

**MEDIA AND INTERCULTURAL DIALOGUE
IN
EUROPE
2010**

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MIRA MEDIA

Mira Media is the Dutch centre of expertise on Media and Diversity. Its main goal is to achieve more diversity and 'ethnic' pluralism by supporting the participation of immigrants and ethnic minorities in the Dutch media. Mira Media has no broadcasting time but it co-operates closely with Dutch national and local (public and commercial) broadcasters. Mira Media is an independent co-operative body founded in 1986 by the major national immigrant organisations in the Netherlands.

Mira Media initiated and facilitates the Tuning in to Diversity network.¹ It is a network of NGO's, broadcasters, training institutes and researchers, set up to make the European media more diverse both in terms of access to employment in the media and portrayal of ethnic minorities. The Online/More Colour in the Media network was established in 1997. Since then, it has initiated and co-ordinated projects and networks in the fields of employment and training, intercultural media education and career orientation, programme exchange, support of minority media, empowerment of minority audiences and research.

¹ <http://www.tuningintodiversity.eu>

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1. Introduction

In recent years the fundamental role of the media for intercultural dialogue has gained visibility in different European policies and projects. Several international organizations, such as the UNESCO, EC, EBU, and the Council of Europe human rights and media sections, have been key players in this process since many years.² At the same time, efforts for empowerment and participation of minorities and migrants in the media continue to be an ongoing concern and key activity of in particular NGO networks and migrant organisations across Europe, as a means to contribute to fair portrayal and participation of ethnic minorities, and to promote social cohesion.³

The current report provides an overview of new European initiatives and findings based on the information available from projects, conferences and meetings, research, and policy documents. From this collection emerges that the representation of migrants and minorities within the media profession at all levels, and in diversified media output, still require attention today as before. On the other hand, we also see new directions solidify and taking shape, both in the policy field, its implementation, and in the practices and initiatives of media and civic organizations. This introduction outlines these developments and shifts in the media and in the approaches to diversity in recent years. The intensification of trends towards digitalization, the rise of new media, internationalisation and mainstreaming of diversity in the media, as well as policies focusing on the promotion of social cohesion and intercultural dialogue have impacted these developments most strongly.

Firstly, in the initiatives and conferences set up over the last years, diversity is approached positively. In sync with the development towards interculturalism, the current initiatives for the media are no longer focused primarily on denouncing ethnic and racial prejudice and stereotyping, as used to be the case of approaches combating racism and promoting fair portrayal. Interculturalism moves away from approaches that focused on ignoring or denying diversity and it complements those of multiculturalism that overemphasised diversity.⁴ The positive side of this approach appears to be that of encouraging open debate/dialogue and celebrating diversity.⁵ Furthermore, this trend towards interculturalism is accompanied by a tendency to integrate media-aimed projects within wider community projects aimed at participation, as e.g. in cross-national city-based approaches to diversity and migration (for example, the EU Cities of Migration, and Open Society Institute's At Home in Europe projects).⁶

Secondly, we witness that diversity is about a more visibly composite and differentiated mix of national ethnic and religious origins than several years ago, as new migrant populations emerge in the public sphere. There is no longer a primary focus on post-colonial minorities, or second and third generation migrants from the guest worker generation, and refugees. Today societies and policies also have a greater attention to new immigration and first generation migrants. For example in the Netherlands, African and Eastern European migrants have become more important groups. Moreover, with the enlargement of the EU, in many countries Roma have become more visible migrant groups in the media and initiatives dealing with diversity in the media.⁷ This also means a more differentiated picture within the

² European Commission (2010). Handbook on integration. Chapter on Mass Media and Integration. The Council of Europe has articulated a policy that sees intercultural dialogue as the means to build a 'vibrant and open [European] society without discrimination'. Council of Europe Notitie participatie publiek in media, ook gericht op NGOs (2009). The Council of Europe's White paper on intercultural dialogue of 2008 states that 'the media are encouraged to develop arrangements for sharing and co-producing – at the regional, national or European level – programme material which has proven its value in mobilising public opinion against intolerance and improving community relations. The UNESCO Cultural Diversity Convention of 2005 is an international treaty, which is legally binding on countries that have ratified it or acceded to it.

³ With the support of the European Fund for the Integration of Third-Country Nationals, Mira Media has developed a Diversity Toolkit for NGOs, as one of the final products of the Migrants in the Media (MiM) project.

⁴ The EC Intercultural cities project claims that "the intercultural approach is regarded as complementary to other integration approaches, in particular multiculturalism, and is hoped to mitigate some of their weaknesses, especially ethnic/cultural segregation which endangers social cohesion and inclusion and does not adequately prevent cultural conflict." The intercultural cities approaches in some cases present overlaps with policies focusing on social cohesion, which some scholars argue have come to the forefront as a result of concerns with the position of Muslim communities in European societies (e.g. Husband and Alam, 2011).

⁵ Diversity show organised by PSB in parallel with the large biannual EBU conferences of 2010 and 2008.

⁶ Intercultural cities governance and policies for diverse communities; Joint action of the Council of Europe and the European Commission. Compendium at <http://www.culturalpolicies.net/web/intercultural-dialogue-tables.php>.

⁷ The Dosta initiative, funded by the Council of Europe and the EC, is aimed at combating anti-Roma prejudice, through TV and radio spots in Eastern Europe, tools for media, training, and has been implemented in five Eastern European countries: Albania, Bosnia

cultural, ethnic and religious diversity faced by media and society.

Thirdly, as a result of European developments, there is increasing attention both in diversity policies and their implementation, for gender diversity⁸, and all forms of diversity under the EU anti-discrimination framework.⁹ In several countries, in particular the UK, Netherlands, Belgium and Sweden, news monitors have been developed which include monitoring these forms of diversity.¹⁰ However, more efficient and uniform mechanisms of media monitoring on diversity issues can still be installed across Europe.

Fourthly, the shift from old to new media has growing repercussions on the way in which media and media watchers deal with diversity. The examples of Islam in this respect are most illustrative, in particular the threats of on-line Koran burning in Florida, and the international ramifications of the Mohammed cartoon issue. The regulation of the press, journalistic culture and press freedom take on completely different meaning in the light of distribution of debates initiated by the press and/or the public through new social media.¹¹ The role played by satellite television, and by social media in protest demonstrations and mass events is the most obvious example of new ways in which mass media contributes to debate input and new forms of interactive news making.

This development has also opened new possibilities for participation and information gathering by participants in news events in general, and by minorities themselves, in particular.¹² The proliferation of new media lead to a need for new strategies of ethnic communities and NGOs active in promoting equal and fair representation and social cohesion. New forms of lobbying are emerging that bestow greater power and creativity upon initiators. NGOs today can no longer effectively react to inaccurate, biased, one-sided, or sensationalist reporting with press releases or traditional lobbying strategies. The use of social media, channels such as YouTube, and other forms, lead to more active forms of communication, which allow for a more active role of ethnic community and lobby organisations. With the access to media and news making becoming easier, sources can search actively for their own news making techniques. New techniques, focused on shaming, the active reversal of hypes, or the opening up of hitherto believed 'secret' information come to the fore. Most importantly, these trends change the very concept of representation and fairness in a way unprecedented in the history of news making.

Another development within the traditional media, which is related to this, is that the very function of the traditional media has become object of debate among journalists. Forms of news reporting and news gathering change. Journalists are no longer focused solely on factual reporting and news gathering, they also need to create their own niche in the new media landscape, by creating and highlighting space for debate, participation and discussion within the pages of the own newspapers and news shows. On TV, new media create whole new modes of news gathering, with breaking news stories and 24-hour live feeds relying also on input from the public providing live images, reports and feedbacks via social media. On the one hand, these modes may negatively impact the level of distance and objectivity from events and sources, and tend to reinforce negative news narratives and effects. However, on the other hand, they also create a forum for critical reflection upon one's professional standards among journalists, and in some cases the disruption of traditional news scripts, and more balanced reporting.¹³

It is often recommended that the new media require a different mindset from reporters and media, which should open new possibilities for dialogue in the public sphere. For example, in a 2008 report on self-regulation within the media in the handling of complaints, the Venice Commission of the Council of Europe

and Herzegovina, Montenegro, Serbia and "the former Yugoslav Republic of Macedonia", in 2006-2007, in Moldova and Ukraine in 2008 and in Croatia, Italy, Latvia, Romania, Slovenia in 2009. See <http://www.dosta.org/>

⁸ In 2006, the international Portraying Politics project led by the European Federation of Journalists produced a toolkit on gender and television. <http://www.portrayingpolitics.net>.

⁹ E.g. Disability access provisions by BBC and other PSB's.

¹⁰ Monitor Diversiteit 2010 NPO; BBC Race Equality Scheme; VRT Monitor Diversiteit 2009

¹¹ Preston, P. (2009) *Making the news: journalism and news cultures in Europe*. Routledge; <http://www.mediasecurity.org>

¹² Cf. Kluzer, S. and Haché, A. (eds.) (2009). *The State of the Art of Research in the EU on the Take up and Use of ICT by Immigrants and Ethnic Minorities*. JRC Scientific and technical reports, <http://ftp.jrc.es/EURdoc/JRC53398.pdf>, last consulted 16 February 2011. Bridge-IT (2011). Migrants, Ethnic Minorities and ICT. Inventory of good practices. <http://bridge-it-net.eu/>

¹³ Hoskins, A. and O'Loughlin, B. (2006). *Shifting Securities: News Publics Before and Beyond the Iraq War 2003*. News Discourses of Conflict, Catastrophe and (in)Security. <http://www.mediatingsecurity.com/documents/private/ShiftingSecurities-NewsDiscourseFindings.doc>, last consulted on 18 April, 2011.

claimed that [...] “The public watchdog role of the media in democracy entails the requirement to hold authorities accountable by reporting on issues affecting the life of the community and sustaining an active political debate”. By extension, the traditional forms of regulation of the press are now under discussion. New media often do not maintain and cannot be judged against the same journalistic standards as traditional media.¹⁴ Nevertheless, the traditional press regulation bodies can be used for complaints procedures, wherever possible, by NGOs and others signalling cases of abuse in the news media. “The Committee of Ministers has also emphasized that the right of reply is an appropriate remedy in the new on-line environment as well as the traditional media – enabling natural and legal persons to correct inaccurate facts or contested information. It is acknowledged that the right of reply can be assured not only through legislation, but also through co-regulatory or self-regulatory measures”.¹⁵

With the growth of new media, the potential of ethnic community media has grown. It is interesting to see how this affects construction of identity. Within the policy framework of promoting social cohesion, concern with alienation of multicultural audiences from news contents and supply is reflected in a growing number of studies and monitors on ethnic minority audiences and youth, and studies about the frames of general media audiences about minorities, in particular in the Netherlands, Belgium and the UK.¹⁶ Survey research among multicultural audiences in the UK and NL shows that ethnic minority (youth) combine media from diaspora with local media in their media ‘menus’ and are highly critical news consumers.¹⁷ Research also observes a trend towards increasing transnational news media consumption, independently of specific ethnic origins.¹⁸ There are also numerous creative community projects that lead to empowerment of ethnic minorities and democratisation. The downside is that, in a minority of cases, use of transnational and/or new media may support, as some argue, ethnic clustering, isolation, politicisation and radicalisation, leading to expressions. This produces different responses on the part of nation-states: “on the one hand attempts to include or assimilate minority media and, on the other, to control/suppress their power and influence”.¹⁹ There is not one truth about the impact of new and transnational media on ethnic communities, and fortunately researchers in this area are increasingly gathering in networks and fora for exchange.²⁰

Finally, a trend which has started already earlier, is that of diversity management in initiatives aimed at hiring and employment practices. This focus on the business case for diversity is reflected also in programming, i.e. media output, with attempts at mainstreaming diversity. It is beyond the scope of this report to assess the extent to which this trend is leading to diversified approaches to diversity within differentiated media landscapes.

As observed in the 2008 report, there is a need to have more dialogue and cooperation between media professionals at all levels and civil society actors. In order to avoid intensifying divisions in society along real or attributed ethnic, religious or cultural lines, and in order to help create an atmosphere of mutual understanding and intercultural communication, Public Service Broadcasting (PSB) has an increasingly important responsibility as a platform for intercultural dialogue. International governmental and non-governmental organisations such as the UNESCO, Council of Europe, OSCE, International Federation of Journalists (IFJ), European Union Agency for Fundamental Rights (FRA) and the European Broadcasting

¹⁴ Intervention by IFJ president Aiden White at plenary session of Metropolis conference, The Hague, October 2010.

¹⁵ Recc 2004(16) and resolution 74(26) [http://www.venice.coe.int/docs/2008/CDL\(2008\)039-e.asp](http://www.venice.coe.int/docs/2008/CDL(2008)039-e.asp)

¹⁶ <http://www.mediacitizenship.eu>; Van Drunen et al (2010) analysed audience frames about Muslims in the Netherlands and found these did not correspond to established media frames. The four audience frames identified were problem frame, Islam frame, origin out-group frame, cultural out-group frame. Source: Van Drunen, A.S., Vliegthart, R., Boomgaarden, H.G., & De Vreese, C.H. (2011). The Missing Link: Audience Frames in the Process Model of Framing Effects. Paper presented at the ‘Etnaal voor de Communicatiewetenschap’, Enschede, the Netherlands, 24 and 25 January 2011.

¹⁷ d’Haenens, L., Beentjes, H. en Bink, S. (2000). Mediabeleving van allochtonen in Nederland. In Stimuleringsfonds voor de Pers, *Pluriforme informatie in een pluriforme samenleving*, pp. 43-112. Den Haag: Stimuleringsfonds voor de Pers.

¹⁸ Kartosen and Tan (2010) based on their results from a survey among Asian Dutch audiences, claim that “existing typologies of migrant popular culture consumption based on a dichotomy of homeland-hostland popular culture may have to be adjusted to incorporate the consumption of pan-ethnic and U.S. popular culture” (‘Young Asian Dutch’ cultural identifications and their consumption of Asian and Asian Dutch popular culture’. Paper presented on the *Etnaal van de Communicatiewetenschap*, Enschede, the Netherlands, January 2011).

¹⁹ Georgiou, M. (2005). Diasporic media across Europe: multicultural societies and the universalism-particularism continuum. *Journal of Ethnic and Migration Studies*, 31(3), 481-498.

²⁰ The European Communication Research and Education Association (ECREA) has set up a section on Diaspora, Migration and the Media.

Union (EBU) regularly underline the importance of PSB.²¹ They encourage national governments to supply the public with a diversity of media content, such as analyses, comments, cultural and educational programmes, investigative journalism, capable of promoting a critical debate and a wider democratic participation of persons belonging to all communities and generations. Employment, staff training, and the exchange with minority or immigrant organisations are frequently recommended and enacted as ways to increase 'intercultural' skills and awareness. Initiatives of exchange have been organised at the local city level; journalists attend and/or co-organise community debates with NGOs, minority organisations and schools of journalism. The Council of Europe has also organised international events for exchange and awareness raising for media professionals.²² A positive practice at the level of PSB is that of adopting new strategies of source use in news making.²³ Although many monitors and research projects have been carried out, to date there is no uniform or standardised methodology or set of indicators to assess the extent to which media have managed to actually engage more with migrant and minority groups to improve the quality of their reporting, to be fully aware of the sensitivities around intercultural relations, and to avoid negative stereotyping.

The subsequent chapters of this report focus on specific findings, developments and good practice in the realms of TV, radio, ethnic community media, and internet, and in new initiatives and findings in the areas of e-inclusion, human resource policies and training, codes of conduct and media prizes, and intercultural media literacy. The report concludes with final observations about the links between media, politics and civil society and the role of NGOs. Overall, the report aims to showcase and encourage initiatives for intercultural dialogue in the media and to encourage the cooperation in these endeavours between all relevant actors. This publication does not aim to be exhaustive. If you have any new or additional information, please mail your input to Ed Klute, e.klute@miramedia.nl.

²¹ EBU (2010). Delivering on Diversity. 2010 Barcelona Forum for Intercultural Dialogue. http://www.unesco.ch/themen/kulturelle-vielfalt.html?elD=dam_frontend_push&docID=3745

²² Media Encounters about 'Intercultural Dialogue and Fight Against Discrimination: Crossed media perspectives' under the Council of Europe's campaign Speak out against discrimination organized in Seville, Bari and Istanbul in 2009-2010.

²³ For example, for the Netherlands, Frans Jennekens of Dutch PSB at Metropolis conference workshop organised by Mira Media, October 2010. The BBC has issued a Diverse Contributors Directory and a Diverse On Screen Talent Directory www.bbc.co.uk/commissioning/diversity/Diversity_Document.pdf

2. Television

The role of television in promoting intercultural dialogue is analysed in this report from the perspective of media 'output' and audiences. Public service broadcasting has an important and growing role as a platform for intercultural dialogue. However, minority ethnic groups often have the feeling that access to this platform is difficult. Moreover, they do not always feel their voice and perspective is well represented in mainstream media contents. In addition, they may feel that the media supply (both fiction and news) does not meet their specific interests and needs.²⁴

All this raises the question: How can news and information programmes reach different parts of the public and what is the impact of the current plethora of news and information outlets on the audience? How to fulfill the social responsibility of PSB in view of social cohesion and to make television for all? In the following paragraphs we will provide examples of developments and efforts to this direction from news and information TV programming (2.2) and entertainment/fiction (2.3). Before turning to these sections, we briefly discuss here selected findings from recent audience research (2.1).

2.1. Audiences in focus: transnationalism, digital diasporas

A frequent concern in the midst of current trends of globalisation and migration, is that mainstream media that do not manage to capture the attention of immigrant audiences, will lead to increased use of media from countries and regions of origin.²⁵ However, recent research suggests new media contribute to the orientation of migrants not just towards the country or area of origin (or that of their families) but also towards the host society and to a more transnational sphere of identity at the same time. A wealth of recent studies dealing with multicultural audiences observe the transnational character of television and new media 'consumption' patterns, which reflect transnational identities and highly critical forms of news evaluation.

*Media and Citizenship*²⁶

People with migrant background often find the news from the international channels about the Middle East or North Africa more reliable and insightful than the news produced on these areas by broadcasters in the European countries (mediacitizenship.eu). They may also resort to international channels for entertainment programs, not necessarily from the region of origin of their families. They tend to identify more with this international media contents than with the national dimension, or in other cases, they combine two or multiple perspectives in their media menus. The conclusion of this research is that "there are no longer monolithic national public spheres, in which the agenda for public debates can be set. Rather we have a range of more or less public, more or less private spheres, delivered via a globalized media infrastructure, Internet, satellite and individualized digital television platforms. The European public spheres – spaces in which EU policy are debated or Eurovision contested – overlap with a complex web of mediated spaces: entertainment, news, music, sport; multilingual, multifaith, and politically diverse. Within that landscape exist the Arabic language mediated worlds".²⁷

²⁴ Jempson (2010) argues that "hostile media coverage may help explain Ofcom's finding in 2008 that 'ethnic minority groups are at the forefront of digital communications in the UK, with high levels of mobile phone, internet and multi-channel television take-up'. This in turn may be indicative of alienation, especially among young British Muslims." Awad (2008) argues that "particularly in reference to British and Dutch public broadcasting, for example, Leurdijk (2006) explains that minority programs are being replaced by 'cross-cultural' programs, tailored to the general audience and designed according to 'the same logic of prime-time programming' (p. 42). The result offers 'less space for niche tastes, preferences, subjects or angles that are more difficult to digest. It favours popular genres and young urban audiences at the cost of information and commercially less interesting audiences, such as first-generation immigrants' (p. 42). On a similar note, Horsti (2007) argues that European media have recognized minority groups, but have failed to effectively include them in society. In her view, "journalistic practice could prompt and orchestrate debates rather than present consumable differences for the majority audiences" (p. 21).

²⁵ Niessen, J. & Huddleston, T. (2010). *Handbook on Integration for policy-makers and practitioners*. Third edition. Luxembourg: Publications Office of the European Union.

²⁶ The project studied the ways transnational media, in particular Arabic language television, reshape the political landscapes of citizenship in the European Union and influence integration in multicultural societies. After collecting data across 7 EU nations (Cyprus, France, Germany, the Netherlands, Spain, Sweden and the UK), focus group studies have explored how Arabic speakers themselves construct citizenship in the light of their media use, and their adopted national cultures. <http://www.mediacityship.eu>

²⁷ A combination of national television with Arabic language television was observed in all countries included in the study. "In the overall group television was the preferred medium of nearly 70% of the sample, with Internet and newspapers equal second at less than 20% of the sample. Those born in Europe were less likely to prefer Arabic language channels, and those born in Arabic

2010 Anna Lindh Euro-Mediterranean Foundation for the Dialogue among Cultures/Gallup Poll²⁸

Research about cross-border intercultural dialogue opportunities through television. It emerged from the Poll that nearly four-fifths of people questioned in eight European countries and two-thirds of those questioned in five countries in the southern and eastern Mediterranean (SEM) were unable to recall coming across anything in the media recently that had enhanced their view of people in the 'other' group. The minority of respondents who said a media item had improved the image of the other country group (not as migrants but in their home countries) were then asked about the source through which they had received the positive image. Of this minority, most cited news and information on television or in print media. The figures for television were 58% and 55% for people living in Europe and the southern and eastern Mediterranean countries respectively, while for print they were 27% and 12% respectively. For documentaries the equivalent figures were 20% and 13%. For feature films, however, these ratios were reversed: 20% of people living in Egypt, Lebanon, Morocco, Syria and Turkey cited films as having given them a positive impression of people living in European countries, whereas only 9% of people questioned in Europe referred to film as a medium through which they had received a positive impression of people living in the southern and eastern Mediterranean. In other words, the hurdles did not seem to be faced equally across the Region: many more people living in SEM countries seemed to have received a positive impression of their counterparts in Europe through film than the other way round.

Shifting Securities Research

Shifting Securities examined changing relationships between government, media and multicultural publics in the UK, and included an ethnography of news consumption in multi-lingual news publics. The conclusions were as follows. "Although in Europe channels like *Al Jazeera* and *Al Arabia* are not watched by large numbers of the younger generations of immigrants, they clearly influence these audiences. Arabic speaking Muslim viewers regard *Al Jazeera* as a news channel founded on principles of balance and impartiality. Instead, among the indigenous audiences the insertion of *Al Jazeera* and other Arabic language footage in mainstream PSB bulletins tends to reinforce the notion that such channels adopt an Arab and Muslim perspective. Some believe that they provide a mouthpiece for terrorist voices and views. Indigenous audiences feel comfortable with their national media, as they see their own opinions and prejudices reinforced because their news bulletins interpret events based on their own established and trusted cultural, and often religious, perspectives and values. For Muslim news consumers who use multiple and multilingual news sources, mainstream western news is seen to be marred by ethnocentrism, to operate from within a western ideological realm and to reproduce the discursive logic of the government because journalist's access to information is seen to be dictated to a large extent by government."²⁹

Immigrants attach considerable importance to their representation in the majority media, but in most cases do not recognise themselves in these media, criticising the lack of actors with immigration background in the news (presenters, journalists, spokespersons) and the negative news reporting about their groups. They usually feel that reality is distorted when it comes to representation of immigrants and ethnic minority groups.³⁰

Nevertheless, although first generation immigrants still prefer TV news programmes and newspapers in their own languages and from their countries of origin, there is a strong demand for news covering the

countries prefer their national channels. Older women based at home were more likely to watch Arabic television." From the study emerged there were "two types of Arabic speaking audience, one of which predominates in the three countries with a majority of North African immigrants from the Maghreb (France, Spain and Netherlands) and the other, with a range of Middle Eastern immigrants dominates the other capitals (UK, Sweden, Germany). The first group was described as "bicultural" in so far as viewing behaviour oscillated between local national channels (French, Spanish and Dutch respectively) and retransmitted local television of the country of family origin (chiefly Morocco and Algeria but also Tunisia). This pattern survived even in Paris, where a high proportion of Arabic speakers were locally born. The group typically visited the country of family origin at least once a year even when third generation citizens of their European home. The second group was more 'transnational' in so far as it was more ethnically mixed, more likely to watch the transnational channels, such as BBC Arabic, Al Jazeera, CNN, Al Arabiya. This group, which included a mix of refugees, students and long term residents was less likely to visit the country of origin". (Slade, forthcoming)

²⁸ Euromed Intercultural Trends. Anna Lindh Report 2010, at <http://www.euromedalex.org>; <http://www.annalindhreport.org>

²⁹ 'Shifting Securities, news cultures before and after the Iraq war 2003' (2006), Open University; <http://www.mediatingsecurity.org>

³⁰ Madianou, M. (2005) 'Contested communicative spaces: identities, boundaries and the role of the media'. *Journal of Ethnic and Migration Studies*, vol. 31(3): 521-541

immigrant groups main concerns by the main channels.³¹ In this sense, the “use” of the national mainstream news is not only a factor, but also an indicator of integration. The higher socio-economic milieu and educational level of immigrants, the longer the period of living in the host country and better the language skills, the higher is the use of the national mainstream news.³²

The question is whether minority audiences do appreciate initiatives aimed at mainstreaming and managing diversity made by European broadcasters. Some of the information about programming below indicates these initiatives may be effective primarily at raising awareness among the general audience but may also run the risks of tokenism and reinforcing stereotypes or logics of opposition. More qualitative research is needed to adequately understand minority audience evaluation of what are deemed ‘good examples’ of diversity on the mainstream media’s screen.

2.2 Television News and Information

In several countries the diversity remit of PSB is enshrined in the legislation or in broadcasting acts, although sometimes it is based on anti-discrimination articles and equal opportunity regulations³³. The BBC³⁴ is committed to reflecting the diversity of the UK and to making its services accessible to all. This applies both to the output - TV, radio and online - and the workforce. Swedish Radio³⁵ considers diversity as a business case for the public service radio.³⁶ The policy is defined at a central level with the commitment of the top Management. Swedish Television (SVT) has built its policy on the Swedish law.

