



e-MEDIA TOOLKIT ON MIGRATION — TRAINER'S MANUAL

E-LEARNING.FRA.EUROPA.EU

Acronyms

Migration and other acronyms used in the trainer's manual

AFP	Agence France-Presse
CRC	Convention on the Rights of the Child
ECHR	European Charter on Human Rights
EJN	Ethical Journalism Network
EU	European Union
GDP	Gross Domestic Product
IDMC	International Displacement Monitoring Centre
IFCN	International Fact Checking Network
IOM	International Organization for Migration
FRA	European Union Agency for Fundamental Rights
NGO	Non-governmental organisation
SAR	Search and rescue
SOLAS	1974 International Convention for the Safety of Life at Sea
UASC	Unaccompanied and separated children
UNAOC	United Nations Alliance of Civilizations
UNCLOS	United Nations Convention on the Law of the Sea
UNHCR	United Nations High Commissioner for Refugees

Content

Introduction	3
1.1 What is in it for you, trainer or trainee?	4
1.2 Who should use the Trainer's Manual and the e-Media Toolkit?	4
1.3 How to use the manual	4
1.4 Training methodology and evaluation	5
1.5 Organising in-person training workshops	6
2 The training programme	7
2.1 Session 1 – introduction to the workshop	7
2.1.1 Learning outcomes	7
2.1.2 Instructions on how to facilitate the session and implement the proposed activities	7
2.1.3 Handout 1 – the quiz	8
2.1.4 Handout 2 – the quiz answers	8
2.2 Session 2 – introduction to the template to analyse media coverage	8
2.2.1 Learning outcomes	8
2.2.2 Instructions on how to facilitate the session and implement the proposed activities	8
2.2.3 Handout 3 – the ethical principles	10
2.2.4 Handout 4 – applying the ethical principles when covering migration	10
2.2.5 Suggestions on how to close the session	10
2.3 Session 3 – mixed movements of people	18
2.3.1 Learning outcomes	18
2.3.2 Instructions on how to facilitate the session and implement the proposed activities	18
2.3.3 List of resources, materials or handouts available	21
2.3.4 Suggestions on how to close the session	21
2.3.5 Handout 5 – useful definitions	21
2.3.6 Handout 6 – Financial Times article “Migration: Reversing Africa's exodus”	21
2.3.7 Handout 7 – further reading and resources	21
2.4 Session 4 – fundamental rights	29
2.4.1 Learning outcomes	29
2.4.2 Instructions on how to facilitate the session and implement the proposed activities	29
2.4.3 Handout 8 – comparison of the text of the Charter and the ECHR	31
2.5 Session 5 – perils at sea	33
2.5.1 Learning outcomes	33
2.5.2 Instructions on how to facilitate the session and implement the proposed activities	33
2.5.3 List of resources, materials or handouts available	34
2.5.4 Suggestions on how to close the session	34
2.5.5 Handout 9 – ethical considerations	34
2.5.6 Handout 10 – human dignity and the right to life	34
2.5.7 Handout 11 – post-traumatic stress disorder	34

2.6 Session 6 – search and rescue	37
2.6.1 Learning outcomes	37
2.6.2 Instructions on how to facilitate the session and implement the proposed activities	37
2.6.3 List of resources, materials or handouts available	38
2.6.4 Suggestions on how to close the session	38
2.6.5 Handout 12 – checklist of questions to ensure accuracy	38
2.6.6 Handout 13 – the law of the sea	38
2.6.7 Handout 14 – Le Monde article: ‘In Italy, the poison of suspicion leaves NGOs feeling powerless’	38
2.7 Session 7 – the asylum process	43
2.7.1 Learning outcomes	43
2.7.2 Instructions on how to facilitate the session and implement the proposed activities	43
2.7.3 List of resources, materials or handouts available	46
2.7.4 Suggestions on how to close the session	46
2.7.5 Handout 15 – international protection	46
2.7.6 Handout 16 – the <i>Guardian</i> article: ‘Asylum limbo: the woman who cannot stay in Britain, but cannot leave either’	46
2.7.7 Handout 17 – further reading and resources	46
2.8 Session 8 – an asylum seekers’s story	52
2.8.1 Learning outcomes	52
2.8.2 Instructions on how to facilitate the session and implement the proposed activities	52
2.8.3 List of resources, materials or handout available	53
2.8.4 Suggestions on how to close the session	53
2.8.5 Handout 18 – the principle of ‘do no harm’	53
2.8.6 Handout 19 – The <i>Guardian</i> article “From businesswoman of the year to £5 a day in a shared house”	53
2.8.7 Handout 20 – critical questions to ask yourself	53
2.9 Session 9 – unaccompanied and separated children	58
2.9.1 Learning outcomes	58
2.9.2 Instructions on how to facilitate the session and implement the proposed activities	58
2.9.3 List of resources, materials or handouts available	59
2.9.4 Suggestions on how to close the session	60
2.9.5 Handout 21 – Radio France International (English transcript)	60
2.10 Session 10 – closure of workshop	66
2.10.1 Instructions on how to facilitate the session and implement the proposed activities	66
2.10.2 Handout 22 – evaluation form	67
3 Further reading	68

1

Introduction

In today's media landscape the way in which journalists and editors receive, process and publish news is constantly changing. Journalists face immense time pressure, as news frequently breaks online. The audience once principally consumers of news, are increasingly producers and disseminators of news. Citizen journalists post text, pictures and videos on social media. This makes it more important than ever to provide guidance on ethical standards and fact checking in journalism and to raise awareness of how reporting news can affect the fundamental rights of all of us. The e-Media Toolkit on Migration, a web-based capacity-building platform, is aimed mainly at those covering migration news to be later disseminated or published by media organisations or any other online platform as news. It is therefore targeted mainly at media professionals, but also at journalism students, as well as freelance and citizens journalists.

To facilitate training on the coverage of migration news, this Trainer's Manual is a tool to be used together with the e-Media Toolkit. The e-Media Toolkit gives the trainer and trainees access to factual reporting examples that illustrate work dilemmas in the newsrooms of television channels, newspapers, radio stations and online outlets.

The Trainer's Manual and the e-Media Toolkit are intended for adult learners and, therefore, the learning approach adopted is designed to appeal to this group. Adult learners need to be actively involved in the learning process by making choices relevant to their learning needs and objectives. For this reason, the e-Media Toolkit takes an interactive approach.

The trainer is to use the different chapters of the Trainer's Manual to self-design a workshop for a specific audience based on its interests. The exercises are to get participants involved from the outset by taking a tailor-made approach, considering real-life dilemmas that they have come across in the newsroom. The more the content connects their past experience with their current knowledge base and activities, the more relevant it will be to them and, hence, the more effective will be their learning.

This pilot toolkit has been devised by journalists and media trainers to help reporters and editors working on international migration. It will be the starting point of a broader project on how to cover news while maintaining respect for diversity and human rights.

Its premise is that diversity and human rights are best covered through responsible, ethical journalism that acknowledges the diversity of minorities and respects migrants as human beings rather than treating them as a political, social and economic problem.

The pilot toolkit includes examples of how the media in France and the United Kingdom reported on the large numbers of migrants' arrivals that began in 2015, from different angles, and analyses the media coverage to illustrate good practice.

The toolkit also contains training exercises that can be done individually or in groups to improve participants' skills and knowledge, as well as tips for reporters and editors that will serve as useful reminders, a glossary of legal terms and links to organisations that can provide useful data and further information.

The essence of responsible, ethical journalism is treating people fairly. This means practising professional journalistic diligence – checking the accuracy of information and correcting mistakes quickly and transparently; it means giving as much background information as necessary for readers and listeners to fully understand the story; it means letting people tell their own stories, in their own words, whenever possible; and it means avoiding inflammatory or extremist language.

The e-Media Toolkit uses modern training methods and offers different learning formats for media professionals and citizen journalists. It presents a selection of themes and a choice of language between English and French. The Toolkit can be used in three different ways depending on users' goals:

- **Learning:**
The learner, whether journalist/editor, journalism student or citizen journalist, chooses news dilemmas based on a proposed 'learning journey' or freely decides his or her own path.
- **Training:**
Peer learning: a media trainer or an editor sets various different exercises for the learner using this Trainer's Manual or by proposing webinars and on-site training.
- **Sharing:**
Editors or journalists provide examples of 'newsroom dilemmas' touching on different fundamental rights themes, and then lead the discussion, sharing their know-how and expertise.

The e-Media Toolkit encourages feedback from media professionals, facilitates further networking and provides sources of information of latest research and findings. Social media are used to enhance its timely relevance.

1.1 What is in it for you, trainer or trainee?

This Trainer's Manual provides you with a 'learning journey' through lessons learnt from newsrooms when covering migration stories. It is for you if you are in a newsroom working for print, online and/or audiovisual media, private or public. It is for you even if you do not work in a newsroom, for example if you are producing or distributing news on migration as a freelance journalist, journalism student or citizen journalist. This first version of the e-Media Toolkit (pilot phase) includes a limited selection of news examples from news outlets from the United Kingdom and France. Further versions could come from you and your newsroom, as through the e-Media Toolkit you will be able to submit news examples and explore with us the lessons learned (in the 'sharing' section). The aim is to include media examples from media outlets in other European Union (EU) Member States, and on a wider variety of topics.

1.2 Who should use the Trainer's Manual and the e-Media Toolkit?

The toolkit and manual are aimed at:

- professional journalists working in all different factual reporting genres, and in print, online or audiovisual media;
- media students attending training institutes, journalism schools ;
- citizen journalists involved in the creation, publication or distribution of news;
- media trainers and practitioners, in other words those engaged in writing or editing news or transmitting news and information to the public.

1.3 How to use the manual

This Trainer's Manual is divided into three sections:

- The **Introduction and how to use the manual** provide an overall background to the e-Media Toolkit, and explain the adult learning approach and methodology adopted in formulating the learning journey proposed by this manual.
- The **Training programme** section contains the case studies as well as detailed instructions on how to deliver the various session of the programme.
- The **Further reading** section provides a series of resources the trainer may find useful as background reading and may want to share with participants in the workshop or other relevant colleagues.

The developers of this manual have assumed that trainers have experience in the use of adult learning methodologies, but when considered appropriate special notes and clarification are provided. If you are an experienced trainer, feel free to adapt the proposed exercises and to use other activities you are familiar with and think appropriate.

The manual has been devised to give trainers the flexibility to adapt the sessions to the socio-cultural context in which participants live and work. For this reason, there are sections inviting the trainer to add or adjust content.

Migration stories start with an origin and end with the destination. This is not necessarily the country of origin, but the “plot” of the situation of the migrant. The Trainer’s Manual presents 7 different stories of migration. It is up to the trainer to use this Trainer’s Manual to focus on any specific moment of the “migration story”. The Trainer’s Manual supports the trainer to make a “tailor made” learning journey.

The manual helps the learner explore the reasons behind mixed flows of migration, the risks confronted by migrants while travelling towards Europe and, finally, what migrants and refugees find when they reach Europe, such as the complexities of applying for and receiving international protection or work permits. Additionally, the course proposed by this manual presents the need to explore the potential discrimination and marginalisation of migrants and refugees.

The trainer is invited to follow this learning path; however, the sessions are designed in a way that they can also be delivered in a different order depending on the learning needs of participants.

