EUMEPLAT
European Media Platforms:
assessing positive and negative
externalities for European culture

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Catalogue of Best Practices

Work Package 4 – Analysing the Europeanisation and Platformization of Media Representations

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Contents

Overview

The objective of this deliverable is to provide a catalogue of best practices in media representation of gender and immigration, to be put to the attention of EU policy-makers as a knowledge base for the implementation of new strategies for fighting stereotypes and discriminations. To achieve this, one partner from each of the ten European countries represented in the EUMEPLAT consortium provided two things. First, a set of keywords believed to be the most important/useful to find posts that talk about how to fight discrimination and stereotypes related to gender and im/migration. Second, a document containing country observations of best practices.

As the work of WP4 is centred around what is talked about regarding migration and gender on social media, the best practices are to a large extent related to the data gathered and prepared in WP4. Specifically, the provided keywords will be used to locate posts that are believed to be best practices in the sense that they talk about how to fight discrimination and stereotypes. Subsequently, we will quantitatively analyse these posts on relevant aspects such as content and the poster. This is important as it can help policy makers to find and understand best practices on social media, which in turn can be promoted and highlighted as opposite to, for example, posts containing fake news and/or hate speech. Additionally, the majority of country observations that are provided come from the social media posts analysed in WP4. This gives an additional, more qualitative, insight into best practices on social media. Finally, the countries also provide some best practices from a general observation that do not necessarily come from the data set to further widen the set of best practices provided.

Introduction

Best practices are related to how to carry out a task or configure something. If followed, these are known to produce good outcomes. In this document, the EUMEPLAT consortium gather best practices of online representations regarding gender and migration for how to fight stereotypes and discrimination online, with particular focus on platforms, across 10 European countries. Indeed, the goal of work package 4 was to provide an in-depth analysis of social media posts, both from media and non-media users, aiming at detecting to what degree the platformization process has been changing the online representation of gender and immigration in Europe and to what degree it amplified stereotypes on these topics. Specific focus was on how platformization affects the process of Europeanisation and how Europe is represented through gender and immigration, primarily on the degree in which the European public sphere is realised, which is usually established in terms of synchronization of some issues. In this case, the attention was on the synchronisation of the issues of gender and immigration. The construction of Europeanisation and Europeanity through social media representations can occur in a wide variety of ways, also relating to, for instance, ethnicity, religion, gender, immigration, history, eating and drinking, science and technology, arts, music, architecture, and literature (Balabanova & Balch, 2010). Having said that, it is worth to introduce the two topics of interest of this study, which are immigration and gender.

The Cambridge Dictionary defines immigration[1] as the process by which people come to a foreign country to live there. For most European countries this phenomenon, namely large-scale immigration,

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[1] https://dictionary.cambridge.org/dictionary/english/immigration

is more recent than for oversea countries like the US. For instance, the share of foreign born on the overall population in West Germany before 1960 and in Spain before the early 1990s was below 1% while the foreign-born population in the US was 12.5 percent in 2009, but also 13.6 percent in 1900. In addition to these statistics, Dustmann and Frattini (2011) showed that immigrants in many European countries are disadvantaged relative to natives, in terms of employment probabilities and occupational distribution. Additionally, they are also disproportionately represented in the bottom deciles of the national earnings distributions. The disadvantage is even more pronounced for non-EU immigrants, who may face higher cultural and institutional barriers. Indeed, the authors concluded with possible explanations as to why immigrants are disadvantaged throughout Europe, even if we compare them with native-born individuals with the same observable characteristics. The barriers through institutions and non-meritocratic access conditions to certain occupations and labour market segments are the reasons hypothesised (Dustmann & Frattini, 2011).

On the other hand, the Cambridge Dictionary defines gender[2] as a group of people in a society who share particular qualities or ways of behaving which that society associates with being male, female, or another identity. However, for several decades psychologists have taken the opportunity to write both about sex and gender while studying males and females and women and men (Deaux & Kite, 1987). Some of these studies have referred to "sex differences" (Edwards, Honeycutt, & Zagacki, 1989), and others have referred to "gender differences" (Blier & Blier-Wilson, 1989). In general, psychologists who focus on the psychology of gender have struggled with the nuances of the terminology. "Sex" has come to refer to the biological aspects of being male and female. "Gender" typically refers only to behavioral, social, and psychological characteristics of men and women. Even these definitions may be too simple. Scholars have been refining and reworking various definitions of gender for years (Archer & Lloyd, 1985; Nicholson, 1994; Unger 1979; West & Zimmerman, 1991). In short, to people who study it, gender indicates something about socialized behavior patterns. Therefore, when we read about gender differences, we may assume that the authors are focusing on social behaviors and psychological aspects of their participants (Pryzgoda & Chrisler, 2000).

Mediated representations of gender and migration play an increasingly important role in the way these categories are understood in the public sphere and the private realm. As media often intervene in processes of individual and institutional communication, they provide frameworks for the production and consumption of representations of these categories. Thus, media need to be analysed in their production, representations, and consumption, not only as reflections as pre-existing socio-political realities, but also as constitutive elements in the production of meanings of the self and the Other (Georgiou, 2012). When it comes to platforms indeed, digital inequality studies claim that social inequalities tend to be replicated online (Rosenberg, 2021). For this reason, also the posts of users who do not belong to the categories of media and institutions should be studied to understand how the structures provided by the media for the production and consumption of representations of these categories influence citizens. Based on this analysis, examples of best practices are highlighted in this document in order to counter discrimination and stereotypes based on this exchange between media and users. In fact, across the digital landscape, sociality is continuously transformed by the interplay of humans and technology (Noble 2018a). Despite the power and the potential of this exchange, there are also dangers that come from it. The structure of social media platforms dramatically differs from previous media technologies. From this perspective, contents can be relayed amongst users with no significant third-party filtering, fact-checking, or editorial judgment. Among the drawbacks, fake news

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[2] https://dictionary.cambridge.org/dictionary/english/gender

represents a serious issue that often leads to real implications nowadays. It means that the structure of social media platforms has the potential of allowing a single user with no credentials or reputation to reach as many readers as CNN, The Washington Post, or the New York Times with his contents. If the content is a fake news, then the structure of social media platforms will enhance this unrestrained spread of false news and stories. On top of that, a study from Stanford History Education Group (2015) suggests that people find it hard distinguishing truthful pieces of information from false ones even though the sample analysed was composed of only educated individuals. It is then evident that uncertainty on the reliability of information and the threats of Fake news are likely to affect people's opinion formation processes. Moreover, fake news work thorough emotions more than rationality: people react through emotions without evaluating the news content and updating their opinion according to the new information sampled and its credibility (Borella & Rossinelli, 2017). In addition to the problem of fake news, and therefore the impact they would have on the formation of opinions with respect to the issues of immigration and gender, increased attention has recently been given to their role in mediating and amplifying old and new forms of abuse, hate, and discrimination (Noble and Tynes 2016; Matamoros-Fernández 2017; Patton et al. 2017; Matamoros-Fernández & Farkas, 2021). Social media provides fertile ground in this sense, since people can sample news according to their tastes, and this could generate polarization as people could decide to read only articles that represent their prior beliefs, cementing stereotypes and prejudices. The existing literature suggests that a higher risk perception and increased used of social media for news purposes are related to higher levels of stereotypes and prejudice. Instead, having a more extensive and diverse social network is associated with lower levels of stereotypes and prejudice. Thus, people communicate and form representations of gender and immigration on social media platforms which might be good or bad based on the factors they have been exposed to. Furthermore, recent research does confirm that social media news use is associated with more significant prejudice than traditional news media (Soral, Liu, & Bilewicz, 2020). Therefore, the relationship between social media news consumption, stereotypes, and prejudice may reflect selective exposure, wherein individuals are consuming news sources that are biased against gender and immigration topics. In this regard, it is worth to consider the role of social media platforms within political communication. Social media has become an indispensable channel for political communication. Compared to traditional media, social media platforms provide a number of key benefits for politicians: social media provides a tool to spread messages to the public at scale, thereby increasing people's awareness of their political agenda; social media encourages the dialogue between politicians and users, allowing for direct feedback from constituents and discussions of political ideas; due to its interactive nature, social media can be used as a tool for political mobilization. These benefits are further reinforced by the openness of social media as politicians are no longer restricted by geography, scope, or content and can reach significantly wider audiences (Gainous & Wagner, 2014). However, the political discourse is increasingly characterized by hate speech, which affects not only the reputation of individual politicians but also the functioning of society at large. In fact, the shift from traditional channels towards social media does not necessarily improve the quality of the political discourse. Social media platforms are known to foster echo chambers and "us versus them" rhetoric. These factors correlate with hate speech, cyberbullying, and harassment on social media by users (Erjavec & Kovačič, 2012). Sociological theories explain what is mentioned here as the in-group favoritism and out-group prejudice. Broadly speaking, hate speech refers to abusive or threatening speech or writing that expresses prejudice against a particular group, which is not the one of belongingness, often on the basis of ethnicity or sexual orientation (Sellars, 2016). Moreover, hate speech often originates from semi-anonymous trolls and is particularly frequent in discussions that cause a strong emotional response. In fact, the adoption of social media by politicians is a double-edged sword posing risks both to themselves and society as a whole. At the societal level, hate speech fosters political polarization of citizens which can have severe

consequences. For example, the erosion of intergroup political relations and increased opportunities for the spread of ideologically branded misinformation (Solovev & Pröllochs, 2022a). Existing research suggests that political party leanings correlate with different speech patterns: left-wing tend to use more swear words and higher sentiment, while right-wing prefer to communicate more negative sentiment and group identity (Solovev & Pröllochs, 2022b). Besides party differences, a vast strand of studies has shown that there are discrepancies in communication behavior across genders. For instance, women are more likely to hide expressive and negative emotions and are guided by a greater focus on care in moral dilemmas. This is directly applicable to the domain of social media, where women are more likely to report messages targeting racial minorities and women (Downs & Cowan, 2012). Gender differences are further reinforced by widespread stereotypes regarding the role of women in society, who are perceived as less persuasive and are often outright dismissed when displaying aggressive and forceful behavior online (Winkler et al., 2017). Prentice and Carranza (2002) have made the point that gender stereotypes are not merely prescriptive (i.e., defining traits and characteristics that men and women should embody), but also proscriptive (i.e., defining the qualities that men and women should not have). In a series of studies, the authors identified traits that may be undesirable by societal standards but are either tolerated or proscribed on the basis of one's gender. Such proscriptions represent the negative equivalent of agentic and communal behavior: Agency is highly prescriptive for men. Its negative counterpart may be labelled dominance, comprising of attributions like arrogant, aggressive, or controlling. Whereas it is tolerated for men, it is proscriptive for women. Communion, by contrast, is highly prescriptive for women. Its reverse image could be subsumed under the term weakness, comprising of attributions such as insecure, naive, or gullible. It is accepted for women, but proscribed for men (MossRacusin, Phelan, & Rudman, 2010; Prentice & Carranza, 2002; Rudman et al., 2012; Winkler et al., 2017).

Even though disinformation and misinformation are false or misleading content shared without harmful intent, the effects can be still harmful. The same cannot be said for hate speech, which has harmful effects but also harmful intent. The threats to European democracies, the polarization of debates, the risk for health, security and environment of EU citizens are among these negative effects (Tackling Online Disinformation, 2023). Also, phenomena of racism, discrimination, and intolerance in Europe based on stereotypes and prejudices (European Commission Against Racism and Intolerance (ECRI) n.d.). The main goal of the European Commission's actions is to ensure the protection of European values and democratic systems. Among these actions are the large-scale disinformation campaigns, which are challenging for Europe since they require a coordinated response from countries, institutions, online platforms, news media and citizens. To facilitate coordinated action, the European Commission has developed several initiatives embedded in the most updated version of the Strengthened Code of Practice on Disinformation, signed on 16th June 2022, that brings together a wide range of stakeholders to commit to a broad set of voluntary commitments to counter disinformation (The 2022 Code of Practice on Disinformation, 2023). It contains 44 commitments and 128 specific measures, in the following areas: (i) Demonetisation: cutting financial incentives for purveyors of disinformation; (ii) Transparency of political advertising; (iii) Ensuring the integrity of services; (iv) Empowering users; (v) Empowering researchers; (vi) Empowering the fact-checking community; (vii) Transparency centre and Task-force; (viii) Strengthened Monitoring framework.

In short, the strengthened Code aims to ensure that purveyors of disinformation do not benefit from advertising revenues. Recognising the importance of political advertising in shaping public life, the strengthened Code commits signatories to put in place stronger transparency measures, allowing users to easily recognise political ads by providing more efficient labelling, committing to reveal the sponsor, ad spend and display period. Furthermore, the Code will strengthen the measures to reduce manipulative behaviour used to spread disinformation (e.g. fake accounts), and establishes a stronger

cooperation among signatories to fight the challenges related to such techniques. Consequently, users will be better protected from disinformation through enhanced tools to recognise, understand and flag disinformation, to access authoritative sources, and through media literacy initiatives. In addition, the Code foresees that online platforms provide better support to scientific research on disinformation. This means ensuring automated access to anonymised, aggregated or manifestly made public data, and working towards putting in place a governance structure to simplify access to data requiring additional scrutiny. The Code will extend fact-checking coverage across all EU Member States and languages and ensure that platforms will make a more consistent use of fact-checking on their services. Then, the Transparency Centre will allow for an easy overview of the implementation of the Code's measures, providing transparency and regular updates of relevant data. The permanent Task-force instead will keep the Code future-proof and fit-for-purpose to review and adapt the commitments in view of technological, societal, market and legislative developments. To this end, the Code comes with a strong monitoring framework, including Service Level Indicators to measure the Code's implementation throughout the EU and at the Member State level (Tackling Online Disinformation, 2023).

The European Commission also started to monitor actions regarding hate speech to combat the dissemination of discrimination, racism, and intolerance online. Specifically, the European Commission against Racism and Intolerance (ECRI) deals with these phenomena on grounds of "race", ethnic or national background, skin colour, citizenship, religion, language, sexual orientation, gender identity and sex characteristics. ECRI was set up by the first Summit of Heads of State and Government of the member states of the Council of Europe in 1993 and became operational in 1994. Current trends show that problems of racism and intolerance persist and evolve in European societies. To be solved, these require renewed efforts. In general, ECRI's statutory activities are country monitoring, thematic work, and relations with citizens. Indeed, ECRI cooperates with the authorities of Council of Europe member states, independent authorities responsible for action against racism and intolerance at national level, relevant international organisations, such as the European Union, the United Nations and the Organisation for Security and Co-operation in Europe, and civil society actors. In its country monitoring work ECRI analyses the situation closely in each of the member states and makes recommendations for dealing with any problems of racism and intolerance identified and fed by stereotypes and prejudices. With a specific focus on the dissemination of hate speech via internet, the governments of Member States included the issue of combating discrimination in all work at international level aimed at the suppression of illegal content on Internet. To be effective in preventing and combating racism and intolerance, ECRI reaches out also to society at large through the activities of its working group for relations with civil society and equality bodies. NGOs are key partners for ECRI in its work against racism and intolerance. They are vital sources of information on the situation of the groups covered by ECRI's mandate, on racist discrimination incidents but also, they are major players in bringing about real change at national level (European Commission Against Racism and Intolerance (ECRI) n.d.).

The evidence provided in this introduction suggests that social media is a forum that has high risk of spreading discrimination and stereotypes related to migration and gender. As a consequence of this, the European Commission has launched several initiatives to stop, or at list limit, content containing discrimination and stereotypes. This document takes a different and complementary approach by providing best practices on how to fight discrimination and stereotypes. It is to a large extent based on the content of the social media posts analysed in WP4 of the EUMEPLAT project. Therefore, the best practices can be promoted and highlighted, which would be complementary to limiting the bad practices of for example hate speech and fake news.

Empirical analysis

In this section, we present results from an empirical analysis of best practices. The main idea is to look for posts that talk about how to fight discrimination and stereotypes related to gender and im/migration and see if they are different from other posts on relevant aspects. This is important as it can help policy makers to find and understand best practices on social media, which in turn can be promoted and highlighted as opposite to, for example, posts containing fake news and/or hate speech.

The data set used in the analysis is the same as the one used in Deliverable 4.2 and Deliverable 4.3 of the EUMEPLAT project (Ingebretsen Carlson et al., 2023a; 2023b). All details related to theoretical background, data collection, manual- and automatic coding of categories, etc. of the data set can be found in Ingebretsen Carlson et al. (2022, 2023a, 2023b). To conduct the analysis, one partner from each of the ten countries represented in the EUMEPLAT project was asked to provide keywords they believed would be most important/useful to find posts that talk about how to fight discrimination and stereotypes related to gender and im/migration. In other words, keywords that allow us to find posts that can be considered best practices. The countries are Belgium, Bulgaria, Czech Republic, Germany, Greece, Italy, Portugal, Spain, Sweden, and Turkey. The partners provided one set of keywords related to gender and another to migration. The keywords can be found in the appendix. Based on the provided lists of keywords, a keyword search was conducted on the data to classify posts as being either a best practice or not. The subsequent analysis is based on this classification in which we make a series of comparisons between countries. For these comparisons, it is important to keep in mind that in addition to all country-specific differences also the keywords differ between countries. Consequently, the observed differences are composed by both a country- and keyword difference. Furthermore, while the keywords provided by the partners are aimed at finding best practices, some keywords may of course find other types of posts, even bad practices. The following analysis is exploratory in this sense, and we will assess the quality of the keywords quantitatively by looking at which social media representations the posts believed to be best practices are represented by. However, additional qualitative investigation may be needed to further refine and optimize keywords that find best practices in social media.

The topics of gender and migration are analysed separately. We start by presenting the results on gender and then turn to migration. The structure of the analysis is the same across the two topics.

Gender

We start by depicting how common posts believing to be best practices are across the 10 countries. Figure 1 shows the share of best practice posts across the 10 countries with 95% confidence intervals. Three groups emerge from the figure: A first group consisting of Bulgaria, Spain, and Portugal that all have a relatively high share of best practice posts. The share of best practice posts ranges from around 0.5 to 0.6 for these countries. A middle group with Germany, Italy, and Sweden with share of around 0.2. Finally, a group with low shares including Belgium, Czech Republic, Greece, and Turkey. The share ranges from around 0.01 for Greece to 0.1 for Belgium. Portugal has the highest share of best practice posts, while Greece has the lowest.
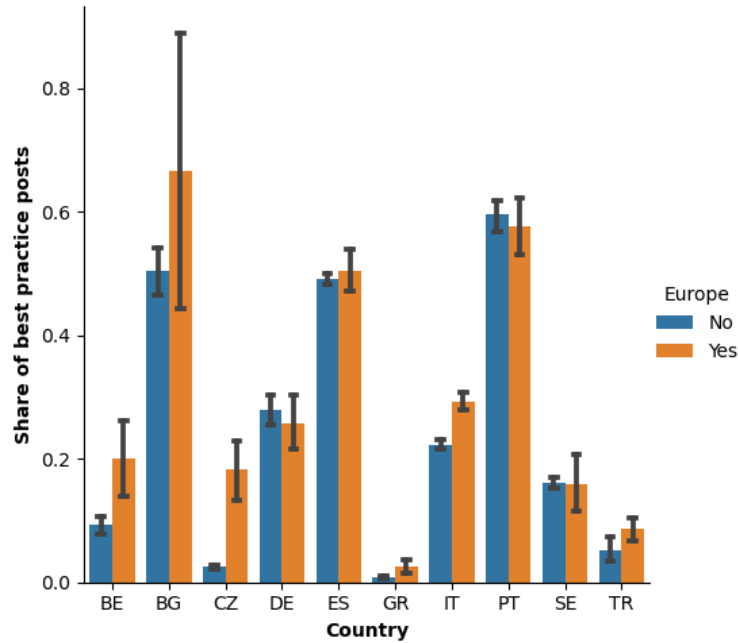
Figure 1. Gender - Share of best practice posts across 10 European countries
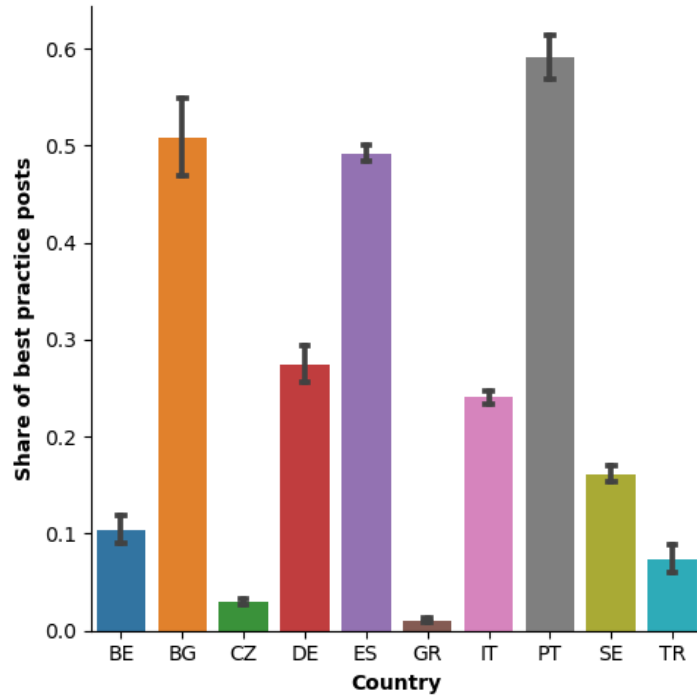
Notes: Whiskers represent 95% confidence intervals

As Europe, and Europeanisation, is at the heart of the EUMEPLAT project, we continue by investigating whether best practice posts are relatively more common when Europe is discussed relative to when it is not. Figure 2 displays the share of best practice posts among posts about Europe and not Europe respectively for each of the 10 countries. It is clear that either countries have a relatively larger share of best practice posts among the posts about Europe, or that there is no difference between the two categories. The largest significant within-country differences are found for Czech Republic and Belgium. There are significantly more best practice posts encountered among Europe posts than posts bot about Europe for Belgium, Czech Republic, and Italy.

Figure 2. Gender - Share of best practice posts split by if about Europe or not for 10 European countries.

Notes: Whiskers represent 95% confidence intervals

Turning to the poster of best practice posts, Figure 3 shows the occurrence of best practice posts split by if the post was published by media or non-media. More heterogeneity is observed in this case across the 10 countries. Figure 3 suggests that non-media posts relatively more posts that are best practices in Belgium, Italy, and Portugal. While the share of best practice post is greater for media than non-media for many countries, the within-country differences are not significantly different.

Figure 3. Gender – Share of best practice posts posted by media and non-media by 10 European countries.
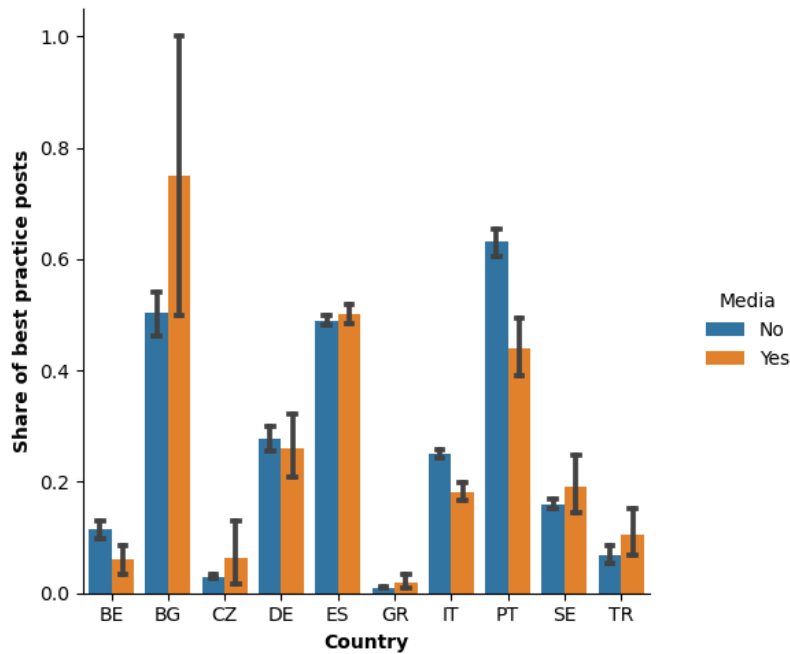
Notes: Whiskers represent 95% confidence intervals

Finally, we turn to the content of the best practice posts. A large part of the work in WP4 has been centred around the manual-, and automatic coding, as well as analysis of different social media representations. The content of the posts is partly captured by these representations. To analyse the content of the posts, we run a series of OLS regressions with each social media representation as the dependent variable. We include country dummies and country dummies interacted with a best practice dummy as independent variables in each regression. This allows us to measure how much a best practice post changes the probability to observe a post with the content specified by the social media representation for each country separately. One such measure is estimated for each social media representation and country and is referred to as a "Best practice estimate". For example, if Belgium has a best practice estimate for Values of 0.3, this means that the probability to observe a post about values is 30 percentage points higher for best practice posts, relative other posts, in Belgium. The results are displayed in Table 1 in the Appendix. Figure 4 displays the results from all OLS regressions. It shows the best practice estimates for each of the ten countries and the social media representations New social movements, Law, Values, People, and Identity. The dotted lines are the averages of the ten country estimates. A first thing to note from Figure 4 is that most estimates are either close to 0 or positive. Consequently, the social media representations are typically not less common among best practice posts compared to other posts, which is confirmed by the averages of the estimates (dotted lines). The largest effects of best practice posts are clearly found for Values. Especially, Spain, Greece, and Portugal have large effects of around 0.5. The fact that the largest effect is found for values is promising for the keywords to achieve its intention of finding posts that talk about how to fight discrimination and stereotypes. The definition of Values that was used for the manual (and hence automatic) coding was: "Whether the post is about gender in terms of ideas and beliefs related to gender in/equality, gender im/balance, neutrality/bias, non/discrimination on the basis of gender, in/tolerance, dignity, diversity, freedom (of thought, expression, information, movement, choice), related to gender" (Ingebretsen Carlson et al., 2023b). Consequently, it is very likely that many posts which are represented with Values are also posts talking about how to fight different types of discrimination and stereotypes. In this respect, the results suggest that the keywords are successfully finding posts that are best practices in the sense that they talk about how to fight discrimination and stereotypes. Additionally, the second largest effect on average is found for New social movements. This is another category that could be expected to contain many best practices. Sweden and Germany have large estimates compared to the countries. All in all, the analysis suggest that the keywords are effective in finding posts that talk about how to fight discrimination and stereotypes for the topic of gender.

