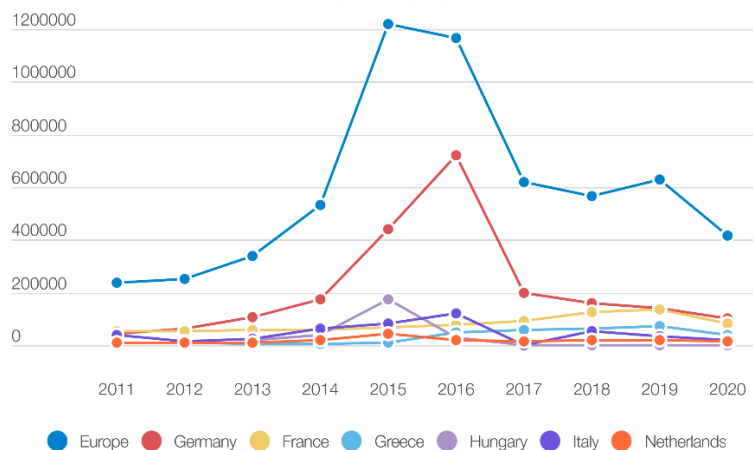0.00   0.12   0.24   0.34

INTRODUCTION

Why study migration?

Migration provokes powerful emotions, bitter debates and influences political and social change. Migration - and especially forced migration - is always newsworthy. Public interest is cyclical: no less so in the coverage of the past decade, than in the period after the Second World War. International refugee frameworks and conventions were drawn up to deal with wars between states. Late 20th Century and early 21 Century wars are increasingly civil wars, fuelled by foreign actors, and far longer in duration.

First time asylum applicants in EU and *Speak Up!* countries 2011-2020

Legend: Europe, Germany, France, Greece, Hungary, Italy, Netherlands

Age of first time asylum applicants in EU

Legend: Under 18, From 18 to 34, From 35 to 64, 65 and over
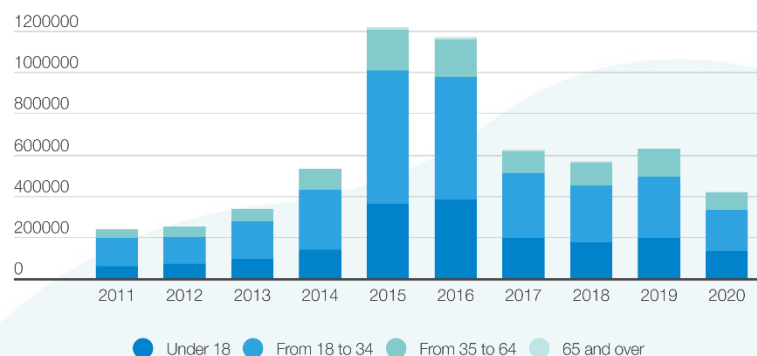
A glance at the dizzying numbers of UNHCR's annual Global Trends report, released in June each year, shows how millions of people around the globe live in a state of emergency. An estimated 11 million people were forcibly displaced from their homes in 2020, as a consequence of persecution, conflict, violence and human rights violations. A record 82.4 million are currently displaced, of whom 26.4 million are refugees (42% of these are children under 18). The EU accommodates merely 0.6% of refugees worldwide. One million children were born as refugees between 2018 and 2020 according to the UNHCR. This enforced displacement afflicts over one percent of humanity – 1 in every 97 people. Only 10 per cent of the world's refugees and a small fraction of internally displaced persons live in the EU according to European Commission statistics.

The incidence of non-EU countries resident population on the total population
2020
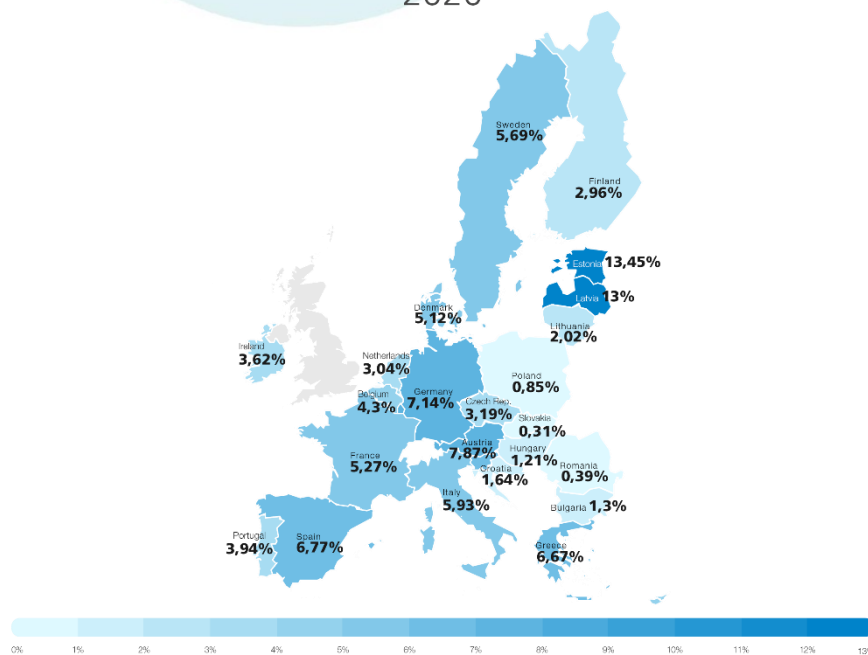
By January 2019, 4.7% of the EU's total population, 20.9 million people, were non-EU citizens. In the eloquent words of the European Commission web page: **"Without migration, the European population would have shrunk by half a million".**

Migration is part of history - and also of everyday life - in Europe. The way people who experience migration - as asylum seekers, migrants or refugees - are treated by the media deserves special attention.

Gender of first time asylum applicants
2020

Male   Female

Gender of first time asylum applicants
2020

Female   Male
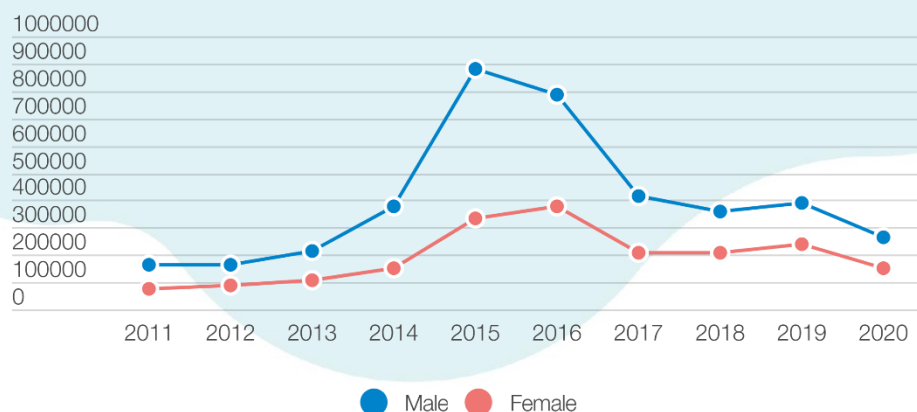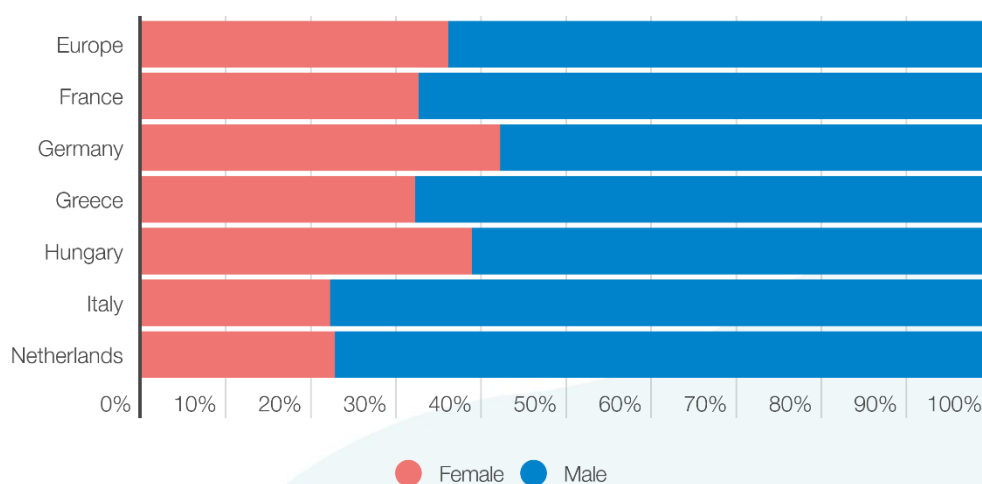
Why look at media representations of migrants and refugees?

Media representations shape our understanding of social reality, and influence our understanding of ourselves, of others, and of the nations to which we belong. Media images have symbolic power to shape public opinion and influence migration and asylum policies[1]. At the same time, the tone and content of news reports are also influenced by the social and cultural context and by political developments in each country and internationally.

Existing research on the way refugees and migrants are depicted in the media demonstrate certain dominant framing strategies.

Media often report on refugees and migrants in a negative way, either as social, economic or cultural threats to the hosting societies or as voiceless and powerless victims in need. They are frequently collectivised in news reporting through collective pictures or generalized descriptions such as "the refugees", and are depicted as an homogenous group. Last but not least, refugees and migrants very seldom speak for themselves in news articles.

Media reporting often over-simplifies the complex phenomena of migration, or can provide a biased view of the phenomenon, neglecting the perspective of migrants and refugees. Migration is often treated as a problem rather than as a structural feature of human history. Established media routines and closed structures often exclude migrant and refugee journalists from the media industry. To address this, there is a need to monitor coverage to prevent stereotypical, negative expressions in the media and aim for more balanced reporting that covers different aspects of migration. Accurate and high-quality information for all citizens is a fundamental resource in a democratic society.

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[1] Boomgaarden, H. G., & Vliegenthart, R. (2009). How news content influences anti-immigration attitudes: Germany, 1993–2005. European Journal of Political Research, 48(4), 516-542.
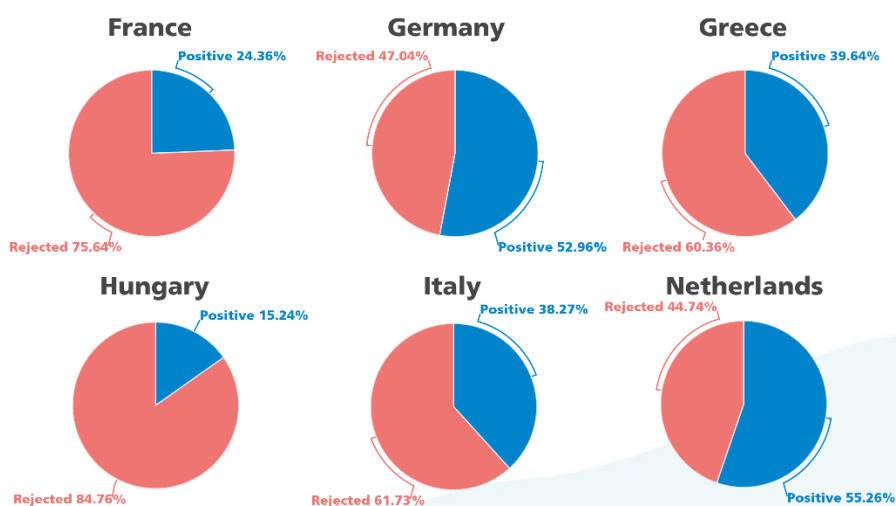
Raising migrant and refugee people's voices

Although the negative treatment of migration is dominant, numerous initiatives have been created in France, Germany, Greece, Hungary and Italy with a different approach. Migration is no longer just a problem that causes panic, fear or suffering. On the contrary, in such initiatives, talking about migration means talking about empowerment, inclusion, diversity and equality. For this, a strong dose of creativity and a new methodology are necessary. To give migrants back their voices involves journalism, entertainment, education, art and research.

