REPORTING ON MIGRATION & MINORITIES

Approach and Guidelines

RespectWords

EthicalJournalismAgainstHateSpeech

I. PREAMBLE

Under the theme "Ethical Journalism against Hate Speech", the RESPECT WORDS project focuses on the need to rethink the way in which media outlets and journalists cover issues related to migration and ethnic and religious minorities.

Amid a troubling global context – the dehumanisation of migration policy, a decline in sensitivity to human life and human rights, a rise in Islamophobic and xenophobic speech, the commercialisation of journalism – more than 150 European radio outlets and nearly 1.300 journalists from the eight RESPECT WORDS partner countries (Austria, Germany, Greece, Hungary, Ireland, Italy, Slovenia and Spain) have joined together to help strengthen media coverage of migrants and minorities, an indispensable tool in the fight against hate speech.

RESPECT WORDS consists of three parts:

The first involves the publication and dissemination of "*REPORTING ON MIGRATION AND MINORITIES: Approach and Guidelines*", an analysis and summary of best practices for media coverage of migrants and minorities. The document reflects the findings of working seminars in seven countries in the spring of 2017 organised by the project partners in cooperation with experts and civil society groups.

A further aim of the project is the creation of an interactive online map of European best practices in order to highlight positive initiatives in the areas of journalism, culture and integration related to migrants and minorities.

Finally, in the autumn of 2017 the partners will launch a European radio campaign intended to combat hate speech.

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II. INTRODUCTION

Media coverage has tremendous power to shape public opinion regarding migrants and members of minority ethnic and religious groups, and in turn influence the opportunities and outcomes that these individuals experience.

This document comes at a time of great debate on European policies regarding migration and integration, which has created a great need for quality news reporting on these issues that delivers balance, accuracy and context. It also comes at a time of increasing concern about a trend of growing intolerance toward migrant and minority groups.

A June 2017 report by the European Commission against Racism and Intolerance (ECRI)[1] identified a "political climate in which foreigners are portrayed as a threat to one's own identity, culture and economic prosperity". It added that an "increasing dichotomy between 'us' and 'them' has developed in the public discourse of many countries, which seeks to exclude people on the basis of their skin colour, religion, language or ethnicity. This has affected not only recently arrived migrants, but also minority groups that have been long-established in Europe."

The RESPECT WORDS guidelines – which are supplementary to codes and practices of good reporting already in place at news outlets – reflect the conclusions of working seminars held in seven countries and the input of dozens of experts. They identify current practices in news coverage that contribute to a narrow understanding of issues related to migration and minorities and offer corresponding recommendations.

It goes without saying that the media landscape in Europe is incredibly diverse, and there are many news outlets that provide quality coverage of migration and minority-related topics on a regular basis.

[1] ECRI, "Annual Report on ECRI's Activities", June 2017

Many have also dedicated themselves to supporting better representation of migrants and minorities in newsgathering. Community media outlets and – in certain countries only, such as Greece – public broadcasters have frequently led the way in this regard, with many having opened their doors to these groups and facilitated access to training, technology and production resources. References to "the media" in this document should be read with this diversity in mind.

With respect to specific minority groups, these guidelines focus on the Muslim, Jewish and Roma communities given their presence throughout Europe. The seminars carried out by the RESPECT WORDS project partners also examined media coverage of national minority groups such as the Irish Travellers and the Gitanos of Spain; best practices for coverage of these communities can be found in the online version of this document at www.respectwords.org.

These guidelines aim to encourage news coverage that challenges stereotypes and that brings nuance and context to coverage of migrants and minorities. But they are not a call to hide from – or even censor – difficult debates. Migration and the situation of ethnic religious minorities in Europe are complex issues of significant public interest that necessarily involve a variety of forms of news coverage from various angles. Protecting press freedom means defending journalists' right to cover stories that may be uncomfortable or controversial. It also means pushing back against the concept of hate speech to suppress criticism of ideas and institutions or speech that is merely "offensive".

However, the RESPECT WORDS project believes that although journalism cannot and should not "solve" the problem of hate speech on its own – meeting this challenge requires the involvement of many actors, in particular the European Union, which must reinforce existing mechanisms and support new tools designed to combat hate speech – it can play an active role in preventing its normalisation. While we vigorously defend freedom of expression, we also support the view that professional journalism involves treating the subjects of reporting with the humanity and respect that they deserve.

Similarly, the role of journalism is not just to present different perspectives, but also to value them and differentiate among them. This means, among other things, that media outlets should not give time or space to extremist views simply for the sake of "showing the other side".