Figure 4. Gender - Best practice estimates from OLS regressions with different social media representations as dependent variable across 10 European countries.
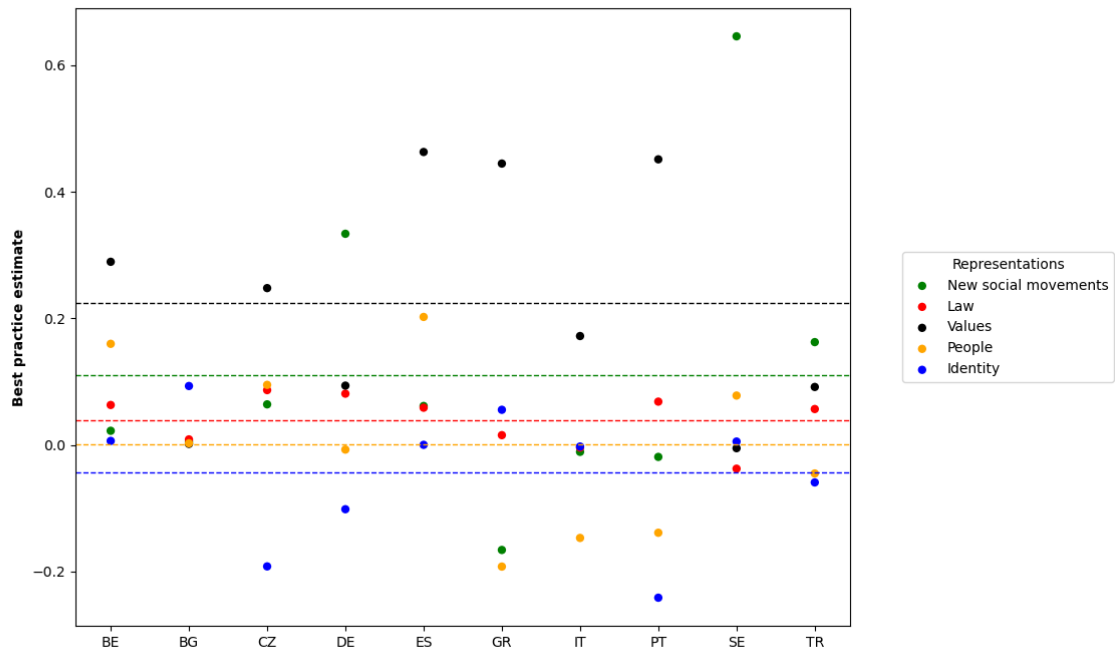
Migration

We now turn to the analysis of best practices on the topic of migration. Since the analysis follows the same structure with similair outputs, the descriptions will sometimes be more parsimonious.

We start by describing the overall occurrence of best practice posts across the 10 European countries, which is displayed in Figure 5. The situation is somewhat similar as for gender as three groups appear: One consisiting of Portugal, and Sweden with a large share of posts best practice posts, a middle group consisting of Germany, Italy, Spain and Turkey, and a third group composed by Belgium, Bulgaria, Czech Republic, and Greece with a low occurrence of best practice posts.

Figure 5. Migration - Share of best practice posts across 10 European countries
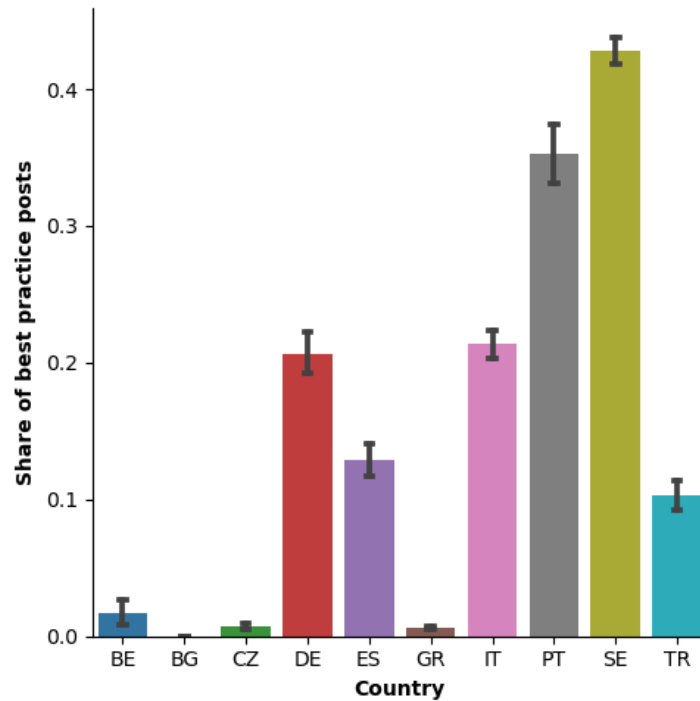
Directing our attention to whether the content of the posts refer to Europe or not, Figure 6 displays the share of best practice posts split by if the posts talk about Europe or Not across the 10 European countries. Figure 6 suggests that there is a somewhat north-south divide in whether best practices relate to Europe or not. Specifically, Portugal has, by far, the largest within country difference of a greater share of best practices among posts about Europe relative posts not about Europe. Italy also has a larger share of best practice posts being about Europe. Germany and Sweden show the opposite pattern with a very larger share of best practice posts among the posts not about Europe relative the posts about Europe. The largest within-country differences are found for Germany and Sweden.

Figure 6. Migration - Share of best practice posts split by if about Europe or not for 10 European countries.
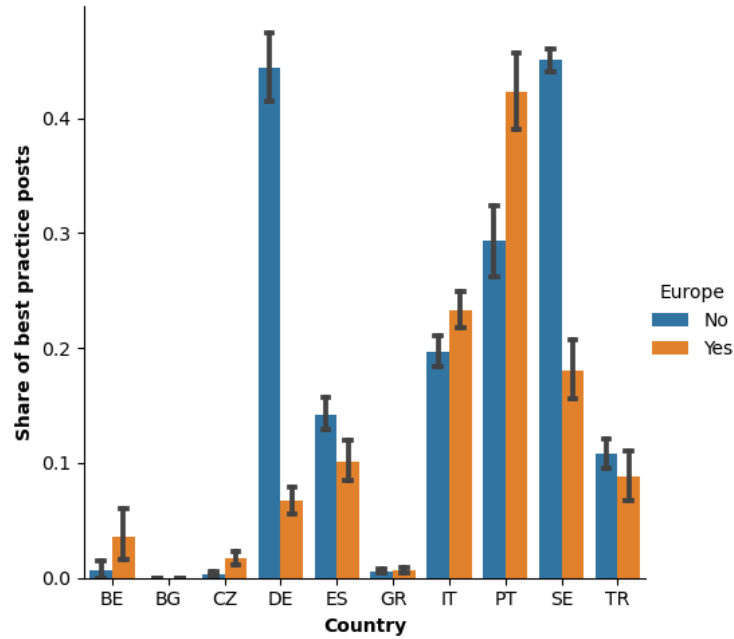
Figure 7 shows the share of best practice posts split by whether the posts were posted by media or not. It is very striking that non-media posts have a much larger share of best practice posts in Germany, Italy, Portugal, Spain, and Sweden. Many of these countries are also the countries with the highest occurrence of best practice posts, suggesting that best practices are driven to a larger extent by non-media and/or that the provided keywords are better at finding initiatives from non-media in these countries. Only in Turkey does media have a larger share of best practice posts than non-media.

Figure 7. Migration - Share of best practice posts posted by media and non-media by 10 European countries.
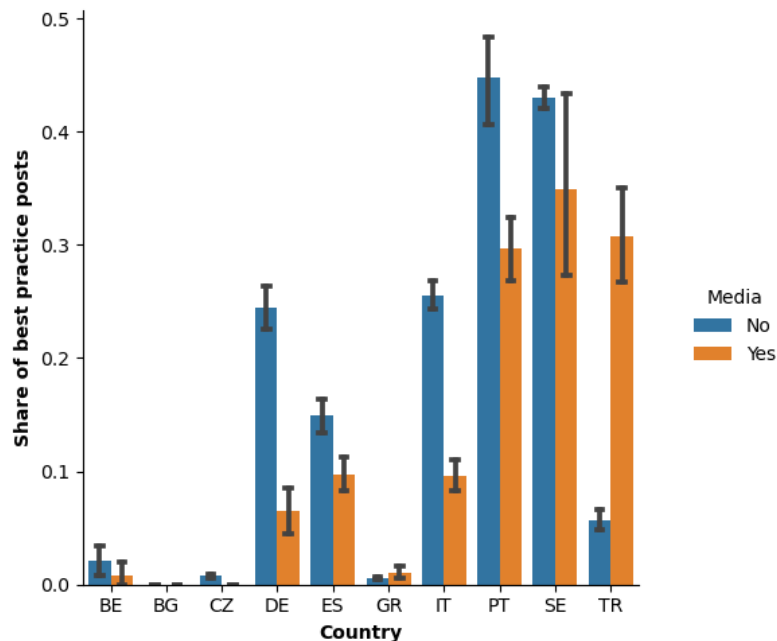
Finally, we turn to the analysis of the content of the posts, as captured by the previously studied social media representations. The same OLS regressions have been run for Migration as for Gender with the only exception that some of the social media representations differ due to their importance in the two different topics. While New social movements, and identity are not studied for Migration, they have

been replaced by Institutions and Territory. The outputs from the OLS regressions are presented in Table 2 in the Appendix. Figure 8 shows best practice estimates from the OLS regressions for each social media representation and country. Once again, we find that posts about Values are more likely to be found among best practice posts relative other posts. Italy and Germany have the highest best practice estimates for Values. This, once again, suggests that the keywords are successful in finding posts that talk about how to fight discrimination and stereotypes since the definition used for the manual (and hence automatic) coding of Values was: "Whether the post is about im/migration in terms of Ideas and beliefs related to im/migrant/refugee in/equality, non/discrimination, in/tolerance, dignity, peace, solidarity, diversity, freedom (of thought, expression, information, movement), related to im/migration". Many countries: Belgium, Czech Republic, Germany, Greece, Italy, and Spain have large best practice estimates of between 0.35 and 0.5 for Values. The second largest effect of best practices on average is found for Institutions. This could make sense as much of the work by local-, national-, European institutions, and NGOs is done to fight discrimination and stereotypes. Therefore, if the post is a best practice, it is more likely that the content of the posts refers to an institution, as suggested by the best practice estimates. However, the largest estimates are found for Belgium, Czech Republic and Greece who, as we saw in Figure 5, have a very small share of best practice posts among all posts. Consequently, the generalizability of this result can be questioned and needs further investigation. To sum up, the keywords provided for migration do also appear to work well in finding posts that talk about fighting discrimination and stereotypes, in particular for posts by non-media.

Figure 8. Migration - Best practice estimates from OLS regressions with different social media representations as dependent variable across 10 European countries.
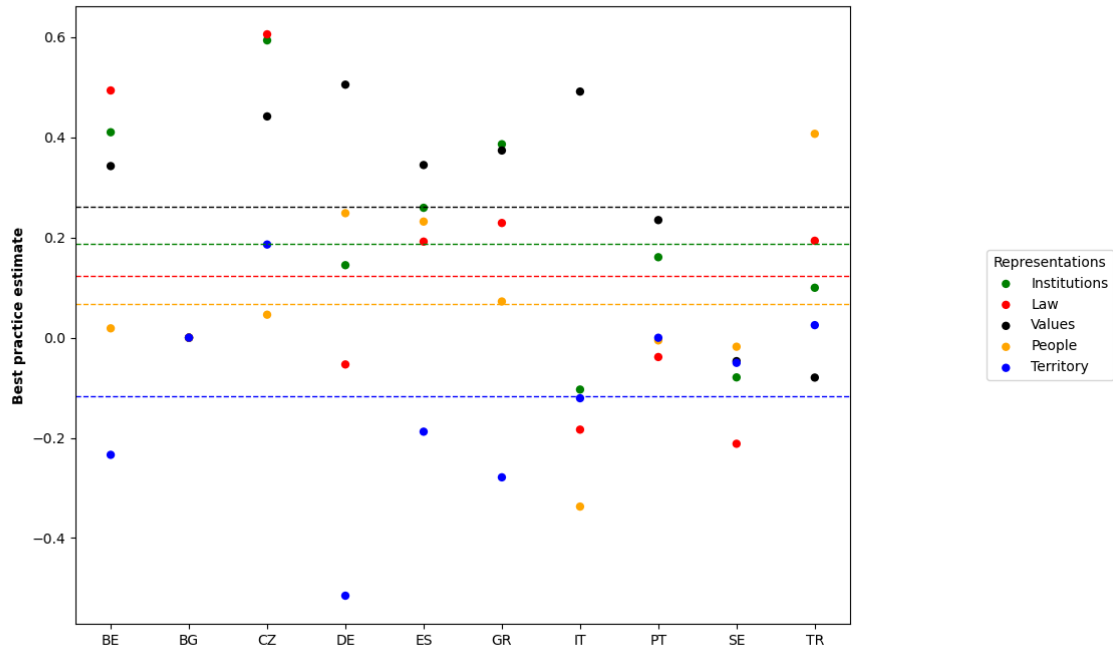
Country observations

One partner from each of the 10 European countries in the EUMEPLAT consortium has provided examples of best practices related to representations regarding gender and migration for how to fight stereotypes and discrimination online. The partners and authors of these country observations can be found in each country section. The partners were asked to find examples from General observations and posts from the data set. Specifically, they were asked to:

General observation: Provide a synthetic description of a best practice in fighting the misrepresentation of migration and gender in your country. When possible, prioritize alternative media projects and media activists.

From the dataset: Provide examples of posts that represent migration or gender in a non-biased way.

Try to find posts related to the three following issues when it comes to immigrants:

- Immigrants are commonly the object we talk about, without having the opportunity of speaking themselves. If you have any posts giving voice to immigrants, please, do prioritize them;
- If the dimension of people is very frequently represented – at least in some countries – the same cannot be said about that of the person, so to speak. If there are posts telling the story of individuals, rather than picturing immigrants as a whole, please, prioritize them.
- We have a very few posts coded as interaction and dialogue, which means that relations between natives and immigrants are generally overlooked. If there are any such posts, please, prioritize them.

The following instructions were given for posts about gender:

- Try to prioritize posts written by people living the gender issues they talk about. Try to acknowledge this form of expertise.
- Try not to prioritize posts using gender issues for political gain.

In the following, we present the observations by each country and topic. Subsequently, we analyze similarities and differences between the provided observations across the countries.

Belgium

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Institution: UGent

General Observation

In this section we will discuss two examples of best practices in Belgium. Both examples are organisations that fight gender or migration discrimination by for example tackling online stereotypes, misinformation and exclusion.

Migraton:

Kif Kif

Kif Kif is a Flemish non-profit organization striving for equality. Kif Kif focuses on racism and discrimination in relation to migration. With its volunteers the organization tries to help with building

a solidary and democratic society. Kif Kif has multiple initiatives with different focus points (e.g. critical, sensitizing, interactive and educational actions). Through these various initiatives, the non-profit organization creates tools for people to participate equally in social debates, to have a voice. These initiatives empower discriminated individuals and groups by supporting them in standing up for their rights (Kif Kif, n.d.-a).

When talking specifically about discrimination and media, Kif Kif has initiatives for this as well. The organisation sometimes conducts small-scale research (e.g. representation of migration in news stories or a critical analysis of the film *Black*). From time to time, these studies are media analyses. To give one example, Kif Kif has reported on terrorist attacks and discriminatory representation in media. More specifically, the research was about how media outlets represent Muslims and others with regards to terrorist attacks. By conducting this information, Kif Kif helps creating knowledge about migration discrimination and stereotypes online (Kif Kif, n.d.-b).

Gender:

ZOROLLA

ZOROLLA is a project of the Antwerp Media in Society Centre (part of the Communication Science Department at the University of Antwerp) and the non-profit organization Amazone. It builds on an earlier project called ZORRA, which focused on womanhood and manhood in advertisements. ZORROLA takes this project further and actualizes it. ZORROLA aims to inform people about the negative representation of people in advertisements and communication. This representation can be sexist, racist, ageist, ableist etc. Moreover, ZORROLA talks about the harmful effects these representations can have. Aside from this, there is also attention to positive representations and their valuable effects. ZORROLA's main focus is gender and they therefore mainly focus on gender-(un)friendly and (de)humanizing representations in advertising and its harmful/beneficial effects. Importantly however, ZORROLA also pays attention to intersectionality. Thus, there is attention to race, age, sexuality etc. Finally, the project's research is founded in results of scientific research (ZORROLA, n.d.).

ZORROLA has a two-fold goal. On the one hand it aims to impact on an individual level. It wants to arm people through knowledge against the harmful effects of negative representation in advertisements. On the other hand, ZORROLA aims to change something on a social level. Their idea is that by vouching and fighting for humane advertising communication for everyone, nobody will experience the harmful effects of negative representation in advertising anymore. Thus, the first goal is to create autonomy and independence for singular individuals. The second is similar but to do this for everyone (ZORROLA, n.d.).

The first goal can be met by informing people, however the second one might seem a bit more complicated. For this, ZORROLLA has a hotline where people can signal which advertisements they approve of and which they view as negative. ZORROLA then collects these results and communicates this to both recipients (as this is necessary for the first goal) and distributors of advertisements. These last ones (advertisers, advertising agencies, poster companies and more) can then use this knowledge to better their advertisements (ZORROLA, n.d.).

In short, ZORROLA informs people and (advertising) organizations on stereotypes and dehumanizing representations in advertisements with the goal to make advertisements more humane and gender-friendly (ZORROLA, n.d.).

From the Dataset

In this section, we present four examples of non-discriminatory posts. The posts were selected based on the way they talk about gender and/or migration. They can be seen as examples of how posts can be truly inclusive and integer in representing gender and/or migration. Two of the posts are about gender and two are about migration.

Migration

The first post is from a Flemish non-profit organisation, *Vluchtelingenwerk Vlaanderen* (Vluchtelingenwerk Vlaanderen, n.d.-a). Together with its member organizations and volunteers this organization combats migration discrimination and fights for a humane integration of refugees and asylum seekers (Vluchtelingenwerk Vlaanderen, n.d.-b).

(Vluchtelingenwerk Vlaanderen, 2021)

This post talks about people queuing in order to ask for asylum. Desperate to get in, they sleep on the streets. Vluchtelingenwerk Vlaanderen addresses this issue (Vluchtelingenwerk Vlaanderen, 2021). This is an example of a non-discriminatory post since it informs us of the unjust situation these asylum seekers are in.

The second example is from a Facebook account from journalist Rudi Vranckx and his crew (In het spoor van Rudi Vranckx, 2021). Vranckx is a well-known Flemish war journalist.

(In het spoor van Rudi Vranckx, 2021)

This post talks about a picture taken from a Syrian refugee and his son. The posts tells us about their story and how the war and fleeing led to the man losing his leg and the son being born without any limbs (In het spoor van Rudi Vranckx, 2021). We chose this post as an example since it features the life of individual refugees. Their personal story is told, something often missing in migration representation online.

Gender

The first example is a post from a Flemish information point regarding transgender issues, *Transgender Infopunt (TIP)*. TIP is a place where people can anonymously ask questions about anything related to gender diversity and transgender issues. It is a safe space for people to learn more about their own or other people their gender identity. TIP also collaborates on various projects related to transgender issues (Transgender Infopunt, 2023).

(Transgender Infopunt, 2021)

This post talks about LGBTQIA+ violence and TIP explains that they want to advice policymakers on how to tackle this. In order to create a policy proposal, they ask people from the LGBTQIA+ community to participate in TIP's research on LGBTQIA+ violence by telling their own stories and experiences regarding the issue (Transgender Infopunt, 2021). This example was chosen based on the fact that it is asking about the experiences from LGBTQIA+ people themselves, something that is not done enough. Moreover, gender topics are often also used for political gain, which is something this post is not an example of.

The next and also last example is from the Belgian National *Vrouwenraad*, which is an umbrella association of organisations focusing on women and gender issues (Vrouwenraad, n.d.).

(Vrouwenraad, 2021)

This post brings attention to an article from the non-profit organisation RoSa (Vrouwenraad, 2021). RoSa has a threefold goal. The organisation aims to inform about gender and feminism. Next, it tries to document pain points, facts and figures. Finally, RoSa aims to advice and provide tailored training on gender issues and feminism (RoSa, n.d.). The article mentioned in the post is about International Men's Day (Vrouwenraad, 2021). We decided to show this example because RoSa did not write this article to use gender issues for political gain. Indeed, with the article, the organization simply tries to inform and aware people about gender issues (Vrouwenraad, 2021).

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Bulgaria

Authors: Evelina Christova and Justine Toms

Institution: New Bulgarian University

Gender

Best practices examples

General observation - example

"Dnevnik" is a Bulgarian national online and former print daily for politics and news of "Iconomedia" JSC. The edition is published in printed format, large format from February 2001 to 2005 and is the last Bulgarian daily published on paper in large format. It maintains Facebook, You Tube, LinkedIn, Instagram and Tik Tok channels. It is considered among the most active online media in Bulgaria. Dnevnik is a liberal media and is covering the LGBTQ+ topics of a wide range. It does cover a positive and good news on the topic, also follows the international news and developments that are associated with the gender thematic.

Soccer players from the German national team have protested FIFA's ban on wearing the One Love banner at the World Cup in Qatar. Ahead of their Group E clash with Japan, Germany's players covered their mouths for the team photo.

However, the ribbon in support of the LGBT community was carried by the German Minister of the Interior. She watched the meeting in the stands together with the president of the German Football Association.

See more about the comments, as well as the result of the meeting at https://www.dnevnik.bg/4419353 or by following the link in the Instagram profile of "Dnevnik".

Photos: Reuters

#imageoftheday #lgbtq #qatar2022 #worldfootballchampionship #instasport #football #dnevnikbg #support #imagesoftheday

Дневник
October 22, 2018 · 🌐

Случаят насърчи ЛГБТ групи да поискат холандското правителство да промени съществуващото законодателство, за да позволи на всеки да се определя като принадлежащ към третия пол.

DNEVNIK.BG
Холандия за пръв път издаде паспорт с неутрален пол
Случаят насърчи ЛГБТ групи да поискат холандското правителств…

😊😲😠 Георги Харизанов and 43 others   24 comments 1 share

👍 Like   💬 Comment   ↗ Share

Дневник
October 4, 2022 · 🌐

TikTok трябва да плати 3 млн. рубли за това, че не е изтрил съдържание, нарушаващо руските закони за "ЛГБТ пропагандата", услугата за стрийминг Twitch - 4 млн. рубли за хостване на интервю

DNEVNIK.BG
Русия глоби TikTok и Twitch за пропаганда
TikTok трябва да плати 3 млн. рубли за това, че не е изтрил съдър…

Dnevnik shows a consistent approach towards the gender topics which is not sporadic but thorough and consistent.

The case has encouraged LGBT groups to demand that the government of Netherlands change existing legislation to allow anyone to identify as belonging to the third gender.

TikTok must pay 3 million rubles for not deleting content violating Russian laws on "LGBT propaganda", streaming service Twitch - 4 million rubles for hosting an interview

Examples from the data set

Balkanko is young person from the city of Plovdiv and has around 1600 Tweets, he is followed by 303 users and follows 478 accounts. He is usually politically active, does not waver in extremes and expresses balanced opinions. He is providing in the post a promo video of a film by Ivaylo Vezenkov for bTV Reporters, the stories of people from the LGBT community who became victims of hate crimes and why it is important to have a change in the criminal code were presented.

He thanks to bTV 9most watched private national TV channel) for giving a platform to this topic.

@anichkebanichke is a female account (she/her \ avi: Brunna Mancuso)

With 8822 tweets. Her post is an appeal „If you see someone attacking an LGBTI+ person, do something. Get involved in Bilitis trainings, in Sofia Pride, even in removing the fucking stickers that say 'LGBT Virus.' Support the initiatives of the people who put themselves on the front line every day against this hatred."

Български център за нестопанско право-БЦНП
September 13, 2021 · 🌐

Кой е личният предмет, който символизира смисъла на работата ти?

Симеон Василев, Председател на GLAS Foundation:

"Тази пъстра кукерска маска бе талисманът на София Прайд през 2017 г. Тя успя да преобърне традициите с краката нагоре и да изпрати важно послание, а именно: "Време е да прогоним предразсъдъците"!"

Мисията на Фондация ГЛАС е да допринесе за пълно участие на ЛГБТ хората във всички аспекти на живота и обществото, защита от дискриминация и равни права. Фокусът на дейност на фондацията е върху работа с родители на ЛГБТ хора, създаване на приобщаваща работна среда и провеждане на обществени кампании срещу хомофобските престъпления от омраза и в подкрепа на толерантността.

Как Симеон би обяснил това, което прави, на малко дете? "Опитвам се да направя така, че хората да са свободни да обичат когото искат. И да не бъдат тормозени. И да има място под дъгата за всички."

Най-голямата му победа е по-голямото приемане и разбиране на ЛГБТ каузата през изминалите години. Множеството успешни социални кампании на Фондация ГЛАС, поддържането на общностния център Rainbow Hub, организирането на София Прайд – най-голямото правозащитно събитие в България – са допринесли за този успех. Симеон вярва, че тези събития са особено значими за обществото, защото само приемайки различията си, можем да развием истинския си потенциал, заедно.

***

"Предмети на дейност" е кампания на Български център за нестопанско право-БЦНП, която цели да покаже постиженията на хората в неправителствения сектор в България. Поканихме няколко двигатели на организации да се включат със своите лица и истории на промяна и с предметите, свързани с тези победи. В сътрудничество с Fine Acts, снимки Яна Лозева.

Кампанията за 2021 г. се осъществява с подкрепата на Фондация Америка за България / America for Bulgaria и Фондация Отворено общество / Open Society Foundations.