The following sections place specific country contexts in France, Germany, Greece, Hungary and Italy in the spotlight, to give an overview of the situation and patterns of representation of migration in each country. The country sections also present examples of initiatives and actions that target migrant and refugee communities as an audience and enable them to raise their voices as active producers of diverse media.

First instance decisions on asylum applications
2011-2020

France
Positive 24.36%
Rejected 75.64%

Germany
Rejected 47.04%
Positive 52.96%

Greece
Positive 39.64%
Rejected 60.36%

Hungary
Positive 15.24%
Rejected 84.76%

Italy
Positive 38.27%
Rejected 61.73%

Netherlands
Rejected 44.74%
Positive 55.26%

INDIVIDUAL COUNTRIES PROFILES

France

1. Overview

France is reputed to be a diverse and multicultural country. Indeed, according to the National Institute for Statistics and Economic Studies (INSEE), around 10 per cent of the total population in 2019 or 6.7 million people were of migrant background. The majority are from Africa (46.5 per cent), a third from Europe, 15 per cent from Asian and the remainder from America and Oceania[2]. In 2019, more than 130,000 asylum applications were submitted to OFPRA - *Office Français de Protection des Réfugiés et Apatrides*[3], the authority responsible for processing asylum applications.

Migration still makes media headlines. From representations of the issue in traditional media, to the participation of migrants in alternative media, the way migration issues are reported offers much food for thought.

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[2] Complete data is available here:
https://www.insee.fr/fr/statistiques/3633212#:~:text=En%202019%2C%206%2C7%20millions,4%20%25%20de
%20la%20population%20totale.
[3] https://www.ofpra.gouv.fr
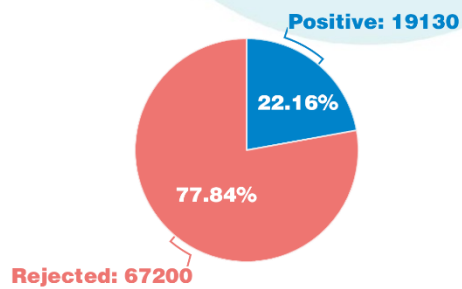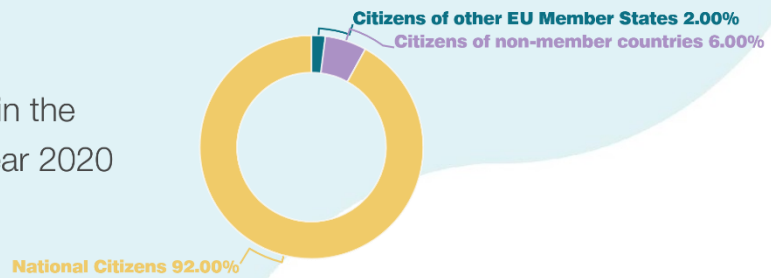
France

Share of non-nationals in the
resident population - year 2020

Citizens of other EU Member States 2.00%
Citizens of non-member countries 6.00%

National Citizens 92.00%

Positive: 19130

22.16%

77.84%

First instance decisions on
asylum applications - year 2020

Rejected: 67200

The incidence of asylum
applications on the population
Year 2020

Asylum applications: 102525   Total population: 67320216
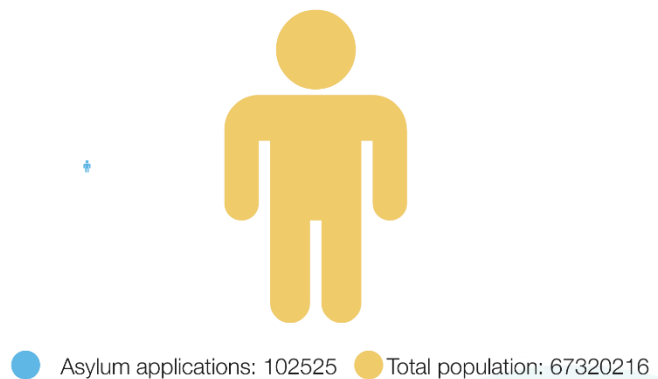
2. Migration in the media

Since the 1970s, people with a migration background have been portrayed in the mainstream media in two main ways: as **victims** of abuse, human rights violations, poverty and general difficulties in adapting to the host society, and as **threats** to the public order, to national cohesion or of overpopulation[4].

Such representations varied according to the political and economic context. In the 1970s and 1980s, in a context of negotiations for creating an area of common free movement in Europe (the Schengen Area, with the first agreement signed in 1985), migrants were portrayed in the media as culturally distant or as competitors in the labour market. In the 1990s, when the European Union was created and the first immigration laws were introduced in the territory (in particular the Dublin Regulation[5]), people with a migration background were increasingly linked to crime and offences against public order[6]. After the terror attacks in the U.S. of 11 September 2001, the relationship between immigration, international terrorism, Islam and urban violence was used as a justification for increasingly tight border control policies[7].

With the outbreak of civil wars in Syria (2011) and Libya (2014), and the significant migratory movement experienced by Europe in 2015 and 2016, refugees and migrants reappeared on TV and on newspaper covers. Between 2015 and 2018, mainstream media in France followed the European trend and treated this migratory phenomenon as a **"crisis"** for the continent.

Representations of migrants in the French media are often negative and stigmatizing. There are many reasons for this. The first is the absence of people of migrant backgrounds

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[4] BENSON, Rodney. L'immigration au prisme des médias. Rennes: PUR, 2017, p.23-35.
[5] "The Dublin Regulation is a text which applies to all European states. When these states decided to create an area where people can move freely, without internal border controls, they also adopted rules on the movement of asylum seekers in the common space, the Schengen area. The principle is that a single state is responsible for examining an asylum application if the applicant moves or moves from one state to another. The aim of the text was to allow rapid access to an asylum procedure, to determine a state responsible for this examination and to avoid multiple asylum requests. (Source: Migrations en questions: https://www.migrationsenquestions.fr/question_reponse/667-quest-ce-que-le-reglement-dublin/)
[6] CAVIEDES, Alexander (2015). An Emerging 'European' News Portrayal of Immigration?, Journal of Ethnic and Migration Studies, 41:6, 897–917, http://dx.doi.org/10.1080/1369183X.2014.1002199, p.901.
[7] WENDEN, C. (2013), La question migratoire au XXIe siècle : migrants, réfugiés et relations internationales, Paris, SciencesPo, p.64-65.

in French newsrooms[8]. Secondly, the treatment of migration issues is rarely approached from the perspective of those directly concerned: compared to other sources of information, their voice remains in the minority, leading some observers to speak of the "confiscation of speech". Migrant women in particular are rarely mentioned in news articles.

Thirdly, the negative image of migrants in the media is also generated by the use of vocabulary. In addition to the terminological confusion, mixing the terms "migrant", "refugee", "asylum seeker", "exile", "foreigner" etc., the media sometimes use stigmatizing words, such as "illegal" or "clandestine", to refer to people in an irregular situation. People obey or disobey certain laws, for whatever reasons, they may commit illegal actions, but a person cannot be described as 'illegal.' Added to this vocabulary is the systematic use of numbers, which tend to dehumanize those concerned and reduce them to statistics, as Georgiou and Zaborowski[9] explain:

> *"Refugees were predominantly described in the press as nationals of a certain country (62% of articles in the sample). Only 35% of articles distinguished between men and women among the refugees and less than a third of articles referred to the refugees as people of a specific age group. Strikingly, only 16% of articles included the names of refugees and as little as 7% included their professions."*

Finally, other factors influence reporting, including a) limited means to go to the field and interview migrants; b) the constant search for immediacy in the treatment of information; c) the hyper-competitiveness of the media market, which undermines substantive work; d) the language barrier, which limits exchanges between narrators and the main stakeholders[10].

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[8] BENSON, op. cit., p.129.
[9] GEORGIOU, M.; ZABOROWSKI, R., *Media coverage of the "refugee crisis": A cross-European perspective*, Council of Europe report DG1(2017)03, Strasbourg, Council of Europe, 2017, p.10.
[10] NORMANT, Alyssa. *Réseaux sociaux et nouveaux médias, les récits alternatifs de la migration*. In : La crise migratoire dans la presse et les médias. Paris, Musée de l'histoire de l'immigration, 2019, 39-45, p.39.

3. Initiatives and actions

These are numerous but mostly unknown to the general public. Initiatives aimed at speaking differently about migration - and in particular about diversity in France - have existed since the 1970s. Certain radio channels, websites, and TV shows present other perspectives on migration.

a) Music, entertainment and intercultural dialogue on television and radio

One of the first projects to offer an alternative face of migration to a TV audience was *Mosaïque,* a 90-minute program created by Algerian film director Tewfik Farès, broadcast on Sunday mornings on France 3 from 1977 to 1987. At the start, with 90 per cent of viewers as migrants, the program allowed artists from elsewhere to present music from their countries of origin. But as the show gained a wider audience, *Mosaïque* shifted to producing feature stories on the transformation taking place in society. From 1980 to 1987, the show had 5 million viewers.

On the radio, the creation of *Radio Beur* in 1981 was a victory for young people of migrant origins, eager to challenge the way they were seen. There was a desire to appropriate their own image, and make inroads into a speech of which they were still largely dispossessed[11]. *Radio Beur* was above all a cultural radio station, a place for sharing Maghreb culture in France. One of its strengths was the proximity to the target audience, with a strong audience participation in broadcasts via telephone. In 1992, *Radio Beur* finally closed its doors. In the meantime, in 1989, Nacer Kettane, one of its co-founders, launched a new project: the station *Beur FM*, which is still active.

Through their programs on memory, on the rights of migrant populations, on "world cultures" or even through information on countries of origin and in-depth debates on themes such as racism, dual membership, discrimination, the two radio stations have made it possible to create a bridge between migrants and the host society[12].

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[11] JAZOULI, Adil. *L'action collective des jeunes Maghrébins de France*, Paris, L'Harmattan, 1986, p.109.
[12] NAYRAC, Magali. *Propositions d'identité dans le champ radiophonique. Etude de discours d'animateurs d'émissions de radio dites brésiliennes, portugaises et lusophones en France*, Thèse en Sociologie, Université Nice-Sophia Antipolis, 2011, p.141.

More recently, other sound projects have emerged as a result of the "migrant crisis". This was the case with *Stalingrad Connection*, a collaborative program open to migrants, exiles and refugees created in 2016 and broadcast on the radio *Fréquence Paris Plurielle* (106.3). Designed to share practical information and experiences, the station went off air in 2019. Like many similar projects, *Stalingrad Connection* suffered from a lack of funding, despite the originality of the project and its inclusiveness. The show was produced in four languages: Arabic, Dari, English and French. Sharing useful information and offering it in multiple languages is a feature shared by other recent initiatives, especially on the web.

b) Information and awareness in the written press and on the web

Like TV and radio, the written press has also seen dedicated immigration initiatives for over 40 years. This started with the magazine *Sans Frontière*, launched in 1979 by a group of Franco-Maghrebi citizens, that came to an end in 1987.

Thirty years later, other projects emerged, notably on the web. Since 2015, following the "migrant crisis", several independent media specializing in migration issues have sprung up in France. Some initiatives were ephemeral, such as *Stalingrad Connection* (2016-2019), *BlaBlaMix* (2016-2017) and *Mediafugees* (2017-2019). Others are still active, such as *L'Oeil de la Maison des journalistes* (since 2002), *Tido Media* (since 2016) and *Guiti News* (since 2018), but with limited financial and human resources, which prevents them from reaching an audience as large as that of traditional media.