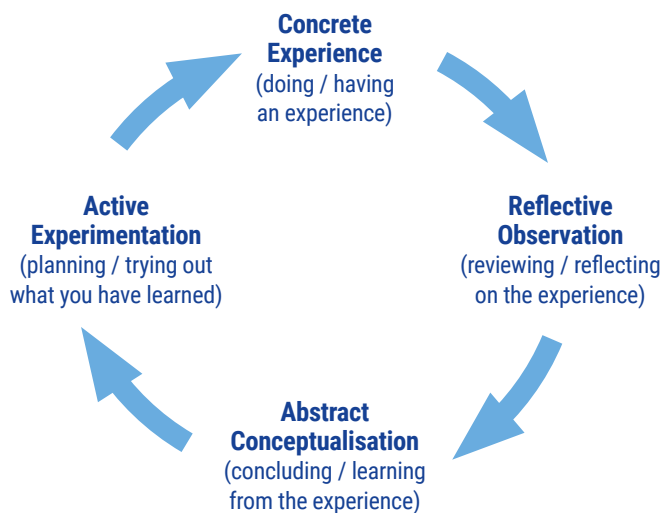
1.4 Training methodology and evaluation

This manual has been developed following participatory-interactive adult learning approaches in accordance with recognised EU best adult learning practices.

Participants are placed at the centre of the learning journey, and are encouraged to develop the knowledge, skills and attitudes that recognise the importance of ethical and fundamental rights.

This approach values what all participants bring to the course by stimulating exchanges, allowing moments of reflection and encouraging active experimentation to reinforce the new knowledge and skills acquired.

The sessions are developed complying with Kolb’s theory of experiential learning cycle, as illustrated below.



Source: David A. Kolb (2015), *Experimental learning*, Pearson Education, p.50

The sessions follow a standard format:

1. First the expected learning outcomes are set out. These describe what participants should be able to do at the end of the session. The outcomes are action oriented as the training aims as much as possible to empower learners to adopt and apply the ethical template in their daily practice.
2. This follow instructions on how to facilitate the session and implement the proposed activities.
3. A list of resources, materials or handouts available is then provided.
4. Finally, suggestions are given on how to close the session by highlighting the main learning points derived from individual or group work or open plenary discussions.

Each session presents how the journalist who wrote the case study developed the story from the initial research to final publication or broadcast. Trainers are encouraged to challenge participants to test their own knowledge of human rights and their judgement as ethical journalists.

The evaluation framework proposed for this training programme is based on Kirkpatrick's evaluation model (see James D. and Wendy K. Kirkpatrick, *Four levels of training evaluation*, ATD Press, 2016), in accordance with EU best practice.

The evaluation form aims to measure:

- the reaction of students – what they thought and felt about the training and learning experience;
- the resulting increase in knowledge, skills and appreciation of fundamental rights and ethical principles;
- the extent to which students' abilities have improved, and their level of confidence in using ethical principles to analyse their practice;
- The extent to which students' abilities have improved, and their level of confidence in using fundamental rights to analyse events;
- the effects on students' reporting/media work of having participated in this training programme.

1.5 Organising in-person training workshops

As this training workshop uses experiential and participatory approaches, the number of participants is limited to between 10 and 12 in each group. This allows time and space for learners to exchange experiences and discuss the issues related to migration, ethical principles and fundamental rights.

Trainers will need a classroom that has enough space for participants to work in groups and to carry out role plays and for all to stand in a circle. If the classroom is not big enough to address these training needs, you may want to consider having one or two break-out rooms.

Either way, any tables and chairs in the main room should be easy to move to allow participants to stand in a circle or to arrange in a way that is conducive to open dialogue and to sharing of experiences, ideally a 'U' shape.

You will need a projector, screen and speaker, as well as two or three flipchart stands, plenty of flipchart pads and markers of different colours. You should be able to tape or pin flipchart paper to the walls of the classroom.

Ensure that photocopies of all the handouts are ready to be distributed during the relevant session. Remind participants to keep all the handouts with them as some of them will be used in more than one session.

2

THE TRAINING PROGRAMME



2.1 Session 1 introduction to the workshop

In this session you will welcome the participants and get them to introduce each other and state their expectations. You will also present the agenda, assess participants' knowledge of the topic and go over housekeeping rules.

2.1.1 Learning outcomes

At the end of this session the trainer will be able to:

- illustrate the learning programme and its main learning outcomes;
- describe the expectations of the group – what they want to learn;
- describe some of the issues they want to learn more about.

2.1.2 Instructions on how to facilitate the session and implement the proposed activities

Welcome and introductions

Welcome the participants by giving a brief address stating the importance of the training workshop. Continue with a few 'housekeeping rules' such as safety and security procedures, where lunch will take place, where the toilets are, etc.

Invite participants to work in pairs and to interview each other. If you are aware that there are people who know each other and are sitting next to each other, ask all participants to swap seats and to interview someone they do not know at all or know only slightly.

Tell the participants that their assignment is to present to the rest of the group, in 15 seconds, a picture of the

colleague they are to interview. Inform them that they have two minutes each to interview their colleague and that you will be timing them. Use your phone as a stop clock and tell participants when to start and stop the interview.

After the two sets of two minutes, get participants to stand in a circle and to introduce their interviewed colleagues one by one.

The training programme

Using either a PowerPoint presentation or a flipchart, go through the training programme. Make sure to ask if there is anything that is not clear and if anyone has any problems with the programme. It is very helpful to know from the beginning if any participant has an issue in order to allow you time to find a way to address it.

Expectations

Invite participants, in a brainstorming-type session, to call out their expectations of the training. Write them all down on a flipchart. If any appears to have been mentioned already, check if it is identical or similar to what was said and, if so, place an x next to the previous item to denote that more than one person has this expectation. Ask participants to say if they have expectations similar to those that have already been mentioned.

Assessment of participants' knowledge on the topic

Hand out a quiz to each participant, and allow them some five–10 minutes to mark what they think are the right answers. Consider sending the quiz to the participants prior to the workshop if time is likely to be an issue.

Start by inviting participants to ask the meaning of words they do not understand, for example 'remittances'.

When everyone has finished the quiz, ask participants how they found the quiz, easy or hard. Were there many answers they were not sure about? Then distribute the handout with the correct answers. Allow plenty of time for participants to read and compare their own answers with the right answers.

If time permits, ask participants to stand up. Indicate one corner of the room and ask those who believe that they have a good knowledge and understanding of migration and fundamental rights issues to go there. Ask those who think they have a basic knowledge to stand in opposite corner and everyone else to place themselves, depending on how they rate their knowledge, somewhere between the other two groups. Ask those in the corners to explain why they consider themselves as very or as only slightly knowledgeable, and then ask the same of a couple of participants in the middle.

List of resources, materials or handouts available



— Handout 1: [the quiz](#)



— Handout 2: [the quiz answers](#)

Suggestions on how to close the session

Highlight the main learning points derived from individual or group work or open plenary discussions. Conclude this session by reinforcing the importance of sharing and learning from each other. Stress that in this workshop there are no wrong questions. Everyone should feel free to ask for clarification on anything they are not sure about.

REMINDER: inform participants that they should keep all handouts with them as some handouts will be needed in more than one session.

2.1.3 Handout 1 - the quiz




2.1.4 Handout 2 - the quiz answers

2.2 Session 2 – introduction to the template to analyse media coverage

This session aims to explain fundamental principles needed to analyse media coverage: accuracy, impartiality and humanity.

2.2.1 Learning outcomes

At the end of this session participants will be able to:

-  describe the ethical principles – accuracy, impartiality and humanity;
-  apply the ethical principles when covering a story;
-  explain the importance of safeguarding the ethical principles.

2.2.2 Instructions on how to facilitate the session and implement the proposed activities

Deliver a presentation explaining the template on ethical principles. Inform participants that they will be using the handout on the principles in other sessions.

Prepare your presentation on the ethical principles based on the notes below.



NOTES TO PREPARE THE TRAINER'S PRESENTATION

Media and journalism ethics

Media ethics are principles, values and standards to be applied in all areas of media work, of which journalism ethics are a subset. Professional codes of ethics are common to responsible print, online as well as broadcast organisations that pledge themselves to the publication of truthful, accurate, impartial, fair and balanced information. There are manifold versions of ethical codes around the world. The Accountable Journalism Organization compiles [international codes of media ethics from around the world](#).

The [Accountable Journalism website](#) states: 'The relevance of media codes has never been more pertinent than they are in today's communications landscape. With the number of voices and the rapid exchanges on the Internet increasing, ethical journalism is needed more than ever to protect the integrity of free expression. Unethical communications, including hate speech, political propaganda and wilful misinformation, suppress freedom of expression and deny a voice to marginalised and vulnerable groups.'

The following five core principles of ethical journalism are copied from the website of the EJN, which partnered with the European Union Fundamental Rights Agency (FRA) in the development of the toolkit following a public tender procedure. The EJN is a coalition of more than 70 groups of journalists, editors, press owners and media support groups from across the globe and is registered as a charity in the United Kingdom. It aims to strengthen journalism around the world by focusing on education, in particular education in ethics and respect for human rights. It is an independent body with no political affiliations or ideological aims.

1. Truth and Accuracy

Journalists cannot always guarantee 'truth', but getting the facts right is the cardinal principle of journalism. We should always strive for accuracy, give all the relevant facts we have and ensure that they have been checked. When we cannot corroborate information, we should say so.

2. Independence

Journalists must be independent voices; we should not act, formally or informally, on behalf of special interests whether political, corporate or cultural. We should declare to our editors – or the audience – any of our political affiliations, financial arrangements or other personal information that might constitute a conflict of interest.

3. Fairness and Impartiality

Most stories have at least two sides. While there is no obligation to present every side in every piece, stories should be balanced and add context. Objectivity is not always possible and may not always be desirable (in the face for example of brutality or inhumanity), but impartial reporting builds trust and confidence.

4. Humanity

Journalists should do no harm. What we publish or broadcast may be hurtful, but we should be aware of the impact of our words and images on the lives of others.

5. Accountability

A sure sign of professionalism and responsible journalism is the ability to hold ourselves accountable. When we commit errors, we must correct them, and our expressions of regret must be sincere not cynical. We listen to the concerns of our audience. We may not change what readers write or say but we will always provide remedies when we are unfair.

Template to analyse new from an ethical point of view

The basis of traditional journalism training was set to rhyme by Rudyard Kipling: 'I keep six honest working men who taught me all I knew; their names are What and Why and When, and Where and How and Who'. That was before the Internet and social media made it possible for most of the planet to answer four of those questions as quickly as the media, if not sooner. The journalist's role in today's immediately interconnected world is also to explain the 'How' and the 'Why' of events.

The template below (handout 3) has been devised by journalists associations, media trainers and FRA to help reporters and editors cover news from a fundamental rights angle. Its premise is that today, more than ever, news is best covered through responsible, ethical journalism that acknowledges the fundamental rights of all persons and respects them as human beings rather than treating them as a political, social and economic problem.

The essence of responsible, ethical journalism is treating people fairly and with dignity. It means reporting things only after checking that the information is accurate and correcting mistakes quickly and transparently; it means giving readers or listeners as much background information and as many facts as they need to fully understand the story; it means letting people tell their own stories, in their own words, whenever possible; it means avoiding inflammatory or extremist language.

The template recalls the fundamental principles of journalism and illustrates how they are applied to news coverage by the media in all its forms, including the written press, television, radio, photography and online. While the current version of this manual works with coverage of migration, more examples related to other fundamental rights stories will be added to the online toolkit in the course of time. The use of the template can be extended to those as well.

Grouped under the headings of accuracy, impartiality and humanity, these principles can be used to analyse and assess reporting wherever the fundamental rights of persons are concerned.