Finally, journalists must be aware of political parties and groups that consciously aim to spread hate as a way of promoting their political and financial interests and be prepared – in the spirit of critical journalism – to unmask and challenge this hate.

III. GENERAL RECOMMENDATIONS

When it comes to producing quality, professional coverage of migrants and members of minority ethnic and religious communities, we recommend journalists to keep in mind the following ten overarching best practices in mind:

• Choose the language you use carefully. Consider the ideologies and connotations behind the words you use. #RespectWords

• Challenge stereotypes, and avoid sweeping generalisations. There is no one single migrant/Muslim/Jewish/Roma "community", but instead diverse communities of individuals who have more to offer than just their migrant, ethnic or religious background.

• Acknowledge – to yourself and to your audience – that stories about migration and ethnic & religious minorities are complex. Don't try to fit your reporting into accepted master narratives.

• Remember that context is essential. Report not only immediate events and consequences, but also the root causes, which often have nothing to do with a person's ethnicity or religious affiliation.

• Provide an appropriate range of points of view, including those of migrants and members of minority communities themselves. But don't include extremist perspectives just to "show the other side", and be alert to political and social actors who spread hate to promote their interests.

• Avoid directly reproducing hate speech; when it is newsworthy to do so, mediate it by contextualising and challenging such speech, and exposing any false premises it relies on.

• Keep in mind that sensitive information (e.g., racial/ethnic origin; religious, philosophical or other beliefs; political party or union affiliation; health and sexual information) should be mentioned only when necessary for the audience to understand the news.

• Ensure that the title of your article or programme does not sensationalise; often, it may be all that the audience remembers.

• Uphold the basic principles of journalism. Verify the facts; respect the notion of "innocent until proven guilty" when reporting on crime; protect the rights of your sources, especially those in vulnerable situations.

• The challenges of covering migration and minority issues are constantly evolving. Take continual advantage of opportunities to develop your knowledge, skills and awareness.

IV. REPORTING ON MIGRATION

A. APPROACH

Although Europe has been a destination for migrants for decades, the arrival of hundreds of thousands of refugees and migrants via Turkey and north Africa in recent years has thrust the issue into the foreground of policy debates in EU countries. Informative, balanced media coverage of migrant movements to Europe is essential for the public to understand the full dimensions of the issue.

Sensationalist or overly simplistic reporting on migration, however, leads to a gap between public perception and reality regarding migrants. These misconceptions can enflame existing societal prejudices against migrants and create new ones; prevent the existence of informed debate; and in extreme cases endanger migrants' safety.

B. EXAMPLES OF CURRENT NEGATIVE PRACTICES IN THE MEDIA

Exaggerated language: Coverage that uses exaggerated and emotionally laden language to describe migration movements. In particular, terms or phrases such as "tide", "wave" and "flood" evoke imagery of natural disasters and suggest a need to protect oneself and one's family against a looming threat. Similarly, terms such as "horde" or "influx" evoke the sense of a "mass invasion". This type of language dehumanises migrants and asylum seekers and constructs a false sense among the audience of being "under siege" by ın "enemy" that must be repelled.

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Lack of coverage of migrants' positive contribution to society: Reporting that portrays migrants as exclusively having a negative impact on society, in particular in economic terms. Migrants, and the recent migration flow to Europe more generally, are frequently described as being a "burden" or "drain" upon society. Comparatively less attention is paid to the positive effects that migration may have, e.g., in terms of filling labour shortages in particular sectors of the market. Some reports present migration as constituting a net cost to the social safety net (e.g., government healthcare and unemployment schemes) without evidence showing that migrants actually take out more from the safety net than they put in through taxes.

Failure to include migrants' voices in stories about them: There are many stories about refugees, asylum seekers and migrants, but often without the voices of these people themselves. As a result, they become "voiceless" and reduced in the eyes of the public to a homogenous mass. Individual migrants' stories – especially their reasons for leaving their homeland – go unheard.

Incomplete framing of the migrant "crisis": Coverage that disproportionately focuses on more "immediate" issues such as, e.g., whether asylum seekers' claims are genuine, whether migrants have a right to be in the country and how deportations can be carried out. Such coverage tends to reinforce the notion that migration is primarily, or even exclusively, an issue of "law and order". The global context – e.g., the reasons (war, climate change, poverty, etc.) why migrants leave their country of origin, or the background to the fundamental right of asylum – is frequently obscured, leaving the audience with an unbalanced and incomplete picture.