One of the only initiatives with a wide reach currently dedicated to migration is *Infomigrants*, a collaborative multiplatform project led by France Médias Monde, the German channel Deutsche Welle and the Italian press agency ANSA. Like *Oeil de la Maison des Journalistes*, *Tido Media* and *Guiti News*, *Infomigrants* share news related to migration in France and Europe in several languages. *Infomigrants* also seeks to provide useful information to migrants before, during and after the journey.

The participation of people of migration background, the accessibility of reports, often translated into several languages, and the wide variety of subjects make these media different. Aspects of migration rarely seen in traditional media are vividly portrayed, with an emphasis on information of practical use.

c) Media education and the fight against fake news in newsrooms and elsewhere

Regarding the accuracy of information, media specializing in migration have increasingly taken an interest in deconstructing fake news and preconceived ideas on the subject.

The Maison des Journalistes (MDJ) is an active player. Created in Paris in 2002 to accommodate exiled journalists in France, the MDJ joined forces with the Education and Information Media Liaison Center (CLEMI) to launch, in 2006, the "Renvoyé Spécial" operation. The program aims to bring together exiled journalists and young high school students all over France to raise awareness of press freedom and the defence of democracies. More than 10,000 students have been able to hear the stories of these journalists and talk to them since the launch of the project.
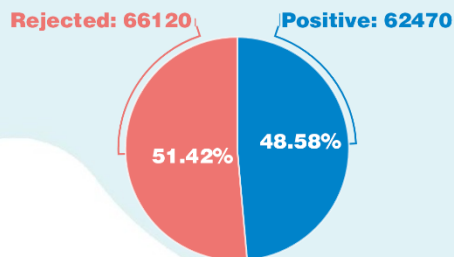
In addition, some media produce decryption files and reports to deconstruct fake news, in partnership with the Désinfox Migrations association (partner of the Institute Convergences Migrations), Gisti (information and support group for migrants) and Migreurop (international European network of associations, activists and researchers working on the detention of migrants, and the export of EU immigration policies from country to country).

On the web, educational and scientific content is made available by *Migrations en questions and Tido Media*, with the aim of clarifying the debate on migration. In 2018, the Res Publica and European Migration Law associations launched the *Migrations en questions* project, to produce educational content on migration in short videos. The project aims to open an objective and dispassionate dialogue between citizens, academics and experts on migration issues. *Tido Media* also owns a section called Academia, where scientific articles that deal with migration in all its aspects are summarized and made accessible to the general public.

Germany

Share of non-nationals in the resident population - year 2020
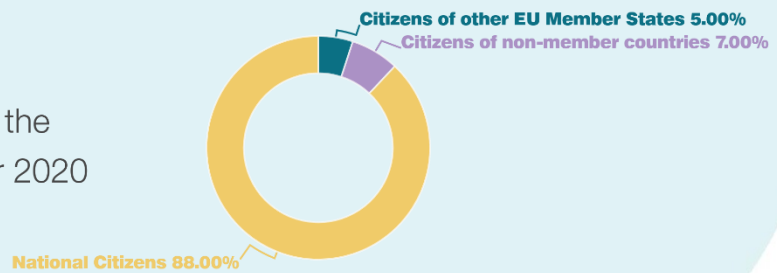
Citizens of other EU Member States 5.00%
Citizens of non-member countries 7.00%

National Citizens 88.00%

Rejected: 66120   **Positive: 62470**

51.42%   **48.58%**

First instance decisions on asylum applications - year 2020

The incidence of asylum applications on the population
Year 2020

Asylum applications: 81735   Total population: 83166711

Germany[13]

1. Overview

The number of migrants and refugees in Germany began to increase after the Second World War with labour migration movements. 14 million workers mostly from Turkey, the former Yugoslavia and Italy arrived in Germany between 1955 and 1973[14], of which 11 million returned to their home countries. Although the labour recruitment stopped after 1974, migrants continued to arrive in Germany through family reunifications[15]. People with a Turkish background (approximately 3 million) still form the largest minority group in Germany today. The cultural diversity in Germany has also increased through several waves of migration and flight to the country: in the 1990s, almost 10 million people moved to Germany for work purposes from the former Soviet Union[16]. Over 2 million were of German descent ('**Aussiedler**'). In the 2000s Germany still receives high numbers of labour migrants from European countries. Some return to their home countries on a seasonal basis. Germany has also received the largest number of Syrian refugees since 2011.

According to the German Federal Statistical Office, 21,2 million people **"with a migration background"** (referring to people who themselves or one of whose parents were born with another nationality) lived in Germany in 2019[17]. The perception of migrants and refugees in Germany, as represented in the media representations, as well as policies related to integration and cultural diversity have been changing parallel to each other since the 1960s[18]. In the following section, we briefly discuss the history of migration in the German media.

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[13] Although Germany was not one of the partner countries in the project 'Speak Up! - Media for Inclusion', it was included in the discussion of this guide because of the expertise of the participating experts. Germany offers a similar context to the Netherlands in relation to its migration history and perception of migrants and refugees and therefore, it offers a comparable case for our discussion in this guide.

[14] Bauer, 2007, p. 97

[15] Bauder, H. (2008). Media discourse and the new German immigration law. Journal of ethnic and migration studies, 34(1), 95-112, p.97.

[16] Eckardt F (2007) Multiculturalism in Germany: From ideology to pragmatism and back? National Identities 9(3): 235–245, p.236.

[17] Destatis (2021). Statistisches Bundesamt. Bevölkerung: MIgration und Integration. https://www.destatis.de/DE/Themen/Gesellschaft-Umwelt/Bevoelkerung/Migration-Integration/_inhalt.html (18.03.20201)

[18] Bozdağ, Ç. (2014). Policies of media and cultural integration in Germany: From guestworker programmes to a more integrative framework. *Global Media and Communication*, *10*(3), 289-301.

2. Migration in the media

Overall, there is a gradual change towards more inclusive and less discriminatory language towards migrants and refugees used by the politicians and the media, in harmony with social and political attitudes. Nevertheless, this is not necessarily a linear change towards a more progressive discourse. Discriminatory discourses in the media still exist, including those by far-right politicians depicting migrants and refugees as economic and cultural threats to German society. There are also key differences in the coverage of issues related to migration and asylum, depending on the types of media outlets, their political orientation, editorial policies, and their public or private nature[19].

In the 1960s, there was a rather positive discourse about the economic contribution of economic migrants. The term "guest workers" was often used to refer to the migrants in the media. This changed with the economic crisis of the 1970s when it became clear that migration was not a temporary issue in Germany, and the number of migrants increased despite the end of the recruitment agreements in 1974. Accordingly, migrants were exposed to increasingly negative coverage. The term "foreigners" (Ausländer) was increasingly used more by the media to emphasize the cultural differences, which were also due to the decreasing appreciation of the migrants' economic contribution[20]. This exclusionary discourse also has historical roots, and the German national identity was rather imagined in ethnic terms until the 2000s[21].

The portrayal of migrants and refugees in the media as "foreigners" and cultural others within the German society continued to be a common media frame in the 1980s. Terms like "over-foreignization" (Überfremdung) and "the problem of the Turks" (das Türkenproblem) were openly used by the media and politicians to express the fear of an increasing number of non-German residents in Germany[22]. The 1990s were marked by ambivalent developments: the influence of ideals of multiculturalism on the one hand, and debates about the need for a German *'Leitkultur'* on the other. Only in the 2000s was Germany recognized as a country of immigration, taking more systematic measures to

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[19] See for example Berry, M., Garcia-Blanco, I., & Moore, K. (2016). Press coverage of the refugee and migrant crisis in the EU: A content analysis of five European countries.
[20] Bauder, op.cit., p. 97.
[21] Idem.
[22] Lucassen L (2005) The Migrant Threat: The Integration of Old and New Migrants in Western Europe since 1850. Studies of World Migrations. Urbana, IL and Chicago, IL: University of Illinois Press.

support integration and cultural diversity. Accordingly, after 2000, we observe that both the public broadcasting institutions and the private media outlets pay more attention to issues related to cultural diversity and the representation of migrants and refugees and adopt an increasingly inclusive attitude and a less discriminatory language. The refugee crisis since 2011 and its representations in the German media, however, demonstrates that there are still structural problems about the portrayal of migrants and refugees in the German media.

There are some similarities in the coverage of migrants and of refugees in the German news outlets. Media representations of refugees also diverge in the sense that the discourses about refugees oscillate between humanitarian and securitarian frameworks. On the one hand, there is positive coverage of Germany's role in helping refugees as "people in need", while on the other hand the media often question the legitimacy of refugees' reasons to come to Germany. The attitudes towards refugees and asylum seekers has also changed over the years. As the numbers of refugees and asylum seekers increased in the 1990s, there was also an increase in the negative media coverage referring to them as "economic refugees" (Wirtschaftsflüchtlinge) or as "bogus asylum-seekers" (Scheinasylant).

As Germany became the key host after 2015 for refugees fleeing the Syrian Civil War, coverage of refugees also increased in the German media. In the beginning, there was a rather overly positive discourse towards the individual Syrian refugees, while migration was still portrayed as a risk to society. Looking at the media coverage of refugees in 5 European countries, there are differences between the quality and boulevard press in regard to the number of articles covering the refugee crisis as well as their content and tone. For example, the Süddeutsche Zeitung (SZ) covered issues related to the incoming Syrian refugees and in more detail than Das Bild and Die Welt. Furthermore, refugee voices were rather under-represented in all three newspapers (most in SZ and least in Das Bild) and the civil society organizations were the most often-cited actors[23]. Despite this positive coverage of the refugees in the German media, the refugees were not really given agency as their voices were not heard in the media and they were rather represented as powerless victims in need of help[24].

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[23] Berry, M., Garcia-Blanco, I., & Moore, K. (2016). Press coverage of the refugee and migrant crisis in the EU: A content analysis of five European countries, p.109.
[24] Vom Orde, H. (2016). Flucht und Asyl in den Medien. Ausgewählte Forschungsergebnisse. *TeleVizion*, *2016*, 11-13.

Humanitarian aspects of the refugee crisis received more emphasis until the incidents of New Year's Eve 2015/2016. Several men of Middle Eastern and North African origin, who came to Germany as refugees, harassed women in Köln and other cities. This was a turning point in the media coverage. From now on, the refugee issue was covered increasingly as a cultural and economic challenge or threat to German society[25].

3. Initiatives and actions

Programs on German public service radio were among the first to address migrants in the 1960s. Westdeutscher Rundfunk (WDR) began its Turkish and Italian language services in 1961 and 1964. One aim was to provide orientation about social life in Germany, another was to inform migrants about the political and social developments in their home counties. Programmes were designed to keep them connected to their home countries and make their return easier. These programs continued in the 1970s and 1980s, but with a major shift in emphasis to topics that would help connect migrants and the German majority. Radio Multikulti and Radio Funkhaus Europa were introduced in the 1990s specifically with this aim. Both radio stations had German, Turkish, Italian, Arabic and other language programs and addressed issues of cultural integration and diversity.

Besides such public broadcasts developed in line with cultural integration policies[26], many media channels and networks have been founded in Germany since the 1960s, addressed specifically to the foreign diaspora. The Russian language "Radio Russkij Berlin" and Turkish language Radio Metropol are among the longer-lasting private media initiatives targeting migrant communities in Germany. There are also various local and regional newspapers that address minority communities. The internet opened up new opportunities for producing minority media and several multilingual websites and social media groups emerged, which enabled migrants and refugees to connect with each other and raise their voices in German society[27].

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[25] Fengler, S., & Kreutler, M. (2020). Migration coverage in Europe's media. A comparative analysis of coverage in 17 countries. Frankfurt/Main: Otto Brenner Stiftung. https://www.otto-brenner-stiftung.de/fileadmin/user_data/stiftung/02_Wissenschaftsportal/03_Publikationen/AP39_Migration_EN.pdf, p. 10.
[26] Bozdağ, op. cit.
[27] Bozdag, 2013.