#предметинадейност
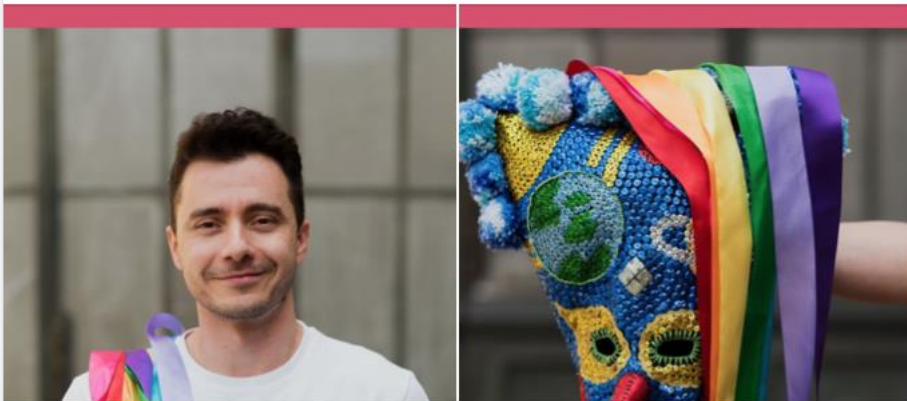
The Bulgarian Center for Non-Profit Law (BCNP) was established in 2001 as a foundation for public benefit.

BCNP is part of the network of the International Center for Non-Profit Law (ICNL) and the European Center for Non-Profit Law (ECNL), which work in more than 100 countries around the world to protect the right of association and develop the legal framework for civil organizations.

The post has a title:

What is the personal object that symbolizes the meaning of your work?

Simeon Vasilev, Chairman of the GLAS Foundation:

"This colorful kooker mask was the mascot of Sofia Pride in 2017. She managed to turn traditions upside down and send an important message, namely: 'It's time to banish prejudice'!"

The mission of the GLAS Foundation is to contribute to the full participation of LGBT people in all aspects of life and society, protection from discrimination and equal rights. The foundation's focus of activity is on working with parents of LGBT people, creating an inclusive work environment and conducting public campaigns against homophobic hate crimes and in support of tolerance.

How would Simeon explain what he does to a small child? "I try to make it so that people are free to love whoever they want. And not to be harassed. And that there is a place under the rainbow for everyone."

His greatest victory has been the greater acceptance and understanding of the LGBT cause over the years. The many successful social campaigns of the GLAS Foundation, the maintenance of the Rainbow Hub community center, the organization of Sofia Pride - the largest human rights event in Bulgaria - have contributed to this success. Simeon believes that these events are particularly significant for society, because only by accepting our differences can we develop our true potential together.

***

"Objects of activity" is a campaign of the Bulgarian Center for Non-Profit Law - BCNP, which aims to show the achievements of people in the non-governmental sector in Bulgaria. We invited several drivers of organizations to get involved with their faces and stories of change and the items associated with those victories. In collaboration with Fine Acts, photographs by Yana Lozeva.

The 2021 campaign is implemented with the support of the America for Bulgaria Foundation and the Open Society Foundations.

#subjectivity

Migration

General observation

Ruslan Trad is a journalist who works in Bulgaria and covers the topics about the migration and the Middle East region.

His publications are in general very important and are giving the human perspective to all the processes in the Middle East, which often are not well covered by the Bulgarian media and not well understood in the Bulgarian society.

Trad explains all the processes and changes the perspective towards the migrants from the Middle East trough his publications in different traditional media in Bulgaria, but also via his social media channels (Facebook and Twitter), where he is popular and followed by many people in the country.

Examples from the data set

Victor Lilov @victorleelove@pettingzoo.co
@freetwit4lee

Абе @bnt_bg, как репортерите ви разбират кой мигрант е легален, а кой – не? Със смугла кожа са нелегални, а със сини очи – легални? Правите справка в съда, в ДАБ или при някоя врачка? Изобщо – как без да сте видяли никога някакъв човек, му лепвате етикета "нелегален"?

Translate Tweet

8:33 PM · Sep 19, 2021

Victor Lilov is one of the strong activists on the issues of equal rights and migrants and humanity. His tweet criticizes Bulgarian National Television with mention, and changes the perspective and the approach towards the topic.

The example is from the data set.

MBP
@MIBulgaria
👤 Automated

България и Гърция ще продължат да надграждат сътрудничеството в областта на опазването на общата граница, борбата с нелегалната миграция и трансграничната организирана престъпност GovAlert.eu/PXD
Translate Tweet

4:25 PM · Nov 2, 2021

This is a post from the original Ministry of Internal Affairs in Bulgaria on Twitter. It covers institutional cooperation towards work with migrants and improvement of the collaboration between Bulgaria and Greece on this topic.

This is a good example as it includes link to mere info, pictures and shows the Government is not passive on this topic and focuses its work to improve the organization on the Bulgarian-Greek border.

Czech Republic

Author: Miloš Hroch

Institution: Charles University

Additional best practices

Best practices in activist interventions in supporting democratic media representations of immigration (MRI):

State-supported initiative [HateFree](#) highlights positive stories of migrants living in CZ

(established by the Ministry of the Regional Development of the Czech Republic, under the Agency for Social Inclusion).

Best practices in professional media training (towards democratic MRI):

NGO Člověk v tísni [People in Need] organizes workshops and mentoring for media professionals in relation to sensitive and non-stereotypical coverage of migration issues ([Migration Awareness](#)).

Best practices in online/social media (discussing democratic MRI):

Czech Radio relaunched special project [Ověřovna - Verification Room] to refute fake news, in relation to the Russian war in Ukraine; its reporters debunk the most common misinformation on social media.

Best practices in activist interventions in supporting democratic media representations of gender (MRG):

NGO [Konsent](#) organizes workshops on prevention of gender-based violence and sexual education & is active in public discourse fighting for gender equality, or against stereotypical media representation of victim of gender-based violence.

Best practices in media professional training (towards democratic MRG):

Association [Ženy v médiích](#) [Women in Media] is a platform for female journalists to share their experiences and solve the problems they are facing (WinM aims to: a/ promote gender balance in CZ media, both in leadership and content production, b/ organize educational programmes and mentorship, c/ create a virtual safe space, improve working conditions & support work-life balance).

Best practices in media discourse change towards democratic MRG:

Former Czech Television journalists Linda Bartošová edited a book of interviews with Czech female journalists, Novinářky [Female journalists], that ignited a debate in the society about the representations of gender, emotional labour or working conditions in media (such as sexism), and gender balance in the offices of the Czech media. (Jetmar, 2022)

General observation

HateFree (migration case)

State-supported initiative HateFree highlights positive stories of migrants living in CZ (established by the Ministry of the Regional Development of the Czech Republic under the Agency for Social Inclusion). For instance, the article by Kateřina Gamal Richterová (2020), a graduate of Middle Eastern studies and a practising Muslim (HateFree cares about the subject positions of its authorship), presents a success story of both business and integration. It is about a Syrian who grows vegetables in Moravia and developed exchange apps SwapAround and MyCookAround – the interview also mentions his story as a migrant.

New feminist media in the country: Heroine & Druhá směna (gender case)

Several new feminist-oriented media outlets emerged during the previous four years in the Czech media landscape. One of the first feminist magazines for women was Heroine, launched in 2019 (Aust, 2019) under the NextPage Media company, which published economic magazine Finmag.cz and is owned by the Czech financial advisory company Partners Financial Services. The magazine's authorship consists mainly of female authors (or male authors with a publicly feminist agenda). The Heroine is trying to translate some feminist or sexual minorities topics to a broader audience – for these purposes, it has a "feminist dictionary" on its website, which provides definitions for terms such as gender-based violence, emotional labour, victim blaming, or internalized misogyny.

Another feminist media that deserves attention is Druhá směna [Second Shift], which has more alternative and community media background. It was launched by two journalists/activists in 2022; it has monthly periodicity and support from Rosa Luxembourg Foundation. Druhá směna publishes long-read essays on topics chosen by its editorial team (such as "Our bodies, our revolutionary matter", "Movement against the contractor work", or "Break the Glasses of Masculinity"). On several occasions, Druhá směna entered the mainstream public discourse, and its founders provided comments on cultural wars, political correctness, fat-shaming of women (and its representations) or rape culture (Jetmar, 2022).

From the dataset

Czech Television

https://www.facebook.com/137067469008/posts/10160360657929009

The post came from the "Gender No-Europe" dataset. It was published by Czech Television (a public service broadcaster), which strives to represent gender and transgender topics (related to LGBTIQ+ communities) in a non-stereotypical way. The post even uses the emoticon of the LGBTIQ+ pride flag as an expression of symbolic support.

"The comic book Superman will appear as bisexual in a new series of stories. The publishing house is trying to reach out to the younger generation. It is an imaginative follow-up to the Supergirl series, which introduced a transgender superhero ever."

Alarm.cz

https://www.facebook.com/623521487687579/posts/4814418981931121

Daily commentary magazine Alarm launched feminist week in late November 2021. During the week, Alarm published a series of features, commentaries, or interviews to give the overall picture of the state of feminism in the country. In the post (from the Gender No-Europe dataset), the Alarm's editorial team argues for a broader definition of feminism: "Feminism is not just a topic, it is also a principle of functioning based on care, mutuality, equality and quality conditions for all." The post is accompanied by a short video clip filmed in the private space of one of Alarm's prominent editors/reporters, Apolena Rychlíková, who discusses how Alarm's editorial policies allowed her to combine motherhood with work.

"Feminist Week starts today! ⚡

We promised to introduce you to important topics to our editorial team in the "Another Czechia is Possible" campaign. However, feminism is not just a topic; it is also a principle of functioning based on care, mutuality, equality and quality conditions for all. We firmly believe a sustainable and solidarity-based society cannot function without feminism.

🖤 Support our editorial team and create more content at bit.ly/volte_alarm!"

Czech Television

https://www.facebook.com/137067469008/posts/10160313550834009
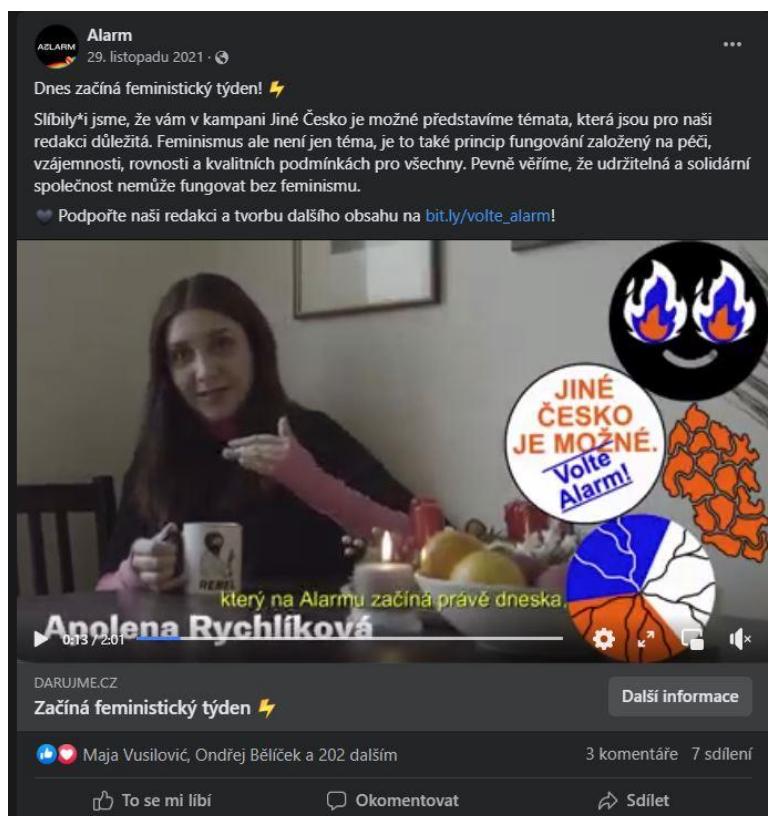
The post came from the Migration Europe dataset and was published by Czech Television. It links to a news story about the dead migrant near the Polish-Belarusian border and about the escalating crisis in the area.

"A migrant died of a heart attack near the Polish-Belarusian border on Friday night. The Polish border guards reported this on their Twitter account. This is the third death among refugees heading from Belarus to Poland in recent times."

Czech Radio

https://www.facebook.com/50309511751/posts/10158175253416752

The post from the Migration No-Europe was published by Czech Radio. It promoted an article about a Syrian refugee who works in Prague as a doctor but struggles to get citizenship. The article contains a positive story but opens broader topics about migration and migratory politics in the Czech Republic.

"Syrian refugee Amin Abosaleh has lived in the Czech Republic for seven years. He has learned the language and works as a doctor in Prague. He has permanent residency and has applied for Czech citizenship, but he says the fight with the authorities is endless. ❓ What do the election leaders think the Czech Republic's migration policy should look like in the future?"

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Germany

Authors: Volker Grassmuck, Barbara Thomass

Institution: HBI

Migration is the topic on which radical right wing parties emerged across Europe after 2015, and on which the AfD in Germany has grown to a fifth of voters' choice of Germans nationally, and nearly a quarter in the East German states.[i] Gender, – canonically combined with 'ideology' or 'madness' –, came to be the second most important mobilising issue for the AfD.

The contestation over both issues crystallizes in the term "wokeness". Originally coined by black US activists in the 1930s, 'woke' means 'being awake': alert, mindful and sensitive to racial, sexist and other forms of discrimination, including those that are deeply ingrained into everyday culture and language. In the 2010s the term spread globally, implying progressive, anti-discriminatory politics. The zealous insistence of some on political correctness, the cancel culture and the critique of cultural appropriation sometimes took on a tone of moral rigour, of a self-righteousness of minority identity politics, which made 'wokeness' an easy target for right-wingers. They captured the term and reframed it to mean 'an intolerant and moralising ideology', a language police telling people how to speak and threatening an imaginary status quo before the arrival of migrants, gender and mindfulness towards minorities. Politicians all the way into the Christian Democratic parties use the criticism of Wokeness, migration and gender to stir up sentiment in their own camp, in the hope of winning back voters from the AfD.

In the German WP4 data from Facebook and Twitter, the term 'woke' appears twice, once each in migration and in gender. In the gender set, it is an angry report[ii] on the audio podcast Hallo-Meinung.de, about its publisher and editor-in-chief who was convicted at second instance for publishing misanthropic and transphobic remarks about a Bavarian Green member of parliament. The author lashes out against "the left-green character assassination journalism" and against the justice system which jumps "when a hip-woke trans-Green feels he or she has been put on the spot with contrived accusations" but is allegedly slow in dealing with the economic harms the podcast publisher has suffered.

In migration, the post[iii] is by an AfD District MP in Hamburg and consists of an extensive citation from an interview with Alain Finkielkraut in the NZZ[iv]. The French philosopher begins the conversation by pointing out that for the progressives he is "a living scandal", his recent book *À la première personne* (Gallimard, Paris 2019; German translation: *Ich schweige nicht*, Langenmüller, München 2021) the work of an "old white man". He says that the banlieues have become no-go areas for him and that no French university would risk inviting him today. Finkielkraut has described the battle for the university, more precisely for cultural studies, as the "chronic world war of the 21st century". He calls Trump "the

nemesis of political correctness." This radiates to the media: "Many younger journalists are themselves intolerant wokes who do not want contradictions in debates. For whom the political antagonist is not an opponent to be debated with, but a person to be eliminated. Politics is cultivated on the model of war, not on the model of conversation."

This is exactly one of the strategies of the far-right: marking the enemy rather than engaging in dialogue, demarcating us vs. them in a 'culture war', intimidating institutional actors to show the weakness of the state and destabilise the trust in the existing order (Heitmeyer (2018)). A threat alliance around the AfD from terror groups to mainstream conservative circles is waging a systematic 'culture war' which Laudenbach (2023) has meticulously documented for the period from 2016 to 2021 with on average at least one or two attacks against theatres, galleries, bookshops etc. each month.

Gender and migration have become battlegrounds on which the antagonists do not struggle for the best possible solution, but one side, the radical right, is out to delegitimise, defame and destroy the other, the ruling system, and with it democracy, media and science. In this situation, best practices of (media) representations regarding gender and migration are crucial for fighting stereotypes and discrimination, and for making our democratic societies resilient against anti-democratic contestation.

Best Practices on Gender

Our dataset contains many examples of practices which are able to improve both media representations and the actual lives of minority groups. These include regular events such as the Pride Week, the Black History Week, the International Day against Violence against Women or the European Gender Week in the European Parliament which are occasions for celebrating diversity and the successes that have been achieved and jointly devising ways to address issues that remain. A participation format was tested by the EU for the first time during our research period: the Citizens' Forums of the Conference on the Future of Europe.[v] A Facebook post by the European Commission[vi] announced the Forum on 12 November 2021, asking for suggestions "on how we could fight racism and religious discrimination even more in the EU? How equality between men and women should be promoted more strongly? What should be done to further strengthen the rights of LGBTIQ+ and of people with disabilities?" and announcing the address where citizens could participate online in the process.

Much of the effort to improve the situation of those suffering from gender discrimination, just as in the case of migration, is born by volunteers. Among the different feminisms showing up in our data, we would like to mention several projects run by countrywomen. One is the counselling centre "Country Graces" in Lauenburg, Schleswig-Holstein: the model project of women helping women affected by violence received funding from Aktion Mensch.[vii] Another one concerns the Saxon Rural Women's Association which unites women who stand up for the interests of women and their families in rural areas. The post is a job advertisement for a staff member for coordination and administration for which the women's association has applied for funding at the Saxon State Ministry of Justice and for Democracy, Europe and Equality.[viii]

Among the data on gender extracted from Twitter and Facebook, three projects stand out. The **MaLisa Foundation**[ix] goes back to Maria Furtwängler, physician, television actress and former wife of billionaire publisher Hubert Burda, and her daughter, musician and art historian Elisabeth Furtwängler, who in 2011 established Malisa Home[x] in the Philippines, a safe house for girls who had become victims of prostitution and human trafficking. In 2016, the two of them established the MaLisa Foundation which aims to create a free, equal society, to end violence against women and girls and to

empower them to live a self-determined life. The foundation now runs Malisa Home and it initiates research into audiovisual diversity, gender representations in the media and their social impact.⌐¬ᴸˢᴱᴾ⌐ Together with partner organisations (GEMA, UFA GmbH, Keychange, public and commercial broadcasters etc.) the foundation initiates studies which are conducted by different universities. Main research areas are gender in music (*Gender in Music – Charts, Works and Festival Stages* (2021),[xi] *Gender Justice in the Music Business* (2021),[xii] in film (*Diversity in German Film* (2022)[xiii] about representations in German cinema), in TV (*Portrayal of Gender-Based Violence on German TV* (2021)[xiv]), in both film and TV (*Progress Study on Audiovisual Diversity* (2021),[xv] *Audiovisual Diversity? Gender Representation in Film and TV* (2017)[xvi]) and online (*So Multi-Colored and Diverse – Really? Gender Representations and Diversity in Streaming and SVOD Series* (2020),[xvii] *Female (Self-) Representation in Social Networks* (2019)[xviii]). In addition, they conducted a special study on the Covid-19 crisis (*Who Explains the Crisis? Gender Distribution in Corona Reporting* (2020)[xix]).

All these studies help shed light in areas where the anecdotal evidence gives the impression of persisting gender inequality, yet actual methodically collected figures would not exist otherwise. The foundation actively promotes its works so that the results are distributed by media and activists. In the German WP4 datasets, a Twitter post by a PSM station (RBB) reported on MaLisa's Progress Study on Audiovisual Diversity which had been published shortly before.[xx]

Our second best practice is **Wahltraut.de**.[xxi] In our dataset it is being referenced in several posts. One by an educational CSO[xxii] asks its readers: 'Concerning the Bundestag elections on 26 September 2021, are you still undecided?' and then suggests a number of services which help them find out about the different election programmes and positions of the parties. The original Wahl-O-Mat,[xxiii] launched by the Federal Agency for Civic Education (Bundeszentrale für politische Bildung/bpb) in 2002, is first on the list. It presents the user with a quiz containing 38 theses with proposals from different policy areas which he or she can agree, not agree or be neutral on. The user can then mark those proposals she or he finds the most important. All the parties participating in the given election had answered the theses as well, so that the Wahl-O-Mat in the end presents the party whose programme most closely matches the preferences of the user. She can ask for the rationale for the recommendation, compare parties and retrieve additional information, helping voters to orientate themselves in the political landscape.

The Wahl-O-Mat has since become a fixture in all elections in Germany, and it has spawned a number of similar services which focus on particular policy areas. The second one listed in our post is directed at climate policy.[xxiv] The third one is Wahltraut which allows users to match their positions on equality, LGBTQ+ rights, anti-racism and inclusion against those of the different parties. Just as MaLisa, Wahltraut does not directly improve gender inequality, but both help citizens to make better informed decisions.

Informing citizens is the task of the media. Knowing how media content is made, enables citizens to critically appreciate it. It also allows them to actively express themselves in media. Therefore, we have chosen media literacy training as our third example. Again, there are several mentions in our data. Our best practice is **Alex Berlin**,[xxv] a facility of the Media Authority, Medienanstalt Berlin-Brandenburg (mabb). It is one of the non-commercial citizens' and educational channels which were established in the course of the nationwide introduction of cable television in 1985 and are financed by broadcasting fees. Our post is entitled "Feminism Worldwide. Activism from different perspectives".[xxvi] It is a one-hour talkshow format in which moderator Nyima Jadama talks with women from diverse cultures on feminism, female empowerment and activism. It provides a space for those involved in the struggle against gender inequality to speak in their own voice and share

their experiences in solidarity. Empowering women and members of the LGBTQ+ community to represent themselves in media is a crucial practice for improving their biased media representations which MaLisa are documenting but also their political representation so that decisions about them are not made over their heads, but they are active participants on an equal footing.

Migration

The current contestation over migration started in 2015/16. Two million refugees and migrants, many from Syria, came to the EU, one million of them to Germany. This led to opposing reactions. On the one hand, there was strong solidarity, an active welcoming culture in large parts of the German population. To this day, much of the weight of receiving and integrating those in need is born by volunteers. This attitude was expressed in Chancellor Merkel's famous "We can do it!" (see Schlott 2020).

On the other hand, the rejection of this sentence became a rallying point for the far-right ever since. They frame migration as the "Great Replacement", an alleged conspiracy of elites who want to replace the native population with migrants from Muslim countries.[xxvii] The alleged threat to one's own identity and 'civilisation' is used to justify verbal and physical attacks against migrants as 'self-defence'. This kind of perpetrator-victim reversal is then utilised by mainstream conservative politicians who call the right of asylum into question because migrants cause "growing tensions and frustration" in Germany.[xxviii]

Words lead to actions. In a situation which is often life-threatening for the victims of anti-feminist, gender and LGBTQ+ and anti-migrant actions clear and decisive actions are needed. The best practices which stand out from our dataset concern media representations of migrants. Yet the first practice we would like to highlight is the **honorary integration work**, the „welcoming culture" of common citizens who in CSOs, churches, unions etc. support migrants on a daily basis. Many of the posts in our dataset concern volunteer work. These include municipalities[xxix] organising weeks of engagement and integration, providing opportunities for encounters and getting a taste of the different initiatives and activities, as well as churches[xxx] and CSOs.[xxxi] Most of these empower common citizens to support migrants with learning German and dealing with bureaucracy and other adversities of life. One of them stands out in that it is directed at refugees and migrants themselves and their political and social participation. The bilingual post announces the course "Get active":[xxxii]

"The umbrella association of Saxon migrant organizations (Dachverband sächsischer Migrantenorganisationen e.V.) is offering a free further training series on intercultural political education for refugees and migrants in Leipzig, starting September 11, 2021. The eight-module advanced training course aims to win and empower people with refugee or migration experience for political participation and social engagement. ...

Building on the previous knowledge from the integration courses, the participants in the project have the opportunity to develop a broad understanding of society in Germany through inputs, excursions and exchange. In addition, they can reflect on their own role and their opportunities to participate in German society without having to deny their origins, the experiences they have brought with them and their knowledge."[xxxiii]

The willingness of common citizens, both locals and migrants and refugees to work together is a great asset in the strive for a successful integration and should be nurtured and promoted in any possible way.

Our second best practice is **Media Service Integration**, a project by the **Council for Migration** (Rat für Migration, RfM[xxxiv]). The RfM is a nationwide association of around 190 academics from various disciplines who conduct research on migration and integration issues. It was founded in 1998, based on a manifesto by 60 scientists who critically examined the migration and integration policy in the Federal Republic at the time and its consequences, which included rampant racism and related acts of violence, and called for an active and concept-oriented German immigration and integration policy (Bade (ed.) 1994). Its main task is to critically and scientifically accompany political decisions and public debates on migration, integration and asylum. This involves a range of opinions, publications and an annual conference. Most recently, the Council urged the German government to stop the reform of the Common European Asylum System (CEAS).[xxxv] And it involves the project Media Service Integration.[xxxvi] This is an information platform for journalists on the topics of flight, migration and discrimination, offering facts and figures, background reports and fact checks. The service organises regular information events for journalists with experts, arranges contacts to experts who report in media and it has set up an e-learning platform offering free-of-charge online courses to journalists and other interested parties. Since 2018, the project has also been coordinating the **European network for knowledge sharing on migration**[xxxvii] which connects organisations from all over Europe that work at the intersection of media and migration. The project is funded by several foundations, the Federal Ministry of the Interior and the European Commission.

While the RfM's media service improves the migration competence of journalist, the problem remains: "There is a lot of talk about migrants and migration in Germany. Especially by Germans. But in the chorus of the many, those of the migrants are usually missing." This is the gap that our third best practice is filling with high-quality texts and comprehensible reporting. **MiGAZIN**[xxxviii] was founded in 2009 by Ekrem Şenol who was born in 1975 in Gummersbach. In 2012, the magazine won the Grimme Online Award for concept and editing. The jury found that

"The editorial team, consisting mainly of migrants, creates new insights into an emotional topic with their points of view, without themselves succumbing to the temptation to slip into extremes. One focus of MiGAZIN is the positive portrayal of migrants in positions of social responsibility (police officers, lawyers) who serve as role models. It helps to break down clichés. These migrants are representative of many others and of their quiet and successful integration in Germany."[xxxix]

During the first years, national integration issues dominated the magazine. Now it reports more often on events from abroad that can trigger migration movements directly or indirectly, such as climate change, poverty, wars and human rights violations. Since 2010, it has been financed by advertising revenue and donations.

Also in 2010, the editors launched MiGMACHEN[xl] to give interested people the chance to contribute to the magazine and help shape the discourse on integration and migration. Since then, more than 500 professional journalists and beginners became involved with MiGAZIN, gaining experience and sharpening their perspective. Today, many of them hold responsible positions, sit in the Bundestag and in state parliaments, are successful authors of books or work in large media companies. The post in our dataset that alerted us to MiGAZIN[xli] was a report on a new study showing

that migrant-perceived people are hardly seen on TV in election reporting. And when they do get a chance to speak, it is often in the context of migration and flight.