Reflection on the ethical principles

Make sure that there will be plenty of time after your presentation for discussion and questions.

Distribute the handout with the ethical principles, divide participants into three groups and distribute flipchart paper and markers.

Ask each group to discuss the potential challenges they have experienced, or they can imagine they could face, in adhering to each of the principles.

When they have agreed **one** main challenge per principle, they should find potential solutions or safeguards to avoid violating the principle. Ask them to write their suggestions to safeguard the principle on a flipchart sheet.

In the plenary session, invite participants to share their suggestions/solutions. Get them to report principle by principle – for example, the first group presents their solution to the challenge for the humanity principle and then a second group also speaks on the humanity principle. Only after that principle has been examined by all the groups should you move on to the next principle.

2.2.3 Handout 3 – the ethical principles

↓ — Handout 3: **Ethical principles based on Fundamental Rights**

2.2.4 Handout 4 – applying the ethical principles when covering migration

↓ — Handout 4: **Giving migrants a voice**

The five principles of ethical journalism

When taking the course, we also recommend that you keep in mind the core principles of ethical journalism set out below. They provide an excellent base for everyone who aspires to launch themselves into the public information sphere to show responsibility in how they use information.

There are hundreds of codes of conduct, charters and statements made by media and professional groups outlining the principles, values and obligations of the craft of journalism. Most focus on five common themes.



FIVE CORE PRINCIPLES OF ETHICAL JOURNALISM – ACCORDING TO THE EJN

1. TRUTH AND ACCURACY

Journalists cannot always guarantee ‘truth’, but getting the facts right is the cardinal principle of journalism. We should always strive for accuracy, give all the relevant facts we have and ensure that they have been checked. When we cannot corroborate information we should say so.

2. INDEPENDENCE

Journalists must be independent voices; we should not act, formally or informally, on behalf of special interests whether political, corporate or cultural. We should declare to our editors – or the audience – any of our political affiliations, financial arrangements or other personal information that might constitute a conflict of interest.

3. FAIRNESS AND IMPARTIALITY

Most stories have at least two sides. While there is no obligation to present every side in every piece, stories should be balanced and add context. Objectivity is not always possible and may not always be desirable (in the face for example of brutality or inhumanity), but impartial reporting builds trust and confidence.

4. HUMANITY

Journalists should do no harm. What we publish or broadcast may be hurtful, but we should be aware of the impact of our words and images on the lives of others.

5. ACCOUNTABILITY

A sure sign of professionalism and responsible journalism is the ability to hold ourselves accountable. When we commit errors we must correct them and our expressions of regret must be sincere not cynical. We listen to the concerns of our audience. We may not change what readers write or say but we will always provide remedies when we are unfair.

Remember – many of the decisions that ethical journalists make are dependent on the individual facts of each story. There may not always be a ‘right’ or ‘wrong’ answer to each question. But there are always the same questions that you need to consider before making a judgement. ■■■■

2.2.5 Suggestions on how to close the session

Highlight the main learning points derived from individual or group work or open plenary discussions.

Make sure you go back to the flipcharts that participants have used, emphasising any main learning points that emerge and practical examples on how to apply the principles.

Reassure the participants that throughout the workshop they will have ample opportunities to practise how to work with the principles.

ETHICAL PRINCIPLES BASED ON FUNDAMENTAL RIGHTS

This template aims to facilitate the analysis of journalistic/media work to help ensure that ethical principles embedded in fundamental rights are followed.

1. ACCURACY

1.1. Sources

The accuracy of any news story depends on the reliability of the reporter's sources, and the more varied the sources, the fuller the picture. Covering a story such as the 'Calais Jungle' should include additional information beyond the immediate events. Journalists should find out why the migrants arrived there; describe their living conditions and any attempts by authorities to move them; and explain migrants' hopes for the future.

Journalists should develop sources within migrant communities and maintain contact with them in quiet periods as well as when the media spotlight is on them. Coverage could also include the impact on the life of the local community, the reasons why the non-governmental organisations (NGOs) on the ground are providing support and the legal responsibility that the government has for their welfare.

Migrants who are themselves journalists can be a valuable source of information and/or co-producers of media content. This will not only help the journalist but can empower the migrant; some were interviewed for this toolkit. Organisations such as Reporters Without Borders, the Committee to Protect Journalists and the International Federation of Journalists work with exiled and refugee journalists and can provide contacts. Many other NGOs work to help migrants in various ways.

1.2 Content and context

Accuracy does not just mean getting the facts right; it also means including all the information that is relevant to the story.

A refugee who is trying to enter an EU Member State is someone on a journey: someone who has left his or her own country for a reason and is trying to get to somewhere else for a reason; who might want to ask for asylum or might have reasons not to do so; who might have relatives in Europe or in another part of the world; who might have resources including money and skills or who might be destitute.

Many media reports focus exclusively upon refugees at the point of entry to the EU. Even though they might do so with empathy, if they describe only the hardship and dangers of the voyage, portraying refugees as persons in need of help, the receiving community could see them as a potential problem.

1.3. Fact checking

In the last decade, there has been a large increase in the number of fact-checking organisations (the **Poynter Institute** estimated there were more than 100 active in 40 countries by 2016). By the beginning of 2019 Poynter's International Fact Checking Network (IFCN) had verified 66 signatories as being compliant with **its code of principles**.

Some of the signatories, such as **Full Fact** in the United Kingdom, have special sections dedicated to immigration that investigate, for example claims about the cost to the taxpayer of refugees' use of public health services.

Another member of the network, **teyit.org**, published an article in April 2018 entitled '**How is false information used worldwide to target refugees?**' and has argued for a global database on false news about migrants and refugees.

Fact-checking organisations that are members of the IFCN can provide advice for journalists and other interested people on how to fact check a claim as well as factsheets about migration. They play an increasingly important role in analysing inaccurate or deliberately misleading news and disproving 'alternative' facts.

1.4. Corrections

Media stylebooks and guidelines emphasise the importance of correcting mistakes quickly and frankly. This is not only good practice but enhances the journalist's or organisation's reputation for credibility and helps create a climate of trust with readers and viewers. But even newspapers which are the most assiduous in acknowledging and correcting errors can be slow to amend material that has been archived.

Reporters should beware of quoting published material that they have not checked. After 84 people died in a terrorist attack in the French city of Nice on 14 July 2016, a lawyer claiming to speak for the killer gave several interviews to the media. Within days, he had been unmasked as a fraud but, according to the French Observatory of Media Ethics, months later it was still possible to find some of the interviews he gave on the Internet without any correction or disclaimer.

2. IMPARTIALITY

2.1. Language

The choice of words used when reporting on migration can present various problems.

Words such as migrant, refugee and asylum seeker have legal definitions and are not synonymous; nor are smuggling and trafficking. Journalists should be aware of the meaning of these and other terms and use them precisely.

Besides their legal meaning, words have an emotional force. Freelance reporter Rory Mulholland noted that: 'a British guy working in Dubai is called an expat; an Indian working in the UK is an immigrant. The words are emotionally loaded and reflect a lot of prejudice.'

Everyone has the right to leave their country to seek a new life elsewhere. Migration is not illegal, although some migrants cross frontiers unlawfully. The expression 'illegal immigrant' is politically charged, and some newspapers and broadcasters have decided not to use it. Additionally, the term 'illegal migrant' is judicially incorrect as a person

cannot be 'illegal' because irregular migration is an administrative rather than a criminal offence in the majority of EU Member States. But alternatives such as undocumented, unauthorised or clandestine may provoke accusations of political correctness.

A glossary of migration terms, such as the [Media-friendly-glossary on migration](#), published by the United Nations Alliance of Civilizations (UNAOC) and Panos Europe, provides light on how different migration terms shape our way of thinking and interpreting reality. The migration debate has tainted words with biased connotations, which need to be taken into account.

2.2. Hate speech and extremism

While journalists should never use profane, abusive or racist language, hate speech or words that incite violence can be difficult to avoid when quoting someone else. Such language should be quoted only when it is an essential part of the story – for example, when used by a prominent public figure. In that case, it should be put into context and the reporter should solicit reactions from the public, and show how it can fuel emotions that can lead to crime.

Refer to the EJA's '[Five-point test for hate speech](#)' and [associated resources](#) for guidance and background.

Extremist language should never be included simply to provide atmosphere or colour.

If it is editorially necessary to include it, it should be done frankly. Euphemisms or asterisks fool nobody and can still offend. Reporters should be aware of the effects of this type of language on those targeted by it, in order to achieve a balanced coverage in the story.

2.3. Know the legal background

Journalists should be aware of the rights of refugees and other migrants. A reporter who does not know, for example, whether or not an expulsion order was given lawfully is at risk of becoming a mouthpiece for the authorities.

Migration is the subject of a large body of international and EU law. To use the word 'refugee' in preference to 'migrant' is not simply a question of editorial style. The words have different meanings. The 1948 Universal Declaration of Human Rights recognises the right to leave one's own country (Article 13) and to seek asylum in other countries (Article 14) and the 1951 Geneva Convention on the Status of Refugees sets out substantial protections for people fleeing from persecution on ethnic, religious, social or political grounds.

There is no automatic right to asylum – no country is obliged to take in a refugee – but the Convention says that asylum seekers must be given ‘the most favourable treatment as that accorded to nationals’ of the host country in respect of freedom of religion, freedom of movement, education and seeking employment. Most importantly, Article 33, on ‘refoulement’, says that no country ‘shall expel or return (“refouler”) a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion’.

Journalists should also acquaint themselves with the laws of their own countries.

3. HUMANITY

3.1. Balanced picture

The media often focus on migration only when it becomes a dramatic story (such as the deaths of 71 people who suffocated in a truck after crossing the border between Hungary and Austria on 26 August 2015). Reporting that casts migrants as innocent victims or sentimentalises their situation is in danger of oversimplifying the story.

Even when attempting to put migration into a wider context, the media tend to emphasise its negative aspects and rarely publish positive stories of social and economic success.

Migrants tend to be portrayed as elements in a problem category, not as individual human beings. A balanced picture would show them as parents, students, workers, employers and consumers.

Similarly, those who help migrants to cross frontiers are usually categorised as people smugglers, whereas this group is more varied and ranges from those who genuinely want to help others in need to violent people traffickers. All profiles and motives should be reflected in order to obtain a balanced coverage.

3.2. Give migrants a voice

Reporters can help break down stereotypes by giving migrants a voice, allowing them to tell their stories in their own words. This may be time-consuming, especially if the interview has to be done through an interpreter, but it is essential that ethical journalists let their audience hear the

voice of the migrants and it will also help make your story more interesting.

Gender plays a key role in migration. Risks, vulnerabilities and needs are different for men and women. It is therefore crucial to include a gender perspective when covering migration. Serene Assir, a reporter for Agence France-Presse (AFP), an international news agency, emphasises the importance of talking to women, whose experience of migration is different to that of men and who sometimes have a different story to tell.

Here Serene Assir relates her experience of interviewing a family from a conservative and patriarchal society:

‘If you meet a family of migrants, the father will often do all the talking; if there is a teenage son, he will speak next. But at some point the reporter should say “I am interested in what you guys have to say but I would like to hear the woman’s point of view too”.’

Let individuals speak for themselves. It might be easier and quicker to talk to a spokesperson for a group of migrants, especially if he or she is articulate and speaks the reporter’s own language. However, be aware that such individuals may emphasise their personal version of the facts or even exaggerate their role in the story.