Focusing on sensationalist incidents involving migrants /criminalisation of migrants as a whole. Violent individuals are found within every large group of people. Media coverage too often seizes upon violent acts committed by individual migrants in a way that suggests migrants as a whole are a "danger" and prone to lawlessness, leading society to fear and resent migrants generally. In some cases, reporting omits statistics that disprove assumptions that migration leads to rising crime levels.

Uncritically reproducing statements by politicians: The media play a critical role in fact-checking statements made by political leaders, particularly those who may be interested in stirring up emotions regarding migrants or who aim to spread hate as a way or promoting their interests. Journalists should remain ideologically neutral in debates regarding migration, but must not shrink away from exposing hate-based agendas or challenging claims by politicians of all stripes.

Use of incorrect terminology: In some media reports no distinction is made among immigrants, refugees and asylum seekers. In particular, those with a strong case for asylum or who are fleeing catastrophe are included together with economic migrants and thereby struggle against public scepticism. In addition, adjectives such as "illegal" continue to be used to describe persons ("illegal immigrant") instead of, e.g., the process of entering a country without authorisation.

Reducing migrants to "Others": Reporting that portrays migrants as a homogenous "class" of people who are fundamentally different from the citizens of the host country. In fact, often all that migrants have in common is that they have entered the same particular country. Media coverage too often hides the fact that "migrants" are both individuals with highly diverse backgrounds and, independently from their status as immigrants, may share many of the same concerns, hopes and dreams as host country citizens.

C. RECOMMENDATIONS

• Avoid oversimplification. Migration is a complex topic, with many different causes and many effects, and deserves nuanced media coverage. In general, migrants themselves are neither victims nor heroes.

• Don't fall into the trap of focusing solely on possible negative aspects of large-scale migration. It is also important to highlight positive contributions of migration and individual migrants.

• Strive to be accurate and free of bias. Reporting should aim to be impartial, inclusive and fact-based.

• When covering the impact of migration on areas such as the economy and crime, don't fall prey to assumptions or narratives that stem from politics and emotion. Stick to the facts – what do the statistics actually show?

• Avoid painting migrants with the same broad brush. Keep in mind that within every large group of people – migrants and non-migrants alike – there are criminals and rulebreakers. Take care not to use the actions of one individual to smear the reputation of all members of a group or cast suspicion on all migrants.

• Stay clear of sensationalism. When problems inside the asylum system occur – e.g., migrants riot, or an increase in small-time criminality is noted – look critically for the root cause.

• Put migration movements in context. Inform your audience about the reasons why people feel compelled to leave their homelands, and investigate what connections there may be to policies and practices of European states.

• Inform your readers, viewers or listeners where relevant about the right of asylum (basic background and state obligations) and the process of applying for asylum.

• Include the voices of refugees, asylum seekers and migrants themselves when reporting on the issue of migration.

• Keep in mind that there is no structural connection between migration and terrorism. In cases where there may be a link between these two issues, stick to the facts and avoid generalisations.

• Avoid using dehumanising language that evokes imagery of invasions or natural disasters ("flood", "horde").

• Differentiate among "asylum seekers", "refugees", "migrants" where it is reasonable and feasible to do so. Avoid making sweeping assumptions about migrants' intentions.

• Don't use the adjective "illegal" to describe migrants. Avoid terminology that is more appropriate when referring to objects.

• When it comes to video and photo, balance newsworthiness with migrants' right to privacy (including cultural values regarding being photographed) and any potential for retribution against them. Ensure that photo captions are accurate.

• In general, when using migrants as sources for stories, or in interviews, treat them with the same respect as any other source. Be mindful, however, of particular sensitivities. Asylum seekers feeling persecution may fear retribution against them or their families back home, or fear prejudicing their asylum applications. Be clear about what you plan to do with the material they provide (use an interpreter where necessary), and respect requests for anonymity.

• Don't quote politicians or other public figures on migration topics without contextualising, substantiating and, where necessary, challenging their statements. Seek the views of experts, advocacy groups and migrants themselves to help set the context and question politicians' views and assumptions.

• Where it is necessary and newsworthy to report hateful and/or racist comments by groups or individuals, mediate their statements by challenging these comments and exposing any false premises they rely on. Don't simply reproduce such comments for their shock factor.

• Don't rely on popular narratives, images and tropes about migrants; critically examine them instead. Familiarise yourself first-hand with the topic. Talk to migrants yourself. Visit migrant camps and asylum facilities. Ask experts and civil society groups for their views and experience.

• Question assumptions about who and who is not a migrant, and how a migrant is supposed to look and act. Don't assume that a person is a migrant simply on the basis of his or her looks. Migrants are people who migrate; the children or grandchildren of migrants who are born in the country in question no longer fall into that category.