There are certainly positive examples of media production. To shine a spotlight on them is the goal of CIVIS.[xlii] The media prize for migration, integration, cultural diversity and social cohesion in Europe did not show up in our dataset, yet still deserves mention. It "honours programme achievements in radio, television and the Internet which promote peaceful coexistence in the European immigration society." In addition, the CIVIS Media Foundation organises annual media conferences and supports the networking of media professionals who deal with the diverse issues of the European immigration society.

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Greece

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Introduction

Greece is a country regarding gender-related issues the progress being made over the last years is gradually increasing, nevertheless it is still considered insufficient and limited. One of the most prominent aspects of gender-related public debate concerns the violence against women, a social wound that in the near past has been associated with the problem of victims' reluctance to report the violent incidents, a trend often intensified by the deficient social, medical and legal services of the country in a context of urgent need for supplementary services focusing on women's issues (Chatzifotiou, 2003: 253). Moreover, over the last decade equality issues were adversely affected by the financial recession crisis in which women encountered "a very high unemployment rate and few opportunities to participate in management, entrepreneurship and decision making" (Papalexandris, 2016: 210).

On the other hand, despite these vulnerabilities Greece has recently made considerable institutional progress on gender-based rights through an up-to-date legislation, at least in some respects (Natsi & Papa, 2019). However, the effective implementation of the legal changes remains a challenge, since any law is futile unless it is combined with broader policies and actions aimed at combating all types of gender-based discrimination and inequalities. One aspect of these actions may refer to best practices operating as paradigms that can enhance citizens' awareness and empathy regarding the necessity for safeguarding gender-related rights and eliminating all types of stereotypes. These best practices are instrumental in shifting society's mindset to the better, irrespective of who is the originator: the state/government institutions, the media organisations, the non-profit organisations or the social groups engaged in contemporary activism.

1.1 General Observation

Gender equality and the fight against gender stereotypes is a demanding task that cannot be achieved through all-inclusive, single solutions (Edström et al., 2014). In Greece fighting the misrepresentation of gender does not constitute a systematic or organised venture derived from mainstream sources of information, particularly those of the traditional era. It is rather a fragmented but gradually expansionist trend coming primarily from digital media and particularly from the new ventures of digital journalism which are obtaining increasing popularity. Such is the case of news podcasts or informational podcasts created by well-known journalists or influential public figures wishing to talk about or analyse themes undiscovered by the mainstream media. In essence, they wish to raise an alternative agenda, far from the legacy media's agenda, aimed at attracting both mainstream parts of the audience as well as alternative parts feeling unattractive, bored or underrepresented by the commonplace agenda.

This is exemplified by Greek weekly free-press/city guide, LIFO, distributed in selected spots in Athens and Thessaloniki. Its web portal, LIFO.gr, initially featured the contents of the magazine but finally has turned into an autonomous website that includes news, features on current affairs, culture, a city guide, local news and videos. Among these themes the online users have placed emphasis on the selection of a podcasts series, incorporated on *Lifo Radio* subsection and entitled "the next world". The podcasts series though interactive discussions brings to the fore various aspects of gender identity and sex education such as

the proper upbringing of a healthy masculinity,

the fortification of femininity faced with stressful standards in the critical age of adolescence,

the challenges, difficulties and obstacles raised with regard to the sex education in schools,

the presentation of theatrical plays that address gender stereotypes and sexist perceptions,

the relevance of actors' handling stories featured on television series which represent a rather political act and an exercise with regard to the proper management of painful situations faced by trans or drug people, than a simple television narrative that serves the plot of the series

the problem of obstetric violence and its recognition within Greek society.

Apart from the aforementioned podcast series on LIFO portal considerable gender-related themes are highlighted both in news texts released by the newsroom or in opinion articles written even by celebrities or public figures, adopting an inclusive discourse, in terms of gender, criticizing the failures of Greek society in achieving gender equality or in fighting gender-related stereotypes.

In Greece, apart from the limited gender-oriented initiatives directly related to media organisations, best practices projects concerning fighting gender-based discrimination and stereotypes are usually undertaken either by state organisations or by independent non-profit associations. An indicative example comes from the *General Secretariat for Family Policy and Gender Equality* having established the Counselling Centres on Violence against Women along with guesthouses and one helpline for emergencies (isotita.gr, 2023). These Centres are staffed by scientists who offer free of charge information and counseling services to women addressed to them, in the context of organised and integrated psychosocial support actions.

On the other hand, non-profit organisations exploiting the possibilities of new digital technologies take effective steps in enhancing citizens' literacy on gender-related topics. That is the case of the Fairy Tales project in which actions are proposed addressing young children, teachers, parents and the general public with the aim of promoting gender equality and preventing gender-based violence. The introduction of the gender equality topic in the education of children being at preschool and primary school age is achieved by means of classic children's fairy tales having the potential to promote healthy and fair relationships between boys and girls at an early age.

Last but not least, in the digital field a special platform has been set in operation called "this is not a feminist project" which resembles a digital map where everyone can trace groups, initiatives, associations characterized by public action on gender issues, using a variety of media. In essence, it is a cultural initiative consisted of a wide range of documents, from audiovisual to printed material, informing citizens of how the history of the feminist movement in Greece is linked with the contemporary women's experience. A special feature of the multimedia platform is a digital map based on which everyone can trace groups, initiatives, associations engaged in public actions on gender issues, using a variety of media (Graph 1).

Graph 1: Subsections of the digital project entitled "this is not a feminist project".

1.2 Best Practices from Dataset

The period of data collection coincided with a turbulent phase of the Greek society in matters of gender, since the number of femicides that came to light increased dramatically and, at the same time, revelations with regard to the *Me-Too* movement were also in progress. This peculiar social context paved the way for a wide range of opinion-makers (such as journalists) and public figures from the field of spectacle and politics express their thoughts on gender-related rights highlighting paradigms derived from the wider social field.

A simple post appearing on a Facebook account called "Do not give birth to a girl" (a Facebook page focusing on crucial societal issues, whose title is inspired by a gender-related song) directs the online user to a 10-minute radio conversation, taking place on the occasion of *the International Day for the Elimination of Violence against Women* and addressing the issues of gender violence, school life, femicide and sex education. The Facebook post in its own right may incorporate just a few key words related to gender (Graph 2); however it is directly related to a type of activism against gender violence and discrimination through the power of artistic creation. The interviewee, both a music composer and schoolteacher, talks about the importance of teaching children what gender-based violence means. This necessity is what inspired him to write two gender-related songs ("Femicide" & "Do not give birth to a girl") and create a Facebook page dedicated to gender-oriented topics and controversial societal issues of utmost importance. "Don't give birth to a girl" Facebook page counts over 50,000 followers and is considered one of the most feminist pages in Greece headed by a male citizen.

Graph 2: "Do not give birth to a girl" Facebook account post.

(The message on Facebook post, as depicted on the above image, goes as follows: "Do they fit into a 10-minute radio talk: gender violence, the school life, "Don't Give Birth to a Girl" (song), femicide, sex education? Yes, they do, because it happened on the 25th of November, so they had to fit. By Aleka Zoumi [radio journalist] and Vasilis Nanouris [schoolteacher & music composer]).

Fighting stereotypes and discrimination online is also exemplified by the telecommunications corporation Vodafone Greece based on a Facebook post emphasizing two initiatives of the company for practicing equality and respect towards all people, without any exception: the first one refers to placing a #AthensHomeforAll distinctive sticker at the store entrances in combination with dressing the stores in the colors of the LGBTQ+ community and Athens Pride Parade, while the second one concerns the signature of the Diversity Charter Greece aiming at an inclusive future, respecting diversity and human rights (Graph 3).

Graph 3: Vodafone Greece Facebook post.
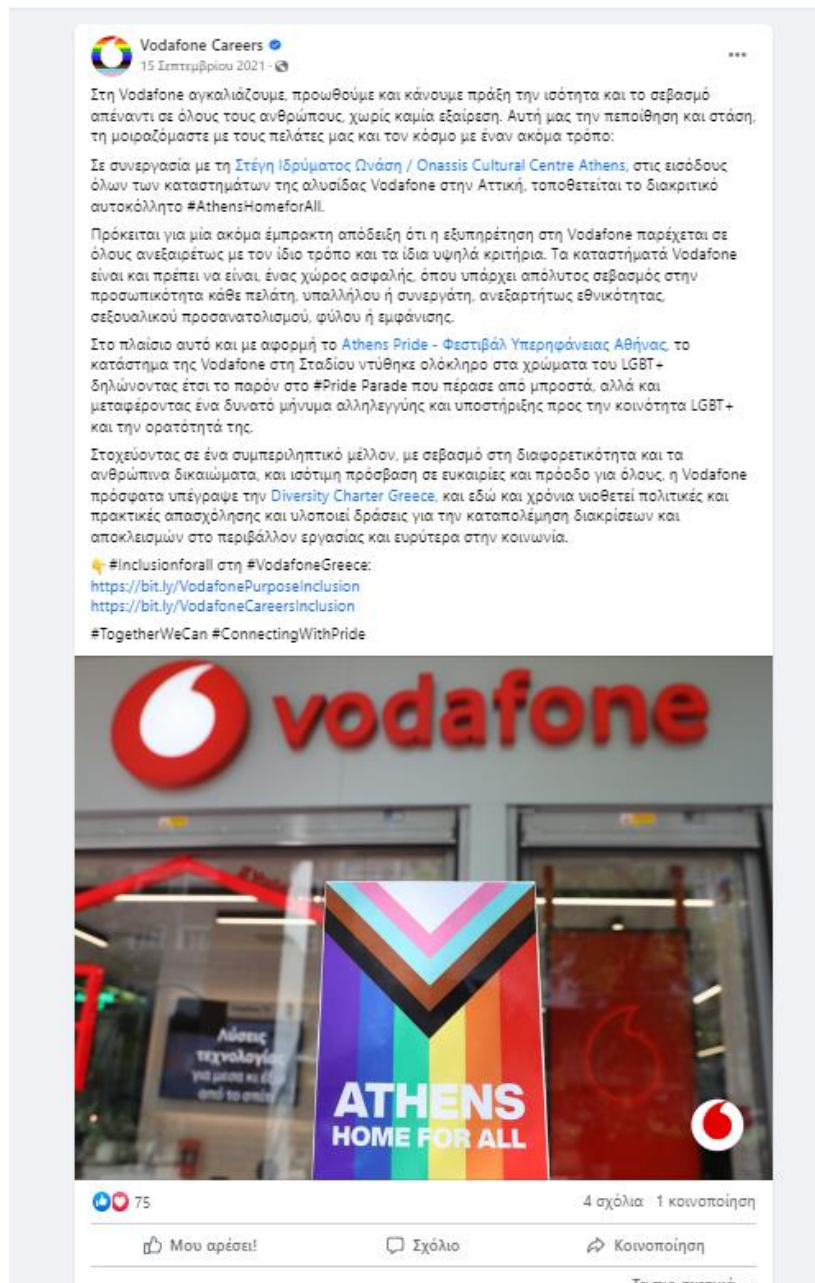
The Facebook [anti-discrimination- related post released by Vodafone Greece](#) goes as follows:

At Vodafone we embrace, promote and practice equality and respect for all people, without exception. We share this belief and attitude with our customers and the world in one more way:

In collaboration with the Onassis Foundation / Onassis Cultural Center Athens, the distinctive **#AthensHomeforAll sticker** is placed at the entrances of all Vodafone stores in Attica. This is yet another practical proof that service at Vodafone is provided to everyone without exception in the same way and with the same high standards. Vodafone stores are, and must be, a safe space, where there is absolute respect for the personality of every customer, employee, or partner, regardless of nationality, sexual orientation, gender or appearance. In this context and on the occasion of Athens Pride - the Athens Pride Festival, the Vodafone store in Stadiou street was completely dressed in LGBT+ colors, thus declaring its presence in the #Pride Parade that passed in front, but also conveying a strong message of solidarity and support for LGBT+ community and its visibility. Aiming for an inclusive future, with respect for diversity and human rights, and equal access to opportunities and progress for all,

Vodafone recently signed the **Diversity Charter Greece**, and for years has been adopting employment policies and practices and implementing anti-discrimination actions and exclusions in the work environment and in society more broadly.

👇 #Inclusionforall in #VodafoneGreece:

https://bit.ly/VodafonePurposeInclusion

https://bit.ly/VodafoneCareersInclusion

#TogetherWeCan #ConnectingWithPride

Another example representing gender in an unbiased way is coming from the field of non-governmental organizations. Diotima Centre (with a mission focusing on actions related to gender-based rights and equality) through a concise post informs the online users of a prevention and response program to gender-based violence implemented in collaboration with UNHCR GREECE and co-financed by the European Commission. The programme incorporates the provision of psychosocial and legal services to people who have suffered gender-based violence (men, women and LGBTI+ people) and belong to the refugee population (Graph 4).

Graph 4: Diotima Centre NGO Facebook post.

Another example of Facebook post aimed at fighting stereotypes and discrimination online is based on a woman's narrative, promoted by the account of a digital-born news website oriented to women (LadyLike). The vivid narration of the woman, whose distinctive feature is her very low height, reflects her personal stance on life convening the message of a fashion that needs to become inclusive (Graph 5).

The Facebook post goes as follows:

Sinéad Burke is CEO of the accessibility consultancy *Tilting The Lens*. She is also a writer, academic, has worked as a primary school teacher, studied TV and radio production. He is 31 years old and was born with achondroplasia. She is also a fashion icon and has spoken many times about the fact that fashion should become inclusive. "People didn't take me seriously because of my body image. I started blogging and working with the fashion industry" she has said about her fight for inclusion. He is currently a member of Gucci's global equality board. "The door opened for me. I'm trying to make sure that door doesn't close," he recently told the Financial Times. Sinéad Burke was photographed for the

Financial Times wearing a Gucci creation at the National College of Art and Design and the aesthetic of this photo is like a little poem within us. (Photo: Instagram.com/sineadburke)

Graph 5: LadyLike news website's Facebook post.
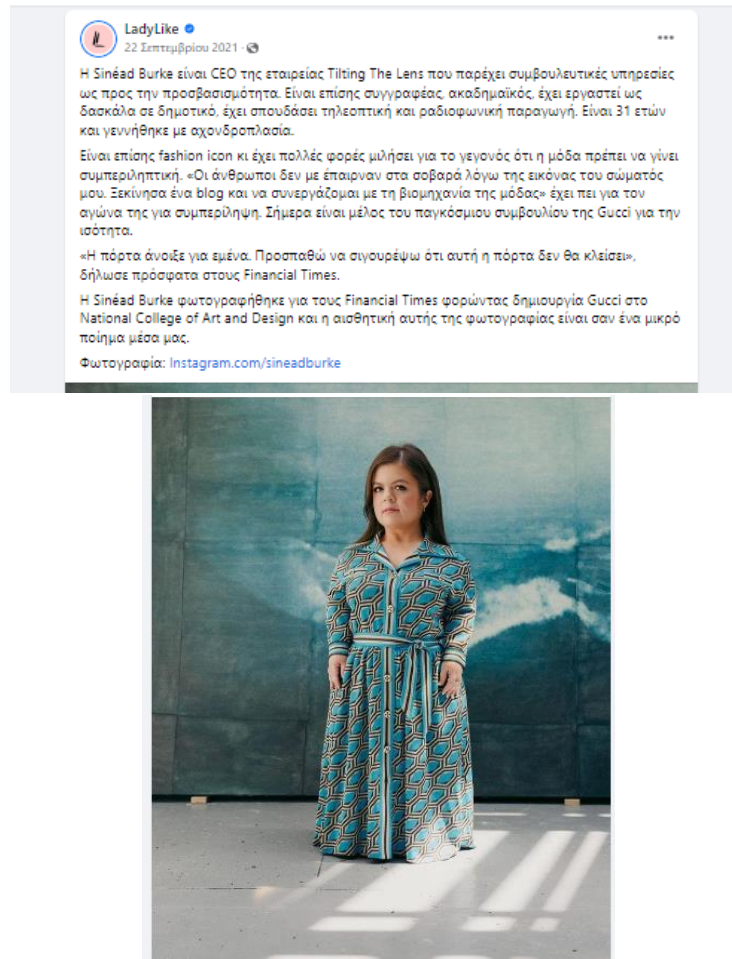
Despite the considerable role played by the above sources in disseminating gender-related messages in an unbiased way, social media platforms in Greece seem to constitute a fertile ground for political actors to express their points of view on gender-oriented topics for political gains. This peculiarity is exemplified mainly by the Opposition party, SYRIZA, whose members often disseminate content emphasizing the need for legal recognition of the term femicide as well as the need for policy measures aimed at protecting and guaranteeing women's rights overall. Behind these gender-related viewpoints lies the political gain of the speaker pointing out to the public the failures of the government in power. One indicative post is derived from the Head of the Opposition party, Alexis Tsipras, who acknowledges the pathogens of the Greek society (long lasting patriarchy, violence against women, inequalities) against a globalized perception of sexism, arguing that action is the only way out of this harmful phenomenon, representing a respectful stance towards democracy (Graph 6). The political expediency behind the message to mobilize the public is explicitly reflected in the phrase "It's time for action and change" implying a type of criticism levelled at the current government.

Graph 6: Facebook post by the President of the Opposition Party, SYRIZA (The Coalition of the Radical Left – Progressive Alliance)

Alexis Tsipras ✔
25 Νοεμβρίου 2021 · ⊚

Να μη λείψει ξανά καμία στο μέτρημα

Μετράμε στη χώρα μας 13 γυναικοκτονίες από τις αρχές του έτους. 13 γυναίκες δε βρίσκονται ανάμεσά μας, εξαιτίας της πατριαρχίας και της βίας που η ίδια γεννά. Η βία κατά των γυναικών και των κοριτσιών είναι μια αποτυχία της κοινωνίας μας.

Ασφαλώς ο σεξισμός δεν είναι ελληνικό φαινόμενο, αλλά παγκόσμιο. Η Ελλάδα, όμως, βρίσκεται κάτω από το μέσο όρο στο ευρωπαϊκό βαρόμετρο για την ισότητα των φύλων.

Η έμφυλη βία συναντάται σε κάθε πτυχή της καθημερινότητας, στο οικογενειακό, φιλικό, αλλά και εργασιακό περιβάλλον. Οι κοινωνικές ανισότητες, τις οποίες διεύρυναν η πανδημική κρίση και η αυξανόμενη φτώχεια που υπήρξε αποτέλεσμα αυτής, επηρεάζουν ιδιαίτερα τις γυναίκες.

Αποτελεί χρέος μας απέναντι στη Δημοκρατία η διασφάλιση της ισότητας, της ισονομίας, της ευημερίας και της ασφάλειας για όλες τις γυναίκες και τα κορίτσια του τόπου μας. Είναι αναγκαίο να κατανοήσουμε πως η πατριαρχική δομή της κοινωνίας και ο διάχυτος σεξισμός γεννούν τις αιτίες της έμφυλης βίας.

Ωστόσο, δεν αρκεί να πενθούμε, να καταδικάζουμε και να εξοργιζόμαστε. Είναι χρέος της Πολιτείας η θεσμική αναγνώριση του όρου "γυναικοκτονία" και οι στοχευμένες δράσεις της για την εξάλειψή τους. Ήρθε η ώρα της δράσης και των αλλαγών. Για να μη λείψει ξανά καμία στο μέτρημα.

Specifically, the President of the Opposition party, SYRIZA, argues:

"May no one [woman] be left out of the count again. We count 13 femicides in our country since the beginning of the year. 13 women are not among us, because of the patriarchy and the violence that it gives birth to. Violence against women and girls is a failure of our society. Of course, sexism is not a Greek phenomenon, but a global one. Greece, however, is below average in the European barometer for gender equality. Gender-based violence can be found in every aspect of everyday life, in the family, friends, and work environment. Social inequalities, which have been widened by the pandemic crisis and the growing poverty that has resulted from it, particularly affect women. It is our duty to the Republic to ensure equality, equity, prosperity and security for all the women and girls of our country. It is necessary to understand that the patriarchal structure of society and pervasive sexism give rise to the causes of gender-based violence. However, it is not enough to mourn, condemn and rage. It is the State's duty to institutionally recognize the term "femicide" and to take targeted actions to eliminate it. It is time for action and change. So that no one is left out of the count again" (see official Facebook account of Alexis Tsipras).

Based on the same rationale (call to the government to change tactics and policy) other members of the Opposition party such as the Greek MP Peti Perka elaborate through social media on gender-

related topics in an unbiased way listing a series of necessary claims aimed at eliminating violence against women and ensuring equality. On the occasion of the *International Day for the Elimination of Violence against Women* the Greek MP refers to the increasing femicides afflicting the Greek society and to the "gender-based violence occurring with sexism across the whole spectrum of social life" which is considered "a gross violation of human rights". As best practice it is proposed the government's acceptance of the motto of the European Institute for Gender Equality: "Femicide: name it, measure it". The political player seems to employ the gender issue for political gain by underlying the fact that "the MPs of SYRIZA-PS have already filed an amendment – addition to the Draft Law of the Ministry of Justice on the amendments related to the Penal Code aimed at the introduction of the crime with sexist characteristics (especially femicide) into the Greek criminal law" (Graph 7).

Graph 7: Facebook post by the member of SYRIZA's opposition party, Pety Perka, on the occasion of the *International Day for the Elimination of Violence against Women*.

Η έμφυλη βία συμβαίνει με σεξισμό σε όλους τους χώρους εργασίας, με έμφυλο ρατσισμό και διακρίσεις σε όλη την κοινωνική ζωή. Πρόκειται για φαινόμενο διαδεδομένο σε όλες τις κοινωνίες και σε όλες τις κοινωνικές τάξεις. Έχει τις ρίζες της στις πατριαρχικές αντιλήψεις εξουσίας ανάμεσα στα δύο φύλα, που επιβιώνουν μέχρι σήμερα και αποτελούν επίδειξη κυριαρχίας και ελέγχου του γυναικείου σώματος. Είναι ένα φαινόμενο παγκόσμιο και αν δε συμβαίνει σε εμάς, συμβαίνει δίπλα μας. Γι' αυτό και δεν το υποτιμούμε, αλλά χρέος μας είναι η άμεση καταπολέμησή του, αφού αποτελεί κατάφωρη παραβίαση των ανθρώπινων δικαιωμάτων. Η βία στην οικογένεια δύσκολα γνωστοποιείται και σε πολλές περιπτώσεις δυστυχώς, ενοχοποιούνται οι ίδιες οι γυναίκες ότι είναι αυτές που με τη συμπεριφορά τους προκαλούν βία.

Η πανδημία ανέδειξε την ένταση, την έκταση και το μέγεθος της έμφυλης βίας αλλά ταυτόχρονα λειτούργησε καταλυτικά, αφού πυροδότησε εκατοντάδες καταγγελίες από την πλευρά των γυναικών και επιτάχυνε τον βαθμό αφύπνισης της ελληνικής κοινωνίας.

Στις 9 Νοεμβρίου 2021, οι Βουλευτές/τριες του ΣΥΡΙΖΑ-ΠΣ κατέθεσαν τροπολογία – προσθήκη στο Σ/Ν του Υπουργείου Δικαιοσύνης για τις τροποποιήσεις του Ποινικού Κώδικα για την καθιέρωση στην ελληνική ποινική νομοθεσία του εγκλήματος με σεξιστικά χαρακτηριστικά (ιδίως γυναικοκτονία), διότι θεωρούμε ότι η νομική αναγνώριση του όρου είναι ένα απολύτως δίκαιο αίτημα και βρισκόμαστε στο πλάι της κοινωνίας των πολιτών, των φεμινιστικών οργανώσεων και όλους και όλες που το υπερασπίζονται.

Η σημερινή μέρα είναι η μέρα που ενώνουμε τη φωνή μας με τις γυναίκες που διεκδικούν και αντιστέκονται, που ανατρέπουν τους μύθους περί συνενοχής και παίρνουν θέση ενάντια στη βία και τον σεξισμό. Γι' αυτό πρέπει να καταγγέλλεται δημόσια από πολίτες, εκπροσώπους φορέων, λειτουργούς της πολιτείας, θεσμικούς παράγοντες, οργανώσεις της κοινωνίας των πολιτών, πολιτικά κόμματα και συνδικαλιστικές οργανώσεις.

Σε αυτό το πλαίσιο, αγωνιζόμαστε και διεκδικούμε:

-Πλήρη εφαρμογής της Σύμβασης της Κωνσταντινούπολης (ν.4531/2018)
-Επέκταση, αναβάθμιση και μονιμότητα των Συμβουλευτικών Κέντρων, των Ξενώνων φιλοξενίας και της Γραμμής SOS 15900 για τη στήριξη των γυναικών (ν.4604/2019). Μονιμοποίηση όλων των εργαζομένων στις δομές.
-Ίδρυση πανελλαδικά, των Γραφείων Αντιμετώπισης Ενδοοικογενειακής Βίας στα Αστυνομικά Τμήματα και στελέχωση με εξειδικευμένο προσωπικό.
-Ενίσχυση και διεύρυνση του ωραρίου όλο το 24ωρο και όλες τις μέρες του χρόνου της Ιατροδικαστικής Υπηρεσίας.
-Οικονομική και νομική στήριξη γυναικών και παιδιών που δραπετεύουν από την ενδοοικογενειακή βία.
-Χορήγηση ασύλου στα σύνορα σε προσφύγισσες που καταγγέλλουν βία και βιασμούς είτε στις χώρες που έφυγαν είτε στη διάρκεια του ταξιδιού τους.
-Κατάργηση του νόμου για την υποχρεωτική συνεπιμέλεια (ν.4800/2021) που αναγκάζει τις γυναίκες και τα παιδιά να παραμένουν σε γεωγραφική εγγύτητα με τους κακοποιητές.
-Πλήρη εφαρμογή της Σύμβασης 190 της ΔΟΕ για τη βία και την παρενόχληση στον κόσμο της εργασίας, στον δημόσιο και ιδιωτικό τομέα.
-Ουσιαστική εισαγωγή της οπτικής του φύλου και σεξουαλικότητας στην εκπαιδευτική διαδικασία με την αντίστοιχη επιμόρφωση των εκπαιδευτικών.