Insisting on letting women speak may, however, be considered as imposing a ‘Western’ perception on the interviewee. When asking women to speak, the interviewer must therefore show respect and sensitivity for potential cultural differences, in particular with regard to role of women in society.

3.3. Keep your emotions in check

Humanity is the essence of ethical journalism, but journalists should always keep their emotions in check. As the ethical guidelines of AFP point out, ‘our primary role is to bear witness’. That requires journalists to maintain a critical emotional distance and avoid polemical language.

At the same time, reporters are human beings too. Photographers with AFP have written about their anguish when confronted with the sight of drowned children on the shores of the Mediterranean. There is also the issue of when journalists can, or should, help people who are injured or in danger. The AFP guidelines, and others, provide advice for journalists in these situations.

4. CHECKLIST

This checklist is to guide your analysis of how to safeguard the ethical principles and ensure that your coverage respects fundamental rights.

Using social media

- Does the story contain material obtained from social media?
- Has the material obtained from social media been carefully checked for accuracy?
- Is the source clearly identified and known to be reliable?
- Was the reporter asked to 'friend' a contact or 'like' a page? If so, was it necessary?

Avoiding hate speech and extremism

- Does the story include inflammatory or loaded words that can lead to hatred?
- Does it quote hate speech or extremist views? If so, can this be justified?

Getting the facts straight

- What statistics are used in the story? Are they accurate and relevant? Have you given the source of your statistics so the audience can judge for themselves?
- Who are the experts interviewed? What different viewpoints are represented?
- Does the story include archived material? Has it been checked for accuracy?

Knowing the law

- Does the story use words that have legal definitions? Are they used correctly?
- Does it refer to national or international law or EU regulations?

Keeping emotions in check

- Does the story avoid sentimentality?
- Does it treat migrants as victims?
- Does it focus exclusively on the humanitarian context?

Giving migrants a voice

- How are migrants identified? By first name only, or by full name and age? By nationality? Has the name been changed?
- Is their ethnicity or religion specified? Is that justified?
- Does the story say what jobs or qualifications they have?
- Does it quote them directly, in their own words?
- If they are quoted through an interpreter or spokesperson, was that necessary? Make sure you check that the person you use as an interpreter does not have his or her own agenda. Make it clear you need word for word interpretation.
- Are women able to give an independent point of view?
- Is it certain that any spokespersons or witnesses quoted are representative?

GIVING MIGRANT A VOICE

Serene Assir, AFP correspondent in the Middle East was one of a team of three AFP journalists who accompanied an Iraqi couple and their four-month-old son from a point near the Greek-Macedonian border, through Macedonia, Serbia, Hungary and Austria, to Germany. The journey took just over a week. The Iraqis wanted to go to The Netherlands and later arrived there, but months later they had not acquired right of asylum and did not know whether they would be able to stay.

Serene published an [online article](#) about the family in July 2016. The article is about her interview with the father of the family, who filed an asylum claim for himself, his wife and his child. The article discusses how he was interviewed by the Dutch authorities. Serene stresses the importance of giving migrants a voice when covering their stories. Here is her advice.

GIVING MIGRANTS A VOICE

"In France and the UK, we often hear more of what politicians want to say rather than what migrants have to say. It's important to go out and talk to migrants and hear their story.

When we talk to migrants, we should try to get as much information as possible. For instance, rather than just identify someone as 'Karim from Syria', we should try to get his surname and age, and a few words about the place he fled, or where he is going to. But even when the person is too afraid to give his surname, which often happens, 'Karim, a 30-year-old barber from a war-torn village near Damascus' is already much better.

Before I went to Kos (the Greek island where thousands of refugees arrived after crossing the sea from Turkey), people were asking lots of questions on Facebook such as 'how can a mother risk her children's lives and her own life to make that dangerous sea voyage?' That was one of the questions I put to the women I met there.

Acquire the background knowledge

A reporter should read up about the countries the migrants come from before talking to them. It's not good enough to describe someone as 'Jamal, 14 years old, from Syria'.

It's important to know what you are talking about; you have to read.

Try to find out about the specific circumstances the person is fleeing. You can do this by asking where specifically the person comes from. For instance, the situation in Basra is quite different from the situation in Iraqi Kurdistan.

The current wave of migrants are mainly coming from sub-Saharan Africa via Italy. What are they fleeing? It's not enough to say X is from Nigeria. You have to say where in Nigeria. Is he or she running from Boko Haram, or from economic deprivation?

We must look beyond the numbers and treat these people as human beings. They are almost invisible. We talk about a million migrants in Germany. Who are they? Where are they?

Ethical questions

Several ethical questions came up during the journey with the Iraqi refugee family. At one point, Ahmad went to see a Serbian people smuggler and I decided to go with him. However, for obvious reasons, I did not identify myself as

a journalist because otherwise the smuggler would not have agreed to see us. Ahmad said I was his sister, which enabled me to say nothing while he did all the negotiating. It would probably have been different if I had been a man, but living in the Middle East for many years has shown me that it is possible for women to sit quietly in the background without saying anything, without raising any suspicions. Ultimately the smuggler refused to take Ahmad and his wife across the border in a refrigerated truck. He said they had a baby and it was too dangerous. This was shortly after several dozen migrants froze to death in a truck crossing into Austria. So here was a smuggler with a conscience. That was a story too.

On another occasion, Ahmad's wife, Alia, needed milk formula for her baby and asked me to go with her to the pharmacy because she spoke no English. Of course, I did. No question.

On yet another occasion, the AFP team and a group of migrants were travelling by bus through Serbia when they were stopped by the police who wanted to check their identity papers.

We were stranded there for eight hours. There was no water, no food, nothing for the children and babies. The police spoke only Serbian, so a colleague at the AFP office in Belgrade kindly stepped in by phone to help translate and explain the situation. Our colleague was talking to the police and then translating for me into English, and I was translating into Arabic for the migrants. The upshot was that when the police understood that everyone was hungry, they went and ordered pizzas and water for everyone.

We later discovered that there was another reporter on the bus, disguised as a migrant. He was doing an undercover report and did not want to reveal his identity. But had it been left to him, the migrants would have gone thirsty and hungry. There are moments when you just have to step up and help.

There are many grey areas and nuances. I think it's perfectly okay to help a migrant negotiate a taxi fare for example, but not a smuggler's fee.

Because you are interviewing vulnerable people, you must remember to give them the same respect as others. If they do not want to talk, that is their right. If they do not want to be filmed or photographed, you have to accept that. Everyone should be treated to the same standard, and it's important not to let the standards drop when you are faced with vulnerable people.

Does the journalist's presence affect the story?

The Serbian police bought food and water for the migrants, but only after the journalists acted as interpreters and made the situation clear. Was that simply a question of translation, or did the police act that way because they knew the journalists might report the story?

For instance, I saw Serbian policemen being unpleasant to migrants, but I never saw anyone being beaten. But was that because there were press photographers present? I heard reports of people being beaten but I could not report what I had not seen.

Be clear about the focus of the story

Sometimes people would say that if migrants were being smuggled across a border, they must be victims of people traffickers. That is true in many ways – they are risking their lives and paying up their life savings in order to be taken across borders. They are also at risk of becoming victims of human trafficking. But what we must also remember is that the migrants have an 'agency'. They want to get from A to B, and part of our job to show why they are so desperate as to take such a big risk.

Quotes

In October 2016 I arrived in Calais, to cover the evacuation of the 'Jungle' camp, tired and carrying a backpack and dressed in tracksuit trousers. A local woman there saw me and with a sneer, she said 'they are still coming'. She thought I was a migrant, and she was not happy about it. But I did not report that or quote her because she had mistaken me for someone else. Quotes should only be used if they are necessary for the story.

In Calais I interviewed several people about the economic impact of the Jungle, about job losses. I did hear some hostile comments, but most were sympathetic. These were people whose lives have been changed by forces beyond their control. One was a Moroccan restaurant owner. He was hostile to the 'Jungle', but he never used a hostile or racist word against the migrants during the whole interview. He was nuanced.

Talking to women

It's important to talk to the women, to make a point of it. If you meet a family of migrants, the father will often do all the talking. And if there is a teenage son, he will speak next. But at some point the reporter should say 'I am interested in what you guys have to say but I would like to hear the woman's point of view too'. Of course that is a lot easier if you are a woman, and in AFP we are privileged because we go around in teams of two or three and can get the gender balance right.

Learn something about the migrants' cultural background

While I was in Kos in September 2015, I was interviewing some Kurds. They had nothing; they slept on pieces on cardboard on the ground. It was hot and we were thirsty, and at one point one of them got up and went away and came back with a bottle of Coca Cola for me. The memory of that drink stays with me, and I do not even like Coca Cola. It is very important to understand that in their culture you cannot say no."

But sometimes cultural differences can get in the way, even for someone like Serene, who speaks at least three languages fluently and is at home in several countries with different traditions. She recalled:

"I met a woman on a beach in Kos with her two young daughters. The family wanted to go to Sweden. The two beautiful little girls, aged about 5 and 7, were playing on the beach front and the mother looked at them and asked me:

Do you think that when we get to Sweden they will lose their values and become like European women? At that point, I suddenly stopped being a reporter and was just myself. I said: 'But I am a European woman too, do you think I have no values?'.

Emphasise the human

I always try to see migrants as human beings and as individuals, not because they are necessarily good people – some of them may not be – but because they are in a position I would not want to be in.

Lots of migrants imagine Europe to be very different from what it is. I was often asked 'Is this Europe? Where are the human rights?'. It is important to think what that means. They have come from places where there are no rights at all. They are shocked that Europe is not paradise.

The so-called 'hot spots' are really detention camps, with barbed wire. The Calais 'Jungle' was in some ways worse than a Palestinian camp in Lebanon. In some respects it was Chatila on a bad day. There were rats and mud. To call it a camp was to idealise it.

I have no problem with the word 'Jungle'; it's what the migrants called it, it's what the NGOs called it. When I asked one migrant if he spoke English, he replied 'I speak Jungle English'.

'Trauma' is also a loaded word; it has a precise meaning – we need to be careful not to misuse medical terms.

Consider reporting transversal stories such as migrants and sports, migrants and the economy, migration and food or migration and art' (and possibly use consistently either 'migrants' or 'migration').

Follow-up

It is important to stay in touch with your story. What happens to the migrants afterwards is not a separate event."



MIXED MOVEMENTS OF PEOPLE

FINANCIAL TIMES

2.3 Session 3 mixed movements of people

This session aims to explore the fundamental rights issues raised by the Financial Times article that is one of the case studies in the e-Media Toolkit.

Topic: reporting on mixed movements of people

Other topics: why people leave their homes; how they move across countries




these facts. Understanding these facts is essential, so it is vital to make them digestible by using good visual aids.



MIXED MOVEMENT OF PEOPLES ACROSS BORDERS: AN EXPLANATION

2.3.1 Learning outcomes

At the end of this chapter you will be able to:

-  cover mixed movements of people considering the individual's rights and state responsibilities;
-  accurately inform your readers about laws and procedures regulating migration;
-  deal with ethical questions and considerations about one's own emotions.

2.3.2 Instructions on how to facilitate the session and implement the proposed activities

Remember to look at the equivalent session in the e-course to learn about the topic, but also to gather ideas on how to adapt the session to the specific group of participants you will be working with.

Adults learn by adding new information to existing skills or knowledge. Always find out what they already know about the subject at the beginning of the session.