The management of YLE (Finland) drafted in 2005 a policy on services for migrants and special groups, concerning programme operations and special groups. The management of MTV (Hungary) and the government signed a contract in order to support and implement a project to facilitate the integration of ROMA journalists in MTV-departments. ZDF (Germany) has a Charter of programme ideas; at WDR (Germany) there are integration, gender and disability commissioners or heads of cultural diversity. VRT (Belgium) diversity policy is top-down and is promoted by the management, but its implementation is not mandatory. France Television started in 2005 the Positive Integration Plan. NOS, Dutch Public Broadcasting, has an achievement contract with the government. Diversity goals are part of this contract. One of the Dutch public broadcasters NPS has the legislative task to dedicate 20% of its television broadcasting time and 25 % of its radio broadcasting time to multicultural programming.

Notwithstanding these developments, recent research shows that there is still a long way to go. Research shows very clearly that the representation of migrants and people of migrant background in the news is still a problem.³⁷ When focusing on available results about programming of diversity themes and the portrayal of ethnicity in TV news, the picture is not much better. Here we observe in particular an under-representation in the news, and a focus on specific (negative) themes that often result in stereotypical portrayal.

³¹ Recent research shows that migrants in the Netherlands watch more news programmes than non-migrants. See for example Peeters, A. & d’Haenens, L. (2005). Bridging or bonding? Relationships between integration and media use among ethnic minorities in the Netherlands, Communications. *The European Journal for Communication Research* 30 (2): 201-31.

³² Huysmans, F. & De Haan, J. (2008). Dagbladen, televisie en internet. In A. van den Broek & S. Keuzenkamp (eds.), *Het dagelijkse leven van allochtone stedelingen*, pp. 125-148. Den Haag: Sociaal en Cultureel Planbureau. El Sghiar, H., d’Haenens, L. (2010). Public Television and Identification: Family Research among Flemish Citizens with Moroccan and Turkish Background. IAMCR International Conference. Braga, 18-22 July 2010.

³³ Report Diversity in TV, Radio and multimedia programming EBU, 8 March 2006

³⁴ <http://www.bbc.co.uk/info/policies/diversity.shtml>

³⁵ <http://www.sr.se/cgi-bin/mall/artikel.asp?ProgramID=2438&artikel=733477>

³⁶ <http://sverigesradio.se/sida/default.aspx?programid=2438>

³⁷ In general, such findings refer mostly to print media contents, as this is more easily analysed. For example, the persistence of stereotypical portrayals of immigrants juxtaposed to crime and violence was found in a number of recent print media studies (Runnymede Trust, 2008; FRA, 2010). Moore, Mason and Lewis (2008) analysed the representation of British Muslims in British print media 2000-2008 and found that the bulk of coverage of British Muslims (around two thirds) focuses on Muslim as a threat (in relation to terrorism), a problem (in terms of difference in values) or both (Muslim extremism in general). Also, ethnic labelling of crime suspects continued to be found in print media in Italy (Sorrentino and Meli, 2009). Another recent study of print media in the Netherlands also registered a profound lack of differentiated source use in news reporting in the two major newspapers, and a decrease in the use of migrants as news source between 2001 and 2009 (Paalvast en Bos, 2010). The limited use of minority sources by print media was also found in a recent study in six EU countries commissioned by FRA (2010).

Vilegas (2010) found that 'diversity is largely a minority topic on TV in Europe'. Less than 3.1% of the new registered shows favoured diversity. Immigration appeared in more than one-third of these programmes.³⁸ The shows identified as favouring diversity were aired mostly on the PSBs, and marginally on private broadcasters. In fictional shows, PSBs also led by a broad margin. The UK is the territory that launched the highest number of shows related to diversity, the next most active market is France, followed by Spain and the Netherlands. Germany and Italy come last. France is the most active country when it comes to diversity, ahead of the UK. Next are Spain and the Netherlands that can be considered rather active in diversity. Germany seems behind when it comes to diversity.³⁹

An official monitor of Dutch broadcasters, both public and commercial, showed that representation of people of colour lagged behind in particular in news and debate shows, as opposed to entertainment and fiction programmes, where the representation of people of colour was higher. Compared to monitors held in 2002 and 2005 the participation of coloured people had decreased slightly.⁴⁰

A study about Flemish TV news by Devroe showed that the predominant theme when reporting about migrants was crime, and that migrants were less often interviewed to speak about issues concerning them, while they appeared to be represented primarily as group.⁴¹ When they were quoted, this was very rarely as experts, and mostly about asylum and racial violence committed by migrants. In the news items analysed, when experts were heard these were almost exclusively non-migrants. However, migrants were not only portrayed as suspects, but also as victims of crime, and ethnicity or nationality was not connected systematically to crime in the news items analysed.

An analysis of Italian TV news during the first six months of 2008 found the predominance of crime news and an overrepresentation of migrants in these stories. This type of reporting was most pronounced in the commercial TV news shows.⁴² Analyses of television documentaries in Germany showed that their prevalent perspective presupposes one particular audience as their addressee, while excluding another. In the cases analysed, Turks/Muslims were perceived as not being part of German society, while the presupposition is that Germany is a Christian or a Christian secular majority.⁴³

A case report about "Monitoring media in the field of antidiscrimination in Slovakia" found that media followed perceptions of discrimination in public, affirming and reproducing prejudice and stereotypes. Most attention in the coverage was paid to issues of race/ethnicity, very little was said about discrimination on grounds of age. Gender and multiple discrimination topics were absent. Anti-discrimination law or human right were never mentioned. Moreover, the language used by media was insensitive. For example, in Slovak language a generic masculine was used to talk about women, which is perceived as gender ignorance. Finally, public authorities did not put discrimination in the context of human rights, constitution, and anti-discrimination laws.⁴⁴

³⁸ Vilegas analysed an inventory of new shows launched daily during January 2009 to September 2010, in the main European TV markets: Germany, UK, France, Italy, Spain and the Netherlands. The sample was composed of almost 4,000 new TV scripted (fictional) and non-scripted shows (magazines, documentaries, entertainment shows, etc.) aired for the first time (i.e. excluding shows returning for new seasons). Of these he isolated those that best represented the key elements of diversity in their content, theme, history or any other ingredient (except for on-air talent), namely: i) immigration, ethnic and religious minorities, social integration, racism; ii) physically and mentally disabled or handicapped people; elderly people, pensioners; iii) homosexuals and sexual minorities.

³⁹ European Broadcasting Union (Ed.) *Public media delivering on diversity*. <http://www.ebu.ch/culturaldiversity>

⁴⁰ Pennekamp, S.F. (2010). *Monitor representatie 2010*. Presentation at the Dutch PSB (NPO), 11 February 2011. The monitor was based on scoring of full week programming from 18-24 hrs, on the public and commercial channels, during March 1 – April 4, 2010.

⁴¹ Devroe, I. (2007). *Gekleurd nieuws?: De voorstelling van etnische minderheden in het nieuws in Vlaanderen. Context, methodologische aspecten en onderzoeksresultaten*. Gent: Universiteit Gent. This MA Thesis involved content analysis of a sample of Flemish TV news shows by one public and one commercial broadcaster during 2003-2007, based on a total of 70 shows per broadcaster, resulting in over 400 news items dealing with migrants.

⁴² Morcellino, 2009

⁴³ References in Schiffer, S. (2010). The fiction of a homogeneous national culture. Anna Lindh Report 2010, pp. 107-109. <http://www.euromedalex.org/sites/default/files/AnnaLindhReport2010.pdf>

⁴⁴ Trginova, L. (2010). Monitoring the media in the field of anti-discrimination. Presentation at Tuning into Diversity Conference, Budapest, February 2010; <http://www.diskriminacia.sk>

Recommendations

- As societies hover between dialogue and culture shock, the role of the media in the presentation of events, which in turn affects the shaping of people's perceptions of those events, is fundamental. In the way they report, the media can create tensions by spreading stereotypes or incorrect information, or ease tensions by explaining carefully social and political events that may create misperceptions between and among communities. Joint efforts to improve this situation across the globe would have a positive effect, contributing to a dialogue among civilizations based on mutual acquaintance and respect.⁴⁵
- Journalists cannot be accused of giving unbalanced coverage on minority and immigrant issues if they do not have easy access to alternative information and views from their communities. Blogging, social networking, video sharing, wikis and other web 2.0 tools can be used by NGOs to fulfil lacking information: the new media offers a wide range of easy, cheap and effective tools.⁴⁶
- The Cultural Diversity Network (CDN) in the UK prioritises sharing "expertise, resources and models of good practice", including through activities such as: Modernising the casting and portrayal of ethnic minorities in mainstream programming; Sharing non-commercially sensitive research on cultural diversity; Obtaining a comprehensive picture of ethnic minority employment in UK broadcasting; Establishing industry standards for the collection of ethnic monitoring data.
- The CDN Diversity Pact's⁴⁷ Diversity Toolkit was updated in 2009, and includes recommendations for ensuring that diversity is always authentically and realistically represented on screen. Providing an authoritative and noteworthy lead character from a diverse background in at least one of your major brands.; Analysing more closely how minority groups are portrayed on screen. What can your company do to ensure more accurate or authentic portrayal?; Thinking about how diversity can enhance a programme idea from the offset and put diversity at the heart of your proposal.; Employing someone on your production team that has experience and expertise of casting contributors from diverse backgrounds.
- A 2009 study by the Media Diversity Institute, Media4Diversity⁴⁸, signals and recommends to be aware of: informal resistance to the diversity agenda within the media sector; the relative inability of the diversity agenda to inform political and media priorities; a perceived lack of cooperative initiatives between PSBs at the European and international levels; the lack of initiatives in the private media sector; the absence of a virtual centre/clearing-house for media and diversity (activities); the need for *ex-ante* planning, ongoing evaluation and follow-up/monitoring/impact-assessment exercises to be integrated into policy-making and projects; the need for rural, regional and community media to address diversity issues; educational and training issues in respect of diversity; a general lack of multi-stakeholder initiatives.
- Television news and info programmes can and have achieved diversity through i) an increase in the variety of spokespersons shown on screen, ii) a representative participation of ethnic media professionals in the newsrooms and ii) a pro-active feedback by immigrant and ethnic minority audiences; and iv) regular professional audience research.
- Dialogue and cooperation between media professionals of different cultures, from Europe and from Arabic countries, need to be further implemented.⁴⁹ There is also a need for better understanding between civil society and media professionals (both managers and journalists) on issues relating to

⁴⁵ United Nations Alliance of Civilizations (UNAOC) (2010). Media Literacy Platform Concept Paper, http://www.unaoc.org/docs/Annex%203_Media%20Literacy%20platform_Concept%20paper.pdf

⁴⁶ Tuning into Diversity Conference, Budapest, 25-26 February 2010, www.tuningintodiversity.eu

⁴⁷ The Pact is "the trade association representing the commercial interests of independent film, television, animation and new media production and distribution companies" and a member of the CDN.

⁴⁸ <http://www.media4diversity.eu/>

⁴⁹ OSCE/ODIHR Roundtable Meeting on the Representation of Muslims in Public Discourse, 9 May 2006, Warsaw. Examples of existing initiatives by UNAOC, Anna Lindh Foundation, Danish Center for Culture and Development.

cultural and religious differences. Engaging with minority groups in particular will help the media to improve the quality of reporting, to be fully aware of the sensitivities around intercultural relations, and to avoid stereotyping. For their part civil society organisations and immigrant groups should develop pro-active communication strategies and provide journalists with consistent and reliable information.

- All journalists need extra intercultural skills and competencies to be able to maintain their core journalistic principles of professional independence. At the same time the journalistic work culture in the newsrooms has to become more open for other opinions, cultures and journalistic approaches. Therefore all PSBs should, apart from employing more journalists with an ethnic minority background, introduce mandatory intercultural workshops for all new staff working in or related to the newsrooms and offer their present staff the possibility to obtain the necessary intercultural skills and networks to be able to adapt to the changing environment⁵⁰.
- In the EBU toolkit for factual programming it is recommended that “news and information programmes should not only emphasise negative stories; there are positive examples of integration. PSB is important for showing positive role models and creating heroes of diversity”.⁵¹
- Regarding contacts with NGOs, NGOs and PSBs can cooperate in making lists of experts with different background to ensure a more diverse output in factual programmes and news. (see existing bbc talent website as good practice). One way to improve the situation is to get professional spokespersons- both in communicative and technical sense. In some countries you must also deal with the problem that NGOs spokesperson are not regarded as representatives by “their own”. It is important that PSB regard contacts with NGOs as an investment. NGOs should be seen as a resource – a way for PSBs to make more diverse and better programmes. Mainstreaming the minority voices and giving space to minority professionals: those are not two separated things, they go together. Both sides need to get better contacts and knowledge. Journalists and programme makers can gain a lot from better contacts in different communities and NGOs need to foster a relationship with the decision makers in the media.⁵²

Some examples of European developments

- The EBU *Diversity Toolkit for factual programmes in public service television* continues to be used for training, debates and in actual programming by media professionals.⁵³ The Diversity Toolkit is aimed at journalists and programme makers for their daily work, and can also be used as a tool for training sessions and workshops. It contains a wealth of information on how to promote the principles of cultural diversity in broadcast organisations and TV programmes. It brings together practical elements (checklists, references) and good practice advice. The toolkit includes a DVD with examples from news and current affairs programmes from a dozen European countries.
- The EBU contributes to intercultural dialogue and to the concept of cultural diversity, through its international TV co-productions and via a group of approximately 20 broadcasters who make up the Intercultural Diversity Group that has been active for the last ten years. The EBU has created a number of tools to promote exchanges and sharing of experience. The action of the EBU in this field however goes beyond programs as it is also involved in coordinating, raising awareness and promoting the exchange of experience and training.
- The EBU brings together broadcasters of Western and Eastern European countries to discuss new diversity because of new immigration. Coproductions are made, two a year, one about Muslims in Europe (16 countries) and one about Roma (12 countries).⁵⁴ The idea behind both series stems from

⁵⁰ Master classes IDG – Equal, Stockholm and London, 2006

⁵¹ A Diversity Toolkit for factual programmes in public service television, EBU 2007

⁵² <http://www.tuningintodiversity.eu/media/uploads/tuningconference/workshops/Workshop5afternooncommunityconnections.pdf>

⁵³ http://www.ebu.ch/en/union/under_banners/CulturalDiversity_2008.php

⁵⁴ Duret, P. (2010). People like you and me? In EBU (2010), *Public Media Delivering on Diversity*, pp. 12-13. Le Grand-Saconnex: EBU.

current events (controversies about the 11 September attacks or Islamic dress codes; Roms expelled from Italy, etc.). Films maintain a certain distance with isolated events and take a long-term approach: they are documentaries rather than reporting in the strictest sense. In a similar way, both series steer clear of taking general views and instead concentrate on specific individuals. The films are not portraits of 'ethnic' or 'socio-cultural' groups but individuals like you and me followed by the cameras as individual human beings going about their everyday lives. Without added commentary: they are left to talk.

- PSBs are becoming increasingly aware that journalists from ethnic minority groups can add an extra value to the news. Quite some PSBs started to employ newsreaders from ethnic minority communities for the national news programs, as well as reporters and desk researchers. Especially in times of ethnic tensions in society, the need for more reporters with a migrant background is felt most. There are also developments in which PSBs send journalists with an immigration background as reporters and correspondents to trouble zones in the Middle East or elsewhere, because they have better access to information in those regions because of their language skills and cultural backgrounds.
- The CDN Diversity Pledge is “a public commitment by independent production companies and in-house producers to take measurable steps to improve diversity”. This is attained through fair recruitment, the encouragement of diversity in output and at senior decision-making level. Supplemented by practical examples of how the stated goal can be achieved. Companies signing up to the Pledge must – as a minimum - commit themselves to two sections and one course of action per section. Signatory companies which have submitted their information to the CDN are entitled to display the CDN Diversity Pledge Logo. The Pledge deliberately targets senior decision-making level (and in practice organises annual briefings of its Members' CEOs), thereby seeking impact in the higher echelons of management and editorial control. Third, more influential signatories of the Pledge can, in practice, expect that all of their partners also become signatories, or conceivably even exert pressure over them to do so. CDN members devise and adopt individual Diversity Action Plans (DAPs), which include actions centring on, for example, “senior management, production staffing, on-screen portrayal, recruitment and training”. Individual DAPs are intended to be public, transparent and a basis for continuous discussion/performative evaluation.
- After a study and consultation with major stakeholders, French PSB France Televisions in 2009 launched a permanent Diversity Committee, with an observatory and an official policy which obliges the French CSA to issue regular quantitative studies, i.e. a 'diversity barometer'. The first two barometers revealed diversity on screen had increased slightly between 2009 and 2010, in fiction, news/information and entertainment, also in commercial broadcaster Canal+. A study conducted in 2008 showed that compared to 1999 the representation of diversity in French TV productions had not essentially improved.
- The *Conseil supérieur de l'audiovisuel* (CSA) of the Belgian Francophone Community recently launched a new website devoted to the scope and pluralism of the media within the French Community: <http://www.csa.be/pluralisme/>
- The Dutch Association of Journalists (NVJ) commissioned a study into the attitudes towards journalists covering conflicts in (multiethnic) urban areas, who are frequently attacked and threatened.⁵⁵ A survey among journalists showed that more than half of them had experienced physical aggression or threats. In one third of these cases, it led to interrupting the coverage. A minority suffered physical damage and a few had to be hospitalised, however there were no serious injuries. Also damage was done to the equipment or vehicle. Some journalists as a result rather avoid going to certain areas. However the work of journalists was not made impossible, the study concludes. In a debate organised by Mira Media in 2009 following the publication of this study a Dutch PSB correspondent in Paris stressed the importance of investing in contacts with the inhabitants of disadvantaged areas, to build trust before coming back to do a coverage and give an accurate picture of the developments.

⁵⁵ <http://www.nvj.nl/nieuws/bericht/rot-op-met-die-camera1/>

- Dutch PSB between September 2007 and July 2010 had an Ombudsman who dealt with viewers' complaints and the quality of journalistic expressions. Several complaints in 2009 dealt with religious or ethnic identity questions. A minority of complaints accused the newsroom of prejudice in coverage of the Middle East conflict.
- Hosted at Brno University in 2009, the conference 'Islam in the Czech Republic' aimed to promote links between local students and the country's seventy different religious groups. Among the consistent points raised during the conference were the need to combat stereotypes deemed to be 'reinforced in the national media' and the role of Islamic communities in contributing to a comprehensive strategy for intercultural dialogue⁵⁶.

Some examples of good practices

- *Cityfolk* is an ongoing co-production around 10 countries. The series was initiated by Dutch NPS, and is now celebrating its 14th consecutive season. The format chosen (half-hour episodes in one or two parts) enables relatively inexpensive production and flexible screening. Further, two international documentary series have been produced and screened by several public service television broadcasters with the coordination of the EBU: one about Muslims in Europe and the other about Roms in Europe. Both *Cityfolk* and these documentaries steer clear of taking general views and instead concentrate on specific individuals. The films are not portraits of 'ethnic' or 'socio-cultural' groups but individuals like you and me followed by the cameras as individual human beings going about their everyday lives, without added commentary. Each series is a distinct entity whose theme is a distinct 'group': *the Roms*, *the Muslims*. But what the viewers will actually have seen is people who happen to be Roms, people who are Muslims. The viewers will therefore have been able to gain an understanding of their individuality, their community and their humanity.
- The Dutch PSB programme *News hour*, a daily news background show, used the EBU Diversity Toolkit to develop a database whereby programme makers went around the country to find 200 new contacts for their news gathering. 50 of those came to the programme to get to know each other. Now programme gets new spokespeople and opinion leaders on screen. The new hosts were shown to the editors of programming to show the different outcome. Such initiatives to different source use lead to innovate programming that have increased awareness of the own framework among the programming staff as a whole. Also in other programmes of Dutch PSB, this awareness has been applied to different source use strategies.
- German PSBs ZDF and SWR started initiatives in online programmes by and for Muslims, where different protagonists and point of views are shown (SWR Islamisches Wort, ZDF Forum am Freitag). Other examples are the intercultural magazine of Eleni Iliadou broadcasted by BR5; the new TV format *Puzzle*, produced by Özlem Sarikaya; and the IZI research by Elke Schlote and its printed *TeleVIZlon*. Although the concept of the 'other' is still emphasised here, these initiatives can be considered important steps.
- The Council of Europe's Steering Committee on the Media/International Journalism Organised a meeting 16-19 November 2010, with a workshop about journalism in the banlieues. In 2010, Arte took off the air a documentary about the banlieues and women living there, following the pressure by NABILA LAÏB, journalist who opposed the broadcasting of the documentary.
- *Perslink* (Presslink)⁵⁷ is an initiative of Mira Media, NOS and the Dutch Union of Journalists that started in 2003. *Perslink* aims to close to gap between spokespersons/experts from ethnic minority communities and the Dutch media. Over the years *Perslink* has developed various instruments to improve the contacts between the ethnic minority communities and the media in order to provide more balanced information about multicultural society and migrants. A diversity database was created as

⁵⁶ <http://www.iir.cz>

⁵⁷ *Perslink*: <http://www.perslink.nl>; <http://www.miramedia.nl/sitebuilder/index.asp?nodeid=301>

part of Perslink. Spokespersons, which are in the database, receive media training to make themselves visible and heard. Network meetings bring spokes persons and journalists together. Islamic communities are inviting journalists to mosques.

- *British Muslims*⁵⁸ – *Media Guide* by Ehsan Masood describes Britain's Muslim Communities, their history, present and future. The British Council, the Association of Muslim Social Scientists and other partners published it as a resource for journalists and others, to strengthen international understanding of the diverse nature of British society. The guide offers a good example on how to inform journalists on a quick and adequate way on the main issues.
- *Together* is a weekly TV programme of the Bulgarian National Television. It reflects on the problems, the cultural and ethnical peculiarities of the different traditional minorities in Bulgaria. The different shows are built on documentary principle, which gives an opportunity of the representatives of the different ethno-religious groups to talk about themselves. Accent of the movies is put on the theme for living together of the different communities in Bulgaria.
- A referendum proposed by the nationalistic party *Ataka* to abolish the news in Turkish on Bulgarian public television was dropped. The Bulgarian National TV broadcasts a seven minutes news bulletin in Turkish every day of the week. Many representatives of the Turkish minority in Bulgaria don't speak Bulgarian fluently, so this is a chance for them to learn the news in their mother tongue. A few months ago the right parliament party "Ataka" suggested that there should be a referendum to abolish the news in Turkish. The prime minister supported the idea at first and the topic caused wide political and public debate before it was dropped. A pure example how minority issues sometimes are used for political confrontation. It was also an attempt to provoke certain reaction in the society and also to interfere in the Bulgarian National Television policies. Turkish news bulletin on Bulgarian TV: it is only formally a minority broadcast, because it is mostly nothing but a translation of a mainstream news program, not sensitive to minority issues, thus it does not fulfill its mission, it has very low viewing rates and no impact.

2.3 Entertainment and Fiction

Evidence suggests that, even on the small screen, apparently positive fictional portrayals of minorities in society can evoke dissatisfaction among groups whom the scriptwriters and producers are attempting to portray. Several scholars attribute such dissatisfaction to a tendency to tokenism in screen productions, whereby in the absence of a greater diversity of roles and functions a single character has to 'carry the burden' of representation on behalf of an entire group.⁵⁹

Television continues to see a mixture of formats, with an emphasis on individual stories and the highlighting of comedy and soaps to offer views on the multicultural character of society and promote intercultural dialogue. In 2006, it was observed that in the Netherlands soaps and drama series had become more multicultural and overall the immigrant and ethnic minority characters became more balanced. This trend continued in 2009.⁶⁰ In the Netherlands, as in the UK and the Nordic countries, others have observed a shift towards "playful cross-cultural programming rather than programs specifically targeted at minority audiences".⁶¹

Soaps, those produced in Europe, but also in countries like Turkey and India, offer a good starting point for creating familiarity with ethnic minority groups. Yet also here there is always the risk of tokenism, stereotyping and polarised perceptions. Moreover, the question is if such shows cater also effectively for

⁵⁸ Masood, E. (2006). 'British Muslims: Media Guide', http://fairuk.org/docs/British_Muslims_Media_Guide.pdf.

⁵⁹ Sakr, N. (2010). Media and Intercultural Perceptions in the Euro-Mediterranean Region, in Anna Lindh report 2010, pp. 90-95.

⁶⁰ Sterk, G. 'Visible Representation and the Paradox of Symbolic Diversity', in L. d'Haenens, M. Hooghe, D. Vanheule & H. Gezduci (eds., 2006). *New Citizens, New Policies? Developments in Diversity Policy in Canada and Flanders*. Ghent: Academia Press; Bink, S. & Serkei, C. (2009). *Verbinden of polariseren? Over de multiculturele kwaliteit van de media in Nederland*. Den Haag: Sdu Uitgevers.

⁶¹ Horsti (2009) in an analysis of EBU Media Prix Iris documents, warns against risk of tokenism and reinforcing group opposition logics in stories of individual integration, which move attention to the structural roots of racism to the background. According to Horsti, the current media diversity focus runs parallel to assimilationist integration discourses throughout the EU.

minority audiences.⁶² Crime series may also offer good opportunities to approach multicultural and religious issues in very subtle yet thrilling ways. However, qualitative research into one of the most favoured German crime series (ARD, Tatort) showed that the roles portrayed still did not invite certain groups to watch.⁶³ Last but not least comedy does build bridges especially when it is developed and produced with the involvement of comedians from ethnic minority groups.⁶⁴ However, guidelines, education and training, as well as exchange of successful programmes and formats are still strongly needed to further improve the positive developments.