-Εφαρμογή μέτρων για την προώθηση της ισότητας των φύλων στα μέσα μαζικής ενημέρωσης, στη διαφήμιση και στις αρμοδιότητες του Εθνικού Συμβουλίου Ραδιοτηλεόρασης (άρθρο 24 ν.4604/2019). Να σταματήσει η αναπαραγωγή των στερεοτύπων και του σεξισμού από τα ΜΜΕ.

Καλούμε λοιπόν την κυβέρνηση να αποδεχτεί το σύνθημα του Ευρωπαϊκού Ινστιτούτου για την Ισότητα των Φύλων: «Γυναικοκτονία: ονόμασέ την, μέτρησέ την, τέλειωσέ την!».

Καμία λιγότερη.

#withher

Γραμμή SOS 15900

ΚΑΜΙΑ ΛΙΓΟΤΕΡΗ!

25.ΙΙ

ΔΙΕΘΝΗΣ ΗΜΕΡΑ ΓΙΑ ΤΗΝ ΕΞΑΛΕΙΨΗ ΤΗΣ ΒΙΑΣ ΚΑΤΑ ΤΩΝ ΓΥΝΑΙΚΩΝ

Conclusions

In Greece gender-related issues have clearly entered the online public debate relatively recently with the emergence of the Hellenic version of the *Mee Too movement* (November 2020), conducive both to mobilizing a wide range of violence vctims to speak out and enhancing citizens' attenton paid to topics that used to be in obscurity. During the pandemic crisis Greece was faced with the highest annual increase in femicides, among 20 European countries, as revealed in a reseach project conducted by the *Mediterranean Institute for Investigative Reporting* (Louloudi, Morfonios, & Zafeiropoulos, 2023), a worrying trend that brought gender-based rights even higher on the agenda of public debate.

However, despite the salience of gender-related topics in the public sphere the examples of best practices are rarely related to media organisations. The few initiatives have their origins in the corporate/busimess environment, in the realm of non-profit organisations or in the field of govenrmental politics.

In terms of social media representations, they are frequently disseminated by the opposition parties (such as SYRIZA and Mera25) calling on the government to act more effectively for ensuring gander-related rights, for eliminating inequalities and for establishing the legal recognition of the term "femicide". These representations go viral either through the official Facebook accounts of the political parties or through the personal Facebook accounts of the political actors.

The content found on social media posts hardly incorporates people expressing their own experiences related to gender-based rights. By contrast, the legislative initiatives, either at national or EU level, are a frequent part of the gender-related representations, disseminated from a wide variety of FB accounts: nonprofit organisations, political institutions, media organisations, citizens' groups engaged in activism.

Migration:

General observation

The Greek government faced intense scrutiny during a turbulent period regarding the migration issue. Our analysis focused on 18,272 posts of migration discussions found on Greek social media from September to November 2021. In our study, over 40% of the posts addressed one of the defined dimensions, while one in four posts discussed at least. The most prevalent dimensions were Territory, Values, and Institutions, whereas Law and, to a lesser extent, People were the least utilised. Among these dimensions, approximately one-third of the posts revolved around values, one in four posts referred to EU institutions, and one in five posts discussed matters related to territory. Legal aspects were mentioned in only 15% of the posts, while a negligible percentage (less than 4%) highlighted human stories. The analysis reaffirms that immigrants are often discussed as objects, without being given the opportunity for their voice to be heard.

This finding did not come as a surprise. As research has shown Greece faces significant disparities in representation and access to media for minority groups (Papathanassopoulos et al. 2021). According to the Media Pluralism Monitor report on media pluralism in Europe, Greece carries a medium risk in terms of social inclusivity, given the fact that even the only recognized minority, the Muslim minority in Thrace, does not have adequate access to broadcast media (Papadopoulou, 2022). Moreover, neither public service media nor privately owned broadcasters are legally obligated to include minority content or content created by minorities in their programming (Psychogiopoulou & Kandyla, 2018). The requirement for Greek broadcasters to primarily broadcast in the Greek language further hampers the development of programming dedicated to minority communities.

From the dataset

Unfortunately, in the Greek dataset (derived from social media posts) there were only a couple of cases coded as "people" and both these have to do with details of persons dying on their way to pass the borders.

The first post was the death of a 30-year-old Syrian man, who was sick and was illegally transferred to an islet on Evros river, between Greece and Turkey, and left to his luck. The news was brought up by activists and leftist media to address the matter of illegal pushbacks of migrants and refugees from Greece to Turkey.

https://www.facebook.com/110436683918429/posts/41261278370086

The second was the news of a one-year-old baby from Syria who died in the woods near the Polish-Belarusian border. The case was brought to light from a Polish NGO, Polish Center for International Aid. Again, the story is reported in the context of the thousands of people trying to reach the EU, while

in freezing conditions. At least 13 people were reported dead up to that time due to the hectic conditions.

[Η θλιβερή είδηση για ένα μωρό ενός... - Πολίτης Του Κόσμου | Facebook](#)

A post on the football team of the Greek Refugee Forum was among the ones with the most interactions on Facebook. It is one of the very few cases where migrants' voices are heard.

The team has on board children from Congo, Zambia, Guinea, Senegal, Ivory Coast. The post says: "Three years ago the Greek Forum Refugees ran an Erasmus+ project, which referred to social inclusion through sport. We seized the opportunity to create a football team, wanting to integrate refugees and asylum seekers into society through an enjoyable process. We mapped problems faced by the refugee community, but we also saw their skills. The team was set, and we participate in anexartito.gr, one of the oldest amateur leagues in Attica with 41 years of life. For the last 2.5 years we have been joining the championship and this year we moved up to the 2nd category" explains to TPP the Forum's communication manager, Christos Lazaridis.

In fact, the team is likely to celebrate a title in the next period. "The football team is made up of children of refugee and migrant origin and second-generation children that help us a lot in integrating the new people. Football is a process in which we can carry out the strategic goal of social integration and inclusion in Greek society. To believe in themselves, to gain self-confidence," he adds and explains that the most fundamental aspect of sport is that it does not focus on individual identity. "One of the team's goals is to convince the authorities and institutions of the state that the newly arrived population can be a very important part of the host society. Football is an opportunity to break the ice. It is not good to exclude entire social groups from the public debate and to target them," he adds.

[Το TPP σε αγώνα ποδοσφαιρικής ομάδας προσφύγων - Όταν γνωρίζεις τον «άλλον», παύει να είναι ο «άλλος» | Είναι πολλά περισσότερα από μια ποδοσφαιρική ομάδα. Είναι οικογένεια. Πρόκειται για την ποδοσφαιρική ομάδα του Ελληνικού Φόρουμ Προσφύγων. Παιδιά από... | By The Press Project (facebook.com)](#)

Conclusions

Media representations of migration tend to focus on controversy and conflict disregarding the socioeconomic reasons behind migration and their cultural and ethnic diversity (Gemi et al., 2013). As Law states (2010:208) whenever migration is discussed a by a predictable sequence of statements, actions, and conclusions are present. Even in the cases of positive representations, the undertones of cultural assimilation strategy are ever-present, treating migrants as the proverbial "good apples".

In its core, media representations regarding migration rest on a variety of processes. One the one hand, the media come to reinforce the current social stratification, turning stereotypes and selection biases as common-sense issues (Gemi et al., 2013). On the other hand, they conceal and typecast the diversity of migrants, representing them as a sole entity. Added to that, the migrants themselves the migrants through a variety of barriers (real or imagined) are unable to resist the narrative.

In our sample, discussions about migration in the Greek online sphere predominantly revolve around tragedies and even loss of life. Often, these incidents are reduced to mere statistics and receive only limited coverage. In some rare cases, depending on the magnitude or specific significance of the disaster, it may be explored more extensively. However, reporting human deaths solely as numerical figures reflects a broader issue concerning the perceived worth of migrants' life, raising questions about the timing when it is deemed significant and when it is not.

In accordance with existing theory the best practices in our sample show that those journalists who prioritize the quality and fairness of their reporting, go beyond political agendas to cover migration issues. They seek input from migrants, NGOs, and other non-state actors whom they perceive as more reliable sources for migration-related matters (Gemi et al. 2013).

The general rule of thumb is to engage directly with individuals involved in the subject at hand. However, accessing these "alternative" sources of information, as opposed to relying solely on national news agencies, government authorities, or academic experts, can be challenging. Migrants may lack trust in journalists and be hesitant to share their experiences, or journalists themselves may face difficulties in establishing connections and building trust within the relevant networks. In this context, experts can fulfil a crucial role as gatekeepers, facilitating access to migrant voices.

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Italy

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Introduction

This report aims to describe same best practices of (social media) representations regarding gender and migration for how to fight stereotypes and discrimination in digital platforms.

We consider two different sources of best practices: the general observation, and the dataset. In "general observation" we provide a synthetic description of some best practices in fighting the misrepresentation of gender and migration in Italy. We prioritize alternative media activists' projects, as we will suggest the need of bridging together institutional and bottom-up initiatives.

From the dataset, we found some examples of posts that represent migration or gender in a non-biased way. We focus on 6 examples of best practices for countering the representations of stereotypes and discrimination regarding gender and immigration online in Italy. We provide 3 best practices related to gender and 3 best practices related to migration.

After Barcelona meeting, we considered three major issues are relevant when we searched best practices in social media representation of immigrants:

Immigrants are commonly the object we talk about, without having the opportunity of speaking themselves. We searched posts giving voice to immigrants;

If the dimension of people is very frequently represented the same cannot be said about that of the person. We try to find story of individuals, rather than picturing immigrants as a whole.

In our database of posts related to gender we found very few posts written by people living the gender issues they talk about (written in the first person) and all these posts were about political figures or candidates for elections who used gender issues for political gain.

Gender

General Observtion

The media provides an accessible and global space where people can share their stories, experiences and struggles, and find support and solidarity from others who share the same gender identities (Ross, 2012; Dobson, 2015). Representation of social movements on social media to support gender identities can be an important platform for promoting awareness, empathy and social change.

As best practices we can cite two examples of media activism on gender in Italy:

Non Una Di Meno (Not one less) is a feminist movement that has international roots and has also spread to Italy (https://nonunadimeno.wordpress.com/). This social movement was born in Rome from the confrontation between different female and feminist realities (issues and values such as education for differences, non-binary identity, freedom of choice etc.). Using social media and other media platforms, the movement has promoted awareness actions, demonstrations and online campaigns to fight gender-based violence, discrimination and to claim the rights of women and people of all gender identities. Quoting from the description that we find on social media of the movement (Facebook and Twitter): "*Since 2016, the feminist and transfeminist movement Non Una Di Meno has been fighting against all forms of gender-based violence, against all the faces that patriarchy takes on in the society in which we live*".

"Se non ora quando" (If not now when) is an Italian movement born in 2011 with the aim of promoting gender equality, women's rights and the fight against gender-based violence. The movement originated in response to a series of incidents of violence against women (stalking and feminicides) in Italy and quickly gained popularity, involving thousands across the country. The "If not now when" movement has been notable for its use of social media, especially Facebook (https://www.facebook.com/senonoraquandofanpage), as a tool to mobilize and engage large audiences. Through Facebook groups and pages, mobilizations, demonstrations, strikes, cultural events and other initiatives were organized to raise awareness of gender issues and promote social change.

Empirical best practices

These are three examples of best practices that we have found empirically in posts and tweets:

Several posts related to the "Non una di meno" initiatives (specifically Italian). In our empirical analysis, we found several posts and tweets of this movement on the occasion of the International Day for the Elimination of Violence against Women on November 25th. These posts are examples of the importance in communicating on social media the education and awareness-raising initiatives of citizens.
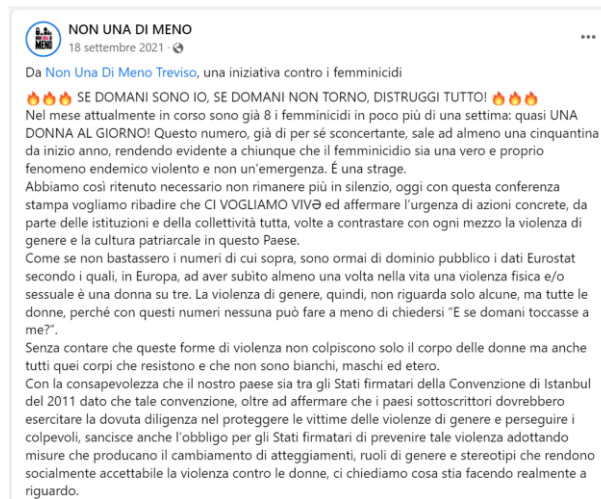
Organizations and initiatives dedicated to combating gender inequalities can promote through social media content a more equitable and inclusive representation of gender identities on these digital platforms.

We found several posts about manifestations in support of #DdLZan. This is an ad-hoc law proposal (with issues against homotransphobia, aims to obtain the protection of non-binary, transgender and fluid identities from discrimination) that is rejected by the Italian Senate in Fall 2021. A best practice is to give social media coverage and generate buzz in support of women's rights and LBGTQ+ through different forms of media activism (i.e. marches and demonstrations in the squares).

A best practice is therefore to use social media to promote empathy and education on gender issues. This may include sharing information, educational resources, statistics and personal stories to encourage greater understanding and awareness of gender equality. We found some posts focus on stories of (Italian) women who have received special prizes or professional awards. For example, a robotic surgeon who runs one of the largest centers in Europe and has an all-female team.

Luciana Savarese #FR
@lucianasavarese

Franca Melfi è una chirurgA robotica. Quando ha iniziato a Pisa era l'unica ora dirige uno dei centri più grandi d'Europa e ha una equipe tutta al femminile.
Le donne posso fare tutto ma devono essere le prime a crederci e perseverare. #tempodelledonne #19settembre @La27ora

1:31 PM · 19 set 2021 da Milano, Lombardia

Migration

General Observation

In general, some best practices in social media representation of immigrants are:

avoid stereotypes or generalizations that can perpetuate prejudice or discrimination about migrants. It's important to publish posts treating migrants as unique individuals, rather than as a homogeneous group;

listen to the voices of migrants and value the direct voices and experiences of migrants. Provide them with a safe space to share their stories and viewpoints, giving them proper recognition and respect (Bonini Baldini, 2019; Georgiou, 2018; Miconi, 2020);

collaborate with organizations or experts in the field of migration to obtain accurate information and gain a better understanding of the complex issues involving migrants. This collaboration can help ensure that your representations are based on sound and in-depth knowledge.

Be careful though: through the remediation of migrant and refugee selfies, news media have the potential to operate as a significant *ethic-political spectacle* in the spaces of Western publicity. In particular, for migrants in the outskirts of Europe (and with practices of "symbolic bordering") they can appropriate, marginalize, or displace their digital testimonies in Western news media (Chouliaraki, 2017).

In general, we have few posts coded as interaction and dialogue, which means that relations between natives and immigrants are generally overlooked.

Empirical best practices

A first example of best practice is to give a voice to migrants and their stories. In Italy there is an important reality of the so-called third sector called Caritas Italiana. Columns with the *stories of migrants* who managed to integrate and find support in Italy are often published on social media. We found in our dataset several examples of stories of immigrants, who speak in the first person. Below are two examples of Facebook posts from data (https://www.facebook.com/536604043100997/posts/4750375621723797; https://www.facebook.com/536604043100997/posts/4750375621723797).
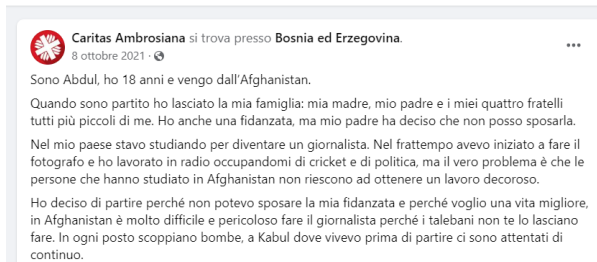
Together with the Migrantes Foundation, this association publishes the "Immigration Report" every year in which there are various data on Italian immigration (https://www.migrantes.it/category/pubblicazioni/rapporti/rapporto-immigrazione-caritas-migrantes/). At European level, there is Caritas Europa, which is the network of 49 member organizations in 46 European countries, committed "to analyse and fight poverty and social exclusion as well as to promote true integration" (https://www.caritas.eu/).

The second example of best practice is to give visibility in the news media to struggles and victories for migrant rights. In our data we have found some examples of movements and associations that have obtained conquests (including legal ones) in favor of migrants' rights. These posts also contain the words of organizations or experts in the field of migration (https://www.facebook.com/362883403751765/posts/6628750220498354; https://www.facebook.com/25853499717/posts/10159155464489718) .

We believe that it is also a (third) best practice to give a voice to associations or initiative that deal not only with immigration, but also with the connection between migrants and other fragile categories or women.

In our posts, we found the example of *Eurocities meeting* in Brussels where some (Italian) cities active in the promotion and construction of inclusive paths for migrant and refugee women were awarded.

We also found associations that fight for the rights and services of asylum seekers and refugees with disabilities in Italy.

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Portugal

Authors: ISCTE Team

Institution: ISCTE

Gender

General observation

FEM – Feminists in Movement is a social association dedicated to promoting feminist values and fighting gender-based discrimination. This association was created in 2019 by a group of 50 people, with diverse social, professional, and political backgrounds, that believe in the need for an active, inclusive, and democratic type of feminism in our society. FEM is active in many areas related to feminism such as violence against women, gender equality, LGBTQI+ rights, sexual and reproductive rights, discrimination, among others. In their website, for each of these subjects, we can find relevant legislation, documentation and studies that can be freely accessed by the public[3]. Additionally, the association also develops their own projects and actively participates in different programs related to feminist topics. The association is very active on social media (Facebook[4] and Instagram[5]) where they disseminate information, announce events and workshops, and publicize protests and public gatherings. Through their various endeavors, FEM contributes to the dissemination of positive gender representations both online and offline. Associations like FEM play a fundamental role in countries such as Portugal, where feminist views have struggled to permeate the traditional media sphere (Garraio et al., 2020; Prata, 2021).

Figure 1. Logo of the FEM assocation

From the Dataset

Cultural events can have a significant impact in disseminating positive gender representations both online and offline. In our dataset, we found a Facebook post by the organization "Buala" advertising that the annual Lisbon's Poetry Festival would feature and highlight a selection of trans artists (Figure 2)[6]. This space would be hosted by the Brazilian group "TranSarau"[7] that presents a spectacle (also called TranSarau) organized, developed, and performed by trans artist and activists. As mentioned throughout this Facebook post, this is an opportunity for trans people to speak for themselves and be able to present their own stories in their own space. The show aims to bring visibility to the trans community and to sensitize people to the prejudice and discrimination often faced by these individuals. By advertising a cultural event that gives such visibility to the trans community, the "Buala"

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[3] Link to the association's website: https://fem.org.pt/
[4] Link to the association's Facebook Page: https://www.facebook.com/FeministasEmMovimento
[5] Link to the association's Instagram page: https://www.instagram.com/feministasemmovimento/
[6] Link to this Facebook post: https://www.facebook.com/123593797673127/posts/4806831052682688
[7] This term can be roughly translated into English as "Trans Cultural Evening"

organization is also contributing to raise awareness to trans and LGBTQIA+ issues and thus promoting positive gender representations on social media.

Figure 2. Facebook post by the "Buala" organization

VI FESTIVAL DE POESIA DE LISBOA ABRE ESPAÇO PARA POETAS TRANS

O TRANSarau será o anfitrião do espetáculo, com apresentações especiais de André Tecedeiro e Fado Bicha.

Uma das atrações mais aguardadas da sexta edição do Festival de Poesia de Lisboa , que arranca no dia 12, é o TRANSarau , espetáculo que coloca em cena os discursos gênero-dissidentes, que também estão em disputa por voz e espaço nos territórios. A presença de poetas trans no FPL é uma aposta para que eles e elas possam contar as próprias narrativas e, assim, ganhar o espaço que merecem. Nesta edição, que discutirá o tema "Terra: uma poética de nós", serão ao todo 13 artistas LGBTs, sendo 8 deles pessoas trans/travestis/não-binárias.

É a primeira vez que o TRASarau participa de um evento internacional. Nascido no Brasil, em 2015, como espaço de exibição da produção dos estudantes do Cursinho Popular Transformação, o TRANSarau já realizou mais de 40 edições, sendo um importante evento da cena brasileira. Organizado por artistas e ativistas TRANSvestigeneres, em colaboração com LGBTQIA+, voltado para visibilidade T, o TRANSarau é formado por Andrey Lucas, Lucyfer Eclipsa, Patricia Borges da Silva, Polaris Coutinho e Kairos Castro. Importante espaço de representatividade e visibilidade da população LGBQIA+ Trans, e de resistência negra, recebeu em 2018 o Prêmio Papo Mix, categoria "Eventos e manifestações artísticas".

Assinado em parceria com o Museu da Língua Portuguesa, o TRANSarau será o anfitrião do espetáculo que irá mesclar apresentações dos próprios poetas com duas presenças especiais: André Tecedeiro e Fado Bicha. Serão 60 minutos de atividade, com transmissão tanto pelos canais de Facebook e Youtube do Festival de Poesia de Lisboa quanto pelos canais de Facebook e Youtube do Museu da Língua Portuguesa.

"Atuar na empregabilidade de poetas e artistas trans, lésbicas, gays e bissexuais tem sido importante para o FPL, pois entendemos que a visibilidade apenas não fortalece as condições dignas para que esses artistas possam viver e continuar a produzir. Ademais, o potencial artístico-pedagógico de ações como TRANSarau se dá principalmente por conta da sensibilização de pessoas cis-heterossexuais e da representatividade para o público LGBT, o que contribui diretamente para o combate a LGBTfobia e a promoção do respeito e da igualdade", explica João Innecco, curador do Festival.

Desde 2019 o Festival de Poesia de Lisboa conta com LGBTs na programação, sendo que nesta edição, além do TRANSarau e o André Tecedeiro, outros artistas trans estarão presentes. "Teremos a artista Hilda de Paulo, que estará ao lado do poeta Ramon Nunes Mello e do pesquisador Nuno Pinto, na mesa 'Balada de Gisberta', em homenagem à Gisberta Salce, travesti assassinada no Porto há 15 anos, fato trágico que impulsionou o nascimento da primeira marcha do orgulho do Porto", conta João Innecco. "Este ano teve um abaixo-assinado para que uma rua do Porto levasse seu nome, dado a sua importância para a mobilização LGBT em Portugal e na Europa", completa.

A moderadora desta mesa será Daniela Filipe Bento, membro da direção da Associação ILGA Portugal, instituição que atua fortemente no combate à discriminação LGBT em Portugal. O assunto é tão importante nos dias atuais que a próxima edição do FPL será toda voltada à diversidade de corpo, gênero e sexualidade.

O Festival de Poesia de Lisboa deste ano acontece de maneira virtual, de 12 a 18 de setembro , e terá a presença de poetas de seis países diferentes . Serão 9 mesas, 6 tertúlias, 3 oficinas e 3 espetáculos poéticos. A programação é aberta ao público geral através das redes sociais do Festival.

A sexta edição do FPL tem apoio do Instituto Camões, do Camões – Centro Cultural Português em Brasília, da Livraria da Travessa, do Espaço Espelho D'Água, do Museu da Língua Portuguesa e da Associação ILGA de Portugal.

Sobre o Festival

O Festival de Poesia de Lisboa é uma iniciativa sem fins lucrativos criada em 2016, que tem como principal objetivo a valorização da Língua Portuguesa e o incentivo à leitura. Ao longo dos últimos anos, ele tem fomentado a democratização da palavra através da participação de poetas lusófonos de diversas idades, classes, géneros e raças.

É um Festival aberto ao público e a todas as nacionalidades, mas apenas pessoas que tenham a língua portuguesa como língua materna podem participar da antologia comemorativa e concorrer aos prémios nos termos e condições estabelecidos no regulamento.

Idealizado por Jannini Rosa e Carla De Sà Morais, o FPL tem apoio institucional do Instituto Camões desde 2018.

Sobre o curador

João Innecco (1993) é poeta, curador e educador em prisões. É editor da Antologia Trans (Invisíveis Produções, 2017), organizador do livro Sarau Asas Abertas: Penitenciária Feminina da Capital (Tietê, 2019) e autor das publicações artesanais Fumaça (2017), Tinto (2018), Solo (2019) e Baby (2019). Integra o TRANSarau, que recebeu o Prêmio Papo Mix 2018, e foi um dos poetas do Sarau Asas Abertas, sarau indicado ao Prêmio Jabuti 2020. Assina a curadoria do VI Festival de Poesia de Lisboa.

BUALA.ORG
VI FESTIVAL DE POESIA DE LISBOA ABRE ESPAÇO PARA POETAS TRANS | BUALA
Uma das atrações mais aguardadas da sexta edição do Festival de Poesia de Lisboa, que arranca no dia 12, é oTRANSarau, espetáculo que coloca em cena os discursos gênero-dissidentes, que também estão em disputa por…

👍 2

In our dataset we found a substantial number of posts promoting the program "Mobilize Against Sexism"[8] developed by the Portuguese Platform for Women's Rights in articulation with the European Council campaign "Sexism: Notice it, talk about it, End it"[9]. In Figure 3. we can find a Facebook post by the Portuguese Platform for Women's Rights briefly explaining the origin and nature of the program[10]. This program has the goal of publicizing the European Council Recommendation "Preventing and Fighting Sexism" (Council of Europe, 2019) that stipulated in 2019 the juridic definition of sexism. Developing and promoting this program on social media helps disseminate important information regarding gender related issues, giving people a better understanding of the basis of sexism, and fighting to eradicate its presence in our society.

Figure 3. Facebook post by the "Portuguese Platform for Women's Rights"

Lastly, we believe it's important to highlight a Facebook post found within our dataset by the community organization "Plataforma Geni" that focuses on the former Israeli Knesset member, Khatib Yassin (Figure.4)[11]. As mentioned in the post, Khatib is the first ever woman to run for the Knesset in name of the United Arab List Party and the first ever member of the Knesset to wear a Hajib. Throughout the post we learn more about Khatib's professional achievements and her continuous fight for women's rights. By publishing this Facebook post, "Plataforma Geni" is contributing to

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[8] Link to the program's website: https://plataformamulheres.org.pt/artigos/projetos/mobilise-against-sexism/
[9] Link to this campaign: https://human-rights-channel.coe.int/stop-sexism-en.html
[10] Link to this Facebook post: https://www.facebook.com/155708957801399/posts/4544945672211017
[11] Link to this Facebook post: https://www.facebook.com/354013558523412/posts/914088799182549

disseminating stories on social media that empower women and promote gender equality. The focus on individuals fighting for women's rights all over the world also raises awareness to the importance of this issue and the need to continuously support feminist movements.