In the following, we discuss a range of public and private media initiatives and activist networks that support cultural diversity in Germany.

Cosmo

Cosmo is a radio station produced by WDR and Radio Bremen. The motto of Cosmo is **"the sound of the world"** ("Der Sound der Welt") and it aims to reflect and foster cultural diversity in Germany. The station is the successor of the 1960s guest worker programs and Radio Multikulti and Radio Funkhaus Europa which broadcast in the 1990s and early 2000s. Cosmo includes world music and reports about cultural diversity. While most programs are in German, it also offers Turkish, Russian, Polish, Italian, Arabic, Kurdish, Spanish and Greek programs once a week. This selection of the languages gives a voice to the largest migrant and refugee communities in Germany. Programs focus both on political issues in Germany and in the home country of the migrant and refugee communities addressed.

Neue deutsche Medienmacher (New German Media Producers)

Neue deutsche Medienmacher is a network of journalists living in Germany **"with and without international history"** as they put it. Their aim is to increase the quality of journalism reporting cultural diversity and to increase the diversity of media personnel. The network was built in 2008 as an association, and has expanded since then to several states. Neue deutsche Medienmacher offers a guideline for diversity in the media and an expansive glossary for vocabulary related to migration, asylum, integration and cultural diversity. They also offer diversity training for media institutions.

Civis Medienpreis

Civis Media Foundation is an organisation that **"aims to act as a stimulus for media reporting on the issues of migration, integration, cultural diversity and the associated societal cohesion as well as democracy in a creative, constructive and - where necessary - (self-)critical way."** The foundation has offered the Civis Media prize for good journalistic reports following these aims in different categories since 1988.

Greece

Share of non-nationals in the resident population - year 2020
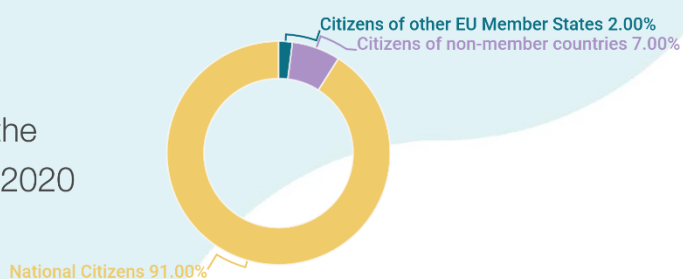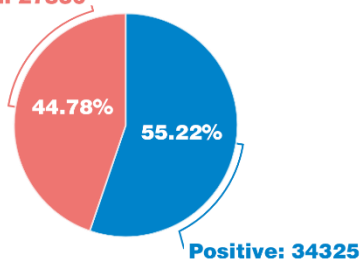
Citizens of other EU Member States 2.00%
Citizens of non-member countries 7.00%

National Citizens 91.00%

Rejected: 27830

44.78%   **55.22%**

First instance decisions on asylum applications - year 2020

Positive: 34325

The incidence of asylum applications on the population Year 2020

Asylum applications: 37860   Total population: 10718565

Greece

1. Overview

At the beginning of the 20th century, Greece was a country of emigration, not immigration. Greeks initially sought a better future mostly in USA, Canada and Australia and after World War II in European countries like in Germany, Italy, UK, Switzerland, Belgium, France, Austria, Sweden and the Netherlands. The population exchanges with Turkey in the 1920s left a lasting scar, but also a sensitivity to the plight of the refugee.

The first immigration major flow was in the 1980s from the Philippines, followed by a massive influx in the early 1990s, mainly from the Balkans and the former Soviet-bloc countries (including ethnic returnees such as Pontic Greeks and ethnic Greek Albanians). A third inflow began in the 2000s with people from North African and the Middle East. Greece turned into a host country within three decades, with the number of non – Greek citizens increasing to almost a million by 2011, 956.000 persons according to Eurostat, which equals 9 per cent of the Greece's population (10.815.197 inhabitants). This has impacted urban, rural, social and economic life, in a formerly largely homogeneous country.

Then, in 2015, 3,6 million non - Europeans entered EU, the largest movement of people since the Second World War. The newcomers were predominantly refugees, fleeing Syria across the Aegean from Turkey. Within a few months, Greece as one of the main gateway from Africa and Asia to Europe, hosted hundreds of thousands of asylum-seekers. The majority arrived on overcrowded rubber dinghies from the Turkish coast on the border islands (especially Lesvos, Chios, Samos and Kos). Through 2015, most made their way on regular ferries to the Greek mainland, to continue their journeys north through the Balkans. Under the terms of the EU - Turkey statement in April 2016, however, Greece agreed to stop their onward flow, just as Turkey agreed to prevent them setting out from her coast, and to take back those deemed not eligible for asylum. The islands thus became bottlenecks with migrants stranded there for considerable periods, and increasing tensions between them and local islanders.

Migration flows decreased gradually, and by the end of 2019, 186,000 refugees and asylum-seekers including 5,000 unaccompanied children were estimated to be in Greece. Most were from Afghanistan, Syria, the Democratic Republic of the Congo and Iran.

2. Migration in the media

As a complex economic and socio-political phenomenon, migration is firmly intertwined with the political agendas of national and regional governments. To understand the coverage of the issue in mainstream media, it is necessary to understand the main political discourses in Greece since the first large immigration in the 1990s.

From the early 1990s to 2015, the two biggest political parties, the right-wing New Democracy (Nea Demokratia) and the Socialist party (PASOK) alternated in government. During this period, the migration policy revolved around the dogma of "closed borders" and "minimal tolerance", investing rather on controlling migrants and less on their social integration. The mainstream media focused more on the negative aspects of migration, framing it as a problem, a burden and a threat to the Greek economy and social cohesion. This is evident also in the usage of derogatory terms in the news, like "clandestine migrants" (λαθρομετανάστες), "migration bomb" (η βόμβα του μεταναστευτικού) and the repetition of their legal status as "unauthorized/undocumented" (χωρίς χαρτιά) and "illegal migrants" (παράνομοι μετανάστες). For the public, this linked the newcomers to criminality. Albanian migrants in particular were extensive discriminated against and stigmatised by the media and became scapegoats, often blamed for the rise in crime, and described as "mafia" (μαφία)[28], with press and broadcast news presenting them predominantly in the framework of conflict (86 per cent)[29].

While since 2005 some studies have started proving the benefit that immigration can have on the country's society and economy[30]. However, the cultivated xenophobia, prejudice, discrimination, racist stereotypes and marginalization worsened during the years of the Greek economic crisis (2010 onwards) with notable operations by Greek police. Such operations were ironically called "Xenios Zeus" (after the ancient Greek god of hospitality). Large numbers of migrants were arrested in the centre of Athens during these operations, to be deported if found without the required documentation. The police referred to these

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[28] Megrelis, N. (2017) *Media's Double Vision as Migrant Crisis Catches the World's Imagination.* In EJN, How does the media on both sides of the Mediterranean report on migration? Migration media coverage in 17 countries from 2015 to 2016, https://www.icmpd.org/fileadmin/2017/GREECE_Media_Migration.pdf, p.35.

[29] Tsaliki, L. (2008) '*How does the word Albanian make you feel?' A case study in the representation of the Albanian ethnic minority within the Greek media.* Paper presented at Media@lse Fifth Anniversary Conference, 21st - 23rd September 2008, LSE, London. This version available at: http://eprints.lse.ac.uk/21580/, p.19.

[30] http://emmedia.pspa.uoa.gr/fileadmin/emmedia.pspa.uoa.gr/uploads/Resources/Publications/Dimosieuse is_Sinergaton/sintaxiodotiko.pdf

actions as "**sweeping**" (σκούπα). Such targeting of migrants escalated with the growing popularity of the Neo-Nazi Golden Dawn Party, (winning between 6 and 7 per cent of votes in Parliamentary elections from 2012 to 2015, up from 0.3 per cent in 2009). The party openly incited violence and hate speech and organized assaults and killed several migrants up until its ban and the imprisonment of its leaders in 2019. Stories of the migrant victims raised awareness among journalists, especially in alternative online media, who condemned the assaults and shifted towards more humanistic coverage. By the time a court declared it a criminal organisation in October 2020, the party had largely disintegrated.

In 2015, the massive influx of refugees coincided with a radical change in the political regime in Greece. For the first time a leftist party (SYRIZA) came to power and formed a coalition government with the right wing (ANEL). Migration policy changed towards a much more humanitarian approach on the principle of "open borders". This took place despite the fact that the country, still in the throes of economic crisis, was ill-prepared to host large-scale arrivals. Greek media at the time faced editorial cutbacks, salary reductions of up to 50 per cent and delays of payments for months, severely affecting their capacity to cover the events properly. (Megrelis 2017).

During the first inflow (January 2015 – August 2015) Greek media responded slowly, often with stereotypes, calling refugees "**illegal migrants**", and using adjectives with negative connotations such as "**tsunami**" (τσουνάμι), "**wound**" (πληγή) and "**danger/threat**" (κίνδυνος/απειλή) to the public health and the national security with "**undercover ISIS/Jihadis**" (Τζιχαντζιστές). Main topics and headlines revolved around geographical issues such as guarding the borders, loss of territory to Turkey. This resulted in a dehumanisation of refugee populations, ignoring their diversity and their right to international protection.

Nevertheless, there were exceptions on online media, blogs and the leftist press, which referred to the need to offer shelter and protect the refugees. The second and third flow, September 2015 - December 2016, attracted international interest with journalists and global media visiting the Greek islands and the Greek borders (Idomeni) to report on the humanitarian crisis, the ordeals and tragic stories of the refugees. At the same time, the solidarity of the Greek people and in particular the islanders were remarkable. Some stories made international headlines, including that of a Greek grandmother, Emilia Kamvisi, who

fed a refugee baby on Lesvos, and the fisherman Stratis Valiamos, who rescued many refugees from drowning in the Aegean. Both were nominated for the Nobel Peace Prize.

Such stories also affected the Greek media and their reporting shifted towards a more humanitarian approach. Journalists increasingly used the term "refugee" instead of "migrant", and showed an interest in the human stories of those fleeing war torn countries. Coverage of the harsh conditions in the hot spots also improved, and positive stories about the solidarity and generosity of the Greek people with refugee became a source of national pride.

Overall, however, the prevailing images of migrants and refugees in the media were those of victims and silent actors. They were portrayed as disadvantaged people, deprived of their human and civil rights, dependent on humanitarian aid and the goodwill of others.

How could this marginal and limbo state be cured? How could the media and journalists assist in a change of paradigm with more equality and justice? Can Arts and media literacy contribute to this direction and how?

Many reporters were forced to ask themselves how this paradigm could be changed. The following examples of good practice mobilise and empower refugee communities towards the direction of social integration. The approach outlined below offer alternative ways of working with refugees, focusing more on a more humane portrayal.

3. Initiatives and actions

In Greece, there have been a few initiatives fostering inclusion, both from the private and public sector.

Examples of projects:

"A suitcase full of sounds & images" and "Portrait Day" by Karpos

The Karpos project **"A suitcase full of sounds & images"** (2018-2019)[31], aimed to train NGOs and educators who work with vulnerable groups including migrants and refugees. This training included audiovisual tools that could be used in different circumstances that are cost effective and suitable for groups of different backgrounds.

"Portrait Day"[32] written and directed by Maria Leonida in 2018 and co-produced by the EU project Silence Hate, was a 3 step workshop where refugees and migrants learn about the art of photography, and make portraits of camp residents with their families and friends. At the end of the photo session the residents receive a printed copy of their portrait.

"Young Journalists" and "EFIVOS" by the Network for Children's Rights

The **"Young Journalists"**[33] initiative is a team of young migrants, refugees and Greeks, which produces podcasts for the Web Radio "Dandelion" and publishes the "Migratory Birds" newspaper (online and printed as a supplement to "EfSyn") with articles in Arabic, English, Farsi, Greek, and Urdu, since 2018. It aims to convey the principles and values of journalism, promote intercultural dialogue, and help teenagers exercise their basic rights and improve their social integration.