Recommendations from recent conferences and publications

- An answer to the problem of tokenism in representing minorities and marginalised groups is that rather than trying to reverse stereotypes to create positive images, one should look for creating a multiplicity of images and exposing the practices that naturalise certain representations and exclude others. There seems to be an argument for rethinking how to promote intercultural communication through fiction, with media literacy on the part of audiences and self-questioning on the part of producers being a key ingredient. For example, media interviews could place more emphasis on asking film or television directors to reflect on their narratives and casting decisions. This is an alternative to asking them to make entertainment according to some kind of intercultural formula, since audiences quickly see through formula.⁶⁵
- Encourage immigrants to develop their own comedies and entertainment. The entertainment created in this way does not need to be labelled but it does introduce a whole new culture when combined with the comedy produced by the majority population. As a result, certain immigrant and multicultural programmes can in a long term become financial successes in the same way that Turkish hip hop has enjoyed success in Germany or Asian rap in the UK. Ethnic minority writers should also be encouraged to send scripts to broadcasting organizations, to show their perspective.
- PSB institutions should go out of their way to foster new creative talents and to forge links with those who can meet the needs of increasingly multicultural audiences. Soaps and drama, which are produced in Turkey or Egypt, offer a possible alternative, as well as Bollywood drama that seem to appeal to audiences of various origins.
- There should be master classes for talented young actors, producers and directors. It is important that mainstream programmes reflect everyday life. Actors with ethnic minority backgrounds should play all kinds of roles, not just stereotypical ones.⁶⁶
- With particular attention to children's TV programmes, to really promote understanding, we need realistic depictions of authentic locations. "Hybrid" spaces contain different national, ethnic and cultural markers. Integrating different markers into a set allow viewers to connect with familiar aspects, and at the same time get acquainted to the unfamiliar. The setting can symbolically express something new arising from elements of diverse backgrounds (e.g. through symbols referring to different identity in the background, while theme is on familiar aspects). Simply turning stereotypical attributes into their opposites does not stop the creation of stereotypes; as it merely produces counter-stereotypes. The fact that characters look different but behave the same tends to underline the common ground between characters with diverse backgrounds. We must ask critically whether this perhaps leaves out the diversity existing in society in real life. It is precisely this presentation of differences in behavior or attitudes, combined with an emphasis on commonalities, which could offer the opportunity to present differences as "normal". Avoiding a stereotype is much easier with a larger cast. If there is only one individual character s/he has to serve as a representative for a whole group.

⁶² In the debates organized by mediacity.eu in 2010, "no participant seemed to like the Turkish soaps, but several participants stressed that they understood why other people may like them. A woman believed that Iraqis, after all their experiences of war and unrest, look for the safety that they have lost, which these soaps partly provide via their visuals and beautiful sceneries.

⁶³ Ortner, C. (2007). *Migranten im Tatort. Das Thema Einwanderung im beliebtesten deutschen TV-Krimi*. Marburg: Tectum Verlag.

⁶⁴ European Media Conference, *Cultural Diversity Against Racism*, 1999.

⁶⁵ Jempson, M. (2010). *The Challenge of an Increasingly Interdependent World*, Anna Lindh Report 2010, pp. 128-130.

⁶⁶ *A Diversity Toolkit for factual programmes in public service television*, EBU 2007

Including more characters from the same national, ethnic or cultural background opens space for greater differentiation and individual characterization. In order to avoid stereotypes, the plot shows that there are different ways of thinking within a single natio-ethnocultural group. This can counteract homogenizing and generalizing statements such as "All Italians, Turks, Chinese people etc. are/think ...". This can be achieved by introducing a further character who argues for a different point of view. "Diverse" characters should be depicted in the plot as subjects who are capable of action, and who actively engage with the issues at stake. Creative responses, e.g. to other people's assumptions, even provide good material for stories.⁶⁷

Examples of European developments

- The European Broadcasting Union (EBU) contributes to intercultural dialogue, through its international TV co-productions and via a group of approximately 20 broadcasters who make up the Intercultural Diversity Group that has been active since 2000. The purpose of this group is to bring together all Heads of Diversity and slot owners in charge of programmes dealing with minorities from all EBU member organizations. The main goals of the Eurovision Intercultural & Diversity Group are: to exchange items for programmes and magazines for and about the minorities living in their country; to share contacts and experience; to inform members on existing projects and to discuss, start-up and follow new co-productions. The Eurovision Intercultural & Diversity Group meets twice a year.
- European broadcasters which are producing soaps, comedy and drama series have become more and more aware that representation in these productions should be realistic, showing immigrants and ethnic minority groups in areas and situations that occurred in the real world. Nevertheless, there is still a perception within immigrant and ethnic minority communities that some television programmes, such as soap operas, include characters from their groups purely because they "should" and that the characters themselves were unimportant and rarely in the series for long – risk of tokenism⁶⁸. Drama series like the BBC series *Spooks*⁶⁹ appear to have a disproportionate effect on viewers' perceptions of how the intelligence services operate. Such series also circulate and reproduce discourses on Islamic terrorism. Better scripted, but less stereotypical drama serials may help in explaining and communicating the dilemmas the present societies are facing. This can be more effective than a thousand earnest documentaries. More research is needed into how fictional narrative drama shapes perceptions of security and intelligence services but preliminary findings suggest this might be very illuminating.⁷⁰
- Immigrant and other ethnic minority groups are generally positive about ethnic comedy like *Goodness Gracious Me*⁷¹, later followed by *The Kumars at n.42*. This kind of show is thought to be well constructed and funny as it shows a community, the Indian one in this case, laughing at itself. There is general agreement that comedy based on parodying an ethnic identity could be taken much further by people from that background than is possible for people outside the community⁷². Some of these shows became very successful and mainstream in a short time. Similar examples we can find in Germany, "*Was guckst du?*" (SAT1). In Hungary the "*Gyozike Show*", a reality show, shows that also Roma can make jokes about their own culture and people without causing offence to the minority group itself.
- Although humour about diversity can create successful formats, these formats turn out to be dependent on the setting within a specific national 'culture' or may only succeed when appealing to more generally acknowledged Anglo-American genres, such as *Kumars at no. 42* or *Mosque on the Prairie*. The Dutch show hit 'Girls of Halal' did not have the same success when the format was used in the UK, Halal sisters or in Sweden, Halal-TV. Instead the British show "*The Kumars At No 42*"

⁶⁷ Scholte, E. and Otremba, K. (2010). Cultural diversity in children's television. Media analyses of programmes and effective strategies. *Television*, 23, pp. 4-8.

⁶⁸ Multicultural Broadcasting, Concept and Reality, Hargrave 2002

⁶⁹ Crime Drama aired on BBC 1

⁷⁰ www.mediatingsecurity.org

⁷¹ Asian sketch show aired on BBC 2 from 1998 to 2000.

⁷² Multicultural broadcasting, UK, 2002

format⁷³ went overseas and was adapted to: an Australian version (*Greeks On The Roof*), a German version (with a Turkish family), an Israeli version (Moroccan Jewish family), a Dutch version (Surinamese family), and an American version.

- Humor can build bridges but can also create gaps. When actors play the role of characters originating from other ethnic communities, it can lead to a reinforcement of stereotypes and can create offence towards these communities. *Tintoria* (Laundrette, RAI 3, Italy), a comedy show where Italian comedians play the role of immigrants, show this possibility of double interpretation. On the one hand it is a innovative experiment made by RAI (Italy) to represent new multicultural issues in their programming, on the other hand the approach used can lead to a wrong portrayal of the immigrants represented.
- *Ab and Sal* is a fiction series on Dutch PSB about two Dutch boys of Moroccan origin with an orthodox Islamic outlook on life. They often use their background in their program and they make fun of it too. Their arrogant attitude toward the non-Muslim Dutch creates controversial television that confuses and surprises the audience. They also portray and would-be identity with nationalist and anti-immigrant parties and youth movements from their own humorous perspective. Such humor is not understood in all contexts: when French TV makers saw the program they said they would never broadcast that.⁷⁴
- *Matabb* is a ten-part television drama made by and for Palestinians in 2008, with funding from Germany and the European Union. Modelled on a combination of popular Turkish and German soap operas, but produced on a fraction of their budgets, *Matabb* was welcomed by critics in Europe, who believed that the series opened a window onto the world of Palestinians living under Israeli occupation. But they also noted that European viewers would need local knowledge of the West Bank in order to understand the jokes, while others predicted that local Palestinian audiences, who actually face the endless problems depicted in *Matabb*, would not choose to watch these problems reproduced on screen.⁷⁵

Examples of good practice

- *Zo: Raymann* is a weekly TV show broadcast by the Dutch broadcasting organisation NPS, and presented by the Surinamese comedian Jörgen Raymann. It brings a number of humorous sketches based on the knowledge about different cultures, i.e. about the Dutch and the Netherlands and about the culture of the main ethnic population groups (a Surinamese correspondent, a halal butcher, a forum of Rotterdam inhabitants providing comments, an interview by a Surinamese 'auntie' with Dutch celebrities) and new music styles in the Netherlands. The show is very popular in the Netherlands and in 2011 went into its 10th season. Other prime-time national TV shows in the Netherlands are *PREMtime*, a programme with information on Dutch multicultural society presented by Prem Radhakishun and *Dichtbij Nederland*, a human interest television programme targeted at a culturally diverse audience.
- *Vals plat* is a series of reports broadcast on Dutch PSB in which people of different generations and cultural backgrounds paint a picture of the changing society. They use personal portraits and observations to create stories about atypical Dutch that are completed by sketches of comedian Hakim Traïdia.
- In the Dutch PSB series 'Our darlings' ['Onze Schatten'] broadcast in 2010, three young people of multicultural background discovered special places and buildings in the Netherlands, that reveal the history of the country and developments that have made the present day society, e.g. fight for women's rights. 'Far relatives' [*Verre verwanten*] is a programme by educational broadcaster *Teleac* in

⁷³ http://www.bbc.co.uk/comedy/guide/articles/k/kumarsatno42the_66602080.shtml

⁷⁴ Jennekens, F. (2010: 19). The funny side of diversity. In EBU (2010), Public Media Delivering on Diversity. Le Grand Saconnex: EBU.

⁷⁵ Frenkel, S. (2008). 'Boy meets girl — it's a Middle Eastern EastEnders with checkpoints', August 30, The Times.

quiz format that follows well-known personalities from politics and entertainment, who trace their ancestors, and thereby reveal traces of multicultural and colonial history of the Netherlands. *Harirah* was cast in 2009-2010 as a light satirical show produced by young actors of Turkish and Moroccan background. A commercial TV programme cast in 2011 features rap-artist Ali B. who meets Dutch singer/songwriters to exchange their songs, and rewrites a hit song from the singer's repertoire to his own rap genre, while the 'Dutch' singers rewrite a song from a rap/hip-hop artist in their own genre.

- Long before any integration programmes and diversity mainstreaming concepts were discussed in Germany, the publicly administered television channel WDR implemented the weekly soap opera *Lindenstrasse* that gained enormous cultural significance as it has been reflecting the social, ethnic and cultural diversity of the German society for over 20 years. This community-based soap, located in a district of Munich, is directly derived from the long-running British soap *Coronation Street*. The first episode was aired in 1985 and soon became one of the most successful weekly shows on German TV. 'Lindenstrasse' is based on a close neighbourhood of families and associates and offers a wide forum for examining kinship relationships. People of different ethnic backgrounds, such as Greeks and Turks, have been part of this soap since the first episode. And beside the typical storylines like love, marriage and death, the show is known for confronting challenging social themes: AIDS, homosexuality, immigration issues, cancer, xenophobia and domestic violence.
- *Turkish for beginners* broadcast on German TV is a soap, which was praised – it received the CIVIS award in 2007 - but also found to “reinforce stereotypes enormously” and “was clearly aimed at the German public”. In shows such as the ARD *Scheibenwischer* cabaret artists, such as Hagen Rether, have become a sort of a media watchdog by upbraiding different magazines for their Islam-bashing.⁷⁶
- *Alle lieben Jimmy* is a sitcom that was broadcast on the German commercial channel RTL. It is about a Turkish German family. The main character Jimmy lives in a perfectly integrated family in a German provincial town. The misunderstandings in a around the family are the object of conflict and hilarity.
- The mini-series *Tschuschen: power* tells the story of a group of young immigrants from different cultural backgrounds in Vienna. With them we experience their city, their everyday life and their situation in the contrast between two worlds. Broadcast by the Austrian public channel ORF in 2008.
- *Rwina* was born from an amateur theatre company in Mechelen, Belgium, that worked with cultural ethnic diverse youth. They produced a fiction series of five episodes that was broadcast on prime time television of the Flemish public channel VRT1. The sketches were humorous and entertaining. Also, the youngsters had a chance to talk about prejudice and stereotypical images of minorities. The intercultural humor was not appreciated by the press, but liked by an ethnically diverse audience, in particular youth.
- *De School van Lukaku* is a Flemish series about a multicultural school in Brussels. Soccer player Romelu Lukaku is the most well-known pupil of the school. During a year his life at school home and his soccer team is followed on camera. In December 2010, the show won the price for the best Femish television programme, issued by the weekly newspaper HUMO.
- *In God's Name* is a programme aired by Flemish PSB VRT in 2010, about people who change their lives and turn to a new religion. The programme, cast at 9pm, had a 45% market share. One episode was about Flemish girls who converted to Islam, which started off a political debate about religion in society.⁷⁷
- The programme *Yallahrup Feargeby* caused quite some upheaval in Denmark. The story about teenagers Ali and Hassan is set in the suburbs of Copenhagen. In their juvenile confusion they see only one way out of their troubled self and position in society: to become a gangster. The naïve antiheroes however turn out to be completely harmless.

⁷⁶ Schiffer, S. (2010). The Fiction of a Homogeneous National Culture. In Anna Lindh Euro-Mediterranean Foundation, *Euromed Intercultural Trends 2010. The Anna Lindh Report 2010*. Alexandria: Anna Lindh Foundation.

⁷⁷ EBU (2010: 10-11). Public Media Delivering on Diversity. Le Grand Saconnex: EBU.

- In Greece, public broadcasting produced programmes exclusively for migrants, TV programmes of antiracist and multicultural content as well as of informative content about legal and policy immigrants issues (e.g. Metropolis of the Word, Balkan Express EURODOC-Europe, 2013). TV stations have produced series which deal significantly with -or have as a main plot line - cultural diversity issues such as migration, mixed marriages, religion (e.g. Secret Paths and Don't Tell Me Goodbye, Ant1 TV). Popular television programmes, soaps and reality shows, have been including migrants in their casting (Triandafyllidou, 2005, Triandafyllidou and Kontochristou, 2010). ERT participates in the European programme 'MIM Migrants in the Media Project' and ET3 has the obligation to translate and integrate in the Greek media landscape the 'Diversity Toolkit' of good practices.⁷⁸
- "*Plus Belle La Vie*"⁷⁹ is a soap opera of France 3, broadcast since September 2004 (France 3). The scenario is the multicultural neighborhood of Mistral, in the downtown of Marseille. The "Mistraliens" are a community of people aged between 13 and 80 years, with different social and cultural backgrounds. Love and family affairs, social problems, crime stories are the topics of the soap opera. The official website of the programme is rich of information and there is forum where the viewers discuss/propose the development of the soap. The scenario is adapted on a daily basis.
- *Kalam Nawaem* (Sweet Talk) is taped in studios over the Middle East and broadcast each week from Dubai on Sunday nights. In living rooms throughout the Middle East, tens of millions of viewers are tuning in to a fearless all-female talk show whose four hosts discuss controversial subjects, shatter stereotypes and provoke debate. Originally inspired by ABC's hit *The View*. Five years after its premiere, the show is a top-rated program on MBC, one of the first privately owned Arab satellite television channels. The show is hosted by four women of different ages, nationalities and points of view who have become household names and role models across the Muslim world. Muna AbuSulayman, the very first Saudi woman to appear on Arab satellite television; Farah Bseiso, a Palestinian actress; Fawzia Salama, an Egyptian newspaper columnist; and Rania Barghout, a liberal Lebanese, meet in the production studio to discuss – and disagree on – a wide range of news, entertainment and social issues with invited guests.
- *Bridging the fear divide: the World through Roma Eyes* is a documentary series produced by Mundi Romani in cooperation with Duna Television (Hungary). Duna TV is a Hungarian national mainstream broadcasting company on culture and folklore, founded in 1992. The Campaign was nationally as well as internationally recognized. It is treating Romani culture in 27 episodes throughout 18 different EU-countries, presenting average people. The project combines interviews (fieldwork) with documentation (desk research). In Hungary it was broadcast on prime time on a satellite channel available for all Hungarians (on Monday, 19.30 hours; 150.000 Hungarians in Hungary and 1.000 persons in regional TV-slots), and to be seen on Internet as well. The working language is Romanés and local languages, the narration was transposed in Hungarian and English. The success of the campaign leads to the conclusion that a principled and flexible alliance of a National Public Broadcasting Company with a Civil Society Organization (CSO) is quite capable to lead towards unique results.⁸⁰
- *Little Mosque on the Prairie* is a Canadian sitcom that focuses on the Muslim community in the fictional prairie town of Mercy. The primary institutions of the community are the local mosque and Fatima's Café, a downtown diner. While the show does derive some of its humour from exploring the interactions of the Muslims with the non-Muslim townspeople of Mercy, and the contrast of conservative Islamic views with more liberal interpretations of Islam, at its core the show is essentially a traditional sitcom whose most unique trait is the simple fact of being set among an underrepresented and misunderstood cultural community. The sitcom was broadcast in the Netherlands by NTR in 2009 and 2010.
- *West Side* is a reality soap of the local Amsterdam station AT5. It tells the story of four different

⁷⁸ Kontochristou, M. & Triandafyllidou, A. (2010). The Coverage of Minorities in the Media. In Anna Lindh Euro-Mediterranean Foundation, *Euromed Intercultural Trends 2010. The Anna Lindh Report 2010*. Alexandria: Anna Lindh Foundation.

⁷⁹ www.plusbellelavie.fr

⁸⁰ <http://www.tuningintodiversity.eu/media/uploads/tuningconference/workshops/Workshop4morningDiversityToolkit.pdf>

families in Amsterdam West of Turkish, Moroccan, Surinamese and Dutch origin. It is a coproduction with the municipality of Amsterdam, and aims to show the dilemmas challenges and possibilities of living in a multicultural city. Audience research has shown that the effect of this soap are nihil, it is not generally recalled and not particularly appreciated.⁸¹

⁸¹ Van Oirschot, L. Slot, J. & Jakobs, E. (2008). *Westside. Vervolgevaluatie*. Amsterdam: Dienst Onderzoek & Statistiek, Gemeente Amsterdam.

3. Radio

Because the role of radio is hardly discussed in debates and literature, not much attention is given to the language used in the programmes and their possible impact on the social cohesion in the multicultural and multi-religious European societies. It is also more difficult to discuss the issue of 'representation' on radio than on television, because of the lack of visual aspects.

For migrant communities radio does play a fundamental role, as the research on both diasporic and transnational media and community multicultural radio stations indicate.⁸² In particular with the availability of online-radio stations, the costs of building a community radio are relatively low compared to other media. On the one hand, community radio is seen as a means to build one's cultural capital and transnational identity. On the other hand, research finds that (community) radio may contribute to enhancing migrants' media literacy education, empowerment, intercultural dialogue and integration.⁸³

Recommendations from recent conferences and meetings

- Radio is of capital importance as an element of social connection, as a promoter of democratic values and as a pillar of aspects related to social cohesion, cultural diversity and the construction of a common living space open to all. The concern in radio must be less with technology and more with content, especially when that content constitutes a strong basis of social cohesion and perspective cultural diversity.⁸⁴
- BBC English Regions is the division of the BBC responsible for local television, radio, web and teletext services in England. The BBC, with its 40 local radio stations and audience of eight million listeners each week, illustrates the integration potential of a public service network, providing that the communities were involved. It is necessary to hear what listeners are saying, meet them halfway and act rather than talk. Programmes should depict society and reflect the lives of all those who are part of it. By forming partnerships with other organisations and local communities, local radio stations can create programming that reflects a diversity of cultural activity.⁸⁵

Some examples of European developments

- UK research⁸⁶ shows that radio is listened to for music, news, and phone-ins and also for local information, such as traffic news, especially in the mornings and evenings commuting and sometimes at work. Younger listeners, listen to mainstream national or local music stations. Older listeners from immigrant and ethnic minority groups listen more to stations that broadcast in languages other than English or local community stations. Younger people, in particular, seem to 'dip in' to these radio stations, to hear a bit of Asian music or news, while older people listen more regularly, perhaps 'dipping in' to mainstream stations. Similar findings are found in German and Dutch research.
- Over the years radio played an important role in reaching out to immigrant communities. The first PSB radio programmes for listeners with an immigration background started in the 60's - 70's in the native languages of these groups. In several countries these programmes disappeared in the 90's and were replaced by multicultural programmes in the language of the country of residence. In countries like Germany, the language programmes in Funkhaus Europa⁸⁷ and Radio multikulti⁸⁸ continued. For a

⁸² Kosnick, K. (2007). *Migrant Media. Turkish Broadcasting and Multicultural Politics in Berlin*. Indiana UP. Meli, A. and Maneri, M. (2007). *Un diverso parlare. Il fenomeno dei media multiculturali in Italia*. Roma : Carocci. This review of existing multicultural media in Italy reveals that most intercultural media are multilingual and aim at societal dialogue. Between 2006-07 intercultural newspapers were most numerous in Italy, whereas radio was the medium where migrant journalists could create high quality products with less resources and obstacles.

⁸³ For example, Peissl, H. (2008). *Intercultural Media Literacy. Community Radios als Lernorte der Selbstermächtigung in der Multikulturellen Gesellschaft*, in Moser, H. et al, *Jahrbuch Medienpädagogik*, 3, pp. 243-256

⁸⁴ Speech by Miguel Ángel Ortiz (director of the Instituto Oficial de Radio y Televisión) on 2007 RNE Rencontre 'Public Radio Reflecting Diversity', Seville, Spain, 3-4 May 2007

⁸⁵ Speech by Elonka Soros (BBC) on 2007 RNE Rencontre 'Public Radio Reflecting Diversity', Seville, Spain, 3-4 May 2007

⁸⁶ *Multicultural Broadcasting, Concept and Reality*, Hargrave 2002

⁸⁷ <http://www.wdr5.de/funkhauseuropa/>

long time, they remained the only stations in Germany that mainly focus on listeners from different immigrant backgrounds. Unfortunately, Funkhaus Europa (WDR) replaced Radio Multikulti (RBB) by the end of December 2008. Some other multi-language programmes in Berlin revived as they got a new life on the internet where listeners can download their favourite programmes whenever they like⁸⁹. PSB's in countries like the UK⁹⁰ and the Netherlands started new 24 hour FM and digital channels: FunX⁹¹, 1Xtra⁹², BBC Asian Network⁹³, to address the needs of specific target groups in their multicultural societies and in order to offer them their own platforms and cultural programmes.

- By January 2011, the German world service radio station Deutsche Welle terminated the only existing radio program in Romanes. This program has been serving as a window to the world of Sinti and Roma in Germany, but at the same time as a window for the European Roma and Sinti outside Germany (via satellite). The program appeared on the Deutsche Welle in 2003.⁹⁴
- PSB radio in most European countries has a problem to reach out to young multicultural audiences with news, information and entertainment programs⁹⁵. In the Netherlands the successful example of FunX showed that it is of the utmost importance to develop new radio formats in close cooperation with the youngsters themselves. Swedish Radio makes the same efforts with initiatives like GUTS⁹⁶. They know the needs, likes and dislikes of the young audiences and they know which “language” has to be used to attract them. The development of FunX proved that it is very difficult to establish such a station within the framework of the traditional PSB-structures. In France, radio proved to be a good medium to reach out to the youngsters in the suburbs during the riots. The urban youngsters trusted their ‘own’ radio stations, like Beur FM⁹⁷, and listened to their advices and comments. Radio reporters were better able than their television colleagues to go into the neighbourhoods to make reports from the inside of the “banlieux”. For Radio France Bleu Ile de France⁹⁸ the experiences with riots in the “banlieux” meant that they started to review their way of reporting.
- Many news programmes are focussing on the problems of the integration of immigrant groups.⁹⁹ Reports on unemployment, school problems, tensions in urban areas, criminality and terrorism often relate to those groups that very often complain that not much attention is given to positive developments in the multicultural societies. Stations like FunX and other multicultural stations prefer not to cover these news-items in the same way. They deal with the local problems with which their audiences have to cope. Big global issues are mostly only covered if the audiences start the discussion themselves on the website or by calling during programmes.¹⁰⁰ NOS Headlines¹⁰¹ (the Netherlands) is a special news desk for young people established in cooperation with the PSB NOS - News. This radio / Internet news desk searches for daily (intercultural) news which appeals to youngsters and translates it in “language” understood by urban young people.
- Radio proves to be a productive breeding ground for new radio and television talents¹⁰². In many countries young immigrants participate and are being trained in community radio stations. These community stations often act as a springboard to the mainstream media. Swedish Radio executed several extensive in-house training programmes for immigrant journalists, offering them work experience assignments in their different local and national departments¹⁰³.