Figure. 4 Facebook post by the organization "Plataforma Geni"

Migration

General observation

A Casa do Brasil de Lisboa[12] is a nonprofit association dedicated to all matters regarding immigrants and immigration in Portugal. This association was created in 1992 by Brazilians (and friends of Brazilians) residing in Portugal with the intent of helping and bettering the life of all immigrants in the country[13]. Their member's work to ensure that immigrants in Portugal abide by egalitarian policies and have equal access to public and state services. The association participates and develops various projects, and its activity is grounded on 3 pillars: integration, activism, and culture. Although the association was created mainly by Brazilians it's important to highlight that the projects and programs developed are directed at all immigrants from all nationalities with multiculturalism being one the primary values of the organization. A Casa do Brasil de Lisboa has a substantial presence and following

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[12] In English: The House of Brazil in Lisbon
[13] Link to the association's website: https://casadobrasildelisboa.pt/

on social media, with more than 12 thousand followers on Instagram[14] and 20 thousand followers on Facebook[15]. They utilize social media to share information, activities and events related to immigration and the integration of immigrants residing in Portugal. Overall, this association plays an important role in the integration of immigrants in the country. Both online and offline the association works to better the life of immigrants and to fight all types of discrimination and prejudice directed at these individuals.

Figure 5. Logo of the Casa do Brasil de Lisboa

From the Dataset

Promoting the discussion of topics related to migration is essential to shatter ill-conceived ideas about both migrants and the phenomena of migration. In Figure 6 we showcase a Facebook post found within our dataset by the Portuguese High Commissioner for Migration advertising the first ever Forum for Immigration, Integration and Interculturality[16]. This forum was created to examine the work currently being developed regarding the integration of immigrants, but also to discuss what additional measures can be taken to further integrate and accommodate migrants. Cultural initiatives are fundamental in broadening the dialogue surrounding migration and can contribute to a better understanding of the realities of migrants. The dissemination of this forum on social media by the Portuguese High Commissioner for Migration helps to not only gather more traction for the event itself, but also extends the discussion of these topics to the social media sphere.

Figure 6. Facebook Post by the Portuguese High Comossioner for Migration

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[14] Link to the association's Instagram page: https://www.instagram.com/casadobrasildelisboa/
[15] Link to the association's Facebook page: https://www.facebook.com/casadobrasildelisboa/
[16] Link to this Facebook post: https://www.facebook.com/710228639062844/posts/4398038543615150

As mentioned throughout our WP4 National Report, Portuguese legacy media outlets often offer an "ingroup focused" reporting of events related to migration (Torkington & Ribeiro, 2018; Santos-Silva & Guerreiro, 2020; Garraio et al., 2022). Additionally, in the coverage of stories related to refugees, these individuals are usually portrayed homogeneously and without distinctive features (Torkington & Ribeiro, 2018; Santos-Silva & Guerreiro, 2020). In our dataset, we found a Facebook post by the lusophone media organization "Plataforma Media" that approaches the coverage of events in a distinct light.

The post in Figure 7 tells the story of Hadi, a 19-year-old Iraqi migrant, and his two friends, stranded in the border between Poland and Belarus[17]. By clicking on the link to the organization's website we find a much larger publication that goes into even more detail about their story, their reason for leaving Iraq, and the conditions experienced in the border. In this detailed description we learn that Hadi and his friends were persecuted in Iraq for supporting LGBTQIA+ rights, that they lived in hiding for over a year, and that their arrival at the border was met with hostility[18].

By offering a more personalized description of events and focusing on actual individuals, this social media post is contributing to a better understanding of the realities surrounding migrants and migration. Furthermore, this post helps humanize these individuals by presenting their story utilizing

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[17] Link to this Facebook post: https://www.facebook.com/180431522657278/posts/859658938067863
[18] Link to the publication on the organization's website: https://plataformamedia.com/2021/10/01/cansados-e-assustados-migrantes-escondem-se-em-florestas/

their own words. This Facebook post offers an example of how to combat the discrimination often faced by migrants through social media.

Figure 7. Facebook Post by the "Plataforma Media" Organzation

Lastly, in Figure 8 we present another post related to the conflict in the border between Belarus and Poland, also found within our dataset, by the Facebook page of the Portuguese Amnesty International[19]. This short Facebook post offers a description of the conditions faced by the migrants stranded in the border stating that they have been without food, water, shelter, or medicine since August the 18th. Additionally, the post states that there are 32 Iraqi migrants (between them men, women, and children) in this situation, and present's an appeal to the EU to further interfere and help the migrants. Following the link to the NGO'S website we find a much more detailed description of the events that also includes a more personalized description of the migrants themselves, the conditions in the border, and a report on the illegality of the actions carried out by Poland in this matter[20]. This post by the Portuguese Amnesty International serves not only as a means to inform the public, but also as an instrument to condemn and expose Poland's action and allocate pressure on European institutions to take action. In that sense, this post is a clear example of an organization using social media to sensitize the public and request institutional intervention in a hostile situation towards migrants.

Figure 8. Facebook Post by the "Portuguese Amnesty International"

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[19] Link to this Facebook post: https://www.facebook.com/122344957784863/posts/4736170159735630
[20] Link to the publication on the NGO's website: https://www.amnistia.pt/polonia-retorno-forcado-e-ilegitimo-de-requerentes-de-asilo-afegaos/

Amnistia Internacional Portugal
1 de Outubro de 2021 · 🌐

Sem comida, sem água potável, sem abrigo e sem medicamentos desde, pelo menos, 18 de agosto. Assim estão 32 requerentes de asilo afegãos - mulheres, crianças e homens - retidos na fronteira entre a Polónia e a Bielorrússia.

🗣️ A União deve agir com celeridade e firmeza para denunciar estes abusos flagrantes do direito da UE e internacional, e pôr fim à forma impiedosa como estas pessoas estão a ser tratadas há várias semanas.

AMNISTIA.PT
Polónia: retorno forçado de requerentes de asilo afegãos - Amnistia Internacional Portugal

😢😡👍 78   5 comentários   20 partilhas

👍 Gosto   💬 Comentar   ➡️ Partilhar

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Spain

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Institution: FUOC

Migration:

General observation:

The general observation related to immigration is The Spanish Observatory on Racism and Xenophobia (OBERAXE)[21], launched by the ministry of inclusion, social security, and migration. The OBERAXE collects information on projects, surveys, resources, reports and studies, promoted by the Secretary of State for Migration and by other ministerial departments, entities and institutions; with the purpose of serving as a platform for knowledge, analysis and promotion of work to combat racism, racial discrimination, xenophobia and other forms of intolerance, as well as hate incidents and crimes. All this through collaboration with public administrations and civil society at a national, European Union and international level. The OBERAXE is mainly focusing their work in the following four areas:

1. The collection and analysis of information on racism and xenophobia for knowledge gathering of the situation and its possibilities for evolution, through the implementation of an information network.
2. Promotion of the principle of equal treatment and non-discrimination and the fight against racism and xenophobia.
3. Collaboration and coordination with different public and private, national and international agents linked to the prevention and fight against racism and xenophobia.
4. Carrying out plans, studies, and strategies to favour the inclusion of migrants and their evaluation.

OBERAXE promotes their work on social media by the use of their hashtag #OBERAXE. OBERAXE is a best practice because it constitutes a knowledge hub for information on racism and xenophobia, and how they are thought through the promotion of equal treatment and non-discrimination.

From the data set

The first post is an example of both Interactions and dialogue and an immigrant telling his own story. It comes from the newspaper La Vanguardia[22], which we will see provide several good examples of best practices.

The post gives voice to Muhammad, an immigrant who tells his (horrible) story and highlights the problems, which could be interpreted as discrimination, when interacting with receiving countries' (in this case Spanish) governmental bodies. Muhammad highlights the problems related with lengthy asylum/visa processes and their negative effects.

On the other hand, in terms of interaction and dialogue, the article does not directly mention native-immigrant relations in Catalonia. However, by highlighting Muhammad's situation and his request for

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[21] https://inclusion.seg-social.es/oberaxe/en/index.htm
[22] https://www.lavanguardia.com/

help, it raises the possibility of an interaction or response on the part of the authorities and society in general.

La Vanguardia ✔
12 octubre de 2021 · 🌐

Muhammad, el refugiado afgano en Catalunya suplica sacar a su familia de Kabul

"Un comandante talibán me quería forzar a poner una bomba para asesinar a mi jefe, un alto cargo de la administración, en la provincia de Kapisa. 'Si quieres vivir aquí haz lo que te digo, de lo contrario te mataré', me amenazó. No le obedecí y tuve que huir con mi familia a Kabul, después marché solo a Irán, Turquía y desde allí atravesé Europa hasta llegar a Barcelona", cuenta Muhammad en un parque de Sant Cugat del Vallès, donde reside. Este ingeniero informático de 41 años, que por motivos de seguridad pide mantenerse en el anonimato, obtuvo el estatuto de refugiado en diciembre del año 2020. Dos meses después formalizó la petición para traer a su mujer, a sus dos hijas y dos hijos a Catalunya. Fuentes del Ministerio del Interior indican que no es posible concretar en qué plazo de tiempo se puede resolver este caso.

Muhammad siente una gran impotencia. Está aterrorizado por los acontecimientos en Afganistán, teme por la vida de los suyos y suplica que se agilice su expediente. Entidades que lo apoyan en la tramitación de su solicitud, se dirigieron también en agosto a los ministerios de Asuntos Exteriores, reclamando que se incluyera a la familia de Muhammad en el listado de personas para evacuar del país. Hasta el momento desconocen oficialmente en qué fase está el expediente, ni si dada la gran inseguridad que reina en Afganistán el caso se abordará como cualquier otro de extensión del asilo a la familia de un refugiado o si el Gobierno prevé diferentes fórmulas para sacar de Kabul a estas personas y a otras en situación similar.

Muhammad se siente a gusto en su nueva ciudad donde trabaja de administrativo. Su vida dio otro vuelco en agosto, cuando los talibanes tomaron el poder. Cada día le llegan noticias terroríficas que le sumen en una profunda angustia. "Unos vecinos de mi familia vieron como mataron a su hijo de 17 años y se llevaron a la hija de 20, a la que no la han vuelto a ver. Las amenazas de muerte son constantes".

📷 Mané Espinosa

Lee la noticia completa 📰 https://bit.ly/3uZxMtn #afganistan #refugiados #inmigracion

"Un comandante talibán me exigió que matara a mi jefe; no lo obedecí y tuve que huir del país con mi familia"

Muhammad, refugiado afgano residente en Sant Cugat

👍😮😲 20   9 comentaris

👍 M'agrada   💬 Comenta   ↪ Comparteix

The second post is from a common citizen posting on Facebook. Consequently, it is a good practice in the sense of how social media per se can help in limiting discrimination and stereotypes. The post is a very good example of how an immigrant, by telling his own story, tries to fight discrimination, and how social media gives a voice to immigrants.

The post is about Roberto Büchting, 23, an economics student at the National Autonomous University of Nicaragua (UNAN FAREM - Matagalpa) who was imprisoned on November 14, 2019 while delivering water to a group of people that the Sandinista police would not let out of the Church of San Miguel in

the city of Masaya. After 46 days, he was released on December 30, 2019, but due to the constant siege by operators of the Sandinista dictatorship, he was forced into exile.

This Nicaraguan immigrant, denounced that he and his companion, Yolanda Sanchez, also politically released, were victims of xenophobia at the International Airport of El Salvador Monsignor Oscar Arnulfo Romero y Galdámez. According to their account, airport officials did not allow them to board an Iberia airline flight to Europe, alleging unfounded reasons since the destination country had no restrictions on their entry. Büchting expressed his intention to denounce this act of discrimination before human rights organizations and requested support in this regard.

[(20+) Watch | Facebook](#)

Finally, another good practice coming from the traditional media newspaper Público[23]. The post is a good practice since it gives immigrants a voice by spreading information about a theatrical event that tells that is about an immigrant telling her own story.

In the post, the Senegalese actor Thiambou Samb has presented the play "El sueño es vida" with the company "Teatro sin papeles", with the aim of narrating the migratory perspective from the first person. The play seeks to give voice and visibility to migrants, breaking with the tendency to represent them only as an object of discussion.

In a context where immigration is frequently discussed, it is important to highlight initiatives such as this one that prioritize telling the individual stories of migrants. Through his theatrical work, Thiambou Samb seeks to fill a void of representation of African referents in Spanish cinema, providing an authentic and personal perspective on the motivations, challenges and dreams of those who decide to migrate, offering a completer and more human look.

https://twitter.com/publico_es/status/1458096256400637961

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[23] https://www.publico.es/

El actor senegalés, Thiambou Samb, estrena la obra de teatro El sueño es vida con la compañía "Teatro sin papeles" para narrar la perspectiva migratoria en primera persona: "Faltan referentes africanos en el cine español"

Por @LiviaDrusilaCJ

blogs.publico.es
Thiambou Samb: "Faltan referentes africanos en el cine español" - Con M de
El actor senegalés estrena la obra de teatro El sueño es vida con la compañía "Teatro sin papeles" para narrar la perspectiva migratoria en primera persona

4:36 p. m. · 9 de nov. de 2021

8 Retuits   1 Cita   22 Agradaments

Gender

General observation

The general observation related to Gender is Maldita Feminismo[24] that belongs to Maldita, which is a Spanish communication medium constituted as a non-profit foundation dedicated to fact checking. Most of the information that Maldita Feminismo fact check is related to gender. Its objective is to verify information that circulates on the Internet, especially on social networks such as Facebook or Twitter, platforms such as YouTube and memes and WhatsApp message chains. It also seeks to provide citizens with the necessary tools to have accurate and verified information about everyday events: in short, to fight fake news related to gender.

Maldita Feminismo builds on the observations that women, equality, and feminism are some of the important objects of fake news. Data taken out of context or false figures, are more frequently occurring and public discourse is intoxicated with manipulated comparisons and fallacious arguments that attack the feminist movement to discredit equality between men and women. Maldita Feminismo works to fight the stereotypes and discrimination generated by fake news and it is is very active on seven different social media platforms.

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[24] https://maldita.es/feminismo/

Maldita feminismo is a best practice because it fights fake news related to gender. Particularly important is the fact that they provide citizens with the tools to validate news and written content themselves.

From the dataset:

All gender-related posts are good examples of women living gender issues and how traditional media, through social media, gives them a way to communicate their stories and highlight their problems.

In this post, Masta Quba, a Mexican rapper born in Cuautitlán Izcalli (State of Mexico), uses her music to give voice to her own story and the experiences of women. Through her songs, she addresses issues such as abuse, rape, violence, feminist self-defense, the urgency of legalizing abortion and outrage over the femicides that have affected her friends. In this way, her lyrics and music serve as a form of empowerment and denunciation, giving visibility to women's experiences and struggles, particularly in relation to gender-based violence. The post was posted by the Mexican version of the newspaper el País[25].

By focusing on her own story and the issues that affect her directly, Masta Quba challenges the tendency to portray immigrants or women as homogenous groups, highlighting the importance of individuality and diversity of experiences.

[(20+) EL PAÍS México - Posts | Facebook](#)

EL PAÍS México
25 novembre de 2021 · 🌐

Masta Quba, nacida hace 33 años en Cuautitlán Izcalli (Estado de México), asegura que sus canciones cuentan su propia historia. En ellas retrata el abuso, la violación, la violencia, la autodefensa feminista, la urgencia de legalizar el aborto y la rabia por el feminicidio de sus amigas: "A veces no entiendes las protestas violentas hasta que matan a tu amiga, a tu hija o a tu hermana", dice la rapera mexicana

#25Nov #25N

Mostra la traducció

ELPAIS.COM
Masta Quba: "A veces no entiendes las protestas violentas hasta que matan a tu amiga, a tu hija o a tu hermana"

333   31 comentaris 77 comparticions

In the second post, also posted by El País, the diva tells her own story; after spending five years in jail, being acquitted, and admitting to having been a victim of gender violence, she believes that her life deserves to be told: "They break your bones a little at a time. At 15 I was a rebel and a feminist. At 30 I was annulled and broken".

https://twitter.com/el_pais/status/1442142224867897348

The final post comes from La Vanguardia and is about the actress Uma Thurman who shares her personal experience of an abortion as a teenager, highlighting the importance of giving people a voice and telling stories. In this emotional opinion piece published by 'The Washington Post', the actress has brought to light what she herself has called her "darkest secret", highlighting the emotions, challenges and complex decisions that people can face in similar situations. By sharing her experience, Thurman raises her voice against the controversial abortion law in Texas, which does not allow abortions beyond six weeks gestation, which is before most women know they are pregnant.

She shows solidarity for women and girls who feel vulnerable and subjected to shame for having a uterus: "To all of you women and girls in Texas who are afraid of being traumatized and persecuted by predatory bounty hunters; to all women outraged that the state is taking away the rights to our bodies; and to all of you who feel vulnerable and subjected to shame for having a uterus, I say: I see you. Have courage. You are beautiful. You remind me of my daughters".

[(20+) La Vanguardia - Posts | Facebook](#)

Sweden

Author: Emma Björner

Institution: IKED

Migration

General observation

Creating opportunities and independence for migrant women

Yalla Trappan (Yalla Stairs) is a work-integrating social enterprise and women's cooperative run by a non-profit association in Rosengård in Malmö, Sweden. Yalla Trappan was formally established in 2010 by Christina Merker Siesjö, after having been run as a project since 2006.

The aim of Yalla Trappan is to create job opportunities and increased financial independence for migrant and refugee women who are far from the labour market to be included in social and professional life in Malmö, Sweden. Today, Yalla Trappan has approx. 50 employees and accepts interns for introduction to working life in our various branches of business.

Yalla Trappan creates jobs by selling its services to companies and individuals. Building on skills that the women often already have – including cooking, sewing, and cleaning – Yalla Trappan provides a dedicated space and training for these skills to be developed in order for participants to reach a professional standard. They also collaborate with the public sector to increase the conditions for entry into working life for more women.

The name Yalla Trappan – where *Yalla* loosely translates from its original Arabic to an encouraging "come on!", and *trappan* is Swedish for "staircase" – was suggested by the women themselves. They wanted to communicate the gradual development that the organization provides, coupled with continuous encouragement along the way.

More info: [Website](). [Facebook](). [Instagram](). [UNHCR about Yalla Trappan]().

Photo: Yalla Trappan/Gugge Zelander ©

From the dataset

Critique of the Swedish Migration Agency

In a Facebook post by Skövde Nyheter ([link to post]()), a local news organization in Sweden, the voices of a migrant family from Iraq, and the Swedish Migration Agency, are heard. Nagham Elias, her husband and four children have lived in Skövde since 2016. The family express critique towards how the Swedish Migration Agency can deport children who have lived in Sweden for so long and to whom Sweden has become their home. Maryam, who is the youngest, has basically only lived in Sweden. According to the Swedish Migration Agency, the family does not meet the requirements in the law to be granted asylum in Sweden. "It is not enough that the situation in a country is difficult", says the Swedish Migration Agency's press communicator.

Post by Skövde Nyheter about Nagham Elias and her family ([link to post]()).

"Constant dream for the land she once left"

In a Facebook post by Borås Tidning (link to post), a local organization in Sweden, Nicolas Kolovos talks about his mum, saying that she never wanted to leave Greece, but that poverty forced her. Nicolas also says: "Mum is very happy in Sweden, but like many immigrants, who have settled in a foreign country, she carries a constant dream for the land she once left".

Post by Borås Tidning about Nicolas Kolovos mum (link to post).

Gender

General observation

Aid and shelter for women and girls

Kvinnojouren Ellinor (Women's Aid Ellinor) and *Tjejjouren Beata* (Girls' Aid Beata) in Linköping, Sweden, offer support and help to women, girls and children who have been exposed to various types of abuse or violation. *Women's Aid Ellinor* and *Girls' Aid Beata* is a non-partisan and religiously unbound non-profit association and is part of the National Organization for Women's Shelters and Girls' Shelters in Sweden.

The association was started in 1982 by women who saw a need for a place where abused women and children could receive support and protection. The Girls' Aid Beata was started in 1999. At first, all activities were run on a non-profit basis. In 2019, Women's Aid Ellinor has approximately 80 members and a board consisting of ten people. The aid shelter has a total of six employees, of which three are on-call counselors, a girl's on-call coordinator, a resident supporter, and an activity coordinator.

At Women's Aid Ellinor and Girl's Aid Beata, many women and girls also work voluntarily in their free time. The women on duty have a deep knowledge of violence against women, are of different ages and come from varying professional and life backgrounds. Those of us who are employed or volunteer on call are only here to help our fellow sisters. The women on call, employed and non-profit, have a duty of confidentiality. Everyone who works voluntarily on call must have completed basic training.

All activities at the shelter are based on a feminist basic idea, which means that a feminist ideology is the basis when explaining men's violence against women. Only women work on call. The women's shelter is a refuge for women and children who have been exposed to violence in a close relationship. The violence can be psychological, physical, sexual or financial. The shelter also offer support to children who have experienced domestic violence.

More information: Facebook page. Website.

Illustration from Women's Aid Ellinor Girls' Aid Beata.

From the dataset

Lacking equality in Swedish homes

Atilla Yoldas – described as a journalist, writer, lecturer and activist – shares a text on Facebook written by Fayme Elmen, a young woman and micro influencer. In the post shared Fayme writes about the skewed distribution of responsibilities in the home, which makes her sad. She writes that men always can sit back and rest assured that someone is taking care of things while women take care of: gifts for teachers, keeping track of classmates allergies, house decoration, etc. (Link to post).

Fayme underlines the importance that women too should be allowed to rest, sit back and feel secure that the man is taking responsibility. She writes that "It's so fucking sad and no wonder that women have a 41(!!!!!!)% higher risk of burn out compared to men, and continue: Women perform approximately 35% more unpaid domestic and care work compared to men in Sweden, according to the Equality Authority. This means everything from caring for children to cooking and cleaning. At the European level, it is about 13 hours more unpaid work compared to men every week, according to the European Institute for Gender Equality (EIGE). This of course has consequences for women's salary development and career opportunities, states Forte. This is completely unreasonable and unfair.

Fayme Elmen on Instagram.

Malmö Pride recognizes Queer History Month

In a post by Malmö Pride, Queer History Month is recognized and celebrated, and the Swedish theater director, revue writer and actor Karl Gerhard is put forth. Malmö Pride write on their Facebook page ([Link to post](#)): "October is Queer History Month! On October 12th, connecting to Malmö Forum, Malmö Pride will put on a cabaret evening in remembrance of the lgbtqia+ culture that was lost in Nazi Germany. Cabaret culture is a part of Swedish history where lgbtqia+ folks have been well represented. The arguably most famous one is the legendary Karl Gerhard (1891-1964), who lived relatively openly with his partner Göthe Ericsson and their adopted daughter Fatima.

Karl Gerhard was an outspoken anti-fascist. His most famous political number was "The Infamous Trojan horse" from 1940, where dancers in dirndls came out of a giant Swedish "dala-horse", while Gerhard sang about nazi Germany's ravaging Europe, and Swedens' cowardly policy of remission. The Trojan horse was well received by audiences, but not by law enforcement. When the city of Stockholm banned the number, citing an obsolete public order paragraph, Gerhard chose to keep the scenography, put a muzzle and a nightcap on the horse, and instead of singing the forbidden lyrics he recited the ban and law paragraph. #QueerHistoriemånad #hbtq

Photo of Karl Gerhard from the Facebook post by Malmö Pride.

Stories of and demands for safe and legal abortions

In a Tweet by Katarina Bergehed at Amnesty ([Link to post](#)), she encourages followers to read and share a page on Amnesty's web site ([Link to website](#)) including powerful and inspiring stories from activists fighting for the right to safe and legal abortion across Europe. The positive development towards safe and legal abortions in Europe is depicted. However, also warning examples, such as activists under threat, are put forth.

Tweet by Katarina Bergehed, Amnesty ([Link to post](#)).

Turkey

Authors: Lutz Peschke and Yasemin Gümüş Ağca

Institution: Bilkent University

Migration:

This document of best practices of media representations demonstrates, directly through social media posts, means of fighting stereotypes and discrimination as the issue of immigration is dealt by citizens in Turkiye. As discussed in the national report of Turkiye within WP4, Turkiye has been at the center of migration movements since 2011 when the war in Syria first broke out. In addition to politically rooted migration flows from the Middle East, the country is also home to migrants from other parts of the world as well as it has been sending off its own citizens to other countries such as the workers' migration to Germany during the 1960s and 1970s. Furthermore, since February 6, 2023 the country has been witnessing an unprecedented internal flow of migration from the earthquake-hit Southern cities to the middle parts the country. As the center of several different flows of migration, Turkiye is a country with a significant number of active social media users due to its young population. Accordingly, the social media posts below show how the issues of migration, unemployment, integration, and citizenship are negotiated on media platforms.

This catalogue includes best practices both from the national media sources and from the data coded by the Bilkent University's team in the context of EUMEPLAT project.

General Observation

One of the media sources which approach the problem of immigration in a non-biased way is SETAV which describes itself as a"n institution and a platform which aims to reach, think about, and bring together scientific knowledge, societal information with insight within the areas of politics, economy, law, security, strategy, education, and social sciences in Turkey. The institution produces news through its platform setav.org and reaches the public in that way. The example seen below is shared on the platform before the local elections in Turkey which took place in 2019.

The title means "Migrant Hatred Will not Bring Votes." The written message of the news attracts attention to some political practices which target the refugees as tools for political campaigns and warns against the campaigns that promise citizens that they will send the migrants away if they win. The post explains the reasons as to why refugees cannot be used as part of political campaigns since their position is already vulnerable. The visual of the news shows an immigrant mother struggling through a crowded street with her children. In this way, a daily photo of the mother is shared instead of crowds or groups of refugees making their entrances at the borders.

https://www.setav.org/multeci-dusmanligi-oy-getirmez/

"Mülteci Düşmanlığı Oy Getirmez!"