V. REPORTING ON ETHNIC AND RELIGIOUS MINORITIES

A. APPROACH

Journalistic coverage of Europe's diverse minority groups – from Muslims to Roma people to Irish Travellers – can easily fall into the trap of reproducing stereotypes that reinforce an audience's existing expectations. Similarly to the situation of migration, this helps create a gap between the public's perception of what defines members of these groups and reality, and risks contributing to discrimination.

To combat such developments, this guide offers a set of principles that apply to coverage of ethnic and religious minorities generally. It then provides best practices for reporting on three particular groups whose members are widely represented across the EU and who are routinely the victims of misrepresentation and discrimination: Muslim people, Jewish people, and Roma people.

B. EXAMPLES OF CURRENT NEGATIVE PRACTICES IN THE MEDIA

Absence of context: Coverage of minorities in Europe is too often presented in a disconnected manner, particularly when it comes to the socioeconomic position of minority persons. The root causes behind disadvantages that minority individuals may experience are not investigated in depth, or are not linked to the wider context (e.g., colonialism, racism, general social inequality).

Lack of knowledge about minority communities: If media outlets are not familiar enough with minority communities and the issues facing them, they risk making superficial determinations about that community and making wrong judgments about the individuals within it.

Lack of minority representation in the media: Media coverage frequently does not include the views and opinions of members of minority groups. Also, a lack of minority journalists means that certain stories do not get told, or may only get told from a certain, dominant perspective or with a lack of sensitivity. As a result, readers, viewers or listeners receive only a partial picture of the situation of minority groups living with their country.

Narrow media presentation as either criminals or victims: In some cases, media outlets focus on minorities to either highlight criminal activity allegedly associated with that group or to portray minorities as victims (of hate, discrimination, crime, etc.). Minorities are much less often presented as average members of society with everyday concerns, which further alienates minority groups from the dominant majority.

Overemphasis of minority identity: Coverage that highlights the ethnic, racial or other identity of a minority individual when this information is irrelevant to the story. This contributes to establishing an erroneous causal connection and to stigmatising minorities in the minds of audiences.

Reproduction of stereotypes: Intentionally or not, news outlets may fall back on such stereotypes especially when there is a need for attention-grabbing headlines in order to entice potential readers, viewers or listeners to buy or click. These stereotypes – even "positive" ones – harm the ability of members of minority communities to be seen as individuals with a separate identity, and further preconceived notions about minorities that can contribute to discriminatory practices.

Insufficient filtering of statements about minorities: The media play a critical role in fact-checking and contextualising statements made by public figures about the situation of minorities. This does not always occur to a sufficient extent, however. In some cases, news media reproduce hateful or biased speech against minorities where it is not newsworthy to do so and/or without sufficiently challenging such speech.

Too much focus on cultural differences. Media often focus on specificities of minority culture that, while not necessarily ill-intentioned, serve to increase the sensation of distance to the dominant culture (e.g., Roma as an itinerant people) and ultimately the sense that minorities cannot fully "integrate" into mainstream society.

C. RECOMENDATIONS

• Facilitate the presence of minority individuals both in the newsroom (as editors, journalists, researchers, presenters, etc.) and in the news (as sources, experts, etc.). However, minority presence in the news should not be limited to programmes or articles specifically related to ethnic or religious minorities.

• Facilitate the presence of members of ethnic and religious minorities in general news or feature items. Like all citizens, they have opinions on education, healthcare, public transport, etc.

• Reflect ethnicity and religious affiliation in crime reporting only when it helps to understand the news.

• Check and request sources of statistics and data presented to you on press releases or interviewees. Prepare yourself ahead of any interview or panel discussion and always challenge inaccurate information.

• Contextualise the content of your story. Don't focus just on the immediate events and consequences; also investigate the root causes, which often have nothing to do with a person's ethnicity or religious affiliation.

• Look beyond stereotypes associated with members of minority groups; highlight the diversity in such groups instead.

• If you're not familiar with issues facing members of minority groups, go out and talk to them, to representatives of civil society groups and/or to academic experts.

• Journalists should report possible hate speech on their outlet's platform to the authorities as well as to civil society groups who track hate speech. Request monitoring or facilitation of comment forums.

V.1. REPORTING ON MUSLIM COMMUNITIES

A. APPROACH

Although the appropriateness of terms such as "Islamophobia" remains a matter of debate (see Glossary), the overall picture of journalistic coverage in Europe of Muslim persons raises significant concerns. Islam and the Muslim world are too often treated as a single, monolithic entity, even though the Muslim "community" in fact consists of numerous groups and individuals with various and often antagonistic views. This treatment helps lead to the widespread perception that there is a "cultural clash" between Islam and the West with religion at the heart of the "problem". Muslims who already live in the West are consequently seen as the "enemy within".