⁸⁸ <http://www.multikulti.de/>

⁸⁹ Ilona Marenbach, RadioMultiKulti, Radio de Kulturen, Radio der Zukunft, 2004

⁹⁰ Audience research into BBC Digital Radio Services,

⁹¹ <http://www.funx.nl>

⁹² <http://www.bbc.co.uk/1xtra/>

⁹³ <http://www.bbc.co.uk/asiannetwork/>

⁹⁴ <http://artsrightsjustice.net/forum/topics/protest-the-closure-of-europes>

⁹⁵ Conference Tuning in to Diversity 2004, Noordwijkerhout, the Netherlands

⁹⁶ <http://www.sr.se/cgi-bin/p3/programsidor/artikel.asp?ProgramID=2352&Artikel=715935>

⁹⁷ <http://www.beurfm.net/>

⁹⁸ <http://www.radiofrance.fr/chaines/france-bleu/?tag=iledefrance>

⁹⁹ Professor Dr. Hans-Jurgen Weiss, Radio de Kulturen, Radio der Zukunft 2004

¹⁰⁰ Feiten & Cijfers, Urban is hot!, Mira Media 2006

¹⁰¹ <http://www.nosheadlines.nl/>

¹⁰² Afro-Caribbean Millennium Centre, <http://www.acmccentre.com>

¹⁰³ <http://www.sr.se/cgi-bin/p3/programsidor/artikel.asp?ProgramID=2352&Artikel=715935>

Some examples of good practices

- At least 165 radio stations both local national and international from 44 countries and four continents participated on November 18, 2010 in the *Radio 1812 event*. For the fifth year in a row, radio stations from across the world came together to celebrate International Migrants Day by producing, broadcasting and sharing programmes that made migrants voices heard across the world. An initiative of November 18, an international information center lobbying for human rights of labour migrants. The first edition of 2006 brought together over 50 radio stations from 25 countries and it is growing every year since.
- The *Radio Day of European Cultures* is organized jointly with Prix Europe and held under the patronage of the European Parliament and the Council of Europe. It takes place every two years on the third Sunday of October.
- Under Czech law, public service broadcasters are obliged to devote programming time to minorities living in this country such as Slovaks and Roma. The main Czech public radio station *Radiozurnal* broadcasts programmes for the country's sizable Slovak, Polish, Vietnamese, German and Roma minorities. The Roma-related programme *O Roma Vakeren* broadcast on Radiozurnal's weekly primetime show dedicated to Roma issues and cultural life. It is broadcast in Czech and has raised awareness of Roma affairs in Czech society. Radio Rota, a radio station which is sponsored by the Czech Ministry of Culture, is exclusively geared towards promulgating Roma culture on the airwaves.
- *Funkhaus Europa* (FHE) ¹⁰⁴ has been on the German air full time since May 1999. It offers a creative mix of information, service and (world) music in German and 17 other languages. Writers, reporters and presenters from several countries produce programmes. Target groups are immigrants, visitors from the whole world, open-minded/ multilingual German listeners. One of the current FHE projects is "ROOTS – The story of your family". This is a competition for pupils from secondary schools (with and without immigration background) who report about their families and different origins. FHE is broadcasted via fm.
- *FunX*¹⁰⁵ is an urban radio made by young people for young people in the Netherlands. Its philosophy is summarized by the slogan "FUN X – Welcome to yourself". The public local broadcasters of Amsterdam, Rotterdam, Den Haag and Utrecht founded FunX. It broadcasts in these cities on FM and is also broadcast nationally via cable, satellite and internet. FunX offers global and world music: Latin, Turkpop, r&b, mixpop, reggae, African, 2step, Arab en Hip Hop. It also offers a platform for information and chatting on the town, cultural events, sport, courses, love affairs and relations, shopping, sex and faith. Target group: all young people in urban areas. Language: Dutch. In 2011, the station was threatened by a termination of public funding.
- *Din Gata 100,6*¹⁰⁶ is a Swedish radio station owned by Sveriges Radio (SR) and produced in Malmö. Malmö is Sweden's third largest city and 20% of the population is of immigrant background. Most presenters are of foreign origin. The SR wanted to give the young population of Malmö a channel of their own, characterized by their own voices, questions that are important to them and their own music taste. A talent hunt for young people, artists and musicians in the suburbs started almost a year before the channel was launched, followed by a radio course in an apartment rented for that purpose. The target group of 15-25 year olds was asked about their ideas on everything from interesting topics and music to what the channel should be called¹⁰⁷. *Din Gata* (Your Street) started on March 6, 2006 on FM in Malmö but is also available on the internet. Most presenters are of foreign origin. Due to its success, a similar station was started in Stockholm in April 2007, called *SR Metropol*.

¹⁰⁴ <http://www.wdr5.de/funkhauseuropa/>

¹⁰⁵ <http://www.funx.nl>

¹⁰⁶ <http://www.sr.se/cgi-bin/p3/programsidor/artikel.asp?ProgramID=2352&Artikel=715935>

¹⁰⁷ Speech by Eva Blomquist (SR) on 2007 RNE Rencontre 'Public Radio Reflecting Diversity', Seville, Spain, 3-4 May 2007

- BBC's national digital channel *Radio 1Xtra*, available over the air and on the Internet, is devoted mainly to new black music. 1Xtra also has a strong emphasis on live music and supporting new British artists. The purpose of 1Xtra is to serve an important new audience which the BBC was failing to do (young black audiences under 24). To find staff, the BBC visited youth and community centres, colleges and universities and advertised in the black music press. 1Xtra's expertise in black music and youth culture has become a vital resource to the rest of the BBC. Many 1Xtra journalists now work or provide content for BBC News 24, Radio 4 and BBC 5 Live.¹⁰⁸
- *Dichtbij Nederland*¹⁰⁹ is an human interest magazine targeted at a culturally diverse audience in the Netherlands. The concept contains a radio program and website that brings stories situated in the home countries of a great part of the Dutch population (Suriname, Turkey, Morocco, the Netherlands Antilles and Africa). The program replaces the target programs for ethnic minorities on public radio, broadcast in their own language. With *Dichtbij Nederland*, the public broadcasting organization wants to reach a multicultural audience with a foreign as well as a Dutch background. The radio program started in September 2008 and is broadcast every weekday at 9 pm on Radio 5.
- *PREMtime*¹¹⁰ is a Dutch current affairs program presented by Prem Radhakishun. Every day, Prem is visiting a city or town in the Netherlands with his van to make news reports. PREMtime is broadcast on weekdays between 10.30 and 11.00 am on Radio 1 by the NTR.
- The aim of *Rainbow radio* in Germany is to produce radio features by migrants, or from a migrant's point of view, in order to promote the active participation of migrants in society. The features are produced in German and are provided for existing radio programmes/stations and not for specific minority broadcasting. Transmission takes place through local broadcasting stations as well as through podcasting and internet radio with download functions.
- *RADIJOJO!*¹¹¹ is the first German non-commercial, non-profit radio station for children. RADIJOJO! is a radio station for ages 3-13 where children make their own shows. It produces a variety of shows with educational and cultural content: early music education, transnational understanding, health education, ethics, environmental education, science programs, language learning, promotion of peace, political awareness, children's literature, etc. Relationships have been formed with partner stations across the world. Programmes are made in partnership with children from different countries and cultures, promoting diversity and discussion. Founded in 2003, the station is based in Berlin, Germany. Since May 2005, RADIJOJO! is broadcasting in Yunnan province, China.
- Founded in 2006 *Radio Salaam Shalom*¹¹² is a UK based Internet broadcaster. It is the United Kingdom's first combined Muslim-Jewish broadcast project, operating an Internet radio station and making regular Jewish – Muslim podcasts to download. The project focuses on promoting inclusion, intercultural awareness and mutually empowering dialogue. The founders of Radio Salaam Shalom felt that there wasn't a media outlet for the 'moderate majority' and no place that people could go to discover or promote what these communities share, rather than what divides them. As a community, non-profit organization Radio Salaam Shalom relies on the community to volunteer their time to keep the project up and running.
- In Greece, multicultural and multilingual radio stations, such Athens International Radio, or Community Radio, have a variety of multicultural programmes and employ staff of diverse ethnic origin. The multicultural and multilingual radio of Athens municipality 'Athens International Radio' (AIR 104.4) broadcasts 24 hours a day, 7 days a week, in 16 languages, informing and entertaining migrants and visitors. It was initially developed in 2004 to fulfill the needs of the Olympic Games, and

¹⁰⁸ Speech by Ade Adeluwoye and Ruby Mulraine (BBC 1Xtra) on 2007 RNE Rencontre 'Public Radio Reflecting Diversity', Seville, Spain, 3-4 May 2007

¹⁰⁹ <http://www.dichtbijnederland.nl>

¹¹⁰ <http://premtime.ntr.nl/>

¹¹¹ <http://www.radijojo.de/>

¹¹² www.salaamshalom.org.uk

then to meet the information needs of foreign communities, in Athens. Languages in which it broadcasts are: English, French, German, Spanish, Italian, Russian, Arabic, Albanian, Polish, Bulgarian, Romanian, Tagalog, Portuguese, Chinese, Urdu and Japanese. Locally produced shows revolve around the issues of the Greek capital's largest immigrant communities. News and all kind of useful information are broadcast in 16 languages whereas in weekends the programme is structured in a more casual mood, focusing in music, lifestyle news and useful tips on how to get the best out of Athens. The station also broadcasts content from the BBC World Service, Radio France Internationale, Deutsche Welle and CRI (China), such as major political and cultural events, foreign elections, and word's most popular shows. In North–Eastern Greece (mainly in prefectures of Rodopi and Thrace) there are radio stations (e.g. Isik FM, City FM, Kral/ King FM, Tele Radio) owned and operated by the Muslim minority.¹¹³

¹¹³ Kontochristou, M. & Traindafyllidou, A. (2010). The Coverage of Minorities in the Media. In Anna Lindh Euro-Mediterranean Foundation, *Euromed Intercultural Trends 2010. The Anna Lindh Report 2010*. Alexandria: Anna Lindh Foundation.

4. Ethnic community media

Ethnic media organisations can promote integration while preserving ethnic and cultural identity. This dual approach helps to open up opportunities of an alternative discourse with the mainstream media, while at the same time providing a bridge to the country and culture of origin. Ethnic media can play an important role in challenging perceptions within the general public. It gives a voice to immigrant groups, allows them to present themselves fairly, enter into a dialogue with the host society, and articulate grievances.¹¹⁴ For these reasons, media organisations and integration stakeholders should consider offering mentoring and development opportunities to professionals working in the ethnic media.¹¹⁵

In the Member States of the European Union there are thousands of minority community media initiatives, involving tens of thousands of people.¹¹⁶ These media groups use mainly magazines, newspapers, Internet/web-based media, radio and television stations as well as programmes produced by, for and about immigrants and ethnic minorities. Minority community media are often local, sometimes regional or national initiatives, if appropriate using the language of their audiences and providing them with information about participation and education in their country of residence. They provide a platform for discussion and exchange within the immigrant and other ethnic minority communities as well as between the minority and the indigenous/majority communities. Migrants who don't sufficiently understand the language of the country they live in, make often use of ethnic media in their mother tongue. They are of great value for these groups, because they offer:

- Cultural familiarity - whereby ethnic minority people could see their culture reflected on screen and in the press
- Access to news and entertainment in mother tongue languages for non-native speakers
- Coverage of news from 'home'
- An 'ethnic' perspective on the general news
- Discussion and coverage of issues relevant to particular ethnic minority communities

Community media are genuinely a place for democratic expression and debate. Because of their special character of participative gestation and production, they offer examples of good practice to their public and they engender in their teams of producers a sense of accountability, of common ownership and empowerment for an active attitude in the media. Thus they are a very effective place both for achieving media participation and for encouraging democratic responsibility.

The transformation of the media scene by way of the development of ethnic media contributes to the current challenges of multicultural and multi-religious European nation-states. The concerns raised by ethnic media question equally the ideas of sovereignty (relation to territory), of citizenship (the place and status of minorities), of discrimination (access to speech) and of social relationships (generational, gender related).

Recommendations from recent conferences and meetings¹¹⁷

- Freedom of speech, the right to receive information and the right to communicate for all, including the right for minorities to receive media in their own language, should be recognized as basic human rights for all citizens as part of the concept of the civic citizenship. They should be enshrined in all

¹¹⁴ More so, ethnic community media can be an instrument to give a voice to groups who remain a 'minority' in different settings, i.e. both in relation to the position of media and politics in the 'home' country and in relation to the mainstream media and institutions in the 'host' country. For example, Kosnick, K. (2008). Exit and Voice Revisited: the Challenge of Migrant Media. Research Group Transnationalism Working Paper Number 9. https://bscw.server.uni-frankfurt.de/pub/bscw.cgi/d203098-1/#wp/download/wp009_kosnick.pdf. In Kosnick's view, migrant 'voices' cannot be seen "as a simple addition to the pluralism or diversity of public spheres at local, national or transnational levels".

¹¹⁵ Niessen, J. & Huddleston, T. (2010). *Handbook on Integration for policy-makers and practitioners*. Third edition. Luxembourg: Publications Office of the European Union.

¹¹⁶ Maynard Lewis, P. (2008). *Promoting social cohesion: the role of community media. Report prepared for the Council of Europe's group of specialists on diversity*. Strasbourg: Council of Europe.

¹¹⁷ Recommendations of the Tuning in to Diversity Conference, September 2004, Noordwijkerhout, The Netherlands

media policies, legislation and social inclusion policies of the European Union and national member states.

- Minority community media should be recognized as a basic public community service and that, as such, they will be contained in all European and national media legislation and will obtain a 'must carry' status on all relevant broadcast platforms.
- Minority community media should be recognized as important participants to implement the social inclusion policies.
- The European Commission should earmark funds available within the Media Program in order to encourage training programs for immigrant and ethnic minority media professionals, trans-national co-operation of minority media and exchange of programs and productions.
- Special attention should be given to media education for immigrants and ethnic minorities in the national and European educational and vocational programs.
- National governments should create a Media Fund, to provide start-up and continuing funding on structural basis for minority media.
- In February 2011, the European section of the World Association of Community Radio Broadcasters (AMARC-Europe)¹¹⁸ held a three-day conference in Dublin, Ireland, to analyse challenges to community media in Europe and define actions to reinforce the community radio movement and the right to communicate in Europe. In her closing speech, the president of AMARC International, Maria Pia Matta, head of the international delegation attending highlighted that the 2nd European conference of community radio broadcasters "Communicating Diversity" reinforced community radio in Europe, an important component of the worldwide community radio movement. Representatives of community radios, regulators and stakeholders from Western Eastern Central and Eastern European countries gathered to analyse among others, the regulatory frameworks, learning and adult education through community media, feminist practices in community radio, on minority languages and media literacy. In their General Assembly, the member radios adopted resolutions on the plan of action of AMARC Europe, including strategies for digitalisation transition, on programme exchanges, on training and professional qualification for community radio journalists, on minority languages protection and decided to hold the 21 of October as the day of women in community radio. The conference was organised by AMARC and hosted by CRAOL, the Community Radio Forum of Ireland.

Some examples of European developments and research

- The European Parliament adopted on September 25th, 2008, the report on Community Media in Europe the Austrian MEP Karin Resetarits had prepared. The Resetarits Report points out the potential and importance of Community Media (or alternative media) for a pluralistic media environment and for cultural diversity. It looks for measures to support community/alternative Media and defines them as a 'distinct group' in the media sector.¹¹⁹
- The 11 February 2009 Declaration of the EC Committee of Ministers on the role of community media in promoting social cohesion and intercultural dialogue "highlights the necessity to examine the question of how to adapt legal frameworks which would enable the recognition and the development of community media and the proper performance of their social functions" and "underlines the need to develop and/or support educational and vocational programmes for all communities in order to encourage them to make full use of available technological platforms" and "stresses the desirability of encouraging studies of good practice in community media, and facilitating co-operation and the exchange of good practice, including exchanges with such media in other regions of the world, as well as between community media and other interested media, for example by exchanging programmes and content or by

¹¹⁸ <http://europe.amarc.org>

¹¹⁹ Report on Community Media in Europe, Committee on Culture and Education, Karin Resetarits, 24 June 2008

developing joint projects.” Staff training and studies of good practice are also encouraged.

- MINORITYMEDIA is a Marie Curie Excellence Team financed by the European Union and hosted by the Migrinter research centre at the University of Poitiers.¹²⁰ Its research focuses on the study of ethnic media in a comparative and multidisciplinary perspective. The research targets written, radio and audiovisual media created by and for immigrants and/or minority or marginalized groups, which are diffused through diverse mediums, one such being Internet. The intention is the analysis of the role of ethnic media and the impact of minorities both in the structuring of social environments, and in their positioning in terms of the societies in which these media exist. MINORITYMEDIA focuses on 9 European countries which are at once countries with a long and recent history of immigration, and countries harbouring large populations of national minorities: France, Germany, Great Britain, Hungary, Italy, Netherlands, Portugal, Spain and Turkey. The project has organised debates with journalists, for example. Results will soon be posted on the project website: <http://www.minoritymedia.eu>.
- The myriad of ethnic media reveal, especially since the popularization of the new technologies of information and communication (NTIC), new practices and solidarities with immediate socio-political consequences. On the one hand, (trans)national landscape is transformed by the exchanges of minorities/marginalized between several territorial spaces. On the other, as the representation of minorities has become one of the key questions of the socio-political and democratic debate in Europe, European countries of immigration are made to confront ever more demanding collective cultural and/or religious mobilizations. In this context, ethnic media remain important vehicles between minority/marginalized groups, institutional representatives and society at a whole.¹²¹
- The position of ethnic community media sees “a dual development of increasing use and popularity of (minority) community media with a strong participatory or dialogical element, and a marginalizing of such media in the dominant discourse and practices of (national, much more monological) mainstream media.”¹²² Whereas the participatory and dialogical element appear positive, at the same time policymakers and scholars lament the ongoing fragmentation of contemporary society. [...] In the current media policy and industry framework “consumer sovereignty can have progressive impact on the (self-) efficacy of minority communities, especially when one considers the generally local and small-scale nature of ethnic media.”¹²³
- In March 2010 The ‘Migrants and the Media Project’ (MMP), led by Migrants Resource Centre and the ‘Centre for Research on Migration, Refugees and Belonging’ (CMRB) at the ‘University of East London’ (UEL) organized a conference in March for groups involved in media and cultural activities which promoted a positive engagement with the issue of migration.
- The minority community media reach out to a potential audience of millions of citizens in the EU Member States, an outlook underlined by the success of radio stations in France and the UK. Although working under different national, regional and local conditions, minority community media groups throughout Europe, however, encounter similar obstacles in executing their activities. Therefore, a range of minority community media groups decided to work together and to join their efforts on the European level. In 2004, initiated by On Line/More Colour in the Media, a European Manifesto¹²⁴ was drafted to ask for attention and support to improve their situation. A draft of the Manifesto was discussed nationally, regionally and locally across Europe. Based on these discussions the “European Manifesto for Minority Community Media” was amended and approved by all involved groups. The Manifesto call for recognition of the role minority community media play in Europe and has been presented to the President of the European Parliament during the 2004 European election campaign.

¹²⁰ www.minoritymedia.eu

¹²¹ <http://www.mshs.univ-poitiers.fr/migrinter>; <http://www.minoritymedia.eu>

¹²² Deuze, M. (2009). Ethnic media, community media and participatory culture. *Journalism*, 7(3): 262-280.

¹²³ Ibid.

- The Roma Media Network¹²⁵ represents Roma Media outlets and Roma Media programmes in Central, Eastern and South Eastern Europe, based on and committed to their Roma communities. The Roma Media Network supports and encourages the establishing of professional Roma Media, journalism and productions and wants to establish and strengthen independent and professional Roma Media. The Open Society Institute Network Media Program supports Roma media in Central and Eastern Europe since the 1990s.
- Mira Media is currently setting up a “Virtual platform New Dutch Media”, a portal for and by ethnic media, inspired by the “New American Media” model, where ethnic media in the U.S. cooperate in editing and other areas to achieve a greater diversity in coverage about ethnic groups, a better position and professionalisation of ethnic media (<http://news.newamericamedia.org/news/>). The focus of the Dutch site will be current affairs and news backgrounds. Research shows there is support and potential use for a similar portal site in the Netherlands.¹²⁶
- Mira Media organises a Tuning in to Diversity¹²⁷ conference in the Hague in 2011 which addresses the issue of social media and community media: new opportunities for an independent (immigrant) voice in the public debate. It is the closing conference of the Media4Me project (see below).

Some examples of good practices

- The ANSI (Intercultural Press Association) working group, founded in Italy in 2010, is the result of exchanges between media professionals, intercultural experts, trade unions and the Ordine dei Giornalisti (the professional body of all registered journalists), and previous initiatives such as the Migranews on-line press agency by immigrants for immigrants in Italy.¹²⁸ ANSI aims to support multicultural media and to provide training for immigrant journalists. It is officially recognised by Italy’s national press federation, FNSI. The working group, which in 2011 had 25 journalist members, will not only have media watch functions, but also aims to promote access to and appreciation of migrants as journalists in the mainstream media newsrooms.
- *Indvandr TV* (ITV) is a non-commercial tv-station, based at the Mediehuset / Media House in Aarhus City, and broadcasting in Aarhus County, Denmark. Indvandr TV (Migrant TV) was founded by several ethnic organisations in January 1997. The idea was to produce television that was committed to the ethnic minorities cause, and was fighting against discrimination and racism in the Danish society. ITV was the first multicultural tv-station in Denmark. ITV has been broadcasting since 1997 and has since then been a serious alternative to the established press, with a different way of showing news and multicultural tv-programmes. The idea is to build bridges between the ethnic minority groups and the Danish society and show which positive contribute ethnic minorities can give to the Danish society. ITV has a potential audience of approx. 650.000 viewers.
- *Beure FM* in France streams music, news and chat for young people of Maghreb origin. Beure FM was set up in 1992 and established as a professional, commercial station with no state subsidy. It defined itself in its broadcasting licence application as a ‘true integration medium’, proposing to advance the integration process by upholding republican values of tolerance and mutual understanding, treating all cultures equally.¹²⁹
- The Refugee Media Action Group set up the first migrant and refugee free newspaper in London, launched during Refugee Week 2007. *The New Londoners* brought down some of the barriers

¹²⁵ <http://www.rrommedia.net>

¹²⁶ Mira Media (2010). *De Nieuwe Nederlandse Media. Verslag van een onderzoek naar de mogelijkheden van een virtueel samenwerkingsplatform van etnische media in Nederland*. Utrecht: Mira Media

¹²⁷ <http://www.tuningintodiversity.eu>

¹²⁸ Migranews was the first news agency in Europe with a staff prevalently made up of migrant correspondents. The site <http://www.migranews.it> has not been updated since 2009, the organisations linked to the site are the Anti-racist Network and the Immigration Archive of Rome <http://www.archivioimmigrazione.it>; <http://www.coordinamentoantirazzista.it>

¹²⁹ Bridget Knapper (2003). *Beur FM, agent of integration or ghettoisation?* University of Westminster. <http://wjfms.ncl.ac.uk/KnapperWJ.htm>

between migrants and refugees and the host community. Building on the success of the first issue of *New Londoners* a second and third issue was produced by members of the Media Group, together with a number of British journalists and volunteers (2010).

- *All FM*¹³⁰ (Ardwick, Longsight & Levenshulme FM) is a local community radio station serving the multicultural south and east of Manchester and based in the suburb of Levenshulme. The station is mostly run by staff and volunteers from across Manchester. All FM brings a wide variety of programming including an Asian Hour (with old en new Bollywood music), Caribbean Connexion Show, Persian Seda (with Iranian music), Riddim' n Raag (Indian traditional music combined with reggae) and Polska Audycja (Polish Show). Multilingual programmes in French, Polish, Portuguese and Urdu are also broadcast.
- *Multicultural Television The Netherlands* (MTNL) produces multicultural television programs for the population in the urban areas of the Netherlands. The diversity of the urban population is reflected in the programs of MTNL. MTNL focuses on youth culture, information, politics/society, culture and human interest. Its goal is to include and reach all groups in society by broadcasting only in the Dutch language. The local en regional broadcasting stations in the four biggest cities in the Netherlands (Amsterdam, Rotterdam, Den Haag and Utrecht) broadcast the programs of MTNL.
- *Marokko.nl*¹³¹ is the biggest virtual community for Dutch-Moroccan youth in the Netherlands, with more than 210.000 members. Dutch youngsters of Moroccan descent are discussing actual topics on the online forums. These forums create a new space for communication between Dutch-Moroccan youth, and the internet can give these groups a voice that can stimulate reflection about their social identity¹³². *Marokko.nl* contains a special online lifestyle magazine for women, *Yasmina*. Also, *Marokko.nl* offers news, blogs, videos and business information.
- *Wereldjournalisten.nl*¹³³ is a daily updated website that provides a different view on the news and focuses on news from ethnic minorities in the Netherlands. The site works with a network of correspondents, mostly journalists with a foreign background. They write articles, analyses and features for the website. The news on the site focuses on the Netherlands. The website is the primary information source for journalists that are working on topics concerning ethnic minorities. The site provides access to several databases (a specialists database and a publications database) and contains factsheets with background information on current affairs. It gives summaries of media coverage on specific topics in non-western countries and it takes a close look at media coverage in the Netherlands. *Wereldjournalisten.nl* is an initiative by Mira Media.

¹³⁰ <http://www.allfm.org>, see also <http://www.radioregen.org/stations/allfm.html>

¹³¹ <http://www.marokko.nl>

¹³² L. Brouwer (2006). The Meaning of Moroccan websites: A new social space. In P. Bos & W. Fritschy (eds.), *Morocco and the Netherlands*, VU University Press Amsterdam (pp. 156-163).

¹³³ <http://www.wereldjournalisten.nl>

5. Internet

Social networks, interactive maps, videos: the spontaneous revolutions in Tunisia, Egypt and Libya of 2011 are showing the world the democratic and freeing power of the web. To follow and mostly to testify and organize these revolutionary movements getting around States' censorship, several social networks - especially Twitter - have been created by activists.