Best Practices Based on Data

https://www.facebook.com/watch/?v=228749035756322

The first example of best practices is a Facebook post dating back to September 10, 2021 and it is shared by one of the mainstream media outlets A Haber in vide format. The headline of the post reports that 125 refugees whose boat was set upside down as they tried to reach the Italian shores have been saved by the rescue teams. It is also reported in the headline that out of the 125 refugees saved, 49 were women and 20 were children. The video shows the efforts of rescue teams during the moments of the survival fight and the first physical interaction between the immigrants and the soldiers. The moments of rescue, the way they are the rescue boat, and how the refugees are attended by the citizen rescue teams are shown through zoom ins. This post is important in the sense that it emerges as a news of helpful interaction among posts showing refugees waiting in large groups at border gates or refugee camps in the southern cities. It also shows how human aid is delivered through unbiased language.

https://www.facebook.com/506931626168922/posts/1702272586634814

The second Facebook post is about an education program realized in Kayseri, a city in Anatolia Turkiye. Appearing in a local Facebook page, Radar Kayseri on October 19, 202, the post states that a seminar was addressed to the refugee women within the program of several series on how to fight breast cancer.

The written and the visual message shared by the Facebook page of Radar Kayseri, shows refugee women sitting with Turkish authorities and listening to the seminar. The written post also explains that the seminars on breast cancer mentioned are conducted in several parts of Kayseri and one part of them is executed in the Refugees 'Health Center to address the immigrant women. This post exemplifies an unbiased practice which is executed to both Turkish citizens and refugees at the same time. It is also stated that during the seminars, the refugees encountered local authorities and had opportunities to ask questions and learned the means of having a check-up. This example of interaction

as it is promoted by Kanseri municipality, is a way of integrating refugee women and children into social life and of fighting discrimination against immigrants.

https://twitter.com/Adip_inanc/status/1444752701766737922

The third example is a Twitter post about an Asyrian nun who left her village in Midyat, Mardin (Southern Turkiye) in order to migrate to Germany 36 years ago. Shared by ADIP which describes itself as a platform to promote religions and beliefs in Anatolia on September, 3 2023, the written message of the post informs us that upon migrating to Germany 36 years ago, the Syrian nun successfully published 22 books in Europe, participated in humanitarian aid programs and received rewards from several institutions including the United Nations. The significant part of Hatune Doğan's story is the fact that she returned to her village in Midyat and resumed living in Turkiye. This Twitter post is important for two reasons: it posits a good example of fighting stereotypes. At a time when news about Syrian and Afghan immigrants are at a peak, the story of a Turkish citizen appearing as an immigrant turns the coin on another side and reminds us that Turkey is also sending off its citizens to Turkey. Second, it is a story full of success and hope about a woman who does not victimize her situation as an immigrant, but rather engages in intellectual activity as an individual. It also upsets the prejudices about discrimination especially in the sharing of opportunities.The fact Hatune Doğan returns to her mother land after several years intervenes the image of the immigrant who threatens to stay and start a family in the hosting country.

https://twitter.com/rizagencoglu/status/1458164849427599360

Rıza GENÇOĞLU

@rizagencoglu

#Denizli'mizin Tavas İlçesi'nden çok küçük yaşta Avustralya'ya göç etmiş gurbetçi bir ailenin evladı olarak; 2013-2014 yıllarında #Avustralya'da federal milletvekili "Senetör" seçilen kardeşim Mehmet

TİLLEM'in vefatının 2. Yıldönümünde rahmet ve özlemle anıyorum…

This Twitter post is another example which displays immigration outside the discourse of Syrians and Afghans in large groups and taken in a biased and one dimensional way. It is posted by a political agent, Rıza Gençoğlu, who remembers a Mehmet Tiilem, through his post. Tillem appears as an individual in this post, a powerful senate as he is portrayed in the photo. His portrait successfully plays down the stereotypical image of the immigrant, especially the danger posing male immigrant. Tillem is remembered here for his success story which he achieved, in his lifetime, by becoming a member of the Australian parliament as a Turkish citizen. The visual image, in this sense, comes as a unified message with the written post.

Gender:

As the examples of best practices employed for immigration section, the exemplary posts of the gender section are directly from the coded data worked for this specific work package. There are 4 posts which we believe to be fighting certain stereotypes and discrimination against gendered individuals.

General Observations

Feminist Gündem is a community on Twitter which is engaged in spreading news about feminism and

social gender. https://twitter.com/feministgundem

The community produces news not only about women, but also shares news about LGBTQ groups, trans individuals, minority groups, and the refugees in Turkey. It is a unique community that regards all the marginalized groups since they share common problems such as economic hardships, unemployment, discrimination and oppression. The post above has been issued on July, 10, 2023 and calls for the release of a woman who is also a refugee. The post explains the difficulties not only female citizens but also immigrant women. In this sense, the account functions as a common platform individuals can support and help others as well as accessing information. It helps fighting with the images of women and other gender groups in biased news media and consciously avoids stereotyping.

Best Practices Based on Data

https://twitter.com/rengarenkadam/status/1442072468081061889

This post comes directly from an individual who, with the name Berko, describes himself as @rengarenkadam meaning "multicolored man." Accompanying a video showing a man and a woman celebrating an important moment, explains the video with the sentence: "Legally getting my identity card stamped with the gender I feel." Instead of citizens or journalists directly speaking for trans groups, this post speaks for the account owner and shares an emotional moment which shows his

feelings after his legal efforts for sex reassignment. It also emerges as an example which resists depending on stereotypes by showing a humanistic moment from the life of an individual.

https://www.facebook.com/200468599972857/posts/4654602891226050

This second example belongs to a Facebook page of a Publishing House, Food in Life Gastronomi Yayınları. The post, accompanied by the news and a link, is about the recent practices adopted by James Beard Foundation concerning running of restaurants. The written message summarizes a series of decisions taken by the famous foundation as they aim to fight gender discrimination and inequality in the distribution of jobs in the food sector. The post discusses the decision of the foundation to protect the rights of the gender and race groups when they reward restaurants. It is emphasized that restaurants will no longer be tested solely in terms of food and dining, instead other important issues such as guarding against discrimination. Furthermore, the visual displaying the food and only the hands of the chef emerges as a different characterization since most of the chefs and restaurant kitchens are overly masculine in the social media.

https://twitter.com/duruyesim41/status/1444958714184835072

CD MODEL DURU YESİM

@duruyesim41

Hangi cd ya da trans birey oturupta sizinle dakikalarca sohbet ediyor. Ben ve benim gibilere gün içinde gelen mesaj sayısı ortalama 100. Amacınız görüşmek ise bu 100 kişinin içinde en az 95'i parazit olan kişiler içinden farkınızı gösterebilirsiniz. Örneğin PROFİLİ OKUMAK GİBİ...

This post from Twitter belongs to a transgender individual, Duru Yeşim, who complains about biases and attitudes of people toward herself and as she states it "people like herself." Accompanying with a photo of her, this post dates back to October 4, 2021. Here she directly addresses her followers as "siz (you)" and complains that people do not really "read" her (or their) posts as posts from individuals. She announces that she rejects private messages which people like her get at least 100 per day and demands that she wants to get into real communication, to talk to people instead of being bullied because of her preferences. Thşs post is important in the sense that it is about real experiences of trans individuals depicted by an individual.

The fourth example to best practices in the dimension of gender belongs to a post shared by an individual, İpek M. Sur on October 1, 2021. Here Sungur posts an information about an alternative organization, **WoMen of Orange.** WoMen of Orange has both women and men in its name, thus rejects the inequality between two sexes. It is an organization to help establish equal opportunities, support inclusion and improvement especially in the working spaces. In order to promote the organization's interest in all walks of life, the visual that is shard with the post employs women from all backgrounds. It is written in the post that one can find and reach anyone within the organization including CEOs, social workers, artists and engineers. The post is also an example which promotes alternative means of supporting equality in all sections of life.

Similarities and differences across the 10 European countries

In this section, we provide a difference and similarities analysis of the best practices from the 10 European countries. Each topic is analysed separately, and we start with gender and then turn to migration.

Gender:

Similarities

Before analysing the examples of the various partners/countries we point out a **participation format** was tested by the EU for the first time during our research period: the Citizens' Forums of the Conference on the Future of Europe.[xliii] A Facebook post by the European Commission[xliv] announced the Forum on 12 November 2021, asking for suggestions "on how we could fight racism and religious discrimination even more in the EU? How equality between men and women should be promoted more strongly? What should be done to further strengthen the rights of LGBTIQ+ and of people with disabilities?" and announcing the address where citizens could participate online in the process.

In the following analysis we consider two different sources of best practices: the general observation, and the dataset. From general observation and dataset of the partner, we found some examples of posts that represent gender in a non-biased way. We focus examples of best practices for countering the representations of stereotypes and discrimination regarding gender in European countries. If we consider the similarities, we have found some types of best practices, which follow.

1) **Representation of social movements on social media** to support gender identities can be an important platform for promoting awareness, empathy and social change. Examples of social movements and media activism on gender:

- in Italy we found a feminist movement that has international roots and has also spread to Italy ("*Non Una Di Meno*" - Not one less, https://nonunadimeno.wordpress.com/) and an Italian movement born in 2011 with the aim of promoting gender equality, women's rights and the fight against gender-based violence ("*Se non ora quando*" - If not now when, https://www.facebook.com/senonoraquandofanpage). Through Facebook groups and pages, mobilizations, demonstrations, strikes, cultural events and other initiatives were organized to raise awareness of gender issues and promote social change.

- In Portugal: FEM – Feminists in Movement is a social association dedicated to promoting feminist values and fighting gender-based discrimination. The association is very active on social media (Facebook[26] and Instagram[27]) where they disseminate information, announce events and workshops, and publicize protests and public gatherings.

- In Sweden some tweet (tramite l'account di Amnesty, https://twitter.com/katarinabergeh1/status/1442877129071349764) include powerful and inspiring stories from activists fighting for the right to safe and legal abortion across Europe.

2) Fighting the misrepresentation of gender does not constitute a systematic or organised venture derived from mainstream sources of information, particularly those of the traditional era. But there are best practices from some media, such as magazine, or informational podcasts created by online press. Some examples:

- In Greece: Greek weekly free-press, LIFO, distributed in selected spots in Athens and Thessaloniki. There is a selection of a podcasts series, incorporated on Lifo Radio subsection and entitled "the next world". The podcasts series though interactive discussions bring to the fore various aspects of gender identity and sex education.

- In Czech Republic: il magazine Alarm launched a feminist week in late November 2021. During the week, Alarm published a series of features, commentaries, or interviews to give the overall

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[26] Link to the association's Facebook Page: https://www.facebook.com/FeministasEmMovimento
[27] Link to the association's Instagram page: https://www.instagram.com/feministasemmovimento/

picture of the state of feminism in the country. Il magazine supporta l'attivismo femminista attraverso le campagne "Another Czechia is Possible" e "Feminism is not just a topic".

Best practices of alternative **media activists'** projects suggest the need of bridging together institutional and bottom-up initiatives.

3) Such movements originated in response to a series of incidents of violence against women (i.e. **feminicides**) in Italy and in Greece. Since the number of femicides that came to light increased dramatically and, at the same time, revelations with regard to the Me-Too movement were also in progress.

4) Another best practice concerns **regular or international events** that are communicated on social media. We found some cases:

- In Italy: we found several posts and tweets of this movement on the occasion of the International Day for the Elimination of Violence against Women on November 25th. These posts are examples of the importance in communicating on social media the education and awareness-raising initiatives of citizens.
- In Germany: events such as the Pride Week, the Black History Week, the International Day against Violence against Women or the European Gender Week in the European Parliament
- In Greece: on the occasion of the International Day for the Elimination of Violence against Women and addressing the issues of gender violence, school life, femicide and sex education, we found several post on Facebook account called "Do not give birth to a girl". It is related to a type of digital activism against gender violence and discrimination through the power of artistic creation.

A common best practice is to give social media coverage and generate buzz in support of women's rights and LBGTQ+ (with issues against homotransphobia, aims to obtain the protection of non-binary, transgender and fluid identities from discrimination) through different forms of media activism (i.e. marches and demonstrations in the squares).

5) A best practice is to use social media to promote empathy and education on gender issues. This may include sharing **personal stories to encourage greater understanding** and awareness of gender equality. Some examples:

- In Italy: we found posts and tweets that talk about women who received special prizes or professional awards.
- In Türkiye: post comes directly from an individual who, with the name Berko, describes himself as @rengarenkadam meaning "multicolored man." He/she share an emotional moment which shows his feelings after his legal efforts for sex reassignment. It also emerges as an example which resists depending on stereotypes by showing a humanistic moment from the life of an individual.
- In Greece: example of Facebook post aimed at fighting stereotypes and discrimination online is based on a woman's narrative, promoted by the account of a digital-born news website oriented to women: LadyLike. The narration of the woman, whose distinctive feature is her very low height, reflects her personal stance on life convening the message of a fashion world that needs to become inclusive.

6) Important best practices concern social media representations in the posts/tweets of **associations, NGOs and non-profit organizations**, aimed at raising awareness on **gender issues**. Some cases:

- Germany: MaLisa Foundation, aims to create a free, equal society, to end violence against women and girls and to empower them to live a self-determined life and it initiates research into audiovisual diversity, gender representations in the media and their social impact.
- Belgium: non-profit organization, ZORROLA aims to inform people about the negative representation of people in advertisements and communication. This representation can be sexist, racist, ageist, ableist etc. This organization mainly focuses on gender-(un)friendly and (de)humanizing representations in advertising; the Belgian National Vrouwenraad, which is an umbrella association of organisations focusing on women and gender issues; the non-profit organisation RoSa, that aims to inform about gender and feminism.
- in Czech Republic: NGO Konsent organizes workshops on prevention of gender-based violence and sexual education.
- In Greece: non-profit organisations exploiting the possibilities of new digital technologies take effective steps in enhancing gender-related topics. That is the case of the Fairy Tales project in which actions are proposed addressing young children, teachers, parents and the general public with the aim of promoting gender equality and preventing gender-based violence.

7) From the field of non-governmental organizations we found on social media some best practices of associations (not only to raise awareness or information, but also) **to help and support** violence related to gender or sexuality. Some examples:

- In Sweden: Kvinnojouren Ellinor (Women's Aid Ellinor) and Tjejjouren Beata (Girls' Aid Beata) in Linköping, Sweden, offer support to women who have been exposed to various types of abuse or violation.
- In Greece: [Diotima Centre](#) (with a mission focusing on actions related to gender-based rights and equality) incorporates the provision of psychosocial and legal services to people who have suffered gender-based violence (men, women and LGBTI+ people)

We also found posts and tweets from associations or influencers who fight in particular for gender **equality in the workplace**. Examples:

- In Türkiye: alternative organization, WoMen of Orange. WoMen of Orange has both women and men in its name, thus rejects the inequality between two sexes. It is an organization to help establish equal opportunities, support inclusion and improvement especially in the working spaces; James Beard Foundation concerning running of restaurants. It aims to fight gender discrimination and inequality in the distribution of jobs in the food sector
- In Sweden: Fayme Elmen, an influencer that writes about the skewed distribution of responsibilities in the home. I suoi post sono una denuncia e sensibilizzazione sulla lacking equality in lavoro domestico.

8) **Digital platforms** that do not directly improve gender inequality, but both collect testimonies on gender experiences and help citizens to make better informed decisions or offer *specific services*. Examples:

- DE: Wahltraut.de, which allows users to match their positions on equality, LGBTQ+ rights, anti-racism and inclusion against those of the different parties
- In Czech Republic: Association Ženy v médiích [Women in Media] is a platform for female journalists to share their experiences and publish tips on how to solve the problems they are facing
- In Greece: a special platform has been set in operation called "this is not a feminist project" which resembles a digital map where everyone can trace groups, initiatives, associations characterized by public action on gender issues, using a variety of media. A a digital map based on which everyone can trace groups, initiatives, associations engaged in public actions on gender issues.
- In Portugal, there is a Digital Platform for Women's Rights in articulation with the European Council campaign promote the program "Mobilize Against Sexism" [28], which has the goal of publicizing the European Council Recommendation "Preventing and Fighting Sexism" (Council of Europe, 2019).

9) The last type of best practice concerns the world of **entertainment** (music, theatre, books) and **cultural events**. Some cases:
- In Spain, posted by El País: Masta Quba, a Mexican rapper born in Cuautitlán Izcalli (State of Mexico), uses her music to give voice to her own story and the experiences of women. Through her songs, she addresses issues such as abuse, rape, violence, feminist self-defense, the urgency of legalizing abortion and outrage over the femicides; posted by La Vanguardia: Uma Thurman shares her personal experience of an abortion as a teenager, highlighting the importance of giving people a voice and telling stories.
- In Czech Republic: Former Czech Television journalists Linda Bartošová edited a book of interviews with Czech female journalists, Novinářky [Female journalists], that ignited a debate in the society about the representations of gender.
- In Portugal: the annual Lisbon's Poetry Festival would feature and highlight a selection of trans artists. This space would be hosted by the Brazilian group "TranSarau" that presents a spectacle (also called TranSarau) organized, developed, and performed by trans artist and activists.
- In Sweden: Queer History Month is recognized and the Swedish theater director, revue writer and actor Karl Gerhard is put forth. Malmö Pride put on a cabaret evening in remembrance of the lgbtqia+ culture. Cabaret culture is a part of Swedish history where lgbtqia+ folks have been well represented.

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[28] Link to the program's website: https://plataformamulheres.org.pt/artigos/projetos/mobilise-against-sexism/

Differences (specific cases):

DE: we would like to mention several projects run by countrywomen. One is the counselling centre "Country Graces" in Lauenburg, Schleswig-Holstein: the model project of women helping women affected by violence received funding from Aktion Mensch.[xlv]

Belgium: Flemish information point regarding transgender issues, Transgender Infopunt (TIP). TIP is a place where people can anonymously ask questions about anything related to gender diversity and transgender issues.

Spain: Maldita Feminismo (https://maldita.es/feminismo/), that belongs to Maldita, which is a Spanish communication medium constituted as a non-profit foundation dedicated to fact checking. Most of the information that Maldita Feminismo fact check is related to gender. It is a best practice because it fights fake news related to gender.

Czech Republic: feminist magazines (Heroine & Druhá směna), launched by journalists/activists, that provide definitions for terms such as gender-based violence, emotional labour, victim blaming, or internalized misogyny.

Portugal: GENI è una piattaforma di donne senza scopo di lucro e autonoma, che lavora per l'efficacia dei diritti delle donne migranti in Portogallo. "Plataforma Geni" is contributing to disseminating stories on social media that empower migrant women.

Migration

Similarities

Migration is the topic on which radical right wing parties emerged across Europe after 2015. The strategies of the far-right consist in marking the enemy rather than engaging in dialogue, demarcating us vs. them in a 'culture war', intimidating institutional actors.
In general, we note that in the observation period (Sept-Nov 2021) there are (cross-national) several news/posts about the dead migrant near the Polish-Belarusian border and about the escalating crisis in the area.

Based on the reports of the different partners/countries, in this document we describe the different types of best practices in social media representation of immigrants:
1) Immigrants are commonly the object we talk about, without having the opportunity of speaking themselves. As best practices we found posts **giving voice to immigrants**:
    - In Portugal: Portuguese legacy media outlets often offer an "ingroup focused" reporting of events related to migration. In particular, lusophone media organization "Plataforma Media" approaches the coverage of events giving voice to immigrants. We found post that tells the story of Hadi, a 19-year-old Iraqi migrant, and his two friends, stranded in the border between Poland and Belarus. More personalized description of events and focusing on actual individuals helps humanize these people.
    - In Czech Republic: a post from publishes by Czech Radio that promoted a testimony of a Syrian refugee who works in Prague as a doctor. The article contains a positive story (in first person) but opens broader topics about migration and migratory politics in the Czech Republic

- In Spain: a post by newspaper La Vanguardia (https://www.facebook.com/156552584408339/posts/5150367421693472) gives voice to Muhammad, an immigrant who tells his story and highlights the problems, which could be interpreted as discrimination, when interacting with receiving countries' (in this case Spanish) governmental bodies; another post (https://www.facebook.com/watch/?v=1119487385123028), from a common citizen on Facebook, as a good example of how an immigrant, by telling his own story, tries to fight discrimination. These posts can raise the possibility of an interaction or response on the part of the authorities and society in general.

2) If the dimension of people is very frequently represented in different countries (partners) the same cannot be said about that of the person. We try to find **story of individuals, groups or families**, rather than picturing "immigrants" as a whole:
- In Czech Republic: HateFree, is a State-supported initiative that highlights positive stories of migrants living in CZ (established by the Ministry of the Regional Development of the Czech Republic under the Agency for Social Inclusion). For instance, publish a post of a success story of both business and integration. It is about a Syrian who grows vegetables in Moravia and developed exchange apps SwapAround and MyCookAround – the interview also mentions his story as a migrant.
- In Sweden: we found the story of a migrant family from Iraq, in a Facebook post by Skövde Nyheter, a local news organization in Sweden. In this content, the family express critique towards how the Swedish Migration Agency can deport children who have lived in Sweden for so long and to whom Sweden has become their home.
- In Turkiye: a tweet about a story of an Assyrian nun who migrated from her village in Midyat, Turkey to Germany 36 years ago is shared by ADIP, a digital platform promoting religions and beliefs in Anatolia. The post reveals her successful publication of 22 books in Europe, humanitarian work, and recognition from institutions like the UN. She returned to her village in Midyat, challenging stereotypes about immigrants. This post is relevant because it showcases a Turkish citizen as an immigrant, highlighting Turkey's emigration, and it portrays a successful woman who engages in intellectual activities, challenging discrimination and prejudice. Hatune Doğan's return home challenges the perception of immigrants as a threat, countering the narrative of settling in host countries.
- In Italy: columns with the stories of migrants who managed to integrate and find support in Italy are published on social media by *Caritas Italiana*, a no-profit organization. We found several examples of stories of immigrants, who speak in the first person. (e.g. https://www.facebook.com/536604043100997/posts/4750375621723797 ; https://www.facebook.com/536604043100997/posts/4750375621723797).

3) **Alternative media activists projects**, as we will suggest the need of bridging together institutional and bottom-up initiatives. Best practices are those of activists who raise awareness of the importance and seriousness of the migration issue. Some cases:

- In Greece: news brought up by activists and leftist media to address the matter of illegal pushbacks of migrants and refugees from Greece to Turkey. A post was the death of a 30-year-old Syrian man.
- In Bulgaria: (*Ruslan Trad*) journalist and activist that works in Bulgaria and covers the topics about the migration. His publications are in general very important and are giving the human perspective to all the processes in the Middle East, which often are not well covered by the Bulgarian media; *Victor Lilov*, one of the strong activists on the issues of equal rights and migrants and humanity. His tweet criticizes Bulgarian National Television with mentions and he changes the perspective and the approach towards the topic.
- In Belgium: Rudi Vranckx, a Flemish war journalist that talks about a picture taken from a Syrian refugee and his son. He publishes refugees and migrants stories, something often missing in migration representation online.

4) Social media content creation by **organizations (association, no-profit, NGO, etc.) or experts in the field of migration**. They provide accurate news and gain a better understanding of the complex issues involving migrants. This can help ensure that social media representations are based on sound and in-depth knowledge. They can also support and help migrants with useful information. Some best practices:
- In Portugal: A Casa do Brasil de Lisboa[29], nonprofit association dedicated to all matters regarding immigrants and immigration. Its projects and programs are directed at all immigrants from all nationalities with multiculturalism as primary value of the organization. A Casa do Brasil de Lisboa has a substantial presence and following on social media, with more than 12 thousand followers on Instagram and 20 thousand followers on Facebook. They utilize social media to share information, activities and events related to immigration and the integration of immigrants.
- In Belgium: two Flemish non-profit organizations. *Kif Kif*, that focuses on racism and discrimination in relation to migration. With its volunteers the organization tries to help with building a solidary and democratic society. Kif Kif has reported discriminatory representation in media. More specifically, how media outlets represent Muslims and others with regards to terrorist attacks. By conducting this information, the association helps creating knowledge about migration discrimination and stereotypes online; *Vluchtelingenwerk Vlaanderen*, that together with its member organizations and volunteers this organization combats migration discrimination and fights for a humane integration of refugees and asylum seekers.
- In Sweden: Yalla Trappan (Yalla Stairs), non-profit association, aims to create job opportunities and increased financial independence for migrant and refugee women who are far from the labor market to be included in social and professional life in Malmö. On the website and social media (Facebook and Instagram), this organization communicates the gradual development that the organization provides, coupled with continuous encouragement along the way.

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[29] In English: The House of Brazil in Lisbon

- In Spain: the *Spanish Observatory on Racism and Xenophobia* (OBERAXE), launched by the ministry of inclusion, social security, and migration. The OBERAXE collects information on projects, surveys, resources, reports and studies, promoted by the Secretary of State for Migration. The objective of this observatory is to raise awareness on immigration issues and stimulate an approach to an inclusive society.

5) World of **entertainment and culture**, including theatre and sport. Some examples:
- In Spain: a good practice gives immigrants a voice by spreading information about a theatrical event that tells that is about an immigrant telling her own story. In a Facebook post, the Senegalese actor Thiambou Samb has presented the play "El sueño es vida" with the company "Teatro sin papeles", with the aim of narrating the migratory perspective from the first person. The play seeks to give voice and visibility to migrants, breaking with the tendency to represent them only as an object of discussion.
- In Greece: posts on the football team of the Greek Refugee Forum (ones with the most interactions on Facebook). It is a case where migrants' voices are heard. The team has on board children from Congo, Zambia, Guinea, Senegal, Ivory Coast. Football is a process in which we can carry out the strategic goal of social integration and inclusion in Greek society.

6) We can consider that it is also another best practice to give a voice to associations or initiative that deal not only with immigration, but also with the **connection between migrants and other fragile categories or women**. In our datasets, we found examples:
- From Türkiye: Facebook post is about an education program realized in Kayseri, a city in Anatolia. This content states that a seminar was addressed to the refugee women within the program of several series on how to fight breast cancer. This example of interaction as it is a way of integrating refugee women and children into social life and of fighting discrimination against immigrants.
- From Italy: such posts report *Eurocities meeting* in Brussels where some (Italian) cities active in the promotion and construction of inclusive paths for migrant and refugee women were awarded; we also found posts by Italian associations that fight for the rights and services of asylum seekers and refugees with disabilities.

Differences (country specific cases)

Germany: The contestation over migration crystallizes in the term "wokeness" (means 'being awake', alert, mindful and sensitive to racial, sexist and other forms of discrimination). In the German WP4 data from Facebook and Twitter, the term 'woke' appears in a post by an AfD District MP in Hamburg and consists of an extensive citation from an interview with Alain Finkielkraut in the NZZ[30]. The French philosopher begins the conversation by pointing out that for the progressives he is "a living scandal", his recent book *À la première personne* ("To the first person"- Gallimard, Paris 2019) the work of an "old white man".