Many media outlets – even well-meaning ones – propagate homogenising and racialised stereotypes of "Muslimness" that have real effects on the lives of Europe's Muslims. Often, media tend to focus on those aspects they believe are most appealing (or easily digestible) to their audiences rather than on more complex ones: narratives about religious ideology as the driver of terrorism and extremism are preferred over more nuanced reporting on foreign policy and transnational conflict. In some cases, the drive to sell as many copies (or gain as many clicks) as possible leads to a preference for sensationalistic stories of the type that can have serious negative consequences for Muslim communities.

B. EXAMPLES OF CURRENT NEGATIVE PRACTICES IN THE MEDIA

Homogenisation: Reporting that portrays Islam as a monolithic block (and one that is reluctant to change). Individual Muslims are perceived as representatives of the entire religion. Conversely, the media also create an image of "the West" as a monolithic block, albeit with a positive connotation.

Focus on "Muslimness": A Muslim person's religion is emphasised over other sociocultural characteristics in cases where religious affiliation may be less or not at all relevant to the story.

Lack of reflection of the diversity of Islam: Emphasis is often placed on the most radical versions of Islam, which are held up as representative, thereby helping radical groups present themselves as particularly important.

Propagating the stereotype of proclivity toward violence: Media coverage featuring the stereotype that Muslims innately tend toward violence, extremism and fundamentalism. Islamic culture is perceived as barbaric, irrational, primitive, aggressive, threatening and prone to terrorism. The non-violent majority is given insufficient coverage. Language that evokes war and conflict increases the sense of a looming threat, especially from the "enemy within".

"Culture clash" narrative: The depiction of Islam as being grounded in a different reality and lacking common values with other cultures. As such, Islam is seen as a threat to Western society, rather than as a belief system that can exist alongside others.

Picture of an inferior and declining culture: Islamic culture is – intentionally or not – often portrayed as being inferior to Western culture. For instance, media often make reference to the "Golden Age" of Islamic culture (8th – 13th centuries), opposing it to today's conflicts in the Middle East and thereby emphasising the idea of a decline.

Victimisation of Muslim women: The trap of stereotyping all Muslim men as highly patriarchal while victimising Muslim women as passive and oppressed. Similarly, a focus on women's clothing styles, such as the hijab or burkini, tends to victimise, objectify, and homogenise Muslim women.

Use of photos that emphasise stereotypes: For example, photos of women wearing a hijab or burqa are used to illustrate articles about Muslim women; pictures showing poverty, machismo or violence are used to depict the Muslim community as a whole.

C. RECOMMENDATIONS

• Emphasise the diversity of Muslim identities in the society. Be aware that Muslims are a heterogeneous group with different beliefs and practices.

• Challenge existing anti-Muslim stereotypes that have become pervasive in public discourse.

• Acknowledge the complexity of these topics; don't try to fit your reporting into a master narrative of integration vs. parallel societies.

• Increase the visibility of Muslim men and women in your general reporting. As members of society Muslims have views on many topics: don't reduce them to their religion.

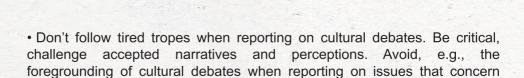• Take care not to further stigmatise terms such as "Muslim" or "Islam" by associating them with particular acts.

• If you're unfamiliar with Islam, engage with Muslim communities or talk to civil society organisations and academic experts who can provide context about issues affecting Muslims and tools for covering them.

• Avoid stereotypes and generalisations when portraying Muslim women. Don't reduce Muslim women to the clothing they wear (or don't wear). The situation of women within Muslim communities is an important topic of reporting, but journalists should avoid victimisation and consider critically the many different factors involved. Many societies around the world remain highly patriarchal, independent of religion.

• Don't allow extremists' claims about acting "in the name of Islam" to stand unchallenged. Highlight, don't sideline, the diversity of Muslim communities.

• Where it is necessary and newsworthy to report hateful comments toward Muslims, mediate the information. Challenge any false premises on which such comments rely.

• Avoid simple arguments against discriminatory practices and statements. Appeal not only to values of equality and dignity but also to the common interests of all people.

• Establish narrative equality: when reporting about Muslims, include their views.

• When reporting on events that involve Muslims or Islam, dig deeper: explain to your audience the background to the situation and, where relevant, possible solutions.