Digital inclusion has been clearly established as a policy goal in the EU, 'i2010: A European Information Society for Growth and Employment'.¹³⁴ Everybody living in Europe, especially disadvantaged people, should have the opportunity, if they so wish, to use information and communication technologies (ICT) and/or to benefit indirectly from ICT usage by service providers, intermediaries and other agents addressing their needs. Building on this, the 2006 Riga Declaration on eInclusion defined e-Inclusion as meaning "both inclusive ICT and the use of ICT to achieve wider inclusion objectives" and identified, as one of its six priorities, the promotion of cultural diversity in Europe by "improving the possibilities for economic and social participation and integration, creativity and entrepreneurship of immigrants and minorities by stimulating their participation in the information society".

Ethnic minority groups have fully acknowledged that ICTs are crucial to making a living and increasing their chances in the social and economic context in which they live (children's education being a focal domain) and to keeping in touch with family and social networks in the homeland and elsewhere. The motivation to learn and use ICT among ethnic minorities is therefore very strong. However, ICT skills and appropriation are not acquired at once in a single location, but are rather embedded into an interplay of different occasions related to various contexts and purposes. These in turn are strongly dependent on the socio-economic status, educational level, and place of residence of the people involved.¹³⁵

The increasing presence of Islamic content in cyberspace has made it possible for an ever-expanding Muslim public space to be established. This process is connected to the phenomenon of globalisation, which in turn has generated a process of growing glocalisation, wherein content in cyberspace has not only been globalised – making it accessible from any Internet platform around the world – but opening a channel for the expression of local issues.

Nevertheless, research on international websites about Islam found that the use of the Internet to enhance civic participation and actual democratic practices was limited.¹³⁶ It found that the threads on these websites reflected a "non-deliberative" public sphere, where participants were keen on establishing and reinforcing their religious and ideological beliefs, but they were less apt to support civil discourse on topics that did not easily lend themselves to opinion change and consensus.

This applies also more in general to the use of the internet; another recent study concluded that actual diversity of opinions in on-line discussions is often limited.¹³⁷ According to Witschge, moderators may exclude particular opinions from participation. Freedom of expression does not necessarily mean having one's voice heard. Therefore, online discussion fora do not directly entail greater media diversity. Traditional media online continue to be the dominant sources of news consumption, and diversity in reporting is lacking: news sources, perspectives and footage are by and large the same. Alternative media online do offer a greater diversity, but struggle to survive in a culture where news and information are perceived as free supply. Traditional media continue to be important gatekeepers for information and opinion in society and specific groups in society struggle to have their voice heard by a larger public.

According to Rydin & Sjöberg, the internet serves as a mediated space between ethnic minorities' country of origin and the country of residence – a space for negotiating their identities. They interviewed five

¹³⁴ e-Inclusion or digital inclusion is the term used within the European Union to encompass activities related to the achievement of an inclusive information society, bringing the benefits of information technology to all segments of society.

¹³⁵ C. Codagnone & S. Kluzer (2011), ICT for the social and economic Integration of Migrants into Europe. Luxembourg: EU.

¹³⁶ Mohammed el-Nawawy and Sahar Khamis. Islam Dot Com: Contemporary Islamic Discourses in Cyberspace. Palgrave Macmillan, 2009. Based on analyses of threads published in February-July 2008 on IslamOnline.net, AmrKhaled.net, and IslamWay.com.

¹³⁷ Witschge, T. (2010). Pluriformiteit in het online publieke domein. Cardiff: Cardiff School of Journalism, Media and Cultural Studies. In opdracht van de Raad voor Maatschappelijke Ontwikkeling.

teenage girls with an Islamic background who are living in Sweden, as part of the project 'Media practices in the new country'. It turns out that these young people are forming and maintaining networks that constitute interpretative communities representing youth culture in general (such as one of Sweden's most popular internet communities for young people called Lunarstorm, www.lunarstorm.se), but also representing the special issues of interest to migrant children. In these networks, young people are the actors and "beings", and they can speak loudly about their situation in the "new" country and parents' homeland. By finding likeminded people with similar experiences, a collective identity is created and maintained.¹³⁸

The Wired up project¹³⁹ at the University of Utrecht in the Netherlands focuses on how new digital media practices involving the Internet (e.g., information seeking, instant messaging, chat, web logs, the production and distribution of multi-media) impact on the lives, identities, learning and socialization of migrant youth. Bridging approaches from the humanities and social science, the primary aim of the project is to develop new conceptual tools and an innovative methodological approach to monitor, evaluate and assess the socio-cultural specificities of the interaction between youth and digital media in a comparative perspective (migrants versus native Dutch, Moroccan migrants in the Netherlands versus Mexican migrants in the USA, female versus male).

ICT for the Social and Economic Integration of Migrants into Europe is the name of the final report on a study carried out by IPTS on 'The potential of ICT for the promotion of cultural diversity in the EU: the case of economic and social participation and integration of immigrants and ethnic minorities'. The study explores ICT supply and demand aspects for and by immigrants and ethnic minorities in Europe and the related policy implications in their integration context. This report selectively analyses the main findings from five previous publications from the study: an overview of digital support initiatives for/by IEM in the EU27¹⁴⁰; a more detailed analysis of ICT supply and demand in IEM communities in France, Germany, Spain and the UK¹⁴¹ and three reports on case studies in France, Germany and Spain. It puts these findings into theoretical perspective, indicates the policy implications and makes recommendations.

Recommendations from recent conferences and meetings

- Free access to PSBs must be ensured to everybody through every technical platform; PSBs should offer free online content to audiences, not limit it. Young migrants increasingly make use of online programmes.¹⁴²
- Digital inclusion measures and integration measures using ICT should primarily aim to contribute to the structural dimensions of immigrant incorporation (employment, education, social interaction and participation), which is where many of them suffer from well-documented disadvantaged positions. This means continuing with basic access and digital literacy measures, but stepping up more integrated measures on ICT for learning and employability purposes, and on ICT for inter-cultural dialogue, and measures addressing situations of extreme social disadvantage¹⁴³. Initiatives supporting the empowerment, visibility and 'voice' of immigrant individuals and collectives groups should pay attention to.¹⁴⁴
- Immigration was identified as a key issue in one of the six priorities set by the Riga Ministerial Declaration on digital inclusion, to "Promote cultural diversity in relation to inclusion". The Riga Declaration suggested that it is important to support greater participation by immigrants and ethnic minorities in the European information society, in order to improve their opportunities for economic

¹³⁸ Rydin & Sjöberg (2010). Everyday life and the internet in diaspora families. In T. Olsson & P. Dahlgren (eds.), *Young people, ICTs and democracy Theories, Policies, Identities and Websites*, pp. 147-169. Göteborg: Nordicom.

¹³⁹ <http://www.uu.nl/wiredup/>

¹⁴⁰ Kluzer, S., Hache, A. & Codagnone, C. (2008). *Overview of Digital Support Initiatives for/by Immigrants and Ethnic Minorities in the EU27*. Luxembourg: Office for Official Publications of the European Communities

¹⁴¹ Codagnone, C., Kluzer, S. & Hache, A. (2009). ICT supply and demand in immigrant and ethnic minority communities in France, Germany, Spain and the United Kingdom. Luxembourg: EU.

¹⁴² Migration and Integration, Europe's big challenge. What role do the media play? Essen, November 2006.

¹⁴³ C. Codagnone & S. Kluzer (2011), *ICT for the social and economic Integration of Migrants into Europe*. Luxembourg: EU.

¹⁴⁴ Ibid

and social participation and integration, creativity and entrepreneurship. The Declaration also set targets for increased employability and productivity of minorities, underpinned by tailored ICT training and support actions. Subsequent initiatives, like the European Commission's European i2010 initiative on eInclusion, which was adopted in November 2007, have re-iterated this position, asserting that immigrant users are as confronted by barriers in accessing services as other disadvantaged groups, due to lack of technical and language skills or due to digital technologies which are difficult to use¹⁴⁵.

- NGOs can make use of open blogging spaces. Some sites have a dedicated group of followers and bloggers and are watched by mainstream journalists in search for new or other topics. An example is the well read www.wijblijvenhier.nl in the Netherlands where young migrants post blogs. The problem is that you have to compete with other bloggers (on different subjects) and there are a few possibilities to influence content and looks of the site. For an example see www.infotuba.pl where NGO's from all over Poland can post their information and blogs and www.agoravox.it where Italian citizens can post their views on society. It's up to NGO's and migrant organizations to stimulate their members to do that and in that way at least influence the content of these sites. Some blogspots, for instance the Independent World Report, have an international character and offer space to articles of NGO's all over the world.

Some examples of good practices

- *Bridge-IT, ICT for Social Integration and Cultural Diversity* is a thematic network, co-financed by the European Commission. How can migrants and ethnic minorities take advantage of ICTs in their daily life, through education, for their participation and integration in the labour market, and their involvement in civil society? How can institutions across Europe debate and exchange over good practices in these fields? A specific emphasis is put on the organizational aspects in terms of identification and adequate participation of all the relevant actors of the value chain (public authorities, IT providers, NGOs, immigrant organizations, etc). The network started initially with 24 partners, coming from more than 7 European countries, and from very diverse backgrounds. The network is still growing and is open to new partners. On March 10-11, 2011 the final conference of the project took place in Barcelona. An overview of their existing research is found at <http://ftp.jrc.es/EURdoc/JRC53398.pdf>
- For *Ramadan 2009*, BBC Birmingham produced a website¹⁴⁶ to educate, entertain and inform audiences about Ramadan. The website contains a.o. a blog by a non-Muslim woman who fasts for the first time, recipes, the Ramadan timetable, reports on young Muslim women and information on Islam and Ramadan.
- *Colourtelly.tv*¹⁴⁷, an internet TV station aimed at the black population in the UK, was launched in July 2007. The station makes its own drama, talkshows, kids' and history programmes, all aimed at a black British audience. The channel is subscription-only and costs £ 10 on a monthly basis.
- The *eIntegration* project, launched in 2008 by the Bulgarian State Agency for ICT, provided a nine-month course for a group of 80 Roma men and women between the ages of 16 and 30. The four-phase course used the iCentres network being developed in Bulgaria (with support from Microsoft), and its last stage for expertlevel skills (100 hours) envisaged meeting prospective employers and embarking on a three-month internship program in the IT area¹⁴⁸.
- Muslims in Spain are trying to express their way of understanding Islam and their concerns using a new model of communication bottom-up, because they want to take part in the decision-making process. A great

¹⁴⁵ <http://www.epractice.eu/workshop/einclusionresults>

¹⁴⁶ http://www.bbc.co.uk/birmingham/ramadan_2009_index.shtml

¹⁴⁷ <http://www.colourtelly.tv>

¹⁴⁸ Kluzer, S., Haiché, A., & Cordagnone, C. (2008). Overview of Digital Support Initiatives for/by Immigrants and Ethnic Minorities in the EU27, JRC Scientific and Technical Reports: EUR 23566 EN. Available at: <http://ipts.jrc.ec.europa.eu/publications/pub.cfm?id=1888>

number of them feel misrepresented by the traditional Spanish Muslims associations. In Spain, institutionalised Islam uses the internet basing its communication on traditional mass media models, namely one-way and one-to-many. This makes the participation of voices outside the editorial current of these Internet sites¹⁴⁹ impossible. It has facilitated the appearance of new Muslim voices that have found a niche to communicate their opinions bottom-up through the new technologies. These new groups use strategies based on different communication models: two-way and many-to-many, taking better advantage of the potential in new information and communication technologies to more easily find a niche in Spanish Muslim cyberspace.¹⁵⁰

- The Open Society Institute finances *Sosinet*¹⁵¹, a website on and for Roma in Hungary. It provides links to radio transmissions and other websites for Roma.
- *Digital Islam*¹⁵² is a Czech project supported by Charles University Prague. Containing a database of studies and fora about Islam in the digital public sphere.
- Launched in February 2000 by four young Turkish men, *Vaybee!* is now one of the most famous online ethno-portals in Europe¹⁵³, addressing the Turkish population living in Germany and elsewhere. It offers content and services both in Turkish and German and is primarily commercially oriented, as shown by the number of commercial services and advertisements on the website. The services offered by Vaybee! include interactive services, community and communication services, online magazine, chat and e-mail services, web services, dating services, online games, value-added services, information about the economy, job search and education in Germany. Vaybee GMBH also runs a separate website specialized on travelling to Turkey (www.vaybee-reisen.de)¹⁵⁴.
- *Crossing TV* is made by and addressed to a diverse and varied universe of young people that are never represented by the mainstream media in Italy¹⁵⁵. Crossing TV has an intercultural editorial staff (16 young men and women; 8 Italians and 8 foreigners). The main initial objective was to shed light and to give voice to young people, especially the second generation of migrants, of whom official media do not talk or do not give a full representation. This action also aims at transferring ICT competencies to Italian and non-Italian students in Bologna, through a web television.
- *Notizie senza permesso* is a press agency dedicated to the world of immigration in the region of Piemonte with capital Turin in Italy. The aim is to bring positive news stories, stories of everyday normality, positive contributions made by immigrants, etc. to the desk of the press in the region. The website¹⁵⁶ gives information on local and regional migrant communities, events and actions in the social and cultural arena, but also on news events.
- *Ha-ber.com* is a Turkish online newspaper, produced in Berlin¹⁵⁷. The launch of the newspaper in 2005 was driven by the idea to offer people with a Turkish background living in Germany, especially the younger ones who are more familiar with the internet, a broad selection of information with particular relevance for them. Unlike online newspapers from Turkey, the focus of ha-ber.com is on developments in Germany, which are more important for Turks living here. Current developments and discussions in Germany and Turkey have priority status.

¹⁴⁹ Grassroot initiatives, including mundomusulmanas (<http://mundomusulmanas.creatuoforo.com/>), Musulmanas e Islam (Muslims and Islam) (<http://musulmanaseislam.6forum.info/forum.htm>), Foro de musulmanas (Muslim forum) (<http://www.musulmanas.org/foro/index.php>), and Musulmanas Artes Aplicadas (Applied Muslim Arts) (<http://artesplicadas.foro.espana.com/portal.htm>).

¹⁵⁰ Arturo Guerrero Enterría, e-Islam: the Spanish Public Virtual Sphere, *CyberOrient*, Vol. 5, Iss. 1, 2011

¹⁵¹ <http://www.sosinet.hu/rovat/stories-in-english/>

¹⁵² <http://www.digitalislam.eu>

¹⁵³ <http://www.vaybee.de>

¹⁵⁴ Kluzer, S., Haiché, A., & Cordagnone, C. (2008). Overview of Digital Support Initiatives for/by Immigrants and Ethnic Minorities in the EU27, JRC Scientific and Technical Reports: EUR 23566 EN. Available at <http://ipts.jrc.ec.europa.eu/publications/pub.cfm?id=1888>

¹⁵⁵ <http://www.crossingtv.it>

¹⁵⁶ www.notizie.sp.info

¹⁵⁷ <http://www.ha-ber.net>

- *The internetportal qantara.de*¹⁵⁸ represents the concerted effort of the Bundeszentrale für politische Bildung (Federal Center for Political Education), Radio Deutsche Welle, the Goethe Institute and the Institut für Auslandsbeziehungen (Institute for Foreign Relations) to promote dialogue with the Islamic world. The project is funded by the German Foreign Office. The portal's culture section features alternating dossiers of selected themes from all artistic fields, e.g. articles about the Arabic and Middle East film and theatre scene, interviews with artists from Islamic countries or from immigrant communities in Europe, festivals of traditional Arab music or features about the cultural heritage of selected countries. The main purpose of the portal is to bring works of art from the Islamic world closer to the German and international public and to promote a balanced and unprejudiced picture of the Islamic world.
- The *IslamWijzer*¹⁵⁹ (Islam Guide) is a publication and discussion platform for Dutch Muslims who get inspired by Islam. The purpose of IslamWijzer is to inform youngsters about social and spiritual issues from an Islamic perspective. It provides space to a broad spectrum of Islamic ideas and movements.
- The municipality of The Hague in the Netherlands strives to develop innovative multimedia communication systems for its citizens in cooperation with them. The action plan *Lokaal Verbinden* (Connecting People Locally) envisages the participation of all eight city districts and their residents in this process. Having made innovative digital media an integral part of the library services, the Hague Public Library also attracts formerly unreachable target groups such as youngsters from the ages of 12 to 25. The so called 'Community Media Centres' (CMCs) are envisaged by the above action plan as places where people, completely free of charge, can meet and produce their own digital wall newspaper, start a web log, edit a radio interview or make recordings on film of the latest local news, in this manner sharing their experiences with the neighbourhood. In a CMC, the inexperienced can attend multi-media courses or workshops and hence increase their knowledge.¹⁶⁰
- The *Zinzoekers op het Web* Foundation (Making Sense on the Web) was founded in August 2010. The foundation wants to permanently highlight the theme 'Religion and Internet' among as many people as possible. In 2010 the foundation organised workshop debates and exchange with PSB IKON, about internet and islam, inter-religious dialogue via the internet, religious tolerance and reciprocity. Researchers, media professionals and migrant representatives took part.
- Hosted by Dutch humanistic broadcasting organization HUMAN, the research blog¹⁶¹ '*Not just Allah – Values and identities of second generation migrants*' by a former journalist was launched in 2010 to contribute to a more realistic picture (portraits) of people of Muslim background in the Netherlands, on the basis of published interviews.

¹⁵⁸ See database for good practice on intercultural dialogue: <http://www.culturalpolicies.net/web/intercultural-dialogue-database.php>

¹⁵⁹ <http://www.islamwijzer.nl>

¹⁶⁰ See database for good practice on intercultural dialogue: <http://www.culturalpolicies.net/web/intercultural-dialogue-database.php>

¹⁶¹ <http://weblogs.hollanddoc.nl/nietalleenallah/over-dit-blog/>

6. Media prizes and awards

Although it may seem an old concept the use of awards to stimulate positive journalism practices is continuously recommended by several experts and recent studies as a means to set and visualise positive standards.

Good practice can be encouraged by media organisations, government and civil society by awarding prizes for excellence. These rewards function as a “Media Accountability System” (MAS) in their positive form of encouraging quality and sensibility to cultural diversity. However when analysing the motivation and selection criteria used by organisations issuing the awards, research does not always see the truly innovative strategies being rewarded, especially in the more prestigious and ‘bigger’ awards. In her analysis of the discourse of the Prix Iris, Horsti¹⁶² argues that media prizes may reflect the larger policy perspectives of the professional and political organisations supporting them, with a focus on polarising and assimilationist interpretations of interculturalism. Schiffer¹⁶³ similarly argues that prizes such as the Civis Media in Germany “still reward the focussing on migrants and immigration-related topics, integration and aspects of the 'other'. They thus fall short of their real potential and fail to address the whole idea of diversity mainstreaming”.

Some examples of media prizes and awards

European Union’s Journalist Award "For diversity. Against discrimination" campaign

Awarded were five European winners of the 2009 Competition on 29 April 2010. The 2010 competition was officially open on the same day. The EU Journalist Award is open to journalists who write on issues of discrimination or diversity on the grounds of racial or ethnic origin, religion or belief, age, disability and sexual orientation. Granted to honour journalists whose work contributes to a better public understanding of the benefits of diversity and the fight against discrimination in society.

Council of Europe Media Award for Intercultural Dialogue

Apart from a media award for contributions to intercultural dialogue, the Organisation – following consultations with other international institutions and in cooperation with appropriate partners – intends to build up an informal, mainly web-based network of relevant professionals and organisations, dealing with the rights, responsibilities and working conditions of journalists in times of crisis.

Prix Europa Iris

The Prix Europa Iris is the European media award for multicultural TV programs, awarded to programs that “tackle the multicultural character of European societies and contribute towards understanding and tolerance between people of different origins, cultures and religions”. The website lists past winners, registration procedure, and background info.

Anna Lindh Mediterranean Journalist Award

This award was launched in 2006 by the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures and the International Federation of Journalists (IFJ) to promote and recognize the positive role played by journalists in reporting on issues of cultural diversity and providing balanced and informed coverage beyond the headline of “clash” of civilizations. The award, which is bestowed by a jury chaired by renowned Lebanese writer Amin Maalouf and composed of international media experts, recognises journalistic works on intercultural issues between and within Euro-Mediterranean societies, ranging from minorities and migration to religion and cultural traditions. During the initial three editions, the Journalist Award engaged contributions from leading journalists across the shores of the Mediterranean. In 2009, the Journalist Award was expanded through a new collaboration with the COPEAM Mediterranean network of audio-visual operators and the introduction of prize categories for radio and television, as well as involving contributions from the forty-three countries of the Union for the Mediterranean. In October 2010 the Anna Lindh Journalist Award was issued for Press, Audio-Visual,

¹⁶² Horsti, K. (2008). Antiracist and Multicultural Discourses in European Public Service Broadcasting: Celebrating Consumable Differences in the Prix Europa Iris Media Prize, *Communication, Culture & Critique*, 2(3): 339-360.

¹⁶³ Schiffer, S. (2010). The Fiction of a Homogeneous National Culture. In Anna Lindh Euro-Mediterranean Foundation, *Euromed Intercultural Trends 2010. The Anna Lindh Report 2010*. Alexandria: Anna Lindh Foundation.

Online Media and Cultural Heritage Category. In addition, two prestigious journalists were awarded for the first time for their Long-Standing Achievements in the field of Journalism.

CIVIS Annual Media prizes

Awards since more than two decades high quality programmes about integration and cultural diversity in Europe, for radio, tv and, since 2010, internet, that promote the peaceful coexistence of people of different national, ethnic, religious or cultural origin.¹⁶⁴ The total prize money in 2010 was 40.000 Euro, divided among a TV Prize for Europe and one for German-language productions, in the categories TV information and TV entertainment, a European radio prize, one for long and one for short radio programmes, and since 2010, a European internet award, and a Young Civis Media Award, also for productions across Europe. Initiated by the CIVIS Media Foundation, together with the ARD, WDR, and Freudenberg Stiftung, Germany.

Heinrich Böll Foundation Stipend 'Medienvielfalt – anders'

Since 2007, the Heinrich Böll Foundation, together with the daily Tageszeitung, Radioeins, the agency Zum goldenen Hirschen and the German world service Deutsche Welle started the pilot phase of a scholarship training programme for young migrants to enter the journalistic profession. It will be relaunched in September 2011. Participants need to be prepared and enrolled for university or professional education, and need to have completed high school with success. A complete training and internship programme is offered.¹⁶⁵

Kausa Medienpreis 2010

Initiative of the German Bundesministerium für Bildung und Forschung. Nine awards, three each for radio, tv and press/online journalism, including prize money going from one thousand for the third place to five thousand for the first place, and a trip to Istanbul. The contest will be repeated in 2011.¹⁶⁶

UK Cultural Diversity Network annual diversity awards

In 2010 the CDN had six awards in the following categories: 1. Best Breakthrough Production Talent: An award for the brightest new off screen diverse talent to breakthrough with their first television credit. All production talent are eligible, from TV to new media; Company of the year, 3. Best onscreen performance; 4. most groundbreaking programme; 5. mentor special recognition; 6. individual special recognition. The CDN Diversity Pledge was launched in April 2009 with support from PACT, and the Broadcasting & Creative Industries Disability Network (BCIDN). During Channel 4's chair-ship, an impressive 274 companies have signed up the pledge. The pledge is split into four sections covering different aspects of diversity, and production companies and in-house producers were asked to sign up to between two or all four pledge areas. The approach is flexible; it was up to individual companies to set their own agenda, for how to fulfil their commitment to pledge areas at a broadcaster, in-house production unit or independent production company who has, through emphasis on recruitment practices, output, senior decision-making levels, and the organisation of or participation in events that promote diversity.

SEEMO Award for Better Understanding.

The Dr. Erhard Busek - Award for Better Understanding is sponsored at a value of 3000 EUR and issued by the South East Europe Media Organisation (SEEMO). In 2002, the jury honoured the Croatian journalist, Denis Latin, with the award. In 2003, it was presented to Kemal Kurspahic, former editor-in-chief of the Sarajevo daily Oslobodjenje. Brankica Petkovic, Head of the Center for Media Policy at the Peace Institute in Ljubljana, Slovenia, was the recipient of the 2005 award. Danko Plevnik, international relations columnist for the Croatian daily Slobodna Dalmacija in Split, was the winner of the 2006 award. Milena Dimitrova, commentator for the Bulgarian daily newspaper Trud in Sofia, was the winner in 2007, Brankica Stankovic, editor for TV B92 in Belgrade, Serbia was the winner in 2008, and Boris Bergant the co-founder of the broadcasting project Alpe Adria and former EBU deputy president was winner in 2009. In 2010, veteran journalist and editor Omer Karabeg with the Radio Free Europe, (RFE/RL) South Slavic and

¹⁶⁴ <http://www.civismedia.eu/>

¹⁶⁵ <http://www.boell.de/stipendien/bewerbung/bewerbung-1724.html>. The experiences journalism by students who received the scholarship are presented in the publication 'Herkunft als Schicksal. Hürdenlauf zur Inklusion', at http://www.migration-boell.de/downloads/integration/Dossier_Huerdenlauf.pdf

¹⁶⁶ <http://www.kausamedienpreis.de>

Albanian Language Service program, was awarded.¹⁶⁷

Minority Rights Group International Competition for Young EU journalists covering minority and indigenous issues

Minority Rights Group International will present the Minority Voices Young Journalist Award to one outstanding young journalist wanting to highlight within the European media the issues facing minority and indigenous communities in the global south. Student journalists or working journalists under the age of 30 are eligible to apply. Television, radio, online and print journalists are invited to compete.

Trefmedia price

The Minderhedenforum's 'Trefmedia' (Flanders – Belgium) annually presents the Intercultural TV – Award. Programmes aiming to approach ethno-cultural diversity from a non-stereotypical point-of-view may obtain a nomination.