Based on the text below prepare a brief presentation explaining what mixed movements of people are. Use graphics, pictures and maps in your presentation in order to help your learners understand and remember

Frontex, the European Border and Coast Guard Agency, in its Focus issue of 3 August 2017 reported that '... A decade ago, the vast majority of migrants travelling from Morocco to Spain were typically economic migrants from Algeria and Morocco, hoping to find jobs in Europe. Since then, they have increasingly been joined by sub-Saharan Africans, driven northwards by conflicts in Mali, Sudan, Cameroon, Nigeria, Chad and the Central African Republic. In the first quarter of this year, the number of illegal border crossings detected in the Western Mediterranean almost tripled compared with the same period last year, seeing the highest migrations flow on this route since 2009.' This demonstrates how mixed flows of people have steadily increased, compounding the dangers and complexities for individuals having to flee their homes and requiring international protection.

The UN Office of the High Commissioner for Refugees (UNHCR) describes mixed movements (or mixed migration) as the flow of people travelling together, usually in an undocumented (irregular) manner, using the same routes and means of transportation, but driven by varied causes and motivations. Often the children, women and men travelling in this manner either have been forced from their homes by armed conflict or persecution or are on the move in search of a better life.

People travelling as part of mixed movements have varying needs and may include asylum seekers, stateless people, victims of trafficking, unaccompanied or separated children, and migrants in an irregular situation. Mixed movements are often complex and can present challenges for all those involved.

Mass migration is not safe, and it can strain the integrity of asylum systems and fuel public hostility towards all foreign nationals, regardless of their legal status in the host country. It can also lead to restrictive border controls, which may fail to address the rights and needs of individuals in need of international protection and, in turn, result in refoulement or human rights violations.

According to figures from the International Organization for Migration (IOM), at least 2.5 million people were smuggled for an economic return of USD 5.5–7 billion in 2016. Compare this figure with the amount spent on humanitarian aid globally in 2016 by the United States of America (some USD 7 billion) or the EU countries (some USD 6 billion).

According to Frontex's 2018 Risk Analysis report, in 2017, 'nearly all interviewed migrants claimed to have friends or relatives who are already in the EU, a trend similar to that observed in the previous year. This points to the role of already established diasporas in the EU that act as a pull factor for would-be migrants in source countries. In 2016, Italy was the most common final destination country, followed by Germany, France, Spain and the United Kingdom. In 2017, Italy, France, Germany, Spain, Greece and United Kingdom were at the top of the list'.

Exploring key terms

After you have made your brief explanation, ask if there are any questions. Then invite participants to break up into four groups, A–D. Explain that each group will discuss and come up with different definitions. Distribute the terms and tell the groups they have 10 minutes to come up with their definition and to write it down on flipchart paper, which you will distribute with a marker.

Group A – define smuggling

Group B – define trafficking

Group C – define migration

Group D – define push and pull factors.

When all the definitions are up on a wall or flipchart stands, invite participants to walk around and read the definitions others have written. Tell them to add, correct and comment on what the other groups have written. After all the groups have reviewed the work of the others, in plenary, distribute the handout with the definitions and ask if there are any questions or comments.

States' responsibilities in the protection of human rights

Give a brief presentation introducing the United Nations' (UN's) **Global Compact for Migration**. Use the text below, which comes from the UN's website, to develop your presentation. Ensure that you visit their website so that you can include the latest developments.



UN GLOBAL COMPACT FOR MIGRATION

As the UN's [webpage on the global compact](#) notes:

*"The **Global Compact for Migration** is the first-ever UN global agreement on a common approach to international migration in all its dimensions. The global compact is non-legally binding. It is grounded in values of state sovereignty, responsibility-sharing, non-discrimination, and human rights, and recognises that a cooperative approach is needed to optimise the overall benefits of migration, while addressing its risks and challenges for individuals and communities in countries of origin, transit and destination.*

The global compact comprises 23 objectives for better managing migration at local, national, regional and global levels.

The compact:

- aims to mitigate the adverse drivers and structural factors that hinder people from building and maintaining sustainable livelihoods in their countries of origin;
- intends to reduce the risks and vulnerabilities migrants face at different stages of migration by respecting, protecting and fulfilling their human rights and providing them with care and assistance;
- seeks to address the legitimate concerns of states and communities, while recognising that societies are undergoing demographic, economic, social

and environmental changes at different scales that may have implications for and result from migration;

- strives to create conducive conditions that enable all migrants to enrich our societies through their human, economic and social capacities, and thus facilitate their contributions to sustainable development at the local, national, regional and global levels.”

The text of the global compact notes:

“With the New York Declaration for Refugees and Migrants we adopted a political declaration and a set of commitments. Reaffirming that Declaration in its entirety, we build upon it by laying out the following cooperative framework comprised of 23 objectives, implementation, as well as follow-up and review. Each objective contains a commitment, followed by a range of actions considered to be relevant policy instruments and best practices. To fulfil the 23 objectives, we will draw from these actions to achieve safe, orderly and regular migration along the migration cycle.”

Objectives for Safe, Orderly and Regular Migration

- (1) Collect and utilise accurate and disaggregated data as a basis for evidence-based policies
- (2) Minimise the adverse drivers and structural factors that compel people to leave their country of origin
- (3) Provide accurate and timely information at all stages of migration
- (4) Ensure that all migrants have proof of legal identity and adequate documentation
- (5) Enhance availability and flexibility of pathways for regular migration
- (6) Facilitate fair and ethical recruitment and safeguard conditions that ensure decent work
- (7) Address and reduce vulnerabilities in migration
- (8) Save lives and establish coordinated international efforts on missing migrants
- (9) Strengthen the transnational response to smuggling of migrants
- (10) Prevent, combat and eradicate trafficking in persons in the context of international migration.”

The Financial Times article: ‘Migration: Reversing Africa’s exodus’

Distribute the Financial Times article and ask participants to read it.

When participants have finished reading the article, ask them one by one the following questions:

- Have you ever worked on a similar story? Tell us about it.
- Does this article provide enough background information?
- Does it give migrants a voice?
- Does it use statistics and facts effectively? How?
- Is it balanced and impartial? Why? How?
- Do the reporters keep their emotions in check?

Some answer-keys for the trainer

The *Financial Times* report avoids making moral judgements; it uses the term ‘people smuggling’ but does not apply it directly to Mohamed. The portrait that emerges from the article is that of a successful businessman who is willing to discuss some aspects of his trade with a journalist.

As a journalist it is not your job to make moral judgements. Yet by using labels or incorrect language a journalist can change the whole tone of an article. You need to think carefully to avoid the danger of encouraging hatred of particular sections of society.

This story provides the detailed economic context for migration from Africa to Europe, a subject more likely to appear in academic papers or specialised magazines than in a daily newspaper. It is also unusual in that it presents the African point of view as well as that of EU countries.

Does it provide enough background information?

The report brings out the complexity of the story. It reminds the reader that, despite the large numbers of people driven by conflict from the Middle East, Africa is the principal source of migration to Europe and that most migrants are people fleeing poverty and lack of opportunities rather than war.

It notes an increased number of drownings despite a drop in Mediterranean crossings in 2016, but it says rescues at sea are only the most visible and dramatic part of the story.

Does it give migrants a voice?

The story quotes one migrant, a young woman who is identified by name, age and the profession she aspires to.

Unusually, it also includes a profile of a people smuggler. While this does not give a voice to migrants, it does provide a rare insight into the business of people smuggling, which helps the reader understand the context.

Mohamed is a 32-year-old Nigerian truck driver who has for seven years been driving migrants across the Sahara to Libya on their way to trying to cross the Mediterranean to Europe. He has profited from his business but wants to get out while the going is good and turn himself into a grain trader. He thinks African migrants are dupes but has no doubt that they will continue trying to get to Europe in the hope of a better life.

Is the story balanced and impartial?

One of the striking things about this article is that it gives equal prominence to African and to European points of view of migration. It also brings out the diversity of opinion on both sides of the Mediterranean. It quotes more than a dozen people, including African and European politicians, diplomats and researchers as well as a people smuggler and a migrant.

It says that politicians are now recognising that the root causes of migration are underdevelopment and economic disparity, and it examines the proposed trade-off in European aid and investment for better border controls in Africa and agreements on repatriation.

It notes the number of discordant voices on both sides and takes a critical look at the claim that Europe and Africa have a common interest in reducing migration flows.

It says 'many Africans – if not their governments – see emigration as positive, since it relieves social pressure by reducing the number of young people looking for work at home and delivers significant benefits through remittances'.

Do the reporters keep their emotions in check?

The report avoids making moral judgements; it uses the term 'people smuggling' but does not apply it directly to Mohamed, who is presented as a truck driver. The interview brings out the moral ambiguities in his position. He admits that he has made money

from people smuggling, but he wants to get out of the trade. He says it is a positive development for the government to crack down on migration because 'people have been travelling to their deaths'. He adds that they have an 'obsession with getting to Europe at all costs but they have been deceived'.

2.3.3 List of resources, materials or handouts available

Handouts 5 and 6 are provided, to be distributed to participants. These handouts should be regularly updated by individual trainers to make sure that the information is current. Information very quickly becomes out of date, particularly in the digital age. Journalists need to know the latest possible sources of further reading.

2.3.4 Suggestions on how to close the session

Highlight the main learning points derived from individual or group work or open plenary discussions.

- Invite someone to briefly state what a mixed movement of people in the context of migration is.
- Cover the definitions the group explored and touch on any many issues that transpired from what was written by participants.
- Recall the importance of the work of the Global Compact on Migration and its objectives for safe, orderly and regular migration.
- Stress the importance of the ethical issue of impartiality and of controlling one's own emotions.

2.3.5 Handout 5 – useful definitions

2.3.6 Handout 6 – Financial Times article "Migration: Reversing Africa's exodus"

2.3.7 Handout 7

Handout available

↓ — Handout 5: [Trafficking in human beings](#)

↓ — Handout 6: [Financial Times article "Migration: Reversing Africa's exodus"](#)

↓ — Handout 7: [further reading and resources](#)

USEFUL DEFINITIONS

TRAFFICKING IN HUMAN BEINGS

Trafficking in human beings is a violation of fundamental rights and, as such, it is explicitly prohibited under Article 5 of the Charter of Fundamental Rights of the European Union. Article 2 (1) of Directive 2011/36/EU (Anti-Trafficking Directive) includes three constitutive elements of this crime: acts, means and purpose. The act is linked to the establishment of control over a person; it consists in the recruitment, transportation, transfer, harbouring or reception of persons, including the exchange or transfer of control over them. The means are the way in which control is attained: the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person. The purpose is the exploitation of the trafficked person. The Anti-Trafficking Directive contains minimum rules concerning the definition of criminal offences, including a non-exhaustive list of forms of exploitation: prostitution and other forms of sexual exploitation, forced labour or services, including begging, slavery and similar practices, the exploitation of criminal activities and the removal of organs. Other forms of exploitation can take place. A number of Member States refer to additional forms of exploitation in their laws, such as trafficking for forced marriage, pornography or the extraction of human tissue.

[https://ec.europa.eu/anti-trafficking/sites/antitrafficking/files/key_concepts_in_a_nutshell.pdf]

Smuggling

Smuggling of migrants is the procurement, in order to obtain, directly or indirectly, a financial or other material benefit, of the irregular entry of a person into a state of which the person is not a national or a permanent resident.

Migration

Migration is the movement of a person or a group of persons, either across an international border or within a state. It is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes; it includes migration of refugees, displaced persons, economic migrants, and persons moving for other purposes, including family reunification.