• Don't follow tired tropes when reporting on cultural debates. Be critical, challenge accepted narratives and perceptions. Avoid, e.g., the foregrounding of cultural debates when reporting on issues that concern Muslims.

V.2. REPORTING ON ROMA COMMUNITIES

A. APPROACH

The Roma comprise the largest ethnic minority in Europe, albeit with an unequal geographical distribution that is due in large part to a history of persecution and legal harassment. The living conditions of Roma people as well as the level of societal exclusion they face differ from country to country. In many states, anti-Roma discrimination is perpetuated by national legislation and political movements.

Anti-Roma attitudes and practices remain widespread in Europe, making the Roma people arguably the continent's most marginalised ethnic group. Media outlets in many cases feed into these attitudes: the Roma community is frequently presented as a homogenous group, and its members are described using clichés, stereotypes and stigmatising language. Reporting that does cover discrimination, societal exclusion and violence affecting Roma people often does not sufficiently investigate the economic, societal and cultural factors behind these phenomena.

Common across Europe is media coverage that connects the Roma community to criminal activity, from drug trafficking to anti-social behaviour and even, in some countries, to the kidnapping of babies. Roma women are often victimised as being subjected to a primitive culture. Positive coverage is frequently limited to highlighting Roma persons as musicians or members of a romanticised bohemian community that has preserved its unique – or strange – traditions. In all of these cases, sensationalism and generalisation is the rule.

B. EXAMPLES OF CURRENT NEGATIVE PRACTICES IN THE MEDIA

Overemphasis on ethnicity: Roma individuals' ethnicity is highlighted in stories where it is irrelevant to the actual events.

Use of stereotypes: Media outlets' use of tropes and stereotypes about Roma individuals contributes to the stigmatisation and homogenisation of the Roma community.

Ignoring the invisible majority: Reporting that focuses on Roma people accused of criminal or anti-social behaviour, but ignores those who are well-integrated into society. Except in the case of musicians, journalists often don't highlight the achievements of Roma people in science, academia, politics, culture and other fields.

Lack of context: Coverage that omits the history of discrimination, persecution, slavery and even genocide against the Roma people in Europe and the connection between this history and the situation of the community today.

Homogenisation: Presenting the Roma community as a monolithic block, giving little attention to the diversity that exists both within Europe and within individual communities.

Criminalisation and/or victimisation: The portrayal of Roma people as either criminals or as victims, with little coverage in between.

Lack of critical analysis: Where problems involving Roma communities exist, or where discrimination is rampant, media too infrequently critically investigate the reasons, examine solutions, or hold governments accountable for their failure to ensure equality and protect fundamental rights.

C. RECOMMENDATIONS

• Avoid reducing problems involving the Roma community to ethnicity. Cover the societal, economic, political and historical roots behind them.

• Strive for nuanced coverage that goes beyond presenting Roma people as criminals or victims.

• Give visibility to Roma people who achieve success or excellence in society; look beyond musicians to Roma people who are lawyers, doctors, artists, etc. Be careful, however, not to present them simply as an exception to the "rule".

• Find opportunities to highlight Roma people as average members of society or who challenge common stereotypes.

• Avoid mentioning ethnicity in news reporting unless it is essential to understanding the content of the article.

• Be aware of the diversity among different Roma groups in Europe and within individual communities.

V.3. REPORTING ON JEWISH COMMUNITIES

A. APPROACH & EXAMPLES OF CURRENT NEGATIVE PRACTICES IN THE MEDIA

In 2017, the European Parliament, citing research suggesting a rise in antisemitic incidents in Europe in recent years, passed a resolution calling on member states to take steps to combat antisemitic speech and violence. The resolution highlighted the role of various actors in countering antisemitism, including the media, and called for additional training for journalists on the issue of antisemitism[2].

Mainstream media coverage of Europe's Jewish community is sometimes perceived to be more positive than that of other groups. However, there remain significant concerns. These include the conflation of the Israeli state/government with Israeli citizens, who are overwhelmingly Jewish; the use of Jewish persons in Europe as sources on Israeli politics, which creates the impression of a homogenous Jewish community; and media coverage that gives the impression that events involving the Israeli-Palestinian conflict are more newsworthy and deserve more criticism than similar events elsewhere.

Notably, antisemitic speech has developed specific tropes over the centuries (such as conspiracy theories about Jewish people's alleged control of finance and the media, and stereotypes of Jewish people as stingy or greedy), and continues to employ or reference these tropes today, often in a subtle manner. Undiscerning journalists risk unwittingly trafficking in these narratives. While comparisons with the Nazi regime are always problematic, they are especially harmful when used regarding Jewish people or Israel and should be seen not as a means of criticism but as antisemitism.