Concorso Internazionale Giornalisti del Mediterraneo

The 3rd Edition of the International Journalists of the Mediterranean Award organised by the Terra del Mediterraneo Association will take place on the 30th of May 2011. This 2011 edition focuses on social issues, in line with the spirit in which the prize was established, and with the conviction that the future of the Mediterranean countries should be built on tolerance, inclusion and human rights.

Journalism for Tolerance award

This award is given by the High Commissioner for Immigration and Intercultural Dialogue, Portugal. The prize aims to promote tolerance and integration, to combat all forms of racism and discrimination and to contribute towards a greater comprehension of differences.

Refugee Week Scottish Media Awards

These media prizes organised by the Asylum Positive Images Network, which includes Oxfam, National Union of Journalists, Amnesty International, British Red Cross and Scottish Refugee Council, are given to journalists who have contributed to exceptional and fair reporting of asylum in Scotland.

IFJ Journalism for Tolerance Prize

Prize for Excellence in Journalism Combating Racism and Discrimination. Categories for print/on-line, radio and television in Latin America, Central and Western Africa, Eastern and Southern Africa, South Asia, and South East Asia.

Race in the Media Awards (RIMA)

Newspapers, radio and tv shows and websites are among those honoured each year in the twenty categories of the Race in the Media Awards, established by the British Commission for Racial Equality.

The EMMA Awards (Ethnic Multicultural Media Awards)

The EMMA awards were originally set-up with the funding and support of National Westminster Bank in 1997, to celebrate the contribution made by the minority ethnic communities within the media industry. EMMA Awards have never been about profit or a distinct market group, which either celebrates or promotes a particular creative brand, highlighting all the distinct differences that presently exist, within class groups, races, ages and isolated cultural groupings. EMMA is a multicultural awards ceremony of the 21st century, based upon our growing 'Metropolitan' and 'Cosmopolitan' lifestyles, within an urban environment that now drives the younger generation to become ultimate consumers and competitors, which can lead to violence and a plethora of social problems around the world.

E-inclusion Awards – Cultural Diversity Award

The European Commission has established the e-Inclusion Awards to raise awareness, encourage participation and recognise excellence and good practice in using ICT and digital technology to tackle social and digital exclusion across Europe. The Cultural Diversity Award is part of the e-Inclusion Awards and encourages greater social and digital inclusion for minority ethnic groups, other culturally

¹⁶⁷ <http://www.seemo.org>

disadvantaged or excluded groups in majority populations, and for recent migrant populations.

7. Codes of Conduct, regulation and monitoring

The negative portrayal and under-representation of people of migrant or ethnic minority background in the media is frequently highlighted as a problem by a wide range of actors.¹⁶⁸ In recent years, most attention has gone to the portrayal and representation of Muslims in the media.¹⁶⁹ ¹⁷⁰ There are, however, also examples of neutral or even positive portrayal and fair representation of minorities.¹⁷¹ Media coverage varies greatly between Member States – and media - in terms of tone and balance. Different immigrant groups (as indicated by their migration category, country or origin, religion, age and sex) also receive different treatment in the media.

Awareness of codes and non-offensive or even ‘anti-racist’ coverage does seem to become engrained in practices of journalists in countries with a longer immigration history, such as the UK. However, this mostly seems to apply to long-established ethnic minorities, as hostility in British media coverage was found to continue strong when it is about newcomers.¹⁷² An ICAR research of 2005 shows that while coverage about asylum seekers may be accurate in facts reported and terminology, it nevertheless constructs a portrayal of asylum policies as being fundamentally ‘chaotic’. However, a positive trend is found in local coverage of the same issues: another ICAR research of 2006 found that ‘the local London press was much more balanced and sympathetic to asylum seekers and refugees than the national press’.¹⁷³

In addition, immigrants are portrayed and represented differently in different kinds of media, for example, they are more likely to receive positive coverage by a public broadcaster than in the national tabloid press. These differences raise the questions: in what circumstances does integration receive favourable treatment in the media; what are the reasons for the positive coverage; and what are critical success factors for achieving fair and balanced media coverage?

Recently the 2011 EU Handbook of Integration restated that it is not the codes or regulations that hinder the fair representation, as these do exist. Rather, it is their implementation that needs further work. Here it is important to stress also the role of monitoring bodies, and regulating councils. The extent to which these organisations and institutions have the power and impact to really make the difference is a matter for any organisation working in the field to be aware of. More so, the handbook states that ‘Self-regulation does not in itself prevent unfair and discriminatory discourse about immigrants and immigrant groups’. It recommends that ‘To overcome these obstacles, industry and organisational codes of practice need to

¹⁶⁸ The 2010 report about discrimination of migrants in the Dutch labour market, by the Netherlands Institute for Social Research found that employers consider non-Western migrants as a risk, also because of negative reports in the press (SCP 2010).

¹⁶⁹ Research based primarily on analyses of press contents, generally confirm this. Research “*Stereotyping diversity in the media*”, within the project “Mainstreaming Diversity”, supported by Ministry of Foreign Affairs of the Kingdom of Norway. The study covered the period October – December 2010 and monitored media treatment of ethnicity, religion, sexual orientation, age, sex and disability.

¹⁷⁰ A 2010 wide study about Muslims in European cities (OSI, 2010) showed that local media play an important role in informing Muslims about local events, e.g. in Berlin. Nevertheless, Muslims in both Hamburg and Berlin felt to be underrepresented in local media organizations and almost absent from reporting about issues that concerned them. In Amsterdam news coverage of Dutch Muslims and of issues related to Islam in the Netherlands, with the exception of popular newspapers and commercial television channels, had improved and was less negative or one-dimensional, according to the Muslims interviewed there. The Rotterdam study put this finding in perspective: although improving, respondents in the Netherlands’ second city found that reporting on Muslims remained object of generalizations, subjective language, sensationalism, and associations with negative events such as terrorism, threats and violence. This was the case also for coverage in other cities, Antwerp in particular. Municipal authorities in Amsterdam and Antwerp were also critical of the role they felt the media played in increasing or exacerbating tension and for failing to report examples of the good work and initiatives being developed in their cities. Also, in Dutch national newspapers people of immigrant origin were still underrepresented among the editorial staff.

¹⁷¹ D’Haenens et al (2007 analysis of press reports before and after 9/11/2001) observed a positive trend in that ‘journalists since 9/11/2001 have done more investigative work of their own on Islam-related news’. And that ‘when Dutch Islam is spoken of, the reader is more often given different opinions and interpretations’. The Amsterdam report from OSI 2010 found that, with the exception of main popular newspaper and commercial TV news program ‘in general, news coverage of Dutch Muslims and of issues related to Islam in the Netherlands is not particularly negative or one-dimensional, although sensation very often plays a role in direct news coverage, often corrected in further coverage and background reports. The challenge appears when some politicians are seen to utilise news about Muslims in the media to further their own agenda and discourse.’

¹⁷² Greenslade, R. (2005). Seeking scapegoats: The coverage of asylum in the UK press. Asylum and Migration Working Paper 5. Institute for Public Policy Research; Law, I. (2002) Race in the News. London: Palgrave Macmillan; Statham, P. (2002). United Kingdom. In Ter Wal, J. (Ed.) (2002). Racism and cultural diversity in the mass media. A review of research in 15 EU member states, 1995-2000. Vienna: European University Institute.

¹⁷³ Georgiou, M. and Joo, J. (2008). Representing difference in the British Media. In Frachon, C. (Ed). Media and Cultural Diversity in Europe and North America. Paris: Karthala/Panos (pp 60-72).

address the causes of distortion and misinformation in regard to immigrant issues.’ These causes are related also to factors inherent in the media industry, such as the crisis in media organisations, and globalisation, which are difficult to avail.

In addition, the media is also regulated indirectly by laws preventing hate discourse and those pertaining to defamation and libel. Media is not only regulated at the national level, but at the European and international level (UNESCO, EU, Council of Europe, OSCE). For instance, the EU Framework decision on Racism and Xenophobia prohibits intentional conduct publicly inciting to violence or hatred directed against a group of persons on the basis of their race, colour, religion, descent or national or ethnic origin. The new Audiovisual Media Services Directive must be transposed into national law by the end of 2009. Just like its predecessor, the Television Without Frontiers Directive, it requires broadcasters to fight against any incitement to hatred on grounds of race, sex, religion or nationality.¹⁷⁴

Integration actors wishing to influence the media can capitalise on the growing influence of the media user. This can be achieved by encouraging them to make greater use of complaints structures, to create their own media platforms, to participate in interactive media discussions and by promoting media education in schools to improve media literacy.

Recommendations from recent meetings

- Media organisations can improve the accuracy of news coverage by establishing dialogue platforms with immigrant groups and media professionals from ethnic backgrounds. Editors and journalists can develop their networks to ensure they have a better understanding of the immigrant community, and the issues that affect them, so that they can better cater to their needs and so they can speak either to people who are directly involved in the incident / issue, or to a person who can speak accurately and legitimately on behalf of those people.¹⁷⁵
- Editors can provide guidance to journalists on reporting on about immigrant communities and immigration issues. To ensure relevancy and accuracy, guidelines can be developed in conjunction with civil society organisations and community leaders. In addition to ensuring journalists understand the relevant codes of practice, guidance can include information on: the correct and appropriate terminology for reporting immigrant issues; the ethnic composition of the country, region or community they represent and the cultural and religious practices of these immigrant communities and contacts in the immigrant community and ethnic media.¹⁷⁶
- Journalists can be encouraged by the editors to look for positive news items which help foster intercultural understanding; report negative news items in a balanced way, that is devoid of inflammatory language and stereotypes, based on factual information rather than opinion and conjecture, and which provides relevant contextual information; and include the views and experiences of immigrants in non-immigration news items; and cater to their diverse audience by reporting on ethnic interests, such as sport, culture, music, cinema, food and fashion.¹⁷⁷
- The effectiveness of media self-regulation can be monitored by the government and the findings reported to the self-regulatory body.¹⁷⁸
- ‘Local media organizations should hold open days for higher education colleges, schools and mosques. These could include discussions where young people share their views on how they feel the local media portray them, as well as listening to presenters and journalists.’¹⁷⁹

¹⁷⁴ Niessen, J. & Huddleston, T. (2010: 42). *Handbook on Integration for policy-makers and practitioners*. Third edition. Luxembourg: Publications Office of the European Union.

¹⁷⁵ Technical seminar, Mass Media and Integration, Vienna, 6th and 7th November 2007. Issues paper prepared by the Migration Policy Group (MPG).

¹⁷⁶ See 175

¹⁷⁷ See 175

¹⁷⁸ See 175

¹⁷⁹ Open Society Institute (2010). *Muslims in Leicester*. New York/London/Budapest: Open Society Institute.

Some examples of European developments

Regulation of the media may be imposed by government (as is often the case with broadcasting), or may be self-regulated on a voluntary basis by the media industry (as is often the case with the print media). The media is also regulated indirectly by laws preventing hate discourse. The EU Framework decision on Racism and Xenophobia Framework prohibits intentional conduct publicly inciting to violence or hatred directed against a group of persons on the basis of their race, colour, religion, descent or national or ethnic origin. The new Audiovisual Media Services Directive will (just as its predecessor the Television Without Frontiers Directive did) requires broadcasters to fight against any incitement to hatred on grounds of race, sex, religion or nationality. It will does not, however, prevent incitement to violence or hatred directed towards groups on the basis of their immigrant status. In addition to this Directive, a number of Member States have specific speech regulations and self-regulating bodies, such as Press Councils, often have their own codes of conduct prohibiting hate speech discourse. The codes are often aimed at self-censorship at the portrayal of individuals rather than that of groups. Self-regulation of the media, particularly of the press media, is frequently criticised for being ineffective in curbing inaccurate and sensationalist reporting and protecting immigrants from discrimination.

This is largely due to the fact that:

- Complaints on the grounds of race, ethnicity, nationality and religion and belief can often only be made by the person/s named in a story, not by others who take offence. Furthermore, there may be no prohibition on discriminatory references to groups of people, for example immigrants and asylum seekers.
- Complaints on the grounds of inaccuracy must demonstrate that the inaccuracy is significant. This is likely to be judged in relation to the significance in the context of the story as a whole, rather than the significance for the complainant or for social cohesion.
- The penalties for failing to abide by the code of practice may not be harsh, for example, the editor may merely be obliged to publish the criticisms of the regulatory body, which often takes place many months later, too late to have an impact or to reduce the damage done.

Self-regulation does not in itself prevent unfair and discriminatory discourse about immigrants and immigrant groups. One of the most difficult questions to answer is how to encourage the media to report in a more comprehensive and balanced way on issues which impact on race, ethnicity and religion and belief while respecting freedom of expression and editorial independence. The sixth Common Basic Principle for Integration highlights the importance of access for immigrants to public services on a basis equal to national citizens and in a non-discriminatory way. As public funded entities, public broadcasters have a duty to cater to the needs of their diverse audiences, including immigrants and ethnic minorities, and to promote social cohesion. This duty is generally reflected in their Charters. Effective regulation, whether statutory and voluntary, requires a code of conduct or a code of ethics that prevents the distorted and/or inaccurate portrayal of immigrants in the media. It also requires an effective and efficient complaints procedure which is free and transparent. All statutory and voluntary bodies should be encouraged to consider the effectiveness of their regulatory framework in this regard.

Some examples of good practices

- The Spanish Observatory of Racism and Xenophobia has developed, in cooperation with the most relevant mainstream and migrant media, the *Practical Guide for Media Professionals: media treatment of immigration issues*. It includes key recommendations when dealing with immigration, practical tools and advice on how to implement them in everyday work and a list of relevant contacts and web-pages for media professionals.
- The Portuguese *High Commission for Immigration and Intercultural Dialogue (ACIDI)* monitors the portrayal of immigrants and immigration in the media. It discusses its findings with the media to educate them about the gap between reporting and reality and issues public statements with official data to counter stereotyped news reports.
- The Latvian think-tank PROVIDUS's annual monitoring report *Shrinking citizenship* provides a textual

analysis of printed media's treatment of new immigrants, refugees, new citizens, and other ethnic and minority groups, with the aim of mobilising stakeholder support for minorities and NGO participation in public policy debates.

- The key task of the *German Press Council* and its complaints committees is to investigate and decide upon individual complaints on publications or goings-on in the press. Because the Council is an institutionalised organ of the major associations of the press under private law, it has powers as a voluntary self-monitoring body that come from its reputation as a qualified private critic to which every individual can appeal. In recent times, there were several occasions when the guidelines were expanded and updated : for instance in relation to the prohibition of discrimination, the glorification of violence and the permissibility of stating peoples' names in crime reporting.
- Article 21 provides regular media watch activity of immigration (policy) reporting by the Italian national TV news. The name of this NGO whose name is referring to press freedom regulated by the Italian constitution.¹⁸⁰
- The Guardian newspaper ran a series of articles on *Muslims in Britain* to demonstrate how the reality differs radically from the cruder stereotypes. An evaluation of the series found that 92% of readers felt that their perceptions of Muslims had improved and 80% felt that the series presented Islam as not being a threat to the West.
- London based trainer Jean-Michel Duffrene, together with his counterpart from Madrid, Diego Armario, trained more than 30 Spanish journalists, NGO representatives and academics. The training, conducted in the Spanish language, focused on ethical issues related to reporting on diversity. The online guide¹⁸¹ aimed at Western journalist reporting on Islam has been released by Michigan State University School of Journalism and is titled *Best Practices for Reporting on Islam*. For example, the term "jihad" is commonly mistranslated as "holy war," and often has sinister connotations; likewise the Arabic phrase "Allah u Akbar" which means "God is the Greatest," is presented in the media as some sort of battle cry. But according to the manual, both terms have an entirely different meaning to mainstream moderate Muslims. The authors also point out the importance of remembering that Islam is not monolithic and there is no single "Muslim viewpoint." The Manual is aimed at journalists looking to build competency in regards to the Islamic belief system, particularly when it comes to defining terms and distinguishing between religion and ethnicity.
- The EFJ's *Journalists for Intercultural Dialogue* group¹⁸² brings together journalists from all over the world, united by their common interest and work. They discuss the role of journalists in promoting intercultural dialogue, peace and understanding.
- KifKif, an anti-racism organisation in Belgium, monitors the media by way of their Media Watch project. Media Watch regularly publishes case-oriented discourse analysis of media, meant to debate and discuss media mechanisms and logics, portrayal, framing etc.
- Various national and international legal instruments punish hate speech. However, the specific nature of the Internet calls for the adoption of new strategies to combat hate speech promoting racism and violence, which is widely and swiftly disseminated on the web. As the Internet ignores territories and has no boundaries, states cannot control it effectively by unilateral national regulation; what is needed is increased international co-operation. Efforts to harmonise national legislation - including the Additional Protocol to the Council of Europe Convention on Cybercrime - have come up against a series of difficulties. One of these is the fact that there is no universally accepted definition of the illegal nature of racist speech, which can be protected by the right to freedom of expression. The book *Legal instruments for combating racism on the Internet*¹⁸³ describes the situation in ten Council of Europe member and observer states and discusses the problems faced and solutions introduced by these countries, as well as by European and international organisations and civil society.

¹⁸⁰ <http://www.articolo21.org>

¹⁸¹ http://image.msu.edu/?page_id=11

¹⁸² <http://community.ejc.net/group/journalistsforinterculturaldialogue>

¹⁸³ http://book.coe.int/EN/ficheouvrage.php?PAGEID=36&lang=EN&produit_aliasid=2394

- *Trefmedia* (expert centre on media and minorities in Belgium) has developed a manual for setting up a media watch project.¹⁸⁴ The brochure is meant for everyone who wants to look critically at media content.
- In 2008, with support of the Italian National Press Federation, and the National Press Federation (trade union), the *Carta di Roma*¹⁸⁵ was signed, a code of conduct regarding asylum seekers, refugees, victims of trafficking and migrants. Thanks to the Charter's work, students of journalism will have to study the theme media and immigration when preparing for their professional qualification. To the charter is connected also a scientific observatory, linked to several universities. Subsequently, similar initiatives followed in implementation of the charter: in 2008, guidelines for information on human trafficking; in 2009, media guidelines for reports on migrant children and court proceedings involving minors. In 2010 the Charter's observatory presented its second analysis of 6 months press coverage during the first half year of 2010. The newsletter *Carta di Babele* is also part of this observatory and publishes its results. Journalists working in national and local television and newspapers follow the work done by the observatory, and are also invited to follow seminars and trainings.
- The Society of Editors and the Media Trust (UK) has developed the guide *Reporting Diversity*¹⁸⁶ to assist journalists in reporting fairly on immigrant issues. It provides a snapshot of changing communities, highlights particular issues facing journalists in reporting on community issues, and draws on examples of good practice from various media contexts.
- The Central Office of Information (UK) produced a publication in 2004 which explores the social, cultural and attitudinal factors that impact on the communications needs of ethnic minority communities, and provides strategic and creative guidance on communicating with ethnic minority communities.¹⁸⁷

¹⁸⁴ <http://www.minderhedenforum.be/2publicatie/documents/MinderhedenforumHandleidingmediawatch.pdf>

¹⁸⁵ <http://www.cartadiroma.org>

¹⁸⁶ www.societyofeditors.co.uk/userfiles/file/Reporting%20Diversity.pdf

¹⁸⁷ www.coi.gov.uk/documents/common-good-bme-exec-summm.pdf

8. Human Resources & Training

In line with the increasing attention for promotion of intercultural dialogue in the media, recent years have seen a proliferation of toolkits, handbooks and training packages, which we can impossibly report upon in full in this context. Existing initiatives reveal that HR policies and training continue to be seen as one of the strongest assets in implementing the aims for a more coloured and diverse media. Indeed, underrepresentation of minority ethnic or migrant journalists in the media continue to be one of the main hurdles for truly achieving intercultural dialogue within the media. Of course there are major differences across the EU with respect to the representation of journalists, and more research needs to be done to accurately map this.¹⁸⁸ A trend observed with respect to HR policies is the greater emphasis placed on the positive aspects of ‘celebrating diversity’, and on diversity management.¹⁸⁹

On the other hand, the initiatives aimed at participation and training of minority journalists and NGOs show the importance of democratisation and intercultural dialogue through the media. Training, as well as incorporation of migrants within media organisations and roles at all levels continue to play a pivotal role. Moreover, it is observed that intercultural skills need to be acquired just as much by journalists and editors that do not have a migrant or minority ethnic background, skills that are developed through specific training, or adaptation of general journalistic training curricula, and opening up to intercultural dialogue in the newsroom.¹⁹⁰

Also in the field of recruitment and hiring practices, the existing strategies need to be not only monitored but also evaluated independently. Already in 2005, a UK-based research based on interviews with over 100 programme makers claimed that thus far, the adopted quantitative target policies have managed to meet only a relatively small part of the real aims of a culturally diverse media.¹⁹¹ The author of the research describes the existing policy of the British PSB as ‘based on tokenistic targets’ and ‘ineffective’. She argues that the numbers providing the picture of an increasingly diverse staff are misleading for a number of reasons. First, these numbers may be used to indicate progress in integrating diversity in programming while these are actually obfuscating a lack of qualitative elements in media production. In reality, it does not succeed in understanding diversity with all its complexities. Second, the numbers would be misleading because these often include non-production staff in lower non-managerial positions – however, today, BBC statistics do specify this. Finally, the minority producers that do work in the media often felt trapped in tokenist constructions of representatives that the media ‘needs’.

European developments

- In its third *Handbook on Integration for policy-makers and practitioners*¹⁹², the EC recommends that “Integration actors who wish to make the labour force in the media industry more diverse in the short and longer term should identify the stakeholders and possible ‘change agents’ responsible for general labour market issues like vocational training, career orientation, job coaching and employment policies. These include workers unions, employer’s associations, vocational training institutes and national media career advice centres, who determine the environment in which new media

¹⁸⁸ In their survey of migrant journalists in Germany, Geissler and Poettker (2009) found that in daily newspapers, an estimated 16% had journalists with a migrant background among their staff. On average, these newspapers had one permanent employee and one freelance of migrant background. Most were working in local or regional papers, and most rarely wrote for migration-related stories. Concerning Belgium: d’Hoore, B. (2009). *Diversiteit in de journalistiek? Een studie van het verband tussen de berichtgeving over minderheden en hun aan- of afwezigheid in het journalistiek productieproces*. Universiteit Gent, MA thesis. Concerning Sweden: Hultén, G. (2009). ‘Diversity disorders: ethnicity and newsroom cultures’. *Conflict and Communication Online*, 8(2).

¹⁸⁹ Different, including critical, positions exist within the academic debate about the appropriateness of these approaches. For example, Awad (2008) criticizes the ‘business case’ approach. She says its dissemination has become a priority in the European Commission’s campaign against discrimination in 2007. In Awad’s view, this approach leads to ‘ornamental multiculturalism’ and would actually produce ‘an assimilated type of minority journalist, i.e. assimilated to the mainstream thereby not redefining news-making practices and values’. Awad (2008) ‘Cultural diversity in the news media. A commercial or a democratic need?’, *Javnost Public*, 15(4): 55-72.

¹⁹⁰ Jempson (2010) recommends that “vocational training of journalists everywhere should include a period spent far away from the familiar, gaining knowledge and respect for the world beyond their own culture and borders”.

¹⁹¹ Campion, M.J. (2005). *Look who’s talking. Cultural Diversity, PBS and the National Conservation*. Oxford: Nuffield College

¹⁹² Niessen, J. & Huddleston, T. (2010). *Handbook on Integration for policy-makers and practitioners*. Third edition. Luxembourg: Publications Office of the European Union.

professionals can enter the media industry and encourage employers to train their employees in new intercultural competencies and skills.” (p. 30)

Furthermore, “For **training** to be effective, all stakeholders must be committed, senior management must support objectives, and the training programme must be linked closely to media output. Management support can be secured by linking outcomes of training to their desire for international recognition, the need to comply with legislation, the promise of tangible improvements and study trips abroad. Support from journalists and other media professionals can be encouraged by providing improved skills and knowledge ; offering incentives such as prizes, study trips, certificates ; opportunities for networking ; and simply a change of routine, and a pleasant experience. Intercultural training should retain a practical focus on skill-building. For example, reports on migration should be produced as part of training. It should also provide advice on developing better communication with integration actors, including government agencies, civil society organisations and immigrant communities. The effectiveness of the training should be evaluated. This can best be achieved by monitoring media coverage before and after training.” (p. 35)

Recruitment strategies carried out by media organisations and training institutions need to demonstrate to young immigrants, and their parents, that the media industry will take them seriously and offer them equal opportunities (legislation is in place to protect immigrants from discrimination on the grounds of their race, ethnicity, or religion, but not on the basis of their immigrant status *per se*). Media organisations can organise media career days at secondary schools, offer special work experience schemes and provide college bursaries. Trade unions, employer’s organisations, and community organisations also play an important role in encouraging young immigrants to pursue a career in the media. For example, community organisations can involve young immigrants in local community media projects. Feedback from underrepresented groups in the media can be used to design targeted recruitment strategies making journalism a more attractive career option for young immigrants. (p.37)

Diversity mentoring schemes and development opportunities enable and empower the person being mentored to maximise their potential. This can be achieved through realistic and achievable career development programmes; enabling individuals to overcome organisational barriers that hinder promotion and progression; and developing competencies and increasing motivation. Media professionals from immigrant backgrounds can also be encouraged to form networks through trade unions and working groups in order to provide each other with professional support, including advice on training, job opportunities and career development. Mentoring and development opportunities for both new and current professionals from immigrant backgrounds are effective tools for enhancing a media organisation’s diversity policy on recruitment, promotion, and retention.