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[31] https://karposontheweb.org/ngo-project/?lang=en
[32] https://karposontheweb.org/silence-hate/?lang=en
[33] https://migratorybirds.gr

EFIVOS[34] is a European Erasmus + KA3 program (Greece, Italy, Germany, Cyprus, Sweden, Spain) promoting inclusive education and common values among young people from 13-22 years, by raising awareness and enhancing their digital skills in media literacy.

"Curing the Limbo" by Municipality of Athens

"Curing the Limbo"[35] (2018-2021) was a multi-layered European project implemented by the City of Athens for the inclusion of adult refugees. It provided courses in Greek, English and ICT, housing support, professional counselling services tailored to their needs, and workshops for "Audiovisual Expression and Creativity" in photography, video and music.

Home New Home by Storydoc

A collaborative project (Greece, Turkey, Lebanon, Jordan, Palestine) in 2016 – 2017, training refugees in the art of documentary film making, providing them with professional equipment in order to document their own stories. The final productions were shown in the annual Aegeandocs (international documentary festival organized by Storydoc in the border islands of the Eastern Aegean)[36].

My Story by Intermediakt

MyStory[37] (2016 – 2017) was a project funded by the European Commission Europe for Citizens Programme to assist journalists and organisations working with migrants and refugees in Europe. The aim is to create an alternative to the mainstream media, and encourage migrants and refugees to tell their own stories.

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[34] http://efivos.eu/ and https://www.facebook.com/efivoseu
[35] https://curingthelimbo.gr/en/home
[36] https://www.homenewhome.gr/index.php/en/news-en, https://vimeo.com/storydoc, https://www.aegeandocs.gr/index.php/en/
[37] https://www.mystoryproject.eu/

3KMOP – "Media literacy for refugee, asylum seeking and migrant women"

3KMOP[38] was a project in 2017, enhancing media literacy competences of (low-skilled/low-qualified) refugee, asylum seeking and migrant women through innovative learning tools. Encouraging (low-skilled/low-qualified) refugee, asylum seeking and migrant women to develop and upgrade their media literacy and digital skills through effective outreach-awareness raising

"Now you see me Moria" @now_you_see_me_moria.

An ongoing audiovisual campaign on Instagram[39], since 2020 by Moria Camp refugees to document and raise awareness about the harsh conditions in the camp and issue an urgent call for change to European policy makers.

Examples of Organizations:

Melissa Network for Migrant Women

Melissa[40] is a network for migrant and refugee women living in Athens, promoting empowerment, communication and active citizenship, strengthening bonds with the host society, providing a platform for networking, capacity building and advocacy, and running various language and creative courses (visual arts, film and digital story-telling, photography, poetry, music, crafts and community art workshops).

Solomon

Solomon[41] is an independent Athens-based, investigative digital media outlet that creates content in English and Greek, offering balanced stories and fair reporting and providing story-telling training for migrants and refugees.

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[38] https://medlitproject.eu/project_en/
[39] https://nowyouseememoria.eu/, and https://www.instagram.com/now_you_see_me_moria/
[40] https://melissanetwork.org/about/
[41] https://wearesolomon.com/media-lab/

Hungary

Share of non-nationals in the resident population - year 2020
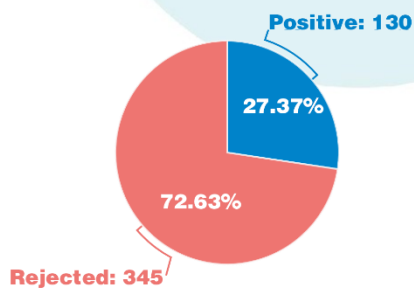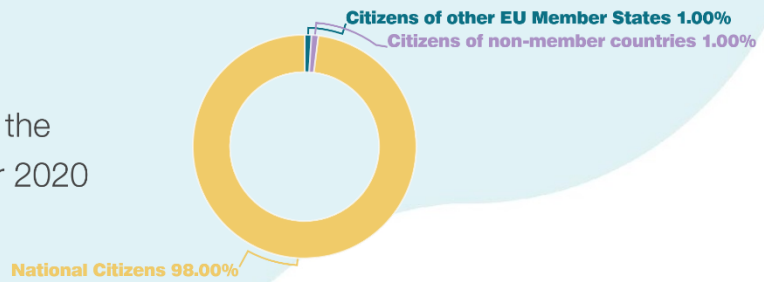
Citizens of other EU Member States 1.00%
Citizens of non-member countries 1.00%

National Citizens 98.00%

Positive: 130

27.37%

72.63%

Rejected: 345

First instance decisions on asylum applications - year 2020

The incidence of asylum applications on the population Year 2020

Asylum applications: 90   Total population: 9769526

Hungary

1. Overview

As under 2 per cent of the Hungarian population were born outside Hungary, the population is easily affected by government communication that people of other cultures represent a threat. While they were actually present in the country in large numbers in 2015, however, thousands of Hungarians volunteered to help, and hostility and suspicion fell.

From January to mid-September 2015 nearly 400,000 migrants and refugees crossed Hungary on their way to western Europe. They had crossed Hungary in far smaller numbers before, especially from early 2014 onwards, but had been largely ignored by the authorities. But in January 2015, whilst in Paris to attend the Peace March after the Islamist terror attack on the satirical magazine Charlie Hebdo, Prime minister Viktor Orban seized the opportunity to equate migration with terrorism. From then on, the government worked on this theme, as a way to restore its (at that time) own sliding popularity.

The majority were initially from Kosovo, on their way to Germany, but from March onwards, Syrians, Iraqis, Afghanis and others from Asia and Africa became predominant. A billboard campaign was launched by the government to vilify 'migrants', alongside a 'national consultation', a direct marketing tool to advance government policies[42].

In June 2015, Foreign Minister Peter Szijjarto announced that a fence would be constructed along the whole 175 km border with Serbia, and a 40 km section on the Croatian border, up to the Drava river. Orban set Hungary up as the strongest opponent of allowing the refugees and migrants into Europe - the opposite pole to Chancellor Angela Merkel in Germany. Hungarian efforts to block their onward progress in August, led to the build-up of a bottleneck of people at the East railway station in Budapest. This was eventually resolved when migrants set out up the motorway to march to Vienna. Orban briefly caved into pressure from Austria and Germany, and sent buses to transport them over the border. The fence was completed on 15 September 2015, and manned by around 10,000 police and soldiers. At the same time, a new law came into force, criminalising those who tried to enter Hungary.

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[42] https://fnf-europe.org/2017/11/23/national-consultation-campaigns-in-hungary/

Large numbers of asylum-seekers were deflected from mid-October onwards, through Croatia and Slovenia to Austria. Since then, a 'state of migration danger' has been in force along Hungary's southern border with both Serbia and Croatia. The fence has been strengthened with a second fence, electric current, and night vision cameras. A road runs between the two fences, allowing a rapid response to any intrusion. 2 'Transit Zones' were established, built into the fence at Röszke and Tompa. These operated as de facto detention camps, where men, women and children were kept for up to 18 months. Many waited up to 2 years in Serbia, to enter the zones legally, little realising that Hungary granted less than 10 per cent of asylum applications. A series of laws, well summarised on the website of the Hungarian Helsinki Committee, closed refugee camps, abolished state support for those still granted asylum, and criminalised and stigmatised individuals and NGOs which tried to help them.[43]

The Transit Zones were finally closed in May 2020, after the Court of Justice of the European Union (CJEU) ruled that asylum-seekers could not be kept in detention for more than 28 days. Throughout this period, Hungary steadfastly refused to take part in either relocation or resettlement schemes for asylum seekers in Turkey, or who had reached Greece or Italy. Orban's government was subject to several infringement proceedings by the European Commission, and lost every migration-related case at the ECHR and the CJEU.

Throughout this period, a small number of civil society and church groups have attempted to help migrants and refugees, despite the hostile political climate. The Hungarian Helsinki Committee provided legal advice and lawyers to defend asylum seekers in court, winning notable successes at the ECHR in Strasbourg, and encouraging independent judges to turn to the CJEU in cases where Hungarian law appeared to be in conflict with EU law. Menedek (Refuge) Migration Aid, MigSol, and several church-based groups, also played an important role, gathering volunteers to help those on the road. The latter work became more difficult after the fence was built, as very few asylum-seekers could enter Hungary, and NGOs which attempted to help migrants were criminalised. Asylum-seekers caught by the authorities after crossing the fence were frequently subjected to police violence, and pushed back through gates in the fence into Serbia. A trickle continued to cross Hungary from Romania, in the back of trucks.

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[43] https://helsinki.hu/en/activities/refugee-and-migrant-rights/

After the closure of the Transit Zones in May 2020, the government passed a new law, requiring anyone intending to apply for asylum in Hungary to make a pre-application at its embassy in Belgrade. Very few such applications were approved. In 2020, Hungary granted asylum to only 10 people, the lowest in the European Union. In 2018, its warnings of an impending 'migrant invasion' helped the Fidesz government win a third consecutive term in office. A flood of legislation by the government, from 2015 to the present, has been challenged at the ECHR and the CJEU by the Hungarian Helsinki Committee. The government has lost every case, but changes to legislation by the government have been mostly delayed, cosmetic or non-existent.

The UNHCR has also criticised steps taken by the government on numerous occasions.[44] From 2015 to 2020, the European Commission launched 5 separate infringement proceedings against the Hungarian government related to migration and refugee issues.[45]

2. Migration in the media

Government controlled TV, radio and online sites closely follow the government's lead in reporting refugee and migration issues. The central message is that Hungary is on the frontlines of defending Europe from an 'invasion' of mostly Muslim migrants. The issue of migration is blurred with that of terrorism. The word 'migráns' in Hungarian has become even more pejorative. A handful of independent media attempt to portray migrants and refugees as individuals facing a humanitarian crisis, while the government media portray them as a security and health problem. Government media also refer frequently to the 'clash of civilisations' theory, and to the 'Great Replacement' theory, according to which the white European population is being systematically replaced by alien, non-Europeans.

A useful study by Vera Messing, Gábor Bernáth, and others, published in December 2016, compares Hungarian and Austrian media coverage of 3 important events in 2015[46].

The authors offer copious examples of the way M1 (the Hungarian public service broadcaster) in particular portrayed asylum seekers in a negative way. Examples include

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[44] https://www.unhcr.org/news/press/2021/3/6048976e4/unhcr-concerned-hungarys-latest-measures-affecting-access-asylum.html
[45] https://www.ecre.org/hungary-facing-fifth-infringement-procedure-related-to-asylum-since-2015/
[46] https://cmds.ceu.edu/projects/media-representation-refugee-crisis-hungarian-and-austrian-media

not showing images of women and children, never interviewing refugees and asylum-seekers, rarely referring to NGOs or others who assist asylum seekers, and a heavy emphasis on quotes from government politicians.

The Fidesz landslide victory in the 2018 election can be partly attributed to the sense of imminent invasion, despite low numbers of people even trying to cross the Hungarian fence. While reliable reports from the Serbia side of the border suggest that, since 2016, there have rarely been more than 500 people living rough at any one time in a wide region along the border, looking for opportunities to cross, police figures, reproduced in pro-government media, give the impression that the numbers are in the thousands or tens of thousands. It is never mentioned that single individuals attempt to cross many times, and are caught, frequently beaten, and pushed back each time.

3. Initiatives and actions

Despite this bleak picture, reports in independent media, notably RTL Klub (rtl.hu), index.hu, telex.hu, 24.hu, 444.hu, hvg.hu, valaszonline.hu, hang.hu, magyarnarancs.hu and in the daily nepszava.hu and others provide a more reliable picture. Set against them are the 476 titles in the pro-government holding KESMA (Central European Press and Media Foundation).