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[2] European Parliament resolution of 1 June 2017 on combating anti-Semitism 2017/2692 (RSP)

The situation online is particularly troubling. The increased presence of extremist views on online alternative media, social media, blogs, etc., also includes an increase in hateful and inflammatory speech directed at Europe's Jewish communities and that plays on the tropes mentioned above. Fringe voices continue to deny the Holocaust or its dimensions.

B. RECOMMENDATIONS

• Avoid reproducing or drawing attention to the speech of fringe hate groups or Holocaust deniers except where absolutely necessary.

• Don't minimise the problem of antisemitism, or portray it as only a problem of the past.

• Take care when producing the news not to propagate stereotypes about Jewish persons. Pay attention to the tone of your piece so as not to unintentionally play into racist narratives.

• Journalists who cover the issue of antisemitism should point out cases in which tonality and subtle implications are used to propagate antisemitism.

• It is legitimate – and not antisemitic on its own – to criticise the State of Israel and its policies, just as one would any other country. But be aware of sources' or politicians' motivations, and challenge speech or policies that may be using criticism of Israel as a cloak for antisemitism. Avoid associating Jewish persons with the State of Israel unless a link actually exists.

VI. GLOSSARY

When covering minorities and migration, using the proper term matters. Words that are often used interchangeably – such as "refugee", "asylum seeker" and "migrant" – have vastly different connotations, as well as legal meanings. Below are a few key terms with definitions drawn from expert material.

More detailed English-language glossaries of migration- and minority-related terminology include:
• "Glossary on Migration"[3], International Organization for Migration (IOM); see also the IOM's "Key Migration Terms"[4]
• "Asylum and Migration Glossary 3.0"[5], European Migration Network
• "Glossary of Migration Related Terms"[6], UNESCO
• "Descriptive Glossary of terms relating to Roma issues"[7], Council of Europe

ANTIZIGANISM (ANTIGYPSYISM, ROMAPHOBIA)

Antiziganism (also referred to as antigypsyism or Romaphobia) is a specific form of ethnically based prejudice directed at the Roma people.

According to the German scholar Markus End[8], "antiziganism" refers to a phenomenon that developed historically over time and that encompasses "a homogenising and essentialising perception and depiction of certain social groups and individuals under the stigma 'gypsy' or other similar terms; the ascribing of specific deviant characteristics to the stigmatised individuals; and connected discriminatory social structures and violent practices".

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[3] http://www.iomvienna.at
[4] https://www.iom.int
[5] https://ec.europa.eu
[6] www.unesco.org
[7] http://www.coe.int
[8] Markus End, "Antiziganismus in der deutschen Öffentlichkeit: Strategien und Mechanismen medialer Kommunikation"

ANTISEMITISM

The International Holocaust Remembrance Alliance has established the following working definition of the term "antisemitism", which has also been adopted by several EU governments and the European Parliament:

"Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

Manifestations might include the targeting of the state of Israel, conceived as a Jewish collective. However, criticism of Israel similar to that levelled against any other country cannot be regarded as antisemitic. Antisemitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for "why things go wrong." It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits."[9]

It can be added that antisemitism frequently involves linking Jewish persons to conspiracy theories – especially as relates to political influence and media manipulation – and negative character traits such as avarice.

ASYLUM SEEKER

An asylum seeker is a person "who has applied for protection as a refugee" under applicable laws and is "awaiting the determination of his or her status"[10].

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[9] https://www.holocaustremembrance.com
[10] UNESCO, "Glossary of Migration Related Terms"

In general, the difference between "refugee" and "asylum seeker" is that "refugee" describes a person who has been found to meet the necessary criteria for this classification, i.e., someone forced to flee his or her country because of war, persecution or violence. Asylum seekers may or may not fulfil the criteria for being granting refugee status.

DISCRIMINATION

Broadly speaking, discrimination refers to the practice of treating particular members of certain groups differently in a way that "prevents them from enjoying their rights"[11] and participating in society on an equal footing[12].

Discrimination can be direct or indirect[13]. Direct discrimination occurs when a person receives less favourable treatment or a less favourable outcome than another person in the same situation. Indirect discrimination occurs when a seemingly neutral policy or requirement has a worse effect on some people than others. Discrimination, both direct and indirect, is unlawful when it is based on a protected characteristic (e.g., race, religion, ethnicity, sexual orientation, disability). What is considered a protected characteristic differs from country to country.

In a wider sense, it should be noted that "positive stereotyping" of people may equate to a form of discrimination that deprives them of their individuality and may lay the groundwork for negative discrimination.