- The *Council of Europe’s anti-discrimination ‘Speak out against Discrimination’ campaign* primarily targets media industry professionals and has three main objectives: 1 - to train media professionals on how to treat news relating to discrimination and intercultural dialogue; 2 - to help people with a minority background to make their voices heard by facilitating their access to media professions and productions; 3 - to inform public opinion about policies that combat discrimination. The campaign, which focuses on the role of the media in a multicultural Europe, derives its mandate from the Council of Europe’s White Paper on Intercultural Dialogue “Living together as equals in dignity”. It is aimed at the general public – in particular the victims of discrimination – via a range of communication initiatives designed to raise public awareness of the fight against discrimination in Europe. As part of this initiative, a training pack was developed and included in the teaching modules for European schools and institutes of journalism. European workshops and summer schools to train journalism trainers in the use of this material were organised. For example, in autumn 2009 the training material was introduced by the ISCPA Media Institute in Lyon and the IEJ – the Journalism Studies Institute of the Humanities Faculty of the University of Coimbra. Other participating organisations are the BBC College of Journalism, the European Journalism Centre, the European Journalism Training Association, and Institut Pratique de Journalisme. Media professionals and trainers from journalism institutes representing 16 countries gathered between 26-28 August 2010 at the European Youth Center in Strasbourg for a series of workshops on media coverage as it relates to intercultural issues

and discrimination.¹⁹³

- The *Eurovision Intercultural & Diversity Group*¹⁹⁴ (IDG) brings together all Heads of Diversity and slot owners in charge of programmes dealing with minorities from all EBU member organisations. The main goals of the Eurovision Intercultural & Diversity Group are: to exchange items for programmes and magazines for and about the minorities living in their country to share contacts and experience; to inform members on existing projects; to discuss, start-up and follow new co-productions. The Group meets twice a year.

Examples of good practice

Ngo-based training initiatives

- Launched at the 2008 Diversity show, the MIM (*Migrants in the media*) project aimed at supporting ethnic minority groups in their access to PSB. During 2008-2010, it offered workshops to editors of audiovisual media, among others about the implementation of the 'Diversity Toolkit'. On the other hand, the project organised media training sessions for spokespeople of NGOs, in particular migrant organisations, and for experts with an ethnic minority group background. In the project participated public broadcasters, and NGOs from several countries: Minorities Forum Belgium, Adolf Grimme Institute Germany, Dimitra Greece, MTV Hungary, Cospe Italy, Mira Media and NPS the Netherlands, Face Europe Sweden. The MIM project produced a 'DIVERSITY TOOLKIT for initiating intercultural dialogue between Civil Society Organisations and the media'.¹⁹⁵
- The MEM (*Multicultural Europe in the Media*) project is meant as the follow-up of the successful MIM – Migrants in the media pilot project, which was implemented from October 2008 to April 2010 in 7 EU countries: Germany, Italy, Greece, Sweden, Hungary, Belgium and the Netherlands. The methodology of the MIM and of the MEM project are similar: joining together representatives of PSBs and of minority NGOs in a series of trainings and other "networking events" in order to create an atmosphere of mutual understanding and national platforms for dialogue amongst the two parts. The continuity between the two projects is not only virtual: the Tuning in to Diversity 2010 Conference, which took place in Budapest on 25 and 26 February 2010, was at the same time the closing event of the MIM and the starting one of the MEM. The Conference represented an unique occasion for both the projects' partners to meet, discuss and exchange their experiences and their perspectives. Countries participating in the MEM project are (in alphabetical order): Bulgaria, Czech Republic, Denmark, Hungary, Netherlands, Poland, Romania, Slovakia, Slovenia, and Sweden. The evaluation of the MIM and MEM projects suggest that its aim, i.e. to bring public media and NGOs together is good, but difficult to achieve because of the different power positions. Another difficulty coming out of the projects is that of involving Roma, in particular in Romania and Bulgaria.
- The *Media Diversity Institute* has not only mapped but also organised a number of trainings for journalists. In May 2010 the Media Diversity Institute together with partner organizations held a conference in Bucharest, focusing on 'Media for Diversity in new EU countries', together with Centre for Independent Journalism, Romania. The conference also launched a networking and information platform on the MDI website.¹⁹⁶ This initiative was a follow-up of the Media4Diversity project that the MDI concluded in 2009.
- The *Migrants in the Spotlight* project¹⁹⁷ started November 2010 in Hungary, the Czech Republic, Latvia, Lithuania, Romania and Slovakia, led by the IOM in Belgium and funded by the European Integration Fund. The aim is to provide professional working opportunities for young immigrants and targets policy makers and practitioners at EU level through an international conference in Hungary in

¹⁹³ http://www.coe.int/t/dg4/anti-discrimination-campaign/campaign/presentation_en.asp?expandable=0

¹⁹⁴ http://www.ebu.ch/CMSimages/en/InterculturalDiversity_Group_tcm6-41166.pdf

¹⁹⁵ www.tuningintodiversity.eu

¹⁹⁶ <http://www.media-diversity.org/>

¹⁹⁷ <http://www.mits-eu.org>

May 2011. The project includes 12 training seminars, two in each participating country, to be held in the second semester of 2011, targeting media professionals and students in all of the participating countries. The aim of these seminars is to train media professionals, including members of the immigrants' media channels, and journalism students on how to accurately and effectively portray migration issues. The focus of the seminars is on incorporating gender sensitivity and awareness when interviewing women and children (120 journalists and 120 media students). In addition, IOM and each partner institution to the project hosts an internship /work experience for an entry level professional or a student in the field of journalism, social studies, political science or public relations who is an immigrant or comes from a family of immigrants (24 places). In 2011, there is also a media competition for students submitting articles and documentaries in the participating countries. The project will be concluded by the end of 2011.

- Coordinated by Roisín Boyd, a radio journalist working with FOMACS' partner, the Irish Refugee Council, *Having your Voice Heard*, is a 12-week radio mentoring programme, part-funded by the 'Migrants and the Media' EPIM supported project. Other lecturers/practitioners involved in the programme include radio producer, Pat Hannon, and journalist, Colin Murphy, in addition to a range of visiting practitioners. Another part of the media work includes producing documentary films. The project has also brought out three documentary films so far. An example is 'Torn', a short film that tells of the experiences of three of the media group members of fleeing persecution, seeking asylum in the UK and of their hopes for the future. It won three prestigious national awards.
- *Atelier de Journalisme at Bobigny* is a training initiative originating from the situation in the French *banlieues*. The NGO Dawa produced in 2006 its own information outlet (1st edition 2006, 2nd edition in 2007) and organised training in journalism to young people from low-class neighbourhoods such as Bobigny. A second edition of Dawa training was launched in 2008 and a third in 2010. Another similar training initiative is *Reporter Citoyen*.
- EUFRA (European Union Agency for Fundamental Rights) in cooperation with MDI (Media Diversity Institute) organised two times a two-day workshop in Madrid on reporting diversity, in February 2011. Workshops were based on *A Diversity Toolkit*, which the FRA has developed in cooperation with the EBU (European Broadcasting Union).
- In Southern European countries, the initiatives to support migrant journalists, who are often qualified journalists upon coming to Europe, are aimed at improving the rights and position of these journalists. In Spain, the trade union *Sindicat de Periodistes de Catalunya* has set up a migrant journalists section, which aims to put forward a draft bill to guarantee journalists' rights and minimum realistic fees to be respected by editors.
- In Italy, workshops in Florence and Milan for journalists were organised by Social Watch, Oxfam and in Milan by a local school of journalism. The workshops included a visit to the Florence mosque and dialogue with the imam and in Milan, and an excursion to an area of immigrant residence (January-February 2011).
- *Press Now* is a Dutch initiative for the support of Independent Journalism throughout the world in conflict areas and countries in transition. It currently supports over 100 initiatives.
- Funded by the British Council in Bulgaria between 2005-2006, the *Diversity Bulgaria* project included a journalist training program and was carried out by the specially designed E-learning website: <http://www.diversitybulgaria.org>.
- The Roma Mainstream Media Internship programme has been running at the Centre for Independent Journalism¹⁹⁸ in Hungary since 1998. It tackles widespread misunderstanding of and stereotypes on the Roma community in the media by diversifying newsrooms. Young Roma journalists are offered internships within mainstream media organisations. Through this internship programme eight to

¹⁹⁸ <http://www.ijf-cij.org/>

thirteen students take part annually in 10 months of intensive practical and theoretical training. Students learn radio and television news production, diversity and human rights reporting and more specialised workshops, such as crime and courtroom reporting. Students are then placed in a media organisation for at least 30 hours a week whilst still attending classes and working on their thesis. Mentors play a key role in the development of each student, guiding them through the process and ensuring they get the most out of their placement.

- As part of the Roma Communication Capacity building programme the *Peace Institute*¹⁹⁹ of Slovenia organised two intensive radio journalism workshops for Roma teenagers and young adults. Roma trainees with little or no journalism experience were taught how to produce and deliver a radio programme. Training involved regular feedback and daily meetings between the project manager and the trainer that took into account all the trainees' feedback. At the end of the project the trainees had produced one 5-minute programme and one 20-minute programme. Supported by an extensive, targeted media campaign the programmes were aired by a number of Slovenian radio stations, in particular, the National Public Radio.
- The *Mundo project* in Finland²⁰⁰ is a media education and work-training project aimed at immigrants and refugee groups. The project offers comprehensive media training, including work placements in media organisations and also aims to develop mentors for individual immigrant and ethnic minority media students with a migration background.
- *ROOTS & ROUTES*²⁰¹ is an international network for the promotion of cultural and social diversity in contemporary performing arts and media. Since 2001 the network organises courses, master classes, performances and events, exchanges and mobility programmes for young dance, music and media talents in 10+ European countries. A number of these initiatives and organizations are united in the ROOTS & ROUTES International Association.

Media-based training initiatives

- Strengthening intercultural dialogue and fostering mutual understanding, this was the aim of the 2010 sequel to the *Boundless project* which provided twelve well qualified candidates from Arabic and European countries with the chance to take part in a three-week multicultural exchange programme. Its objective was to maximize opportunities for collaborative reporting by journalists from different cultures to enhance their multicultural competence. The participants obtained an overview of factors affecting the personal approach to other cultures and to people coming from different cultures. They learnt that prejudices and stereotypes have to be scrutinized when encountering another culture. Included a seminar 'Intercultural Perception' at Deutsche Welle Akademie, the organization's international training centre, in Bonn. Followed by internships, first at European and subsequently at Arabic-Mediterranean TV stations. This gave the participants the opportunity to gain insight into the daily life of another culture and research and report on selected stories, illustrating cultural differences as well as common ground. At the end a collection of short documentaries had been produced, which was aired by the participating TV stations. The participants have also created a blog, which gives them the opportunity to stay in contact for future exchanges. The Boundless project was launched during the 2006 EBU Diversity Show in the Netherlands when several European broadcasters, the EBU, COPEAM and UNESCO joined forces to create a platform for professionals as a bridge for media activities between the north and the south of the Mediterranean. A third Boundless project is expected to take place in 2011.²⁰²
- Aimed at journalists from migrant families, the *WDR Grenzenlos*²⁰³ annual training programme in 2011 hosts twelve young journalists to follow one month training inside WDR and three weeks of basic

¹⁹⁹ <http://www.mirovni-institut.si>

²⁰⁰ www.yle.fi/mundo

²⁰¹ <http://www.rootsnroutes.eu>

²⁰² Pianka, F. & Feilke, A. (2010). Boundless – an intercultural media project. In EBU (2010), *Public Media Delivering on Diversity*, pp. 20-21. Le Grand-Saconnex: EBU. <http://www.wdr.de/unternehmen/programmprofil/integration/boundless.jsp>

²⁰³ <http://www.wdr.de/unternehmen/karriere/talentwerkstatt/index.jsp>

journalistic and production technique courses. Seven of the trainees of former seasons have ended up at WDR as fixed contract journalists, while others still collaborate as freelancers or volunteers.²⁰⁴

- *Neue Deutsche Mediamacher* is a group of German-based journalists who support promotion of diversity in newsrooms, and opposition to one-sided reporting in the media, with mentoring projects and debates.
- Founded in February 2010, the *ANSI* (Press Association of Immigrants in Italy) has successfully opposed discriminatory practices in the access of migrant journalists to the professional body that registers all working journalists in Italy. In 2010, it assisted migrant journalists who were refused entry in the registry. By Italian law, it is forbidden to discriminate (refuse access to) migrants in professional bodies on the basis of citizenship or nationality.²⁰⁵
- In February 2011, *MediarTE.be* together with the VRT Diversity Unit organized two intercultural skills workshops in Belgium, one for HR and net-managers and one for programme makers. Questions addressed include: how to find intercultural talent, do's and don'ts, how to raise awareness among colleagues. The programme making sessions had a very practical approach.
- In 2008, the Belgian REC Radiocenter²⁰⁶ started a new diversity project aimed at youth of migrant origin to participate in radio workshops. The first workshop took place in Antwerp, followed by Gent, Brussels, Mechelen and Leuven.
- In the context of the 1812 Radio event in November 2010, the Radio1812 team organized a training workshop in Brussels. Young people were provided with a free opportunity to learn how to make radio. One of the results is the programme: *Un parking vide*.²⁰⁷
- The *Dutch world service Radio Nederland* has a training centre which aims to contribute to the development of media, and to the use of media for development, by enabling people and organisations to acquire the necessary knowledge, skills and attitudes. Over the years, RNTC has evolved from a broadcast media training centre offering courses for individuals in Hilversum, the Netherlands, to a centre of excellence in the field of media, education and development.
- Radijojo is a German radio station whose programming is entirely made by children, for children. As a nonprofit it carries no advertising and is totally independent. Children from a variety of backgrounds can take classes in media skills, social skills, geography, history and English to name but a few. Programmes are made in partnership with children from different countries and cultures, promoting diversity and discussion. One programme dealt with issues of gender equality in West Africa. Produced by children from Sierra Leone who now live in Berlin, it was the first time original African children's radio had been broadcast in Europe. Workshops are held at schools across Europe. Children from all over the world join a summer media camp and work together to produce programming and come up with new innovative ideas. By forming relationships with children from such diverse backgrounds dialogue that would otherwise be difficult to arrange becomes common place.
- In partnership with its suppliers (independent companies) *Channel 4* in the UK has put more than eighty people through its cultural diversity and disability Researcher Training Programmes, with the overwhelming majority (around 90%) still working in the media. Building on this success in September 2008, Channel 4 launched the Diversity Production Scheme which overhauled the structure and delivery of these much sought after training placements, and expanded the reach to include roles other than researcher (e.g. script editor, production manager, games designer) and revolutionised the

²⁰⁴ http://www.wdr.de/unternehmen/programmprofil/integration/pdf/WDR_Newsletter_Integration_02_10.pdf;

http://www.wdr.de/unternehmen/programmprofil/integration/pdf/WDR_20100421_newsletter-integration.pdf

²⁰⁵ Interview with Anna Meli, COPSE, with *Giornalismo e Democrazia*, 10 February 2010 <http://www.giornalismoedemocrazia.it>;

Interview with Viorica Nechifor, president of ANSI, 2 January 2011, <http://www.straneriinitalia.org>

²⁰⁶ www.radiocentrum.be

²⁰⁷ <https://legacysolismail.uu.nl/exchweb/bin/redir.asp?URL=http://www.radio1812.net/fr/article/un-parking-vide>

recruitment process in order to attract people from the widest possible backgrounds, including non-graduates, late career changers, other disadvantaged groups as well as disabled people and ethnic minorities.

- *Step Up* is a media project run in partnership with local BBC newsrooms around the UK which aims to give people the skills and confidence to work in news. Successful applicants will get the chance over a 10 week course to learn skills in either TV, radio or online coverage of local community news and issues. Each candidate will also be given a BBC mentor, who will give one-to-one support and advice during the scheme for one hour a week. The BBC is strongly committed to increasing diversity within the organisation and this is one of many initiatives aiming to raise awareness of the skills needed to work in the media. The project will run from 6 May to 8 July 2011, with a showcase event on 13 July. Weekly workshops will take place every Friday. Sessions will cover many areas of the news broadcasting industry, from practical training, such as how to work equipment, to knowledge sessions on interviewing or legal issues.²⁰⁸
- In November 2010, the BBC launched a *public and staff consultation* to ask audiences and employees their opinions and perceptions about its ongoing diversity work. Responses will help to formulate key equality and diversity objectives and feed into the BBC's Diversity Strategy, to be published in April 2011. This is in implementation of the Public Sector Equality Duty contained within the Equality Act 2010, which emphasises the importance of public bodies consulting with service users around their plans to advance equality within their organisation.

Training in journalism schools

- The University of Westminster, UK, and the Media Diversity Institute are launching a one-year *Masters course in Media & Diversity* in September 2011. The course is aimed at media professionals, students of journalism, media studies graduates and anyone who wants to gain experience in intercultural communication or understanding and dealing with diversity in the media. It is designed to equip students with the practical and theoretical skills needed to engage in responsible media coverage of diversity. Classes will be taught by experienced journalism academics as well as by practicing UK journalists from organisations such as the BBC. The first course will start in September 2011 at the University of Westminster in central London. A limited number of bursaries will be available.
- The *Fontys Journalism School* in Tilburg, the Netherlands developed a programme of four weeks entitled 'Intercultural Issues' which is integrated into the curriculum.

Toolkits for media practitioners

- The European Broadcasting Union (EBU) has launched the *Diversity Toolkit for PSB* in 2008. Since 2008, the toolkit has been used by PSBs to organise debates, by the FRA to organise a series of workshops for journalists, and it has also been implemented in the work of media professionals. The toolkit's spin-off has also emerged from other initiatives, such as the learning platforms set up in Belgium, the Netherlands, Sweden and the UK. Using the 2008 toolkit, the EU Fundamental Rights Agency (FRA) has organized workshops on diversity: in 2009 in Vienna (Media Training Practices in Diversity); in 2010, a train-the-trainer workshop in Germany, and a journalist workshop in Portugal, in February 2011, workshops for journalists in Spain and Germany together with the Media Diversity Institute.
- The toolkit *Portraying Politics – A Toolkit on Gender and Television* sets out to analyse production patterns and professional routines that result in gender-based differences.²⁰⁹ In its final module the toolkit addresses the issue of diversity in its widest sense, and the need to take a comprehensive

²⁰⁸ http://news.bbc.co.uk/local/cumbria/hi/things_to_do/newsid_9403000/9403567.stm

²⁰⁹ <http://www.portrayingpolitics.net/>; The project builds on the experience of the Screening Gender – Promoting Good Practice in Gender Portrayal in Television, a training toolkit, produced in May 2000 and which has since been translated into some 10 European languages, <http://www.yle.fi/gender/>.

approach to the representation of all groups in society.²¹⁰ The toolkit contends that fair (gender) portrayal is a professional criterion for journalists like any other – balance, diversity, clarity. It also aims to demonstrate that when attention is paid to gender and diversity during the production process, the pay-off is richer and a more innovative output is produced that will appeal to a wider audience. The project is lead by the European Federation of Journalists and includes the broadcasters BBC, NRK of Norway, the Dutch RNTC and RBB and ZDF in Germany as well as the European Journalism Centre, the University of Malta and the European Journalism Training Association.

- The *UK Film Council Diversity Toolkit* is an online resource providing information on legal issues, case studies of best practice, helpful links and top tips. The site focuses on three main areas in which the film industry is addressing diversity issues: Cinema-going, with advice for how to widen cinema audiences and increase access; Working in film, covering issues such as employment law, suggestions for how to break into the industry and continue to develop your skills when you make it; and Content and portrayal, offering tips on subject matter and characterisation, and sources of diverse talent. Rainbow is a collection of case studies highlighting the growing diversity of cultural identity and expression, through film helping to build bridges between communities and to stimulate a richer set of connections between European cultures and cultures outside Europe. The stories illustrate how people with talent and vision, often working in partnership with national film agencies, are helping to make European cinema a vehicle for an ongoing dialogue between the cultures of Europe and elsewhere, and a stimulant for the values of tolerance, curiosity and mutual respect. (<http://www.diversitytoolkit.org.uk>).

²¹⁰ As a contribution to the project, German ZDF carried out a study of women and men in its own newscasts in the summer of 2005. The project also used the findings of a 76-country study of women and men that was carried out in 2005. With the findings of these studies as a starting point, the project partners researched and contributed programme examples from their own output and that of some other interested broadcasters. The video clips form the core of the toolkit. They illustrate some of the main patterns and tendencies in television's portrayal of women and men in politics and public life today. The video clips also demonstrate that there are few non-white faces among the people who appear in these video clips. This is largely a reflection of the low representation of ethnic minority groups in the political life of most European countries (<http://www.portrayingpolitics.net>).

9. Media, Politics, Civil Society and the role of NGO's

International developments underline the specific role of PSB to promote the values of democratic societies, in particular respect for human rights, cultures and political pluralism. Although a lot of lobby work has been done on the international platforms, it does not mean that national governments and national public service broadcasters automatically adopt these conventions and resolutions. Most research in this area is about actual use of (digital) media for strengthening civic action, and political participation. The recommendations and good practices included below are partly research- and partly practice-based.

Research suggests that some young people can in fact be very passionately engaged in particular campaigns or in community-based issues, even if they feel alienated by conventional forms of political discourse; and that their level of civic engagement depends very much on the opportunities they are given to participate in public life. In general, however, it appears that most young people are engaged not by the 'macro' politics of politicians and political parties, seen by them to be dominated by older generations and outdated cultural modes, but by the 'micro' politics of everyday life, or of 'single-issue' campaigns.²¹¹

Non-Governmental Organizations (NGO's) have an important role in strengthening civic action and influencing policy makers en politicians. NGO's are independent organizations and work on specific issues, like those aiming at the protection of journalists or of human rights (Journalists Without Borders, Amnesty International, Human Rights Watch, etc.). These civic rights associations monitor the rights and duties of media in all countries, collecting precise data and proceeding to international comparisons and on the spot investigations. Over the years NGOs, vocational and research institutes in countries all over Europe have been making efforts to make the media more intercultural and diverse in order to challenge biased reporting and to encourage the inclusive participation of migrant and refugee communities in our societies. Codes of conduct and guidelines have been developed and handbooks for journalists have been drafted on how to counteract negative and biased portrayal of minorities and on how to promote diversity.

More recently the responsibility of the media in setting the political agenda and its role in instigating "media hypes" has become a hot topic of debate and also more and more attention is given to the need of digital and media literacy education in schools. Yet, despite conferences, a lot of research, projects and more discussions, there still remain only a handful of journalists from a minority background working in the media industry; and most journalists and broadcasters are still struggling to portray a fair picture of the multicultural society. While most of the recommendations and guidelines are still valid, the big question remains 'how to put them into practice?'

Some examples of European developments

- A lot of work undertaken by NGOs aimed to put media and diversity on the political and media agendas. In many countries NGOs are involved in media monitoring and dialogue with journalists on how to make the media output more diverse and reflecting the societies. Databases with minority spokespersons have been developed and minority organisations received media training in order to take a more active part in the public media debates. Ethnic media professionals have been encouraged to play a more active role in the media industry, while efforts are made to make the media industry more aware of their responsibilities in the multicultural society, as well as of the commercial potentials of the growing minority media audiences. More recently NGOs started to be more aware of the new opportunities of new media environment. It became easier to create own community media, like websites and even digital radio and television stations. The internet provides also more opportunities to enter in the public debates by starting web logs and by entering into internet debates. The internet is also more frequently used to host discussion platforms on issues and on specific interests of minority communities and to host platforms giving room to alternative information which normally cannot be found in the mainstream media. Finally, in several countries NGO's are involved in

²¹¹ Buckingham, D. (2000) *The Making of Citizens: Young People, News and Politics* London: Routledge. Banaji, S., Buckingham, D. van Zoonen, L. and Hirzalla, F. (2009). *CivicWeb Synthesis Report of Results and Policy Outcomes*.

setting up multimedia projects, like press agencies with young people, in order to make them in a practical way aware of how media are being made and in which way you can make your voice heard.

- NGO's highlighted the important role of PSB for social cohesion and integration of all individuals, groups and communities during several European Conferences²¹². Special attention was given to the adoption of a *Diversity Charter* by the EBU, a declaration with specific commitments by media (with political backing), and on national annual reports on progress (on a designated "Diversity Day").
- There are a lot of 'bottom up' examples from NGOs to make the media in Europe more diverse. The expertise, projects and initiatives from NGO's is growing but projects are often ad hoc. Unfortunately most of these projects and initiatives are not part of national governmental policies. This means that the co-operation is temporary and that there are hardly possibilities for wider dissemination and continuation of their work. Because of this, many initiatives are short-lived and many are being reinvented over and over in the same and other countries, resulting in little progress and lots of frustration. The biggest challenges at the moment are on implementation and mainstreaming. More coherence and continuity is needed at the European level.