Push-pull factors

Migration is often analysed in terms of the 'push-pull model', which looks at the push factors, which drive people to leave their country (such as economic, social, or political problems), and the pull factors attracting them to the country of destination.

FINANCIAL TIMES

FINANCIAL TIMES ARTICLE "MIGRATION: REVERSING AFRICA'S EXODUS"

EU immigration

Migration: Reversing Africa's exodus

Some are sceptical of Europe's efforts to tackle the causes behind migrants leaving their homelands

The Big Read

NOVEMBER 6, 2016 by Maggie Fick, James Politi and Duncan Robinson

For the past seven years, Mohamed, a 32-year-old Nigerian truck driver, has loaded migrants into his Toyota Hilux pick-up, taken them across the Sahara desert and dropped them off in Libya. From there, they have embarked on a treacherous journey across the Mediterranean Sea.

As he fiddles with his smartphone and drinks a Coke in Kano, his home city in northern **Nigeria** and a starting point for **some west African migrants**, Mohamed who has recently married says he is about to switch careers. He wants to use his savings to open a grain-trading operation, amid fears of a looming crackdown on people-smuggling in neighbouring Niger.

"It's a good development in a way, because people have been travelling to their deaths," Mohamed says. "They have heard stories of greener pastures and they have this obsession with getting to Europe at all costs. But they have been deceived."



© AFP

Mohamed's change of heart will be reassuring to European policymakers, who have ramped up efforts to tackle the **migration crisis** unfolding on **their southern shores**. Over the past three years, nearly half a million people, mainly from sub-Saharan Africa, have arrived in Italy after being rescued from ramshackle boats off the Libyan coast, including nearly 160,000 this year.

FINANCIAL TIMES

FINANCIAL TIMES ARTICLE "MIGRATION: REVERSING AFRICA'S EXODUS"



Niger president Mahamadou Issoufou said last month that 'we need massive support for our country' © EPA

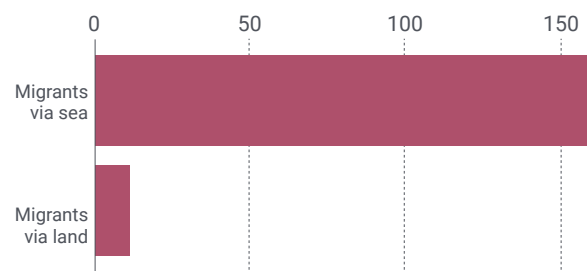
Though fewer people are crossing the sea to Europe this year than last, the number who have **died trying** is already higher, according to the UN. More than 200 migrants drowned in two separate shipwrecks in the Mediterranean last week, bringing the total deaths this year to nearly 4,000, compared with 3,700 in 2015.

The flow of migrants from Africa to Italy was overshadowed last year by the movement of nearly 1m mostly Middle Eastern refugees through Turkey and to central Europe – mainly Germany – along the **so-called Balkans route**. The flow along that path slowed after the EU mobilised €6bn to secure a controversial deal with the Turkish government. But the central Mediterranean route has once again become the **principal migration route** to Europe, mainly from people fleeing poverty rather than war.

Arrivals in Italy have **outstripped last year's total**. Under pressure from Italy, which is shouldering the burden of rescuing and caring for the migrants, and Matteo Renzi, its centre-left prime minister, the EU is moving to negotiate similar agreements with African nations that are the sources of immigration. Nigeria is a top priority since it is by far the main country of origin for people arriving in Italy, with nearly 34,000 having made the journey this year. Talks between Brussels and Abuja began last week.

"After years of debate about migration, we are finally going beyond the tip of the iceberg, which is the emergency of rescuing people in the sea, and we are looking at its deep roots, such as underdevelopment and economic disparity," says Paolo Magri at the Institute for the Study of International Politics in Milan.

Migrants arriving in Italy
Jan 1-Nov 2 2016 ('000)



Source: Italian interior ministry

The trade-off

The basis of the talks is simple: Brussels will increase aid and investment in exchange for co-operation from African nations on border control and readmitting deported citizens. The hope is that fewer people will leave, those who try will be stopped and those who arrive in Europe will be successfully returned.

"There is a recognition of collective responsibility. It is not just an EU problem, or an African problem," says Lotte Knudsen, a managing director at the EEAS, the EU's diplomatic service, which is overseeing the deals. "We cannot do it by region, or nationally."

At a summit in Malta last year, the EU agreed to set up an Africa Trust Fund with an initial €1.9bn in direct assistance to African countries to help them deal with migration-related costs. This year that sum was increased by a further €500m, though so far, member states have added just over €82m to the fund.

In addition, the European Commission has dangled a pot of €3.4bn in guarantees for private investments backed by a further €3.4bn from member states for countries willing to partner with it on immigration. That amount of money could rise as high as €88bn based on optimistic assumptions of how the funds could be leveraged.

But if those ambitions do not pan out, many countries could be left with paltry funds to meet their needs and a pittance compared with what Turkey obtained.

FINANCIAL TIMES

FINANCIAL TIMES ARTICLE "MIGRATION: REVERSING AFRICA'S EXODUS"



Nkosazana Dlamini-Zuma, chair of the African Union commission, has railed against 'de facto detention centres' in Europe © AFP

European diplomats insist that the African initiatives are not only about money but putting co-operation on migration at the heart of diplomatic relations. "The sense of this is to take the discussion to a political level and to show that we are aware that there is a mutual interest and we are ready to intervene," says Benedetto della Vedova, an Italian under-secretary of foreign affairs. "Otherwise their only interest will be for people to leave".

But the approach is viewed with mistrust in many African countries and among some aid agencies. Some say the payments are thinly disguised bribery, and there is criticism of how migrants are treated once they arrive on the continent. At the Maltese summit, Nkosazana Dlamini-Zuma, chairperson of the African Union commission, railed against "de facto detention centres" being set up in Italy to process and identify arrivals, saying they violate human rights and "re-victimise migrants".

Denis Tull, a scholar of African politics at the German Institute for International and Security Affairs in Berlin, says: "We should not pretend there is a common interest here. What is being called 'co-operation' by the EU is seen very differently by Africa. We saw that at Malta."

Moreover, many Africans – if not their governments – see emigration as positive, since it relieves social pressure by reducing the number of young people looking for work at

home and delivers significant benefits through remittances. Some countries have become reliant on income from migrant trafficking business. Accepting deported citizens is seen as humiliating.

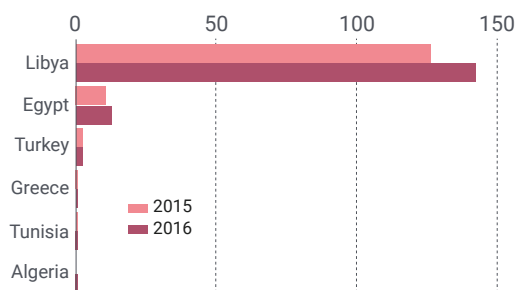
But European officials are making it clear that African nations cannot afford to avoid the issue. "It has to be clear that only through the control of migration flows can we imagine a partnership between Europe and Africa," says a senior Italian official. "It's not an option, it's a necessity, an absolute priority."

Turkish precedent

Europe's focus on securing migration deals with African governments came after Turkey reached its arrangement with the EU. In exchange for stemming the flow of people crossing the Aegean, which peaked at 10,000 a day in October 2015, Turkey was offered everything from €6bn in aid to a promise of visa-free travel in Europe for its citizens.

Such rewards will not be on offer for African governments, but they have certainly taken notice and raised the price for their co-operation, even calling for a "Marshall plan for Africa". Niger said in May that it would take €1bn, roughly one-eighth of its gross domestic product, for it to tackle illegal immigration – the mooted crackdown which caused Mohamed the truck driver to switch jobs. "We need massive support for our country," said Mahamadou Issoufou, president of Niger, last month.

Migrants arriving by sea to Italy, by departure location
Jan 1-Nov 2 2016 ('000)



Source: Italian interior ministry

FINANCIAL TIMES

FINANCIAL TIMES ARTICLE "MIGRATION: REVERSING AFRICA'S EXODUS"

As Libya is the departure point for most migrants crossing to Italy, ideally Rome would have been able to negotiate a deal with **Tripoli to stem migrant flows**, as happened during the days of Muammar Gaddafi's rule. Silvio Berlusconi, former Italian prime minister, in 2008 signed an agreement whereby Italy agreed to pay €5bn over 25 years in compensation for its colonial rule of the North African country in the early 20th century, partly in exchange for a crackdown on migrant smuggling.

But since Gaddafi was ousted from power in 2011, the country has been ravaged by civil war, creating a **political and security vacuum** that allowed human traffickers to thrive. The fighting has subsided and a government of national unity has been formed but people smugglers remain in control of key parts of the Libyan coastline.

This means that the EU is left to negotiate with more than a dozen counterparts: some are democracies, while others, namely Eritrea, are authoritarian regimes. Some are transit countries for migrants, while others are sources of migration. And some have effective central governments, while others are fragmented and incapable of implementing the most basic border controls.

Nevertheless, Brussels is prioritising agreements with five key countries: Nigeria, Niger, Mali, Senegal and Ethiopia. "They are a combination of the strategically important and the low-hanging fruit," says Elizabeth Collett, director of Migration Policy Institute Europe.

Angela Merkel, German chancellor, visited Niger, Mali and Ethiopia last month to emphasise the economic opportunity that was at their fingertips if they accepted the EU's offer. "We should try to aim for a kind of balance, such that the first thing for young Africans, when they get a smartphone in their hands, is not 'I have to go where I see a better world', but rather that they live in a country in which things are at least getting better step by step," she said on the eve of the trip.

Geoffrey Onyeama, the Nigerian foreign minister, emphasised that it is his government's responsibility – not Europe's – to "obviate the need for our citizens to make such a perilous journey". The country is focused on "training non-graduates and young people to enable them to inte-



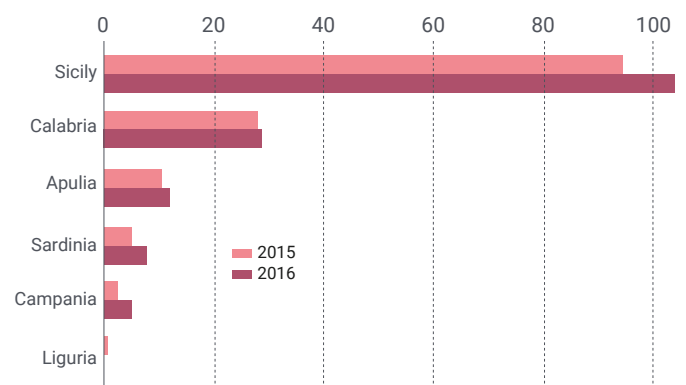
German chancellor Angela Merkel at a school in Niamey, Niger, last month © EPA

grate economically" instead of seeking work abroad, he says. But Mr Onyeama is pleased "the Europeans are looking in the same direction", adding that Abuja "welcomes as much investment as possible".

In a further sign the EU is trying to make good on its pledge, the bloc is hosting an investor forum this week in Lagos, Nigeria's commercial capital.

But one European diplomat in Nigeria warns that "the appetite for the moment is not there" in terms of large-scale private European investment in the country, at least not until all the guarantees are in place.

Migrants arriving by sea to Italy, by landing location
Jan 1-Nov 2 2016 ('000)



Source: Italian interior ministry

FINANCIAL TIMES

FINANCIAL TIMES ARTICLE "MIGRATION: REVERSING AFRICA'S EXODUS"

And ISPI's Mr Magri worries that the amount of money envisioned in the EU-Africa talks may fail to live up to expectations. Even if a deal is reached, he says, it may not remove incentives for would-be migrants.