NGOs, in particular the Helsinki Committee, and human rights groups like the Hungarian Civil Liberties Union (Tasz), Amnesty International and Human Rights Watch, have refused to be cowed by government intimidation. Some courts have continued to prove their independence by issuing verdicts in migration cases against the wishes of the government. The ECHR and CJEU have repeatedly ruled against the government on refugee and migrant cases.

The European Commission has consistently, if rather slowly, issued infringement proceedings against the Hungarian government on migration issues. Despite a marked growth in xenophobia, a surprisingly high number of Hungarians appear aware of the manipulation of the migration issue by the government. Hungarians also continue to value press freedom.

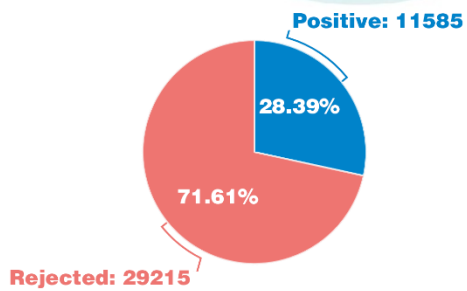In 2020, a survey found that 78 per cent of Hungarians believe that

"It is vital to ensure that press products that reflect critically on the activities of the government, and on the politicians and entrepreneurs affiliated with the government, can continue to reach audiences"[47]

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[47] https://mertek.eu/wp-content/uploads/2020/12/Infected_media_system.pdf

Italy

Citizens of other EU Member States 3.00%
Citizens of non-member countries 6.00%

Share of non-nationals in the
resident population - year 2020

National Citizens 91.00%

Positive: 11585

28.39%

71.61%

First instance decisions on
asylum applications - year 2020

Rejected: 29215
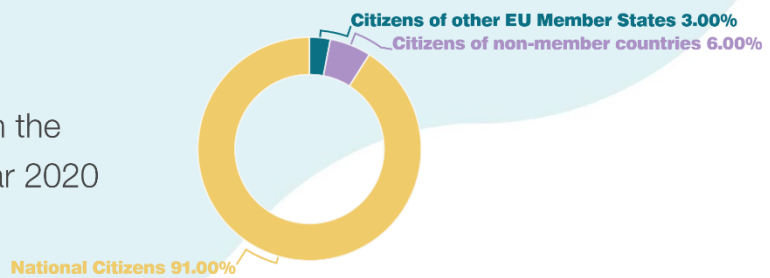
● Asylum applications: 21200   ● Total population: 59641488

Italy

1. Overview

Italy was formerly a country of migration, both internally (from southern to northern regions) and externally, **and only recently became one of the main European countries of hosting and transit**[48]. This historical background plays an important role in the media representation of the migratory phenomenon: initially, the idea of Italy as an "**unattractive**" country from an economic point of view was widespread. This perception, together with the prevailing concentration of foreign workers in the domestic or agricultural sector (rather than in factories as in other northern European countries) contributed to the underestimation of migration flows, making it an "**invisible**" phenomenon.

From the 1960s and 1970s migratory movements began with a certain continuity, from the former Italian colonies (Eritrea, Ethiopia and Somalia) initially, as well as from North Africa, especially Morocco[49]. The number of foreigners in Italy increased regularly from the 1980s until the last decade of the century, when the situation changed considerably with the influx of workers from Eastern Europe after the fall of the Berlin Wall, and hostility to the growing foreign presence became more visible. This situation also polarized political discourse between those who argued for greater protection for foreign workers and those who increasingly associated immigration with crime.

The result was a cycle of migration policies and legislative initiatives swinging between "**generosity and fear**", with the centre-left steadily losing ground to a right-wing approach which regards immigration as a security issue[50].

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[48] In 2018 the main countries were Germany, Spain, France and Italy. (EUROSTAT 2018, *Migration and migrant population statistics*).

[49] Camilli A., *Storia dell'immigrazione in Italia*, "Internazionale", 10-10-2018.

[50] The decade opened with an event that shocked public opinion and had significant consequences in media representations: in 1989 Jerry Masslo, a farmhand of South African origin, was murdered in Campania (southern Italy). This led to the rise of an important anti-racist movement and favoured the introduction of the "Martelli Law" (L. 39/1990), under which about 200,000 people were regularized: it promoted the social rights of immigrants, but already showed concerns for border control. Another important moment that affected public opinion was the sudden arrival of thousands of Albanians in the ports of Puglia in 1991: for the first time, migration was perceived as a 'problem' of public order. The security approach to migration policies was also strongly influenced by the provisions of the "Schengen Agreement" (1985) and the subsequent Convention (1990), applied by Italy between 1997 and 1998. Immigration legislation was adapted by a centre-

In the 2000s there was a significant "**authoritarian**" turn in immigration policies, as a right-wing government took office, based on a coalition of three parties (Lega Nord, Alleanza Nazionale and Forza Italia) led by the media industry tycoon Silvio Berlusconi. Harsh measures were introduced to contrast immigration[51], especially "**irregular**" entry, which was criminalized and repressed with the introduction of the "**crime of clandestinity**", the strengthening of the administrative detention system and the increase in expulsions based on bilateral agreements with the countries of origin. Furthermore, the first agreements with Libya led to an increasing externalization of borders to control migratory flows from the south[52]. This structure of Italian migration policies has not changed much over time, even with the substantial reduction of Berlusconi's political and media power. The rise of Italian populism fits the same mould, between the government alliance between the more centrist 5 Star movement and the Northern League party, transformed by its new leader Matteo Salvini into a far-right nationalist party[53]. Repressive policies based on the '*migrant emergency*' have been strongly mitigated both by the '*health emergency*' due to the Covid-19 pandemic, and by subsequent changes of government that have significantly modified, though not completely cancelled, Salvini's "**anti-immigration**" decrees.

left government with the "Turco-Napolitano Law" (L. 40/1998 and "Testo Unico sull'immigrazione", DLgs. 246/1998): this combined the promotion of effective integration policies and the construction of instruments for the repression of the irregular and considered as 'deviant' component, including the introduction of administrative detention (later applied with the creation of Temporary Permanence Centers – Cpt). Macioti M.I., Pugliese E., (2010), *L'esperienza migratoria. Immigrati e rifugiati in Italia*, Laterza, Roma-Bari, p. 98.

[51] With the approval of the "Bossi-Fini Law" (189/2002), named after the respective leaders of two of the coalition parties (Lega Nord and AN).

[52] Prestianni S. (2019), *Security and migration. Economic interests and violations of basic rights. The cases of Libya, Niger and Egypt. Arci*. See also: Pintus, G. J. (edited by, 2020), *Funding the border: funds and strategies to stop migration*, Arci.

[53] In 2018, with Salvini as Ministry of the Interior, there was an escalation of tension dictated on the one hand by anti-immigrant propaganda orchestrated by a communication team directly employed by Salvini (and defined by the press as "La Bestia" for its ability to influence social media trends), on the other by constant demonstrations of his political strength (with the so-called "Security and Immigration Decrees" of September 2018 and June 2019) and also extra-legal (with the initiatives to close Italian ports to NGO ships engaged in the rescue of migrants at sea).

2. Migration in the media

The number of foreigners residing in Italy is today around 5 million, or 8.4 per cent of the population, predominantly from Romania, Albania, Morocco, China, Ukraine, Philippines, India and Bangladesh[54]. The perception of migration is strongly overestimated, both by public opinion and the media. Net migration in the last decade has actually decreased. Italian reality is characterized by a constant influx of new residents that only partially compensates for the low birth rate[55] and the resumption of Italian emigration, propelled by the effects of the economic and labour crisis. Migrants are a fundamental resource in the socio-economic and demographic evolution of the country.

The migrant has become a contested ground in which politics and media concur to fuelling a negative representation, with a yawning gap between reality and perception. The circuit is fuelled by the strong links between the information system (press and TV) and the political sphere (parties and think tanks). This circuit has also been nourished by the rise of social media in the last decade[56].

Four typical distortions divorce the representation of migration from its reality in Italy.[57]

Emergency (1): construction of an alarm image regarding the number of migrants in Italy (including a focus on arrivals alone). This is an important component in the concept of a migrant "**invasion**".

Criminalization of migrants (2): a constant process of associating migration with crime, resulting in an obsession with security; news about crime is ethnicized.[58]

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[54] ISTAT - Istituto Nazionale di Statistica, Bilancio demografico nazionale, 2019.
https://www.istat.it/it/files/2020/07/Report_BILANCIO_DEMOGRAFICO_NAZIONALE_2019.pdf.
[55] Cfr. Caritas and Migrantes, "XXIX Rapporto Immigrazione 2020", p. 28.
[56] http://www.reactnohate.eu/the-project/. See REACT: Educational toolkit for challenging hate speech and construction counter-narrative, 2019.
[57] This reconstruction is carried out starting from the more articulated classification of Marco Bruno: "Andare oltre gli stereotipi. La figura del migrante nell'informazione italiana e le ricerche per la Carta di Roma", in Cristaldi F., Castagnoli D., *Le parole per dirlo. Migrazioni, Comunicazione e territorio*, Morlacchi, Perugia 2012, pp. 69 ss.
[58] An interesting analysis is described in the Carta di Roma annual report ("VIII Rapporto della Carta di Roma 2020: "Notizie di transito"), which examines newspapers over a five-year period (2015-2020). The semantic analysis of the content of the first pages of the main six national newspapers (Avvenire, La Stampa, Il Giornale, La Repubblica, Corriere della Sera and Fatto Quotidiano) shows less association between migration

Criminalization of solidarity (3): In addition to the criminalization of migrants, solidarity with people who help migrants and refugees has also been increasingly criminalized; the cases of Riace and Mimmo Lucano (2018) and of Sea-Watch and Carola Rackete (2019) are examples of this.

Overshadowing (4): one of the most problematic aspects of the Italian media narrative is that migrant people are portrayed as mostly passive subjects, poorly represented and hardly ever given a voice, an indistinct category, often reduced to mere numbers.[59]

Gender gap (5): a further problematic aspect is the very clear prevalence of male over female migrants image, because the latter are totally under-represented in media discourse: while foreign women in Italy today represent 52.4 per cent[60] of the total foreign population, the protagonists in the news are mainly men.[61]

Since March 2020, Covid-19 has replaced migration as a dominant theme in the Italian media.[62] Despite this, a new stereotype (in reality a reinterpretation of the "clandestine-infector" one) has stigmatized migrants as a vehicle for contagion with Covid-19: migrants are portrayed as carriers of the virus.[63]

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phenomenon and criminality "Criminalità e sicurezza", ("Criminality and security", see chart), and a significant reduction in the alarmism coefficient in the last three years, after the peak recorded in 2015-2017; nonetheless, the conclusions of the report are that the "common thread of information on the migration phenomenon from 2013 to today appears to be of permanent emergency, and the lexicon adopted outlines a framework of an 'infinite crisis', which changes over time and spreads from news chronicles to political debate" (p. 20).

[59] http://www.vita.it/it/article/2020/10/08/la-voce-dei-migranti-non-e-rappresentata-sui-media/156917/
[60] http://www.vita.it/it/article/2020/03/07/in-italia-limmigrazione-e-donna/154302/
[61] See "Ricerca nazionale su immigrazione e asilo nei media italiani" (20-12-2009: https://www.unhcr.org/it/wp-content/uploads/sites/97/2020/07/ricerca_immigrazione_e_asilo_sui_media__sapienza.pdf): "i soggetti protagonisti delle notizie sono maschi nel 72% dei 660 casi, dato che sale all'81,5% se si considera la sola televisione".
[62] See Diamanti I., "Oggi gli immigrati appaiono meno stranieri" (Introduction to the "VIII Rapporto della Carta di Roma 2020: "Notizie di transito").
[63] 13 per cent of migrant-related headlines in the press focus on fears over health (Carta di Roma 2020, p. 30). See Miraglia F., "Navi hot spot tra vergogna e propaganda", Il manifesto, 13-10-2020.