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[11] UN Women, "Gender Equality Glossary", https://trainingcentre.unwomen.org
[12] UNESCO, "Glossary of Migration Related Terms"
[13] More detailed description in English see, e.g., https://www.citizensadvice.org.uk

HATE SPEECH

There is no universally accepted definition of the term "hate speech", which means different things to different people. Moreover, there is a distinction between emotive/sociological/institutional definitions on the one hand, and legal definitions on the other: what a particular person or body may with good reason consider to be "hate speech" does not necessarily correlate with those forms of expression which are or should be prohibited by law.

These guidelines consider the following definition, adopted by the Council of Europe Committee of Ministers, to be a useful yardstick for understanding "hate speech" in a broader sense:

"[T]he term "hate speech" shall be understood as covering all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin."

ISLAMOPHOBIA

There is no internationally agreed-upon definition of this term, which remains controversial.

The Office for Democratic Institutions and Human Rights (OIDHR) of the Organization for Security and Co-operation in Europe has stated that Islamophobia is a term that "tends to denote fear, hatred or prejudice against Islam and Muslims"[14].

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[14] OSCE/ODIHR/Council of Europe/UNESCO, "Guidelines for Educators on Countering Intolerance and Discrimination against Muslims"

According to the European Network against Racism (ENAR), a non-governmental advocacy group, Islamophobia "is a specific form of racism that refers to acts of violence and discrimination, as well as racist speech, fuelled by historical abuses and negative stereotyping and leading to exclusion and dehumanisation of Muslims, and all those perceived as such. […] Islamophobia is a form of racism in the sense that it is the result of the social construction of a group as a race and to which specificities and stereotypes are attributed"[15].

However, the term "Islamophobic" should not be used to describe criticism of Islam as a set of ideas, practices or doctrines. ENAR notes: "Islamophobia has nothing to do with criticism of Islam. Islam, as a religion, as an ideology, is subject to criticism as any other religion or ideology."

Amid fears that the term "Islamophobia" may be used to delegitimise criticism of Islamic religious and social doctrine, some experts prefer to instead use "hatred against Muslims" or "anti-Muslim racism" so as to emphasise a focus on combating hate speech against individuals.

MIGRANT

The International Organization for Migration (IOM)'s "Glossary on Migration" defines "migrant" as follows:

"At the international level, no universally accepted definition of migrant exists. The term migrant is usually understood to cover all cases where the decision to migrate is taken freely by the individual concerned for reasons of "personal convenience" and without intervention of an external compelling factor.

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[15] European Network against Racism, "Frequently asked questions"

This term therefore applies to persons, and family members, moving to another country or region to better their material or social conditions and improve the prospect for themselves or their family"[16].

Defining "migration" as a voluntary movement, however, may not address instances in which people have urgent reasons to leave their country of origin but still may not meet the definition of "refugee". One example is that of persons fleeing the effects of abnormal weather patterns (e.g., droughts), possibly brought on climate change[17]. Journalists who use the term "migrant" should therefore take care to illustrate those conditions that may, in practice, lead to "involuntary migration".

OTHERING

"Othering" is a term from sociology that denotes treating a certain culture "as fundamentally different from another class of individuals, often by emphasizing its apartness"[18].
In other words, "othering" involves creating a binary and mutually exclusive opposition between two groups assumed to be homogenous: "us" and "them". It is thereby also, albeit indirectly, a statement about one's own group.

REFUGEE

The Office of the UN High Commissioner for Refugees (UNHCR) defines "refugee" as follows[19]:

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[16] International Organization for Migration (IOM), "Glossary on Migration"

[17] For more, see the relevant web page of the UNHCR as well as UNESCO's "Glossary of Migration Related Terms"

[18] English-language definition from Merriam-Webster, https://www.merriam-webster.com

[19] UNHCR, "What is a refugee?", http://www.unrefugees.org

"A refugee is someone who has been forced to flee his or her country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. Most likely, they cannot return home or are afraid to do so. War and ethnic, tribal and religious violence are leading causes of refugees fleeing their countries".

XENOPHOBIA

This term literally means "fear of strangers" but in practice denotes hatred against a person who is perceived to be "foreign" or to be from "outside the community or nation"[20].

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[20] UNESCO, "Glossary of Migration Related Terms"

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The content of *Reporting on Migration & Minorities: Approach and Guidelines* reflects the conclusions of working seminars and research on journalistic coverage of migration and minorities in Europe carried out by the project partners in the spring of 2017.

This document aims to support journalists who report on these complex topics in order to discourage media practices that contribute to the furthering of discriminatory or hateful discourses in Europe.

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