At the Sicilian port of Trapani last week, Mary Pullen, a 20-year-old aspiring doctor had just arrived after a two-month journey from Lagos. She has a simple explanation for why so many of her compatriots make the journey – and how far the EU may be from its goal of limiting migration. "There's so much suffering, there's no work," she says.

As for Mohamed, he says everyone in Kano knows how to get to Europe. Go to the Kofar Ruwa bus park, hop on a shared minivan to the Niger border, cross with a national ID card or passport and disappear northward on a sturdy lorry bound for the Saharan city of Agadez – where there are scores of options for reaching Libya, like the Toyota Hilux truck offered by him and his colleagues for 50,000 naira (\$158).

Mohamed believes that, once he leaves the trade, he will easily be able to sell his truck to another smuggler. Ominously for the EU's hopes that the Africa migration talks will succeed, he says demand is bound to remain high from people disappointed by a lack of opportunity at home.

"I see it in their faces," he says. "They are determined."

Italy's struggle to welcome new arrivals

Gorino, a tiny clam-fishing village in the delta of the Po river about 60 miles south of Venice, has rarely, if ever, been in Italy's national spotlight, writes James Politi. But that all changed on October 24 when the government sent 12 female migrants, including one pregnant lady, to the town of 400, to be housed in a local hostel.

A group of residents, organised by the xenophobic Northern League political party, reacted by barricading three access roads to the town with wooden planks, leading to a stand-off with the police and forcing the migrants to be [resettled elsewhere in the area](#).

The episode drew condemnation from the centre-left government, and from the Catholic Church, which has championed refugee rights under Pope Francis, but it reflects rising hostility to migrants in Italy as the country feels the strain of thousands of arrivals each month.

"This does not honour our country," said Angelino Alfano, the interior minister. "Everything can be handled better, we can find all the excuses we want, but that is not Italy," he added.

A similar scene looked like it might unfold in Milan, where Casa Pound, a far-right group, called for a rebellion against the arrival of more than 80 migrants in a district of Italy's second-largest city.

But that effort was stymied when a group of residents organised a block party, including a pasta meal and a brass band, to make the arrivals feel at home.

"I feel happy," Zakaria Abdellahi, an Ethiopian immigrant who arrived in Italy this year, told the Associated Press. "I feel like I am famous. Everywhere I look, they are taking pictures. I think I am Obama."

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<https://www.ft.com/content/b3ec75ee-a1b7-11e6-82c3-4351ce86813f>

FURTHER READING AND RESOURCES

MIGRATION AND HUMAN RIGHTS

<https://www.ohchr.org/EN/Issues/Migration/Pages/MigrationAndHumanRightsIndex.aspx>

TRAFFICKING IN HUMAN BEINGS

European Commission, Together Against Trafficking in Human Beings, Key concepts in a nutshell.

https://ec.europa.eu/anti-trafficking/eu-policy/working-together-to-address-trafficking-in-human-beings-concepts-in-a-nutshell_en

MIXED MIGRATION:

<http://www.unhcr.org/publications/manuals/5846cd424/10-point-plan-action-2016-update-chapter-1-cooperation-among-key-partners.html?query=mixed%20migration>

BORDER MANAGEMENT:

https://ec.europa.eu/home-affairs/what-we-do/policies/borders-and-visas_en

<https://frontex.europa.eu/>

SCHENGEN, BORDER AND VISAS

https://ec.europa.eu/home-affairs/what-we-do/policies/borders-and-visas_en

MONITORING AND ANALYSIS

<https://frontex.europa.eu/intelligence/monitoring-risk-analysis/>



FUNDAMENTAL RIGHTS



2.4 Session 4 fundamental rights

Topic: fundamental rights

Other topics: Charter of Fundamental Rights of the European Union and the European Convention on Human Rights

2.4.1 Learning outcomes

At the end of this chapter you will be able to:

- 🎯 explain what fundamental rights and human rights are;
- 🎯 understand and describe the Charter of Fundamental Rights of the European Union and the European Convention on Human Rights;
- 🎯 deal with ethical questions related to impartiality and humanity.

2.4.2 Instructions on how to facilitate the session and implement the proposed activities

Remember to look at the equivalent session in the e-course to learn about the topic, but also to gather ideas on how to adapt the session to the specific group of participants you will be working with.

📌 FUNDAMENTAL AND HUMAN RIGHTS

With the notes below, prepare a brief presentation explaining what fundamental and human rights are. If you are not very familiar with the topic you should consider inviting a representative from a relevant organisation who on the basis of the notes could make a presentation and answer the questions participants may have.

Before you start the presentation, ask if anyone has studied human rights or attended a specific course on the subject. If there are participants who have, invite them to share what they find most compelling about the concept of fundamental and human rights.

Notes on fundamental and human rights

Human and fundamental rights build on the idea that all human beings have inherent human dignity. If a legal entitlement is a human or fundamental right it is granted an especially strong protection by the legal system. This is, for instance, the case for the right not to be discriminated against on the basis of ethnicity. Any measures and behaviours that discriminate on the basis of ethnicity risk being declared illegal and attracting a sanction.

What is the difference between fundamental rights and human rights? Traditionally, the term 'fundamental rights' is used in a constitutional setting whereas the term 'human rights' is used in international law. The two terms refer to similar substance, as can be seen when comparing the content in the Charter of Fundamental Rights of the European Union with that of the European Convention on Human Rights.

Two key European documents protecting fundamental rights and human rights

The Convention for the Protection of Human Rights and Fundamental Freedoms, better known as the European Convention on Human Rights (ECHR), is a treaty under the Council of Europe (an international organisation separate from the EU). European countries signed up to it after the Second World War to prevent the atrocities that took place during that war from happening ever again. It includes fundamental rights and freedoms such as:

- the right to life;
- the prohibition of torture, slavery and forced labour;
- the right to liberty and security;
- the right to a fair trial, no punishment without law;
- the right to respect for private and family life;
- freedom of thought, conscience and religion;
- freedom of expression;
- freedom of assembly and association;
- the right to marry;
- the right to an effective remedy;
- the prohibition of discrimination.

More rights were granted by additional protocols to the Convention.

Although EU Member States are bound by the ECHR, this is not the case for the EU itself, which is not (yet) a party to that Convention. However, the Charter of Fundamental Rights of the European Union was proclaimed in 2000 to ensure that EU law is made and governed with full respect for human rights. On 1 December 2009, the Charter became legally binding. This means that EU legislation and EU administrative acts have to conform with the rights and principles contained in the Charter; when EU officials are acting in their official capacity (this includes MEPs, judges of the Court of Justice of the European Union, civil servants, etc.) and when EU Member States are implementing EU law they have to conform with the Charter and do so in full respect of human rights.

There are three main differences between the ECHR and the Charter of Fundamental Rights of the European Union:

1. The Charter applies to the EU and its Member States but not to states that are not part of the EU (such as Russia and Turkey, which are bound by the ECHR).
2. All Member States of the EU are bound by both the Charter and the ECHR but the field of application of the Charter is limited: Member States are bound by the Charter only when acting within the scope of EU law, whereas they are always bound by the ECHR.
3. The ECHR is an older document and contains fewer rights than the Charter, which encompasses a very broad spectrum of rights, including socio-economic rights and modern rights such as consumer protection.

Allow time for questions and invite participants to share experiences when dealing with fundamental and human rights while researching a story.

Analysing a story using ethical and fundamental rights principles

Let participants know that they will also need handout 3 and handout 8, which you just distributed. Allow a few minutes for participants to familiarise themselves with the content of the new handout and to look again at the ethical principles handout.

Divide participants into four groups and explain that they are about to listen to a radio clip from the BBC Radio 4's *The World Tonight* programme, which specialises in international affairs.

Also tell participants that this 18-minute report's starting point is the negotiations that were taking place in Brussels over Turkey's request for extra financial aid in exchange for new measures to curb the flow of migrants across the Mediterranean and the land border with Greece in 2016. The clip goes on to explore the implications of the talks not only for relations between Turkey and the EU, but also for human rights. And it includes an analysis of the condition of Syrian refugees living in Turkey. It concludes with a seven-minute report by a 15-year-old German schoolgirl on public attitudes towards migrants in her home city of Hamburg. The report uses the peg of negotiations between Turkey and the EU to bring out the complexity of international migration.

Play the clip once inviting participants to take notes. When the clip is finished, ask participants if there are things they did not understand. Answer their questions and play the clip once more, encouraging participants to refine their notes.

When participants have read the two handouts, invite them to identify the rights at risk of being violated by the developments portrayed in the BBC report. When they have a list of seven rights they should discuss and agree the steps they would take to ensure that the ethical principles are adhered to when covering such story.

When the groups have finished their work, ask who would like to share the rights they identified. Write down on a flipchart, visible to all, the rights identified by one group. Then ask if any of the other groups chose other rights; write these ones down too.

At this point, ask participants how they see fundamental rights and ethical principles relating to each other. Open a discussion on this topic, inviting participants to share examples of when they have adhered to the ethical principles and considered fundamental rights issues. And, if they have not, why not?

List of resources, materials and handouts available

- ↓ — Handout 3: [the ethical principles](#)
- ↓ — Handout 8: [comparison of the text of the Charter and the ECHR](#)
- ↓ — Handout 9: [ethical considerations](#)
- ↓ — [Radio clip](#) (7.47–25.30)

Suggestions on how to close the session

Highlight the main learning points derived from individual or group work or open plenary discussions.

Close the session by asking participants why it is relevant for journalists to be aware of the fundamental rights implications of any story.

2.4.3 Handout 8 – comparison of the text of the Charter and the ECHR

COMPARISON OF THE TEXT OF THE CHARTER AND THE ECHR

Charter articles and text of the ECHR: differences and equivalence in coverage

- No ECHR equivalent
- More extensive than ECHR
- Equivalent protection to ECHR
- EU context-specific

Art.1-5 Dignity



- 1 Human dignity
- 2 Life
- 3 Integrity of the person
- 4 Torture; inhuman, degrading treatment
- 5 Slavery and forced labour

Art.6-19 Freedoms



- 6 Liberty and security
- 7 Private and family life
- 8 Personal data
- 9 Marry and found family
- 10 Thought conscience and religion
- 11 Expression and information
- 12 Assembly and association
- 13 Arts and sciences
- 14 Education
- 15 Choose occupation and engage in work
- 16 Conduct a business
- 17 Property
- 18 Asylum
- 19 Removal, expulsion or extradition

Art.20-26 Equality



- 20 Equality before the law
- 21 Non-discrimination
- 22 Cultural, religious and linguistic diversity
- 23 Equality: men and women
- 24 The child
- 25 Elderly
- 26 Integration of persons with disabilities

Art.27-38 Solidarity



- 27 Workers right to information and consultation
- 28 Collective bargaining and action
- 29 Access to placement services
- 30 Unjustified dismissal
- 31 Fair and just working conditions
- 32 Prohibition of child labour; protection at work
- 33 Family and professional life
- 34 Social security and assistance
- 35 Health care
- 36 Access to services of economic interest
- 37 Environmental protection
- 38 Consumer protection

Art.39-46 Citizen's rights



- 39 Vote and stand as candidate to EP
- 40 Vote and candidate at municipal elections
- 41 Good administration
- 42 Access to documents
- 43 European ombudsman
- 44 Petition (EP)
- 45 Movement and residence
- 46 Diplomatic and consular protection

Art.47-50 Justice



- 47 Effective remedy and fair trial
- 48 Presumption of innocence; right of defence
- 49 Legality and proportionality of offences and penalties
- 50 Ne bis in idem

Note: The figure is based on the Explanations on the Charter and a textual comparison of the two documents in order to show how the Charter increases the visibility of entitlements (some of the rights not explicitly contained in the ECHR are covered by the case law, which however is less visible to a non-expert).