3. Initiatives and actions

There have been numerous initiatives in Italy to change the negative collective image of migration, and provide updated knowledge tools to support journalistic work. This is mainly the work of civil society, in some cases assisted by the migrants themselves. The case studies described below range from news organizations to research initiatives and direct action aimed at promoting communication campaigns.

UNIRE- Unione Italiana Rifugiati ed Esuli

UNIRE was born in 2019 from a group of refugees with the aim of becoming the first national network of refugees living in Italy. UNIRE is a shared space to build and strengthen the network of associations promoted by refugees and individual activists to empower refugees[64].

Carta di Roma

The "Carta di Roma" Association, which since 2012 has curated an annual report on the image of migration in the media, was founded in December 2011 to draw up an ethical protocol for correct information on immigration issues, signed by the *Consiglio Nazionale dell'Ordine dei Giornalisti* (CNOG) and the *Federazione Nazionale Stampa Italiana* (FNSI). The association's aim is to become a stable point of reference for all those who work daily on charter issues, primarily journalists and information workers[65].

Melting Pot Europa

Melting Pot Europa is an independent communication project started in 1996. Associations, experts, lawyers, teachers, activists, journalists, photographers and videomakers make their work available as a free resource. A multilingual radio desk was put online in downloadable audio format in 2003, and what began as a local radio project has evolved into an innovative communication project.[66]

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[64] https://www.unirerifugiati.org/chi-siamo/
[65] http://www.cestim.it/argomenti/08media/Carta_di_Roma_2009.pdf
[66] https://www.meltingpot.org/Progetto-Melting-Pot-Europa.html#.YHgNLugzZPY

Festival Sabir

Sabir is a festival promoted by ARCI, together with ACLI, Caritas Italiana and CGIL, in collaboration with ASGI and Associazione Carta di Roma. It is intended as a widespread and mobile festival, a vehicle for thought about Mediterranean alternatives on the doorstep of Europe[67].

Io accolgo

The "Io accolgo" ("I welcome") campaign is the initiative of a broad front of civil society organizations and trade unions (currently 44), to effectively counter the increasingly restrictive policies adopted at the government level towards asylum seekers and migrants. The campaign aims to give voice and visibility to citizens who share the values of hospitality and solidarity, to counteract anti-migrant laws, to promote migrants as protagonists and to initiate a dialogue with citizens who do not explicitly embrace anti-migrant policies[68].

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[67] http://festivalsabir.it/
[68] https://ioaccolgo.it/promotori-ed-aderenti

CONCLUSIONS & GOOD PRACTICES

In this guide we offer an overview of the ways migrant and refugee issues are reported in the media landscapes of different countries of Europe. We offer recommendations on the choice of the right terminology, respect for the dignity of migrants and refugees, and more inclusive and accurate reporting. We also encourage readers to share the knowledge. Our recommendations are based in particular on comments from 46 migrants and refugees living in different European countries, who responded to an online survey in the first quarter of 2021.

A. Choose the right words

> *''Let's just stop calling them 'migrants', 'refugees', and 'asylum seekers' that need our help, and start calling them by their names or just human beings ''.* (Sonia Lima Morais, 31, Italy)

There are two common issues in the use of the terminology related to migration in journalism: the first refers to the confusion between different terms such as "**migrants**", "**refugees**", and "**asylum seekers**" …. The second is about the way these categories are described with certain attributes leading to the legitimization or delegitimization of certain migratory paths in the eyes of the audiences.

Regarding the first issue, there is often a confusion about the differences between the terms "**migrant**" and "**refugee**".

IOM defines "**migrant**" as an *"umbrella term, not defined under international law, reflecting the common lay understanding of a person who moves away from his or her place of usual residence,*

whether within a country or across an international border, temporarily or permanently, and for a variety of reasons.''[69] "Refugee", on the other hand, has a more precise definition in international law. It refers to a person who has left the country of his or her former habitual residence and is unable or unwilling to return to it for specific reasons, such as the fear of being persecuted because of race, religion, nationality, membership of a particular social group or political opinion.

Another terminological confusion concerns the terms "foreigner" and "migrant". While "foreigner", from a legal point of view, refers to someone with a nationality other than the nationality of the country, "migrant" refers to a person's history of migration and does not indicate anything about nationality because a "migrant" may have already acquired the nationality of the host country[70].

Defining categories does not mean giving them a positive or negative value. Yet this is something common and corresponds to the second issue raised concerning terminology.

This process of categorization of migrants and refugees as "good" or "bad" is sometimes based on irrational arguments and the use of stigmatizing terms such as "illegal migrant" and "clandestine migrant". However, the construction of the image of the migrant as good or bad is something that is systematically created. The most common frame is the antinomy created between the "good refugee", who flees the war, and the "bad economic migrant", who comes to steal the jobs of nationals.

Dina Nayeri, in her book 'The Ungrateful Refugee', talks about this:

> "*What is escape in such circumstances and what is just opportunistic migration? Who is a true refugee? It makes me chuckle, this notion that 'refugee' is a sacred category, a people hallowed by evading hell. Thus, they can't acknowledge a shred of joy left behind or they risk becoming migrants again.''*[71]

[69] International Migration Law - Glossary on migration. OIM.
https://publications.iom.int/system/files/pdf/iml_34_glossary.pdf. p. 132.
[70] BARATS, Christine, 2001, « Les mots de l'immigration et l'ethnicisation des rapports sociaux. Le cas des débats télévisés français sur l'immigration », Réseaux, 2001/3 (n° 107), 147-179, p. 150.
[71] NAYERI, Dina. *The Ungrateful Refugee*, Edinburgh, Canongate, 2019, p. 26.

Regarding people staying illegally on European territory, this may constitute an offence, depending on national legislation. However, it is important to avoid generalizing and reproducing racist discourses, prejudices, hate speech and dehumanisation of migrants even when their stay is irregular.

In order to avoid reinforcing stigma through criminalisation in their reporting, journalists can adopt neutral terms or adopt the legal terminology of their country. For example, in France, the "Code of Entry and Residence of Foreigners and of the Right of Asylum" (CESEDA) speaks of "irregular entry" and "irregular stay", and not of "illegal migrants".

Recommendations in a nutshell

- **Use appropriate terms** and choose your words carefully to **avoid the prevailing negative stereotypes, stigmatization, discrimination, Islamophobia, xenophobia and hate speech.**

- **Know the laws and the legal terminology** about migration and asylum processes as well as the different regulations that might apply to people from different nationalities, ethnicities, cultures and religions.

- **Make use of available glossaries** which offer precise definitions for the terms related to migration. Consult the IOM and UNHCR glossaries, available online, in order to use the most appropriate words.

B. Promote dignity

"We have been through a lot of hard times, but the hard times are not the definition of who we are today. We don't need people to feel bad about us. We just want you to address us by who we are, an author, a journalist, a person, not a problem that needs to be solved ". **(Neda Yaqoobi, 17, Afghanistan, Greece)**

The personal characteristics of refugees and asylum seekers are often erased or reduced to a caricature of what a "migrant" is. Their representation is also dehumanized through the systematic use of figures and statistics.

How to respect the dignity of the people interviewed? One solution is to treat them as normal people with memories of their past lives and hopes for the future. And not constantly as refugees, or migrants, forced to relive the trauma of a painful, vulnerable journey which feels endless.

To avoid objectifying them, journalists should, where possible, find ways to restore their humanity and individuality to them. Mentioning their first and last names, age, and profession is a way of treating them equally to any other information source consulted. If the situation calls for the protection of a person's identity, for whatever reason, a fictitious name can be assigned.

Recommendations in a nutshell

- **Show humanity:** Treat refugees and migrants with dignity, respect and sensitivity. Avoid disrespect, forcing them to answer, triggering their traumas, treating them as a means to create news and press reports.

- **Promote diversity, individuality, identity and ethnic, cultural, religious, gender equality in representation.** Mention the persons' names where permitted, their origins, their profession, their expertise. Avoid homogeneity and anonymous crowd references.

- **Change the narrative:** Focus on the positive images of refugees and migrants, mention their qualifications and strengths, their culture, their arts, achievements and dreams, their positive contribution to the society, the mutual benefits, the cultural bonds, the arising opportunities and/or entrepreneurship and the economic development. Avoid victimization and portrayal of migrants and refugees as weak and poor people, do not only focus on conflicts and negative events.

FOR THE MEDIA

➔ Develop counter-narratives to combat stereotypes, discrimination, hate speech and populism.

C. Facilitate inclusion

"Interview more migrants than officials. Go to the places where migrants live, don't just contact them. Educate yourselves about their backgrounds. Pose bigger questions regarding their situation and its solutions. Employ journalists from a migrant background." **(Mousa Tawfiq, 27, Palestine, France)**

People with a migration background are still in the minority in the newsrooms. Yet their presence can be beneficial not only from a human point of view, but also journalistically. The simple reason is: **migrant people understand each other**.

A journalist who has experienced migration is able to identify points of attention when interviewing a migrant and writing a paper. This identification between interviewer and interviewee allows for a more human treatment of migration. The quote of Magda, from Germany, demonstrates this phenomenon well:

"I grew up in a refugee family too - my father came from the Sudetenland, in what is now North Bohemia in the Czech Republic. I was born in Germany after the war, but he told us as children many stories about his old home, and what it was like to flee. That's why I help refugees today."

In addition to recruiting people of migrant and refugee background, it is important to educate national journalists. Newspapers can invest in raising awareness of migration issues among its journalists through several initiatives: promoting the meeting of exiled journalists and journalists from the country for an intercultural dialogue; organize awareness-raising sessions on media literacy in partnership with NGOs. For example, take advantage of **World Refugee Day (June 20)** and **International Migrants Day (December 18)** to produce content focused on migration in all its aspects, etc.

Newspapers can also invest in initiatives to include migrants in the host society and in the media. In France, for example, several media support the Maison des Journalistes. This sponsorship allows the accommodation of several journalists exiled in France and the support until they obtain their refugee status. This helps open doors to French society.

As individuals, journalists seeking to specialize in migration issues can follow a multidisciplinary path in several universities. In France, for example, the research laboratories Migrinter (University of Poitiers) and Urmis (Université Côte-d'Azur and University of Paris) offer research courses in the field.

Recommendations in a nutshell

- **Facilitate social integration, social inclusion and networking.**

- **Actively involve people from migrant and refugee backgrounds** in media making processes, in advisory boards, in the co-design and co-implementation of projects aimed at the groups addressed.

- **Instil a feeling of belonging** for the refugees and migrants to the community. Avoid focusing on differences.

FOR THE MEDIA

➡ Recruit journalists from migrant and refugee backgrounds.

D. Maintain accuracy

"Refugees and migrants are frequently made a scapegoat for all the weaknesses and failures of politicians. Journalists in this field should not treat refugees and migrants merely as a means to create news and press reports. They are human beings, not a means, although they seem vulnerable and abandoned." **(Arash Seyfi, 31, Iran, UK)**

One of the common mistakes that is often made in the media reports about refugees and migrants in the last decade is the assumption that Europe is facing an 'unprecedented' situation. A little historical knowledge goes a long way. Exactly 100 years ago, around the same number of refugees as now - 2 million - fled Bolshevik Russia, after the 1917 revolution. Others reaching Europe at that time included Armenians fleeing Turkey, and Balkan peoples fleeing war and conflict. Many of those coming from Russia were Jews. Newspaper articles at the time warned of the '**Judaisation**' of Europe - an increase in the size of Jewish communities - if they were allowed to stay and integrate. Just as the far-right warns of the 'Islamisation' of Europe today.