Türkiye: Turkish team reports as best practices a post (Facebook video format) by Haber, a mainstream media outlet. The headline reported that 125 refugees, whose boat capsized while attempting to reach the Italian shores, were successfully rescued by rescue teams. The video depicted the rescue teams' efforts during the critical moments and the initial interaction between the immigrants and soldiers. The post stands out for showcasing a positive and helpful interaction, contrasting with other posts showing refugees in large groups at border gates or camps. It also highlights the unbiased language used to deliver news about the humanitarian aid provided to the refugees during their rescue and care.

Italy: we have found some examples of movements and associations that have obtained conquests (including legal ones) in favour of migrants' rights. These posts also contain the words of organizations or experts in the field of migration (https://www.facebook.com/362883403751765/posts/6628750220498354; https://www.facebook.com/25853499717/posts/10159155464489718). This example of best practice is to give visibility in the news media to struggles and victories for migrant rights.

Conclusion

The current document provides quantitative analysis, aiming at locating best practice posts, and examples of best practices across 10 European countries. A first observation is that there exist quite a lot of heterogeneity across the 10 European countries in the quantitative results and best practices. This provides a rich picture of the possibilities across Europe, but at the same time indicates that the process of Europeanisation has not reached far in this area. Based on these results, it seems that best practices of stereotypes and discrimination need to be targeted to different countries and different subgroups of the European population.

The provided keywords from the different partners from one of each of the 10 European countries represented in the EUMEPLAT consortium are different in general. This, together with the country-specific differences, show that the occurrence of best practice posts varies substantially across the European countries for both topics. Additionally, for the topic of migration there is a lot of variation among the counties in whether the best practice posts mostly concern discussions about Europe or not. However, for the topic of gender the best practice posts are more common in discussions about

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[30]   https://www.facebook.com/102153384550335/posts/628876778544657. Alain Finkielkraut: «Ich wurde viel häufiger beschuldigt, ein dreckiger Rassist zu sein als ein dreckiger Jude», NZZ, 01.11.2021, https://www.nzz.ch/feuilleton/alain-finkielkraut-spricht-ueber-antisemitismus-und-cancel-culture-ld.1648713

Europe for all countries. This commonality could indicate some degree of Europeanisation in the content of the best practice posts as they are often on a European level.

However, numerous similarities are found when analysing the country observations provided by the partners of the project. There are several similarities within each of the topics of gender and migration, suggesting that there may some European ways in how to fight discrimination and stereotypes on social media. Some similarities for gender are country observations concerned with the representation of social movements on social media to support gender to promote awareness, empathy and social change. Another common best practice is to give social media coverage and generate buzz in support of women's rights and LBGTQ+ as well as to promote empathy and education on gender issues. This may include sharing personal stories to encourage greater understanding and awareness of gender equality. Following the instructions for the country observations of migration, many similarities were found from examples of best practice posts giving voice to immigrants – letting immigrants telling their own story. Moreover, stories of individuals, groups, or families, rather than picturing "immigrants" as a whole were commonly found across almost all countries. Finally, alternative media activists' projects, which suggest the need of bridging together institutional and bottom-up initiatives, as they raise awareness of the importance and seriousness of the migration issue.

Platformization and its accompanied "democratization" of news and media content has had many negative consequences, most pronounced by the vast creation and spreading of misinformation. However, a more positive view on platformization is provided in this document showing the existence and potential for good practices in fighting discrimination and stereotypes online. While the work of limiting the negative consequences is very important, such as by fighting fake news, there exists potential in also promoting the good practices to make them more salient and visual to the consumers of social media.

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Appendix

Keywords used to find best practice posts:

Belgium:

Gender:

Dutch	English

Vrouwenrechten	Women's rights
Genderongelijkheid	Gender inequality
Gendergelijkheid	Gender equality
Discriminatie	Discrimination
Protest + vrouwen/LGBTQIA+/gender	Protest + women/LGBTQIA+/gender
Mars + vrouwen/LGBTQIA+/gender	March + women/LGBTQIA+/gender
Inclusion + vrouwen/LGBTQIA+/gender	Inclusion+ women/LGBTQIA+/gender
Seksueel geweld	Sexual violence
Verkracht(ing)	Rape(d)

Migration:

Dutch	English
Vluchtelingenwerk Vlaanderen	*name of an organisation*
Vluchtelingen + rechten	Refugees + rights
Vluchtelingen + oorlog	Refugees + war
Vluchtelingen + mensenrechten	Refugees + human rights
Vluchtelingen + racisme	Refugees + racism
Vluchtelingen + inclusie	Refugees + inclusion

Bulgaria:

Gender:

Bulgarian	English
Пол	gender
секс	Sex
джендър	gender
равни права	equal rights
прайд	pride
равенство	equality
дискриминация	discrimination

Migration:

Bulgarian	English
интеграция	integration
доброволчество	volunteering
доброволческа работа	volunteer work
различия	differences
съветване на мигранти	migrants' council
дискриминация	discrimination
предразсъдъци	prejudices

Czech Republic:

Gender

Czech	English
discriminace, nerovné zacházení; diskriminační; pozitivní diskriminace; boj s diskriminací / boj proti diskriminaci; přímá/nepřímá diskriminace; genderová diskriminace; genderová antidiskriminační politika; antidiskriminační zákon; oběť diskriminace / oběti diskriminace	discrimination; discriminatory; positive discrimination; fighting discrimination / fight against discrimination; direct/indirect discrimination; gender discrimination; gender antidiscrimatory politics; antidiscriminatory law; victim(s) of discrimination
inkluze; inkluzivní	inclusion; inclusive
znevýhodnit / znevýhodnění; znevýhodněný / znevýhodnění	disadvantage; disadvantaged
předsudek; předsudečný, stereotypní	stereotype; stereotypical
intersekcionální; intersekcionalita	intersectional; intersectionality
ombudsmanka / ombudsman	ombudswomen / ombudsman

rovnost; rovné příležitosti	equality; equal opportunities
šikana; šikana na pracovišti	harrasment, bullying; workplace harrasment
platová diskriminace	paygap
spravedlivé / spravedlivý	fair
kvóty	quotas
sladění práce a rodinného života	work-family balance
rovné příležitosti	equal opportunities

Migration

Czech	English
discriminace, nerovné zacházení; diskriminační; pozitivní diskriminace; boj s diskriminací / boj proti diskriminaci; přímá/nepřímá diskriminace; rasová/náboženská diskriminace	discrimination; discriminatory; positive discrimination; fighting discrimination / fight against discrimination; direct/indirect discrimination; race/religious discrimination
inkluze; inkluzivní	inclusion; inclusive
znevýhodnit / zněvýhodnění; znevýhodněný / znevýhodnění	disadvantage; disadvantaged
předsudek; předsudečný, stereotypní	stereotype; stereotypical
intersekcionální; intersekcionalita	intersectional; intersectionality
šikana; šikana na pracovišti	harrasment, bullying; workplace harrasment
rovnost; rovné příležitosti	equality; equal opportunities
spravedlivé / spravedlivý	fair
systémový rasismus	systemic racism

segregace/desegregace	segregation/desegregation

Germany:

Gender

German	English
Medienkompetenz	media literacy
Wahlinformationen zu Gender in den Parteiprogrammen	election information on gender in the party programmes
Pride Day	Pride Day
Vielfalt, Diversität	Diversity
Diskriminierung	Discrimination
Vorurteile	prejudices
Geschlechtergerechtigkeit	gender justice, gender equality
Feminismus	feminism

Migration

German	English
Integration	integration
Willkommenskultur	welcoming culture
Ehrenamt	volunteering, voluntary work
Flüchtlingsräte	refugee councils
Vielfalt, Diversität	diversity
Diskriminierung	discrimination
Vorurteile	prejudices

Greece:

Gender

English	Greek
gender stereotypes	έμφυλα στερεότυπα
homophobic stereotypes	ομοφοβικά στερεότυπα
sexist stereotypes	σεξιστικά στερεότυπα
patriarchal stereotypes	πατριαρχικά στερεότυπα
heteronormative stereotypes	ετεροκανονικά στερεότυπα
stereotypes of specific sexual orientations	στερεότυπα για συγκεκριμένους σεξουαλικούς προσανατολισμούς
stereotypes based on sexual orientation	στερεότυπα λόγω σεξουαλικού προσανατολισμού
combating toxic stereotypes	καταπολέμηση των τοξικών στερεοτύπων
gender stereotypes	στερεότυπα λόγω φύλου
prejudice against LGBTI	προκατάληψη έναντι των ΛΟΑΤΚΙ
women's rights	δικαιώματα γυναικών

gender training	εκπαίδευση σε θέματα φύλου
International Day Against Homophobia, Biphobia and Transphobia	Διεθνής ημέρα κατά της ομοφοβίας, της τρανσφοβίας και της αμφιφοβίας
gender-based violence	έμφυλη βία
StrongMe	StrongMe

Relative hashtags (in Greek):

#Καταπολέμηση_των_έμφυλων_στερεοτύπων

#Συμμαχία_των_Φύλων

Migration

English	Greek
racist stereotypes	ρατσιστικά στερεότυπα
xenophobic stereotypes	ξενοφοβικά στερεότυπα
minority stereotypes	στερεότυπα μειονοτήτων
stereotypes towards groups of people	στερεότυπα προς ομάδες ανθρώπων
far right stereotypes	ακροδεξιά στερεότυπα

Italy:

Gender

ITA	ENG
Diversità	diversity
Discriminazione	discrimination
Parità di genere	Gender equality
Pride / orgoglio	Pride Day
Diritti	Woman rights
Uguaglianza	Equality
Differenza	Differences
Dignità	Dignity
Rispetto	Respect

Migration

ITA	ENG
Integrazione	integration
Inclusione	inclusion
Educazione	education

Volontariato	voluntary work
Diversità	diversity
Accoglienza	Welcome/hospitality
Comunità	Community
Sostegno	Support
Discriminazione	discrimination
Pregiudizi	prejudices

Portugal:

Gender

Portuguese	English
Sexismo	Sexism
Igualdade	Equality
Trans	Trans
Feminismo	Feminism
Desigualdade	Inequality
Violência contra as mulheres	Violence against women
identidade	Identity
Discriminação de género	Gender Discrimination
Empoderamento feminino	Female Empowerment

Migration

Portuguese	English
Integração	Integration

Discriminação Racial	Racial Discrimination
Multiculturalismo	Multiculturalism
Refugiados	Refugees
Migrantes	Migrants
Diversidade	Diversity
Requerentes de Asilo	Asylum Seekers
Acolhimento	Welcomed/Received

Spain:

Gender

Spanish	**English**
Feminismo	Feminism
Género	Gender
Igualdad	Equality
Feminicidio	Femicide
Violencia de género	Gender violence
Estereotipos	Stereotypes
Discriminación	Discrimination
LGTBIQA+	LGBTIQA+
Diversidad	Diversity

Migration

Spanish	English
Discriminación	Discrimination
Desigualdad	Inequality

Racismo	Racism
Extranjería	Foreigner
Inmigrante	Immigrant
Refugiado	Refugee
Devoluciones en caliente	Hot returns
Integración	Integration
Menores Extranjeros No Acompañados (MENA)	Unaccompanied Foreign Minors
Estereotipos	Stereotypes

Sweden:

Gender:

Swedish	English
Jämställdhet mellan könen	Gender equality
Transpersoner	Transgender individuals
HBTQ+ och sexuella rättigheter	LGBTQ+ and sexual rights
Progressiva värden	Progressive values
Diskriminering	Discrimination
Sexuellt våld	Sexual violence
Orange Day	Orange Day
Aborträtten	Abortion rights
Hen	They
Pride	Pride

Migration:

Swedish	English
Mångfald	Diversity
Invandrare	Immigrants
Flyktingkrisen	Refugee crisis
Flyktingar	Refugees
Politisk polarisering	Political polarization
Migrationslagstiftningen	Migration law
Gränskrisen (Vitryssland-EU)	Border crisis (Belarus-EU)
Arbetsmarknad	Labour market
Socialt företagande	Social enterprising
Rasism	Racism

Turkey:

Gender:

Turkish	English
Eşitsizlik	Inequality
Ataerkil	Patriarchy
Ayrımcılık	Discrimination
Kadın cinayeti	Femicide
Çocuk evliliği	Child marriage
Namus cinayeti	Honour killings
Aile bütünlüğü	Family integrity
Eşit haklar	Equal rights
Ekonomik özgürlük	Economic freedom
Feminist	Feminist
Istanbul Sözleşmesi	Istanbul Convention
Yasal koruma	Legal protection

Migration:

Turkish	English
Düşmanlık	Hostility
Karşıtlık	Opposition
Aşağılama	Humiliation
Sınır, hudut	Frontier
Mülteci krizi	Refugee crisis
Mülteci kampı	Refugee camp
Nefret söylemi	Hatred speech
Maddi yardım	Financial aid
Ayrımcılık	Discrimination

Results from OLS regressions

Table 1. Gender – Result from OLS regressions with Values, People, New social movements, Law, and Identity as the dependent variables. Countrycode_bp refers to the best practice estimate of the country.

Variable	Values	People	New social movements	Law	Identity

Intercept	0.3325***	0.1105***	0.2724***	0.3673***	0.3420***
	(0.0139)	(0.0093)	(0.0131)	(0.0142)	(0.0140)
BE_bp	0.2894***	0.1597***	0.0222	0.0630	0.0062
	(0.0365)	(0.0375)	(0.0353)	(0.0384)	(0.0348)
BG_bp	0.0015	0.0025	0.0054	0.0086	0.0930***
	(0.0174)	(0.0321)	(0.0134)	(0.0137)	(0.0228)
CZ_bp	0.2478***	0.0948***	0.0640***	0.0865***	-0.1922***
	(0.0288)	(0.0271)	(0.0244)	(0.0304)	(0.0300)
DE_bp	0.0936***	-0.0075	0.3337***	0.0809***	-0.1018***
	(0.0250)	(0.0067)	(0.0253)	(0.0256)	(0.0235)
ES_bp	0.4630***	0.2022***	0.0614***	0.0587***	0.0000***
	(0.0072)	(0.0074)	(0.0080)	(0.0080)	(0.0000)
GR_bp	0.4447***	-0.1925***	-0.1662***	0.0153	0.0554***
	(0.0525)	(0.0491)	(0.0421)	(0.0380)	(0.0025)
IT_bp	0.1720***	-0.1472***	-0.0111	-0.0044	-0.0027
	(0.0080)	(0.0069)	(0.0070)	(0.0079)	(0.0096)
PT_bp	0.4514***	-0.1390***	-0.0191	0.0683***	-0.2417***
	(0.0180)	(0.0210)	(0.0214)	(0.0177)	(0.0229)
SE_bp	-0.0053	0.0779***	0.6459***	-0.0377***	0.0052
	(0.0149)	(0.0127)	(0.0126)	(0.0097)	(0.0152)
TR_bp	0.0915*	-0.0453*	0.1624***	0.0566	-0.0594
	(0.0534)	(0.0274)	(0.0533)	(0.0534)	(0.0490)
BE	0.0431**	0.3521***	0.0086	0.0484***	-0.0610***
	(0.0184)	(0.0155)	(0.0172)	(0.0188)	(0.0179)
BG	-0.2834***	0.0888***	-0.2463***	-0.3411***	-0.2963***
	(0.0186)	(0.0246)	(0.0160)	(0.0169)	(0.0184)
CZ	-0.2433***	0.0621***	-0.1387***	-0.0215	0.2421***
	(0.0142)	(0.0101)	(0.0136)	(0.0151)	(0.0149)
DE	0.2609***	0.8787***	-0.0126	-0.0498***	0.0077
	(0.0195)	(0.0097)	(0.0179)	(0.0192)	(0.0193)
ES	-0.0353**	0.1022***	0.1269***	0.0152	-0.0000**
	(0.0148)	(0.0104)	(0.0143)	(0.0153)	(0.0000)
GR	-0.2717***	0.4006***	0.0916***	-0.2288***	0.6025***
	(0.0141)	(0.0107)	(0.0141)	(0.0147)	(0.0142)
IT	0.3161***	0.1519***	-0.1097***	-0.1574***	0.0793***
	(0.0146)	(0.0102)	(0.0136)	(0.0147)	(0.0148)
PT	-0.2576***	0.2224***	0.0164	-0.2269***	0.3171***
	(0.0169)	(0.0196)	(0.0211)	(0.0191)	(0.0223)
SE	0.0820***	0.0498***	-0.1658***	-0.2213***	0.1539***
	(0.0151)	(0.0103)	(0.0137)	(0.0149)	(0.0153)
R-squared	0.2944	0.1467	0.1126	0.0673	0.1751
R-squared Adj.	0.2942	0.1464	0.1124	0.0671	0.1748
N	62610	62610	62610	62610	47445

Table 2. Migration – Result from OLS regressions with Values, People, New social movements, Law, and Identity as the dependent variables. Countrycode_bp refers to the best practice estimate of the country.

Variable	Values	Territory	People	Law	Institutions
Intercept	0.2810***	0.1633***	0.1678***	0.0729***	0.2803***
	(0.0087)	(0.0071)	(0.0072)	(0.0050)	(0.0087)
BE_bp	0.3425***	-0.2339**	0.0186	0.4934***	0.4100***
	(0.1092)	(0.1091)	(0.1084)	(0.1090)	(0.1371)
BG_bp	-0.0000***	0.0000**	-0.0000	-0.0000***	-0.0000***
	(0.0000)	(0.0000)	(0.0000)	(0.0000)	(0.0000)
CZ_bp	0.4416***	0.1859***	0.0458	0.6055***	0.5934***
	(0.0634)	(0.0648)	(0.0382)	(0.0641)	(0.0580)
DE_bp	0.5050***	-0.5151***	0.2485***	-0.0535**	0.1447***
	(0.0208)	(0.0155)	(0.0220)	(0.0231)	(0.0182)
ES_bp	0.3446***	-0.1877***	0.2317***	0.1917***	0.2592***
	(0.0245)	(0.0131)	(0.0248)	(0.0238)	(0.0246)
GR_bp	0.3736***	-0.2788***	0.0722**	0.2289***	0.3861***
	(0.0441)	(0.0122)	(0.0346)	(0.0537)	(0.0485)
IT_bp	0.4912***	-0.1209***	-0.3372***	-0.1836***	-0.1036***
	(0.0139)	(0.0080)	(0.0133)	(0.0133)	(0.0122)
PT_bp	0.2347***	-0.0002	-0.0055	-0.0387*	0.1606***
	(0.0229)	(0.0239)	(0.0188)	(0.0215)	(0.0215)
SE_bp	-0.0469***	-0.0503***	-0.0181***	-0.2118***	-0.0793***
	(0.0086)	(0.0036)	(0.0042)	(0.0063)	(0.0086)
TR_bp	-0.0797***	0.0250	0.4069***	0.1934***	0.0996***
	(0.0244)	(0.0234)	(0.0291)	(0.0257)	(0.0290)
BE	0.2098***	0.2373***	-0.0197	0.2670***	-0.0236
	(0.0207)	(0.0197)	(0.0152)	(0.0185)	(0.0186)
BG	-0.0586***	0.0964***	-0.1320***	0.5510***	0.0167
	(0.0183)	(0.0184)	(0.0102)	(0.0194)	(0.0197)
CZ	-0.0619***	0.0258***	-0.1243***	-0.0355***	-0.1237***
	(0.0099)	(0.0084)	(0.0076)	(0.0055)	(0.0096)
DE	-0.0522***	0.4291***	0.2959***	0.3530***	0.4221***
	(0.0126)	(0.0128)	(0.0130)	(0.0118)	(0.0132)
ES	-0.1189***	0.0777***	0.0850***	0.1066***	-0.0773***
	(0.0110)	(0.0105)	(0.0107)	(0.0086)	(0.0113)
GR	0.1361***	0.1271***	-0.1237***	0.1401***	0.0545***
	(0.0096)	(0.0081)	(0.0074)	(0.0061)	(0.0096)
IT	-0.0658***	0.0057	0.3743***	0.3232***	-0.0069
	(0.0105)	(0.0090)	(0.0102)	(0.0087)	(0.0108)
PT	-0.1027***	0.1881***	0.0052	0.1951***	-0.1303***
	(0.0143)	(0.0159)	(0.0134)	(0.0141)	(0.0137)
SE	-0.0053	-0.1002***	-0.1110***	0.1749***	0.0136
	(0.0105)	(0.0078)	(0.0078)	(0.0076)	(0.0105)
R-squared	0.0740	0.1014	0.2475	0.1055	0.0809
R-squared Adj.	0.0737	0.1011	0.2472	0.1051	0.0806
N	50418	50418	50418	50418	50418

i   Sonntagsfrage Bundestagswahl, https://www.infratest-dimap.de/umfragen-analysen/bundesweit/sonntagsfrage/. "The Sunday poll measures current voting inclinations and not actual voting behaviour."

Sonntagsfrage Mecklenburg-Vorpommern 19.10.2022, https://www.infratest-dimap.de/umfragen-analysen/bundeslaender/mecklenburg-vorpommern/sonntagsfrage/

Sonntagsfrage Brandenburg 26.04.2023, https://www.infratest-dimap.de/umfragen-analysen/bundeslaender/brandenburg/sonntagsfrage/

Sonntagsfrage Sachsen 24.02.2022, https://www.infratest-dimap.de/umfragen-analysen/bundeslaender/sachsen/sonntagsfrage/#

Sonntagsfrage Thüringen 04.08.2022, https://www.infratest-dimap.de/umfragen-analysen/bundeslaender/thueringen/sonntagsfrage/#

ii   https://www.facebook.com/watch/?v=2974003306156213

iii   https://www.facebook.com/102155384550335/posts/628876778544657

iv   Alain Finkielkraut: «Ich wurde viel häufiger beschuldigt, ein dreckiger Rassist zu sein als ein dreckiger Jude», NZZ, 01.11.2021, https://www.nzz.ch/feuilleton/alain-finkielkraut-spricht-ueber-antisemitismus-und-cancel-culture-ld.1648713

v   https://futureu.europa.eu/en/

vi   https://www.facebook.com/123332714357231/posts/4827897980567324

vii   https://www.facebook.com/1476144382621338/posts/3064102257158868

viii   https://www.facebook.com/550027598481230/posts/2119567728193868

ix   https://malisastiftung.org/en/

x   https://www.malisa-home.org/en/

xi   https://malisastiftung.org/en/gender-in-music/

xii   https://malisastiftung.org/en/gender-justice-in-music-business/

xiii   https://malisastiftung.org/en/diversity-in-german-film/

xiv   https://malisastiftung.org/en/study_gender-based-violence-german-tv/

xv   https://malisastiftung.org/en/progress-study-audiovisual-diversity-tv-germany/

xvi   https://malisastiftung.org/en/audiovisualdiversity/

xvii   https://malisastiftung.org/en/gender-representations-and-diversity-in-streaming-and-svod-series/

xviii   https://malisastiftung.org/en/female-self-representation-in-social-networks/

xix   https://malisastiftung.org/en/who-explains-the-crisis/

xx   https://twitter.com/rbb24/status/1445407146519187468

xxi   https://wahltraut.de/

xxii   https://www.facebook.com/120508577977637/posts/4955499377811842

xxiii   https://www.bpb.de/themen/wahl-o-mat/

xxiv   https://klimawahlcheck.org/

xxv   https://www.alex-berlin.de/

xxvi   https://www.facebook.com/watch/?v=573607230546221

xxvii   The topos goes back at least to the 1916 book *The Passing of the Great Race* by US lawyer, zoologist, anthropologist, eugenicist and advocate of scientific racism, Madison Grant. More recently, the narrative was developed further by French philosopher and father of the Nouvelle Droite movement Alain de Benoist and particularly by Renaud Camus in *Le Grand Remplacement* (2011). In Germany, Thilo Sarrazin popularised the narrative in his book *Deutschland schafft sich ab* (Germany Abolishes Itself, 2010). S. A deadly ideology: how the 'great replacement theory' went mainstream, The Guardian, 08.06.2022, https://www.theguardian.com/world/2022/jun/08/a-deadly-ideology-how-the-great-replacement-theory-went-mainstream.

xxviii E.g. Saxony's Prime Minister Michael Kretschmer: „Höchste Zeit für beherzte Entscheidungen": Kretschmer stellt Asylrecht im Grundgesetz infrage, Tagesspiegel, 29.05.2023, https://www.tagesspiegel.de/politik/zu-grosse-zahl-an-menschen-die-nach-deutschland-kommen-kretschmer-stellt-asylrecht-im-grundgesetz-infrage-9895679.html

xxix   E.g. Bremerhaven: https://www.facebook.com/238020279589770/posts/4571018776289877, Bodenseekreis: https://www.facebook.com/1660217180866839/posts/2975859969302547, Weilheim: https://www.facebook.com/145479767172/posts/10159534059862173

xxx   E.g. Archdiocese Munich and Freising, https://www.facebook.com/453038181572436/posts/1790045844538323

xxxi   E.g. PRO ASYL, terre des hommes, Jugendliche ohne Grenzen etc., https://www.facebook.com/1075001115919947/posts/4406965529390139

xxxii   https://www.facebook.com/1464334400557679/posts/3087846528206450

xxxiii The umbrella association of Saxon migrant organizations (DSD) was founded in 2017 and has 63 member associations, https://dsm-sachsen.de/

xxxiv https://rat-fuer-migration.de/

xxxv Better no reform than this: Why the Federal Government should stop the CEAS reform, Statement of the Council for Migration, 07.06.2023, https://rat-fuer-migration.de/wp-content/uploads/2023/06/RfM-Stellungnahme.-Geplante-Reform-GEAS-en-GB.pdf

xxxvi https://mediendienst-integration.de/

xxxvii https://mediendienst-integration.de/artikel/european-network-for-knowledge-sharing-on-migration.html

xxxviii https://www.migazin.de/

xxxix Grimme Online Award 2012: MiGAZIN, https://www.grimme-online-award.de/archiv/2012/preistraeger/p/d/migazin/

xl https://www.migazin.de/migmachen/

xli https://www.facebook.com/264691680187/posts/10165720416335188

xlii https://www.civismedia.eu/

xliii https://futureu.europa.eu/en/

xliv https://www.facebook.com/123332714357231/posts/4827897980567324

xlv https://www.facebook.com/1476144382621338/posts/3064102257158868

Get in touch

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