Recommendations for NGO's²¹³

- Integration actors should give consideration to developing a media strategy, aligning it to the mission of media organisation(s), framing their message and developing strategic alliances.
- Integration actors should consider how their agenda fits with the mission of the media organisation and its departments and align their media strategy accordingly. Examples of strategies which support the mission of the media organisation are:
 - Providing journalists with consistent and reliable information. Journalists are under increasing pressures and have much less time to research stories. A well-written press release is invaluable in gaining media coverage and user-friendly factual publications (with good executive summaries) can provide journalists with the necessary contextual information;
 - Ensuring their own website has up-to-date relevant information and is user-friendly so that journalists can easily access information, press releases and publications ;
 - Building a diversity database to help journalists find spokespersons, experts and individual immigrants to provide stories of their own experience.
- Integration actors can generate more presence in their local media environment by including public relations in their strategic planning, and aligning their approach to meet the overall missions and quality standards of media organisations.
- Taking the time to map the media environment—in terms of the main actors, legislative framework, users, and labour market—helps integration actors to understand why, how, and which media organisations are interested in working together towards a more accurate and balanced portrayal of immigrants and a more ethnically diverse workforce. Integration actors can generate more presence in their local media environment by including public relations in their strategic planning, and aligning their approach to meet the overall missions and quality standards of media organisations. Integration actors should look within their local context and past experiences for ideas on how to aim and frame their message for a specific intended audience. Strategic alliances between civil society, government, research institutes, and media professional's organisations can help attain impact in a domain as broad and diverse as the media.
- Actors need to think about how to sensitise the public to immigration issues. For example, they can

²¹² http://www.eumap.org/advocacy/advoc_eumap/media/mmpcouncil7;
http://ec.europa.eu/employment_social/fundamental_rights/pdf/events/wz/wz06ek.pps;
<http://www.osce.org/item/19059.html>

²¹³ Niessen, J. & Huddleston, T. (2010). *Handbook on Integration for policy-makers and practitioners*. Third edition. Luxembourg: Publications Office of the European Union.

focus on similar values and the human interest angle through the use of personal stories and case studies. They can encourage media actors to avoid definitive statements that provoke a divided reaction. Consideration must also be given to the media style of the target media organisation. For example, tabloid press are more likely to pick up emotive stories, so using personal accounts of immigrants may be more effective, whereas broadsheet papers may look for quantitative data and contextual information. Examples of strategies which ensure the message is communicated effectively are:

- Training specialised spokespersons who can legitimately speak on behalf of immigrant communities and can explain and promote issues in a way which is media-friendly;
- Broadening their support. Many civil society organisations fall into the trap of catering to their existing supporters, rather than widening their appeal to the majority of the public;
- Using the local press. The local press is highly influential due to the significant readership of the weekly community newspapers and the fact that integration is experienced by people at the local, not national, level. Often stories that are run in the local press are picked up by the national media;
- Cultivating productive working relationships with editors and journalists, not just those that are supportive of immigration issues, but also those who are not;
- Educating the public to be more critical of media output by explaining the influence of cultural and social backgrounds in both presentation and interpretation;
- Monitoring media output and discussing findings with media organisations, journalists and editors, and making use of complaints bodies (ombudsmen, equality bodies, press councils) where appropriate.
- Integration actors should look within their local context and past experiences for ideas on how to aim and frame their message for a specific intended audience.

Recommendations from recent meetings and research

- The ‘*Young People, the Internet and Civic Participation*’ research²¹⁴ suggests that young people are actively involved in building organisations, movements and communities alongside people of other generations, whether online or offline. The assumption that civic participation is a largely individual skill or practice needs to be rethought in light of this. Policies aimed at encouraging participation should be based on the notion of collective rather than individual action; these policies should also take into account the civic learning that occurs when generations work together. Other recommendations that were brought up by this research are:
 - Policy-makers and practitioners in this area should recognize the considerable potential of the internet in terms of connecting with the new forms of civic and political culture and orientation that are emerging among young people. However, they need to beware of an over-optimistic or utopian approach: the use of networked technologies is not inherently democratic, nor does it automatically have democratic consequences.
 - There is a danger that the use of technology may reinforce inequalities between those who are included and those who are not. Consequently funding for offline projects in this area must be balanced against that for online ventures. Even for those who are already engaged in civic action, online provision needs to be connected with offline activities, and related to concerns and issues that young people are experiencing in their everyday lives. The most engaging online content is that which relates to issues arising in the local neighbourhood or community, or to aspects of ‘identity politics’.
 - Young people need opportunities to interact with each other online, but they also need opportunities to engage directly with those in power, to have their concerns and opinions heard and listened to, and to receive recognition and response. Young people’s civic and political participation and action, like that of adults, is not always viewed positively by figures of authority and those in positions of social power: in some cases it is even censored or punished. Policy-makers and civic educators need to encourage adults in positions of power

²¹⁴ www.civicweb.eu

to engage in more constructive forms of dialogue with young people.

- Young people across Europe and Turkey are a diverse and stratified group cross-cut by age, region, ethnic origin, language, social class, gender, religion and sexual orientation. The mode of address and language on civic websites aimed at young people in general needs to take into account the diversity of young people, rather than aiming for a 'one size fits all' standard which potentially includes only the most highly educated young people or those already predisposed to participate, or those who are most attuned to the use of technology.

Some examples of research in Europe

- The lectorate *Media & Civil Society*²¹⁵ of the Windesheim school for journalism aims to address the issue how media can contribute to social cohesion and active citizenship, and to reinforcing trust in democracy. Which media functions are most needed? To what extent can media address social functions that were hitherto taken on by other intermediary institutions? What does this mean for education and daily practice?
- The mission of the *Centre for Digital Citizenship*²¹⁶ at the University of Leeds is to promote outstanding research on the changing nature of citizenship in a digital network society and to contribute to the analysis and development of policy in this area. The Centre is interested in research that focuses on what people and organisations are actually doing in relation to digital media and how they categorize their activities.
- Questions of identity and politics of difference have been in the heart of European communication research for decades. In the context of transnationalism and the growing diversity of European societies these questions take on a new urgency and have new implications for European communication practices and their study. The *ECREA section on Diaspora, Migration and the Media*²¹⁷ recognises that transnational and diasporic communications have become a fertile and challenging area for innovative theoretical and methodological approaches; this area of study urges the development of research with transnational and cross-European orientation, which however is not nation-centric and Eurocentric. The section invites and encourages theoretical and empirical explorations of European communications and diversity from across Europe and beyond.
- "*Blogging for Democracy: Young Citizens and New Media in Kazakhstan*" examines the online activities of youngsters. From the research emerges that by communicating via social media, young people actually engage in and discuss about politics and what happens in their country. In this sense Internet has the power of stimulating political participation.²¹⁸
- *Women diasporic communities in Sweden and their Internet practices* were studied by Ingegerd Rydin from Halmstad University. The purpose of the research was how migrant women are creating their identity and citizenship based on online communication and other means of mass communication. The focus is on the use of internet as a means of empowerment and its significance for social, cultural, and religious purposes and participation and citizenship practices in both the homeland and the new country. The research shows how diasporic women negotiate both a 'diasporic gender identity' in terms of old and new belongings and at the same time achieve empowerment and recognition in the private and public spheres. It is found that migrant women feel more isolated than men, and therefore potentially have more benefits from internet use.²¹⁹
- *Griz & Boyz* is a Dutch *telenovela* and research project at Inholland University of Applied Sciences where participants in the online community *Marokko.nl* are invited to tell stories via fictional characters, who also discuss current affairs. The project supports the writers using narrative analysis and ethnography (interviews and participant observation). This offers a new perspective on the views

²¹⁵ <http://www.mediaandcivilsociety.nl>

²¹⁶ <http://digitalcitizenship.co.uk/>

²¹⁷ <http://www.ecrea.eu/divisions/section/id/4>

²¹⁸ <http://www.mundusjournalism.uni-hamburg.de/>

²¹⁹ <http://www.mundusjournalism.uni-hamburg.de/>

and identifications of young people of minority background, including their own reflections about the way they are portrayed and represented in the media. The community is hoping to present the internet drama series to a larger audience.²²⁰

- The *Journalism Research and Development Centre* in Tampere, Finland has started a project in the autumn of 2010 on the immigration-related political debate in 2011 parliamentary elections. The project aims to analyze what kinds of themes and issues immigration is connected to in political discussions and how immigration-related issues reciprocate between traditional and social media. In other words: how do the opinions of immigration opponents and proponents enter the political debate? Data are collected from newspapers, electronic media and the internet published between 1 November 2010 and 30 April 2011.

Good practices

- The *Alumni Club of the Interns of the Program For Young Roma to the Parliament* is a voluntary, democratic and informal organization in Bulgaria. In 2010, the Open Society Institute, Sofia, together with the National Democratic Institute (USA), gave the chance to 30 young people with Roma origin to get to know better the legislative process and the process of political decision-making in Bulgaria. The aim was to build of capacities of Roma and to empower spokespersons of the community to participate on equal step in mainstream public discussions on acute issues.
- *Leicester's Multicultural Advisory Group* was born out of a partnership with the *Leicester Mercury*, a UK local newspaper, in order to promote integration and cohesion in the community. The paper's editor engages in regular dialogue to achieve a greater understanding between the media and community groups to contribute to more effective, sensitive and informed reporting.²²¹
- The Dutch community project 'The encounter' (*De ontmoeting*) stimulates the media participation of migrant organisations, so that a dialogue is achieved between 'old' and 'new' Dutch people, in particular at the neighbourhood level. The project is an initiative of the Dutch Muslim Council and Mira Media. As part of the project, mosque associations organise meetings, self organisations receive media training, and young people in cities such as Amsterdam and Utrecht are trained to contribute to neighbourhood media.
- *The Game* is another community project developed by Mira Media in cooperation with British project *The Social Reporter*. This tool allows local community organisations to use local media to improve intercultural dialogue and social cohesion at the neighbourhood level. The Game offers a methodology to introduce media applications interactively to local policy makers, local government and neighbourhood institutions.
- *Media4ME International* is a European consortium that strives for implementation of methodologies for neighbourhood media in order to improve social cohesion, citizenship and intercultural dialogue in cities. The Media4me project has held two conferences, one in 2008 and one in 2010. The 2010 conference held in The Hague, the Netherlands, focused on the establishment of social media networks at neighbourhood level, linking local institutions, business enterprises, targeting different generations. This network meeting was organised in cooperation with municipality of the Hague. One of the means to improve social cohesion is the use of so-called neighbourhood- or community systems, i.e. web-applications in which inhabitants write and use visual material to address issues regarding the community area. Inhabitants publish news releases, stories, web-logs, photos, videos, emails, etc. which are collected on portals and presented to the community.
- *Mira Media* is the Dutch national centre of expertise on media and diversity, and offers advice,

²²⁰ Hermes, J., De Graaf, C. & Borghuis, P. (2009). *Waarom Intissar geen stap fout mag zetten. Over de noodzaak van narratieve analyse in een media-etnografie*. Paper gepresenteerd op het Etmaal van de Communicatiewetenschap, Nijmegen, februari 2009. Amsterdam: Lectoraat Media, Cultuur en Burgerschap, InHolland.

²²¹ Open Society Institute (2010). *Muslims in Leicester*. New York/London/Budapest: Open Society Institute.

information and training for journalists, media professionals and representatives of minority groups, both on the national level and in the context of transnational projects and partnerships. Mira Media's main goal is to achieve more diversity and 'ethnic' pluralism by supporting the participation of immigrants in radio, television, press and the interactive media. Mira Media has no broadcasting time but closely co-operates with Dutch national and local (public and commercial) broadcasters.

- The *Media Diversity Institute*²²² (MDI) is a charity, non-partisan organization that mobilises the power of media to lessen inter-group conflict, advance human rights – especially minority rights – and support deeper public understanding of all types of social diversity. It is based in London. MDI focuses on regions where news media have played a destructive role in exacerbating ethnic and religious conflicts and violations of human and minority rights (e.g. recent training courses for journalists in Middle East, Ukraine, Morocco). MDI works with media organisations, journalists, journalism educators, NGOs and governments to prevent and reconcile conflict, promote tolerance of vulnerable groups, and stimulate balanced and non-partisan journalism. MDI promotes the highest standards of professional journalism as they relate to coverage of diversity. It develops and employs tools, training methods and practical reporting initiatives to that end.
- *Quick Response*²²³ is a small Swedish NGO with an editorial staff that investigates how Swedish news media reports on immigration, integration and xenophobia. On their website they publish their own articles about the media's coverage on these issues. The working method is journalism and the editorial staff reviews the media using the Swedish ethical rules for press, in other words the same journalistic methods as the news media the editorial investigates. Quick Response's target groups are mainly journalists and journalism students. Quick Response regularly hold lectures and seminars. The aim is to boost discussion about how to report on immigration, integration and xenophobia.
- *TrefMedia*²²⁴ is the Belgian (Flemish) platform for media and diversity. Trefmedia is an initiative of the Migrant forum. It encourages equal participation and accurate portrayal of ethnic-cultural minorities in the mainstream media.
- *Perslink*²²⁵ (Presslink), an initiative of Mira Media, NOS and the Dutch Union of Journalists, has developed various instruments, including a diversity database, to improve the contacts between the ethnic minority communities and the media in order to provide more balanced information about multicultural society and migrants. Spokespersons receive media training and network meetings bring spokespersons and journalists together.
- The *MIGRACE*²²⁶ project conducted by People in Need (Clovek v tisni), an NGO affiliated with Czech Television, countered stereotyping by publicising migration issues in the mass media (TV, radio, newspapers, journals, magazines, and cultural and educational programmes) and by informing the Czech public about the challenges and opportunities offered by migration.
- The *Forum on Migration and Communications*²²⁷ (FOMACS), led by the Dublin Institute of Technology, brings together immigrant and non-immigrant media producers, NGO service providers/community activists and social and policy researchers to amplify immigrant voices and perspectives previously absent, sensationalised or marginalised in dominant media representations through a series of media-led projects that highlight personal and collective stories about family reunification and undocumented migration.
- The government of the Austrian province of Tyrol has collaborated with the media to implement its integration agenda. Focused reporting by mainstream journalists and journalists of immigrant

²²² <http://www.media-diversity.org>

²²³ <http://www.quickresponse.nu>

²²⁴ <http://www.minderhedenforum.be/2media/overTrefmedia.htm>

²²⁵ <http://www.perslink.nl>

²²⁶ <http://www.migraceonline.cz>
www.diskriminace.info/dp-migrace/program_migrace.phtml

²²⁷ <http://www.fomacs.org/>

background provide the public with insight into the daily life and contributions of immigrants to the host society. Themes include the role and contribution of immigrants in the labour market ; the family life of those who are embracing two cultures ; involvement in sports and entertainment ; and the social situation of different types of immigrants, e.g. asylum seekers, refugees, permanent residents, temporary workers/seasonal workers, students, etc.²²⁸

- The Austrian Integration Fund's quarterly thematic magazine, *Integration im Fokus*, is an accessible source of information particularly directed at journalists and key communicators like politicians and educators. The mass media's extremely positive response to the publication and its 17,000 circulation rate indicate that it fills a gap in the market for special interest media.²²⁹

²²⁸ www.tirol.gv.at/themen/gesellschaft-und-soziales/integration
²²⁹ www.integrationsfonds.at/index.php?id=130

10. Intercultural media literacy

Media literacy is the ability to access the media, to understand and to critically evaluate different aspects of the media and media contents and to create communications in a variety of contexts. Media literacy relates to all media, including television and film, radio and recorded music, print media, the Internet and all other new digital communication technologies. It is a fundamental competence not only for the young generation but also for adults and elderly people, for parents, teachers and media professionals.

Media literacy at all levels of schooling and education in the formal and non-formal sectors is needed to help media users understand how and why certain media content is produced. Awareness of the techniques, languages and conventions used by media is crucial to understanding media messages and the information, values and assumptions they convey. This encourages women and men to develop their own ways of making their voice heard in a diverse information society and it is a guarantee of independence in relation to the media. The understanding of media is also a key element of an inclusive information society that respects the dignity of women, minorities and vulnerable people, and the promotion of human rights.²³⁰

Intercultural media literacy are all media literacy activities for all age groups, in and outside formal education, which contribute to intercultural media awareness and media empowerment resulting in more intercultural critical media behaviour with media audiences and consumers and a better use of media by minority groups to make their voices heard and to participate in the public media debates. For instance, intercultural media literacy projects²³¹ are developed in urban areas to improve the social cohesion, intercultural dialogue and active citizenship in multicultural neighbourhoods.

Recommendations from recent reports

- In its 2009 World Report, chapter on Communication and cultural contents, the UNESCO recommends:
'Among the multiple strategies designed to eliminate stereotypes, media and information literacy initiatives can help audiences to become more critical when consuming media and also help to combat unilateral perspectives. Media literacy is an important aspect of media access and a crucial dimension of non-formal education; it is imperative that it be promoted among civil society and media professionals as part of the effort to further mutual understanding and facilitate intercultural dialogue.' [...] *'There is a need to encourage cultural sensitivity in the production and consumption of communication and information contents, thereby facilitating access, empowerment and participation. To this end, action should be taken to: a. Support the production and distribution of innovative and diversified audiovisual materials, taking account of local needs, contents and actors, and having recourse as appropriate to public-private partnerships. b. Assess the impact of ICT-driven changes on cultural diversity, with a view to highlighting good practices of multilingual access to written and audiovisual productions. c. Promote media and information literacy for all age groups in order to increase the ability of media users to critically evaluate communication and cultural contents.'*²³²
- In its 2006 brochure, the CREAM project for Creative and Practical Media Education recommends the following:
"Media literacy should be an important part of the secondary school curriculum. Many media literacy tools are already available to schoolteachers and media coaches, but these need to be of consistent

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http://eumc.europa.eu/eumc/index.php?fuseaction=content.dsp_cat_content&catid=3e6c61340870c&contentid=452a173c53b66

; EUMAP-conference, Budapest 2006 Launch of the NMP 'Television across Europe' follow-up project (Budapest conference, 7-9 June 2006) - http://www.eumap.org/advocacy/advoc_eumap/TV_followup ; CoE-Conference Yerevan, 2006 Pan-European Forum on "Human Rights in the Information Society: Empowering children and young people", Council of Europe, Yerevan (Armenia), 5 and 6 October 2006 -

http://www.coe.int/t/e/human_rights/media/Links/Events/Forum2006YEREVAN_en.asp#TopOfPage

²³¹ See <http://www.media4me.org/>

²³² UNESCO (2009). *Investing in Cultural Diversity and Intercultural Dialogue*, pp. 19, 35. UNESCO World Report 2009. Paris: UNESCO.

quality and used strategically, in order to get effective results. If students develop a more critical awareness of the media, then some might end up choosing to pursue a job in the media. This is possible only if there's a strong link between secondary schools and media training organisations – and the career guidance system is supported actively by the media industry. Schoolteachers and media coaches are agents of change who can raise the media literacy of students and offer useful advice about vocational options – but to be effective, they need to be supported by students' families or communities, media professionals and the media industry. Media literacy should be a subject that encompasses other disciplines: through media education, pupils can learn how to use new software and audio-visual equipment, overcome language/cultural barriers and be involved in hands-on learning. Media education should include analyzing media content (raising the awareness of pupils as audiences) and producing media projects. In carrying out media analysis and media production activities, there will be students who show a particular interest or demonstrate particular media-related skills. It is important to provide these students with detailed information about vocational training and a possible career in the media, signposting them to the right training institutes or to extra-curricular activities through which they can further develop their interests and skills. At the same time, one should be aware that pupils from minority ethnic backgrounds want to be fully integrated into the class. Even if the school is highly multicultural, media education activities should be aimed at the class as a whole, not at minority ethnic groups alone.²³³

- Media education projects run all over Europe show that vocational guidance and careers advice should not be directed exclusively at minority ethnic groups. Students want to secure a job based on their own merits alone. Therefore, vocational training should not be aimed at specific ethnic groups, but the activities have to appeal to those young people in terms of content and communication, use of language, choice of images and the role models presented. Students from minority ethnic groups have to feel that they are being taken seriously and that they will be given exactly the same professional access to the media industry as students from other backgrounds. (CREAM project for Creative and Practical Media Education, Media Education and Vocational Training in a Multicultural Society, 2006).
- Media organisations can organise media career days at secondary schools, offer special work experience schemes and provide college bursaries. Trade unions, employer's organisations, and community organisations also play an important role in encouraging young immigrants to pursue a career in the media. For example, community organisations can involve young immigrants in ethnic community media projects.
- The acquisition of intercultural competence should be incorporated into the curriculum of schools of journalism. As many journalists enter the profession without formal qualifications in journalism, intercultural training can also be incorporated into professional development courses and on the job training offered by media organisations, professional bodies and unions. Ongoing training in intercultural competences is vital as both the composition of society and the immigration debates within society are changeable. Training initiatives should be targeted towards editors, journalists, professors of journalism and self-regulatory bodies.²³⁴
- Media literacy should become a compulsory subject in the elementary school curriculum. In this way young people can learn how to deal critically with the information offered to them via the internet. Where community projects may reach smaller groups of youngsters, at the same time hundreds of youth are online visiting websites targeted at their ethnic community. The internet (in the Netherlands) currently offers far more information by extremist, orthodox movements than by tolerant movements. More attention should be paid to this by the government when trying to oppose radicalisation of migrant youth.²³⁵
- Citizenship education must be actively linked to media education and the development of digital

²³³ <http://miramedia.nl/media/file/Brochure%20CREAM%20Engelstaliq%20versie%2023%20augustus%202006.pdf>

²³⁴ At the 6th EquaMedia Transnational Meeting held in Rome in 2004

²³⁵ ABC Kenniscentrum, 2010, Radicaal, orthodox, extremist, in Mira Media annual diversity report 2010.

literacies. This means that digital literacy needs to move beyond the more mechanical skills of technological competence and information retrieval, and incorporate both critical and participatory skills. Digital literacy should also include wider debates on data protection, privacy and commercialisation especially in relation to new communication technologies. This applies equally to adults as to youth.²³⁶

Good practices

- *Media4[ME]* is a European network, which links media education with social cohesion, intercultural dialogue and human rights issues by exchanging intercultural good practice and methodologies between members, by promoting and sharing research and by designing joint activities for youngsters, adults and minorities in Europe. Vocational orientation on the media market is linked to all activities, as professional participation of ethnic minorities in the media is essential in order to make the general media output more diverse. Media4[ME] partners foster partnerships and cooperation with local, regional and national mainstream media, as these media are of great importance in the present multicultural societies.²³⁷
- *Media4US2* is a European consortium which aims to give a voice to migrant communities in ten EU countries. A project proposal has been developed on the basis of the Europe4ME project and in cooperation with METRO International. In 2011 the organisations aim to organise a one-day event in the participating countries where they will issue an annex to the national edition of the daily newspaper METRO with stories written by migrant youth and journalists from migrant communities.
- The project *Media guide: guiding media literacy* is organized as a platform for experts and organizations to build mutual consultants networks (media guide's networks) and partnerships with representatives of several European countries and to exchange their experiences of media education and share good work practice in promoting media literacy as critical skill of the 21st-century. This Learning Partnership brings together 8 organizations from different EU member states and one EU candidate state, which are daily dealing with media, media industry, media education, media literacy promotion and adult education in local communities. Launched in 2010 at the Media4Me conference, this project will run for two years.
- "*Ethnokids*" and "*Ethnologues en herbe*"²³⁸ are non-profit associations created in Paris in 2000 and in Brussels in 2002 to promote cultural awareness in the classroom through methods inspired by social anthropology, particularly the ethnography of daily life and the use of ICT (websites and online networks). This work fosters intercultural education and other specific learning, such as language skills. Their portal, www.ethnoclic.net, allows participating groups to get in touch with each other and work together. It shows all the results of the ethnographic fieldwork identified with key words and offers pedagogical resources allowing groups and individuals to start their own ethnographic research and display online what they have collected.
- *Mixopolis*²³⁹ aims at the participation (in education, work and cultural/social life) of young immigrants in Germany in multimedia areas. In order to do so, it seeks to motivate participants in vocational education, in order to reduce social barriers and to promote intercultural potential in a vocational context. Mixopolis aims, on the one hand, for the active participation of its target group on the portal and, on the other hand, to build a network of federations and enterprises. It co-operates closely with schools, youth associations and participants in vocational education. The following services are provided: a magazine; community building; training (through interactive learning modules); and e-Mentoring (for each part competent contacts are available, they give advice in many categories or help the user with detailed questions).

²³⁶ www.civicweb.eu

²³⁷ www.europe4me.nl

²³⁸ <http://www.ethnoclic.net>

²³⁹ <http://www.mixopolis.de>

- *Spinxx Online Magazine for Young Media Critics*²⁴⁰ is a German language portal that gives young people aged 10-15 the chance to comment on current media productions (films, TV, computer games or books) and publish their thoughts online. Children and young people from different social and cultural backgrounds hold weekly editorial meetings in eight German cities to discuss their opinions and their reviews. They meet regularly to watch new films/TV formats, test new PC games and/or read interesting books. The local groups are part of a network that facilitates the exchange of ideas and training for group leaders, as well as practical help. Professional film reviewers and filmmakers sponsor spinxx.de – they coach the young reviewers and give them an insight into their day-to-day working lives, including visits to their workplaces. A wide audience is reached through spinxx events held in conferences and youth fairs, workshops and seminars in schools, libraries, youth and media centres and through online participation tools like surveys or submitting an online guest review.
- The *National Media Coach Training Institute (NOMC)*²⁴¹ is a postgraduate education programme for teachers, librarians and youth workers in the Netherlands. Media coaches are trained to train children inside and outside schools to handle media in an active and critical way. National Media Coaches are required to participate in the refreshing program at an annual national meeting and at regional trainings in order to renew their official National Media Coach certificate. The programme's importance is recognized at the European level and coined as 'best practice' to improve media literacy of children and youth in Europe. *Media Coach* is a transnational initiative of media resource centers in Europe, based on the methodologies of the NOMC, that share the opinion that an increased level of media literacy through professional media coaches will help the development of our modern 'knowledge' societies. Media Coach offers training opportunities for teachers, teacher training colleges, libraries and social community centers.
- *Sveriges Utbildningsradio AB*²⁴² (Swedish Educational Broadcasting Company) comprise the main core of Sweden's public service, i.e. radio and television serving the general public. UR's mandate is to produce educational and general knowledge programmes for pre-schools, primary and secondary schools and sixth form colleges or high schools. An important feature of UR is the production of programmes for ethnic minorities and for disability groups. The development of media education is central to UR's work: it develops work forms in dialogue with teachers, pupils and students, for teaching using media. There are seven media educationalists working. Aided by networks, seminars, discussions and workshops, they contribute to an increased use and a better understanding of UR's programmes and material.

²⁴⁰ <http://www.spinxx.de>

²⁴¹ <http://www.nomc.nl/>

²⁴² <http://www.ur.se>