Indeed, the sudden arrival of hundreds of asylum-seekers on their doorsteps raised understandable concern among host populations during the "**refugee crisis**" of 2015-16. People have a human right to flee war, conflict, violence and persecution, but yet no community is obliged, legally, to take them in. The language of rights is reassuring to populations on the move, but may be alarming to settled people, when new arrivals claim a "**right**" to be there. This debate can usefully be turned around: cultures around the world, including in Europe, place high value on "**the gift of hospitality**" - which illustrates their own humanity and generosity. But hospitality cannot be demanded, it has to be freely given.

For that to work, information needs to be readily available: who are the people who would like to come to our village, where do they come from, where did they flee from, and why? How long might they stay? What help do they need now, and in the long run? How much of a burden might they be on health, education and other services? Who will pay?

Keeping information accurate is important to avoid reinforcing stereotypes and hate speech. These often flourish when there is a case of terrorism and/or criminality. Indeed, a spate of Islamist attacks in Europe, just like attacks on migrant and refugee hostels, risks poisoning the broad goodwill which exists between refugees and host communities.

Such concerns should be addressed, not glossed over. Refugees need to establish a relationship of trust with the authorities, from social services to police. The initiative for this should come from both sides. This also requires responsible journalism. Long silences in the German media about the national background of the perpetrators after the 2015/6 New Year's Eve atrocities in Cologne and other cities undermined public trust in the media. Information about the suffering of refugees - female asylum seekers were also molested in Cologne - helps provide a wider picture. In many countries, negative stereotypes of refugees can be countered by positive examples. The case of Mamoudou Gassama from Mali, who rescued a 4-year-old child and was later granted residency in France by President Macron, is a case in point.

Recommendations in a nutshell

- **Be fair and just:** Stick to the facts, reliable sources and verified information. Avoid conflict framing, fabricated news and popular rhetoric.

- **Be independent:** Show all sides of the story. Do not stick to political agendas, personal ambitions and commercialism.

- **Report on the causes of migration** (war, violence etc.), the dangers, risks, threats, harsh conditions, bureaucracy of the asylum process.

FOR THE MEDIA

➔ Train journalists and media professionals on everything related to the matter: codes of ethics, political context of the countries of origins, international and national laws, human rights, diversity and equality.

E. Share the knowledge

"We need to show that migration is a human need. After all, if it wasn't for migration, where would humanity have been now?"
(Charif Bibi, 42, Lebanon, France)

The media have an important role in making sometimes delicate and complex information available to the public. This is the case with certain aspects of migration, such as the asylum process or why refugees do not return to their countries of origin.

The European Union has attempted on several occasions to create a "level playing field" for asylum-seekers across Europe, but practice varies enormously from country to country. A Syrian asylum seeker in 2020 had a 99 per cent chance of asylum in Austria, a 70 per cent chance in Sweden, and a 10 per cent chance in Hungary. The proportion of those granted asylum often has more to do with the current political climate and campaign promises of the governing party than the objective circumstances of the asylum-seeker, or of the country from which they fled. Another strongly subjective factor is the story-telling and memory abilities of the asylum seeker. If they can stick to the same story in each interview, they have a higher chance of success than another person with poor story-telling skills, or a bad memory. These can make all the difference between acceptance and rejection - especially at the end of a long working day for an asylum case officer, when the "quota" of those who may be granted asylum in a given week or month, has already been reached.

Many, perhaps most refugees would like to return home one day, at least for a visit, possibly permanently. They have left behind family members, friends, and memories. Return will normally depend on a marked improvement in the stability of their home countries, and on them making a success of their new lives as refugees in another culture. The harder and more dangerous the journey to Europe, the less likely they are to ever risk a visit home, as this may have been the only chance in their lifetime to start a new life. The easier the journey, the more likely they are to return. This is also the paradox of integration - the more they integrate into their new societies, the more they adapt to the majority culture, the more estranged they will become from the society they left behind. Numerous studies prove that refugees needed enormous ingenuity, determination and bravery to make the journey

to Europe - all skills which can contribute a great deal to their host country. The possibility of forced returns traumatises asylum-seekers. Changes in the political climate in countries which host asylum-seekers often increase the danger of forced returns - as in April 2021 in Denmark.

When the media sheds light on this kind of topic, it allows the public to find out more about migration. Sharing knowledge is important to educate the public and enable them to form a fair opinion on the migratory phenomenon.

Recommendations in a nutshell

- **Simplify the language:** Scientific, sociological and political aspects of migration are difficult for most readers to understand. Write in a simplified way, with concrete examples that are easily understood.

- **Be original:** clarify complex topics and write about subjects that are rarely covered by the media, in order to give a broader view of what migration is.

GLOSSARY

Asylum seeker[72]: An individual who is seeking international protection. In countries with individualized procedures, an asylum seeker is someone whose claim has not yet been finally decided on by the country in which he or she has submitted it. Not every asylum seeker will ultimately be recognized as a refugee, but every recognized refugee is initially an asylum seeker.

Migrant[73]: An umbrella term, not defined under international law, reflecting the common lay understanding of a person who moves away from his or her place of usual residence, whether within a country or across an international border, temporarily or permanently, and for a variety of reasons. The term includes a number of well-defined legal categories of people, such as migrant workers; persons whose particular types of movements are legally defined, such as smuggled migrants; as well as those whose status or means of movement are not specifically defined under international law, such as international students[74].

Refugee: A refugee is any person who, *"...owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his [or her] nationality and is unable or, owing to such fear, is unwilling to avail him [or her]self of the protection of that country; or who, not having a nationality and being outside the country of his [or her] former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it."* Article 1A(2) of

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[72] United Nations High Commissioner for Refugees, Master Glossary of Terms, 2006.
[73] IOM glossary, 2019: https://publications.iom.int/system/files/pdf/iml_34_glossary.pdf.
[74] Note: At the international level, no universally accepted definition for "migrant" exists. The present definition was developed by IOM for its own purposes and is not meant to imply or create any new legal category.

the 1951 Convention or *"who is outside his/her country of origin or habitual residence and is unable to return there because of serious and indiscriminate threats to life, physical integrity or freedom resulting from generalized violence or events seriously disturbing public order"*. (OAU Convention and Cartagena Declaration)[75].

Find out more

⇨ **Glossary in French**:

https://publications.iom.int/system/files/pdf/iml_9_fr.pdf

⇨ **Glossary in German**:

https://ec.europa.eu/home-affairs/sites/default/files/what-we-do/networks/european_migration_network/docs/01-homeaffairs-glossary-de-ld.pdf

⇨ **Glossary in Greek (Γλωσσάρι)**:

https://publications.iom.int/system/files/pdf/iml_20.pdf

⇨ **Glossary in Italian**:

https://immigrazione.it/docs/2017/glossario-asilo-migrazione.pdf

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[75] UNHCR glossary : https://reporting.unhcr.org/glossary/r)

RESOURCES[76]

i.   PROJECTS, ORGANISATIONS, NETWORKS, ETC…

Alarmphone
https://alarmphone.org

Association Européenne pour la défense des Droits de l'Homme (AEDH)
http://www.aedh.eu/

Border Violence Monitoring Network
https://www.borderviolence.eu/

Charter of Rome/Carta di Roma, Code of Conduct
https://www.cartadiroma.org/wp-content/uploads/2014/10/CODE-AND-GLOSSARY-ENGLISH.pdf

Coalition of Positive Messengers to Counter Online Hate Speech Project
https://www.positivemessengers.net/en/

Common Frames
https://www.commonframes.nl/en-homepage/

Council of Europe report: Media coverage of the "refugee crisis"
https://edoc.coe.int/en/refugees/7367-media-coverage-of-the-refugee-crisis-a-cross-european-perspective.html

Ethical Journalism Network
https://ethicaljournalismnetwork.org/assets/docs/054/198/8feb836-108e6c6.pdf
https://cdn.ethicaljournalismnetwork.org/wp-content/uploads/2016/11/Migration-infographic_update-1.pdf

EURACTIV
https://www.euractiv.fr/sections/migrations/

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[76] This list is non-exhaustive and serve as a starting point only

European Migration Law
http://www.europeanmigrationlaw.eu/

European Council on Refugees and Exiles (ECRE)
https://ecre.org/

Fundamental Rights Agency of the European Union, Toolkit for media professionals on coverage from a fundamental rights angle
https://fra.europa.eu/en/publication/2008/diversity-toolkit-factual-programmes-public-service-television

Global Detention Project
https://www.globaldetentionproject.org/

Global Girl Media
https://globalgirlmedia.org/about-us/

Handbook for journalists
https://openmediahub.com/wp-content/uploads/2019/06/Migration-and-Media-A-Journalists-Handbook.pdf

IN-EDU INclusive communities through Media literacy & Critical Thinking EDUcation Project
https://in-eduproject.eu/

Media4Diversity project
https://www.coe.int/t/dg4/cultureheritage/mars/Source/Resources/References/Media4diversity_en.pdf

My Story project
https://www.mystoryproject.eu/portfolio-items/dos-donts-guide-refugees-tell-stories-journalists-report-better/

National Union of Journalists UK
https://www.nuj.org.uk/resource/race-reporting-guide.html

Refocus Media Lab
https://refocusmedialabs.org/about-us

Reporting migration : A handbook on migration reporting for journalists (International Centre for Migration Policy Development - ICMPD, 2021)
https://www.icmpd.org/file/download/50559/file/Handbook%2520on%2520Reporting%2520Migration%2520EN.pdf

The Hague Process (People on the Move Handbook)
https://thp.merit.unu.edu/people-move-handbook-selected-terms-concepts-related-refugees-migration/

Toute l'Europe
https://www.touteleurope.eu/dossier/migrations-et-asile/
United Nations Alliance of Civilizations (UNAOC) Media Friendly Glossary for Migration
https://www.unaoc.org/wp-content/uploads/UNAOC-Panos-Europe-Institute_Media-Friendly-Glossary-on-Migration.pdf

UNHCR
https://www.unhcr.org/uk/58e1ed994.pdf

WACC Europe and CCME
https://www.refugeesreporting.eu/wp-content/uploads/2017/10/Changing_the_Narrative_Media_Representation_of_Refugees_and_Migrants_in_Europe.pdf

ii. INSTITUTIONAL WEBSITES

EASO - European Asylum Support Office
https://easo.europa.eu/

European Council
https://www.consilium.europa.eu/en/policies/eu-migration-policy/

European Commission
https://ec.europa.eu/info/topics/migration-and-asylum_en

European Parliament
https://www.europarl.europa.eu/news/en/headlines/society/20170629STO78630/asylum-and-migration-in-the-eu-facts-and-figures

FRA - European Union Agency for Fundamental Rights
https://fra.europa.eu/fr

International Organisation for Migration
https://www.iom.int/

United Nations
https://www.un.org/en/global-issues/migration
https://refugeesmigrants.un.org/

UNHCR - The UN Refugee Agency
https://www.unhcr.org/

iii.   STATISTICS ON MIGRATION IN EUROPE

Eurostat
https://ec.europa.eu/eurostat/web/migration-asylum/
https://ec.europa.eu/info/strategy/priorities-2019-2024/promoting-our-european-way-life/statistics-migration-europe_en#RefugeesinEurope

Europe Flow Monitoring by IOM
https://migration.iom.int/europe?type=arrivals

UNHCR statistics
https://www.unhcr.org/figures-at-a-glance.html

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SELF-ASSESSMENT QUESTIONS FOR JOURNALISTS

⇨ Did I check if some of the words or phrases I have used might be offensive to others? Does the syntax I have used cause emotional charge which might mislead the perception of the story and the events told?

⇨ Have I checked if some of my views, interpretations or conclusions might have been affected by stereotypes of my culture or the social group that I belong?

⇨ Will the people/social groups addressed in my text, feel that they are equally represented? And that the text corresponds in their lived experiences and histories?

⇨ Does my text highlight what is important to the people addressed or does it adhere to the dominant culture?