Source: FRA, 2018



2.5 Session 5




perils at sea

Topic: accompanying migrants and refugees in their journey

Other topics: the ethical issues when dealing with people smugglers, the right to life, the importance of looking after oneself.

2.5.1 Learning outcomes

At the end of this chapter you will be able to:

-  describe human dignity and the right to life;
-  consider the importance of identifying secondary traumatisations;
-  cover human trafficking while upholding the fundamental principles.

2.5.2 Instructions on how to facilitate the session and implement the proposed activities

Remember to look at the equivalent session in the e-course to learn about the topic, but also to gather ideas on how to adapt the session to the specific group of participants you will be working with.

Paying for a story

Tell participants that they are about to see a TV clip in which a reporter and his cameraman accompany a group of Syrians who are smuggled by boat from Turkey into Greece. Before and/or after you show them the clip for the first time facilitate a discussion on the ethical issue of paying smugglers. Ask participants to discuss with their neighbour the following questions, which you will have written on a flipchart visible to all before the session commences.

The TV clip is available in the e-Media Toolkit, in the learning section of the course 'Freedom of information and data protection'. The TV clip is called 'Tra-versee avec migrants entre Turquie et Lesbos'.

After watching the video clip, start by asking participants to discuss which of the underneath three options they would consider.

In order to get on a boat with migrants and refugees who are being smuggled into the EU

- A) Would you pay the smugglers?
- B) Would you offer to pay a refugee to take their place on the boat?
- C) Would you refuse to pay anything, knowing that you might be unable to complete your story?

What would you do and why?

When the pairs have finished discussing, distribute handout 9, and give participants some time to read it. Then tell participants what the journalist responsible for the clip they are about to watch actually did.

The reporter, Franck Genauzeau, explains that the people smugglers wanted money to let him and his cameraman board the boat:

When we first asked them, we met with a blank refusal, but after chatting with them we found out that one of the smugglers came from the same village as our interpreter. We had several conversations with them. The first time, the answer was no, but the second time they said we could go if we paid. It was ethically unacceptable for France Télévisions to help finance people smuggling in exchange for being able to film.

But then we had a third chat and they were persuaded when we said that if we could not board the boat, it did not mean that we would not stay around to film their activities. In a way, they preferred to let us travel with the refugees, rather than have us hanging around for several days. But let's be frank, there was a lot of luck in all that.

Ask if there are any questions or if anyone disagrees with the ethical principle that reporters should not pay for information or pay smugglers.

Answer-key for the facilitator

Paying a refugee might seem acceptable because the journalist is handing the money to a vulnerable person and not to the people smugglers. However, from an ethical point of view it is no better and could even be worse because of the risk that the refugee left behind would be robbed or killed for the money.

Life at risk

Show the clip of the TV news report.

After the clip distribute handout 10 (dignity) and allow participants to read it. When participants have finished reading the handout, ask them to share their thoughts with fellow participants about how the rights of dignity and life of migrants were placed in peril through the experience documented in the report. Facilitate a conversation, encouraging participants to share their own experiences of when they have covered stories in which the rights to life and/or human dignity might have been in peril.

Then ask participants to reflect by themselves what could be the consequences of being exposed to tragic events such as the boat trip of the Syrian refugees or any other similar event they have witnessed and covered. Allow a minute or two and then open the conversation. If among the participants there is someone with knowledge about moral injury, secondary traumatisation or post-traumatic stress disorder, ask that individual to share his or her knowledge.

For this part of the session, make sure that a trained counsellor or someone with experience in this area has been invited to take part in this discussion and explain what services are available in the country where the training is taking place or the participants come from, or point the participants at on-line resources.

At the end distribute handout 11 on PTSD.

2.5.3 List of resources, materials or handouts available

- The TV news report: available online in the e-Media Toolkit
- ↓ — Handouts **9, 10** and **11**, to be distributed to participants.

2.5.4 Suggestions on how to close the session

Highlight the main learning points derived from individual or group work or open plenary discussions.

- Invite participants to recall why it is important not to pay for information and accept money from interested parties.
- Remind participants of why it is important to frame events in a way that the human dignity of the people involved, refugees, migrants or other vulnerable people, are respected.
- Ask participants how they can ensure that the protection of the right to life, and particularly the loss of life, is not made into a banal or trivial event in order to tell a good story;
- Stress the importance of looking after oneself and other colleagues and of breaking any taboos in relation to importance of identifying secondary traumatisation.

2.5.5 Handout 9 – ethical considerations

2.5.6 Handout 10 – human dignity and the right to life

2.5.7 Handout 11 – post-traumatic stress disorder

ETHICAL CONSIDERATIONS



Most journalistic codes of ethics state clearly that a journalist should never pay for information or for access to information. The codes rarely spell out the reasons for this, but there are several good arguments. The following are in no particular order of priority.

Paying sources such as people smugglers helps finance illegal and immoral activities. As this report shows, such activities put lives at risk.

Paying for information encourages people to purvey misinformation or lies for financial gain.

Even if the information is factually correct, a source who thinks they might be able to sell information will naturally be tempted to exaggerate or otherwise embroider the story in the hope of getting a higher price.

Paying for information or for access to information has the potential to distort editorial judgement; a journalist who has handed over

money for information is likely to attach more importance to it than it deserves, even if only subconsciously.

Paying for information not only undermines the confidence of the public in the media but also fosters contempt for the media among government officials, people in authority and others whom journalists rely on as sources.

A reporter who pays for information or for access to a source is seeking an unfair advantage over other journalists.

Paying for information is unfair to the poorer and less privileged members of society. Ultimately, it is tantamount to enhancing the ability of the wealthy and the powerful to influence public opinion, and to denying a voice to those who most need help in expressing their views.

The bottom line is 'never pay for a story and never accept a bribe'.

HUMAN DIGNITY AND THE RIGHT TO LIFE



Human dignity is affirmed in Article 1 of the Charter of Fundamental Rights of the European Union (2009), which states that 'Human dignity is inviolable. It must be respected and protected'.

Concurrently, the Universal Declaration of Human Rights (1948) upholds human dignity in its preamble: 'Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.'

In regard to the right to life, Article 2 of the Charter of Fundamental Rights of the European Union, in its first clause, states 'Everyone has the right to life', while the Universal Declaration of Human Rights in Article 3 expresses that 'Everyone has the right to life, liberty and security of person'.



POST-TRAUMATIC STRESS DISORDER

Post-traumatic stress disorder can take months, even years, to become evident, long after the reporter has left the scene.

Journalists who meet refugees and migrants who have had shocking or disturbing experiences can sometimes develop vicarious traumatisation or secondary trauma and start to react in ways similar to the people they have interviewed.

This could mean withdrawing from others or avoiding situations or conversations that bring to mind the trauma. The first step is realising the effects that witnessing or experiencing very stressful situations may have.

SIGNS TO LOOK FOR

- absenteeism;
- alcohol or drug abuse;
- anger;
- chronic fatigue;
- detachment;
- fearfulness;
- frustration;
- emotional exhaustion;
- intrusive thoughts;
- poor concentration;
- sadness;
- shame.

If you notice that you or a colleague you know well are exhibiting any of these signs, do not hesitate to seek help or encourage your colleague to do so.

The [Dart Center for Journalism & Trauma](#) has done important work, contributed to research and compiled a valuable database.

It also published a report specifically on the problems associated with covering migration: [Resource Roundup: Covering Migration & Refugees](#) (2 August 2018).



2.6 Session 6 search and rescue

Topic: law of the sea and NGOs

Other topics: the principle of accuracy

2.6.1 Learning outcomes

At the end of this chapter you will be able to:

- 🎯 explain the duty to rescue at sea;
- 🎯 describe the role of NGOs involved in search and rescue (SAR);
- 🎯 deal with the principle of accuracy.

2.6.2 Instructions on how to facilitate the session and implement the proposed activities.

Remember to look at the equivalent session in the e-course to learn about the topic, but also to gather ideas on how to adapt the session to the specific group of participants you will be working with.

Accuracy

Write on a flipchart or project the following quote:

Journalists cannot always guarantee 'truth', but getting the facts right is the cardinal principle of journalism. We should always strive for accuracy, give all the relevant facts we have and ensure that they have been checked. When we cannot corroborate information we should say so.

Source: [EJN](#)

Invite participants to reflect for a few minutes on the meaning and implications of the quote you have just shown them. Initiate a conversation about the quote, inviting participants to share their experiences of

encountering problems in corroborating information.

If it has not emerged, introduce the added challenges presented by social media and people's journalism.

To conclude the conversation, distribute handout 12, allow some time for everyone to read the handout, then ask if they have any questions or if there are other things they would add to this checklist.

A smear campaign

Ask if there is anyone in the group who is familiar with the law of the sea. If there is, ask them how they came to learn about it and what they find most pertinent when covering mixed movement of people.

When you have finished this conversation, divide participants into four groups, A–D. Make sure to change the composition of the groups to ensure that participants are working with different people than in previous activities and that those, if any, who have knowledge of the law of the sea are not all in the same group, but distributed evenly among the groups.

Distribute handouts 13 and handout 14 and invite participants to read both handouts and to ask questions if anything is not clear.

When all the participants have read the handouts, inform those in groups A and B that they should analyse the article in view of the law of the sea and identify if any false information is being put out. Who was doing this and what would the role of journalist in such a situation?

Groups C and D should analyse the article in conjunction with the accuracy checklist (handout 12) and identify where it is clear that the journalist was checking and preserving accuracy or not.

Allow participants plenty of time for their deliberations. When they have finished, ask groups A and C to report back to share their findings and to discuss any issues that they might have disagree about. Invite groups B and D to do the same. When all the groups have finished their deliberations, in plenary, ask what were the most relevant issues the participants identified and explained any disagreements or remaining open issues. If it has not emerged from their discussions, ask them if they thought the NGOs were being treated fairly and what was being done to them. What is the role of journalists when events like that take place?

To close this part of the session, share with the participants the information below. As the context and issues evolve make sure to update yourself by looking at the latest information on FRA's website.



In October 2018, FRA published a note entitled '**Fundamental rights considerations: NGOs involved in search and rescue in the Mediterranean and criminal investigations**'. The note draws attention to the recent trend of initiating criminal proceedings against NGOs or other private entities deploying rescue vessels. Actions taking in some EU Member States include seizing rescue vessels, preventing such vessels from leaving port because of alleged registration issues in the flag state and arresting crew members. These actions resulted in most NGOs stopping their operations by the end of the 2018. However, most court cases initiated ended with an acquittal or were discontinued because of the lack of evidence.

As stated in this FRA **note**, legal actions against NGOs engaged in SAR operations at sea must be carried out in accordance with the relevant refugee law standards as well as international, Council of Europe and EU fundamental rights law. According to the FRA note: 'this requires making the delicate distinctions between real smugglers and those enforcing the human rights imperative of saving lives at sea, either by acting out of humanitarian considerations and/or by following international obligations for rescue at sea. National authorities and courts need to find a right balance between applicable international and EU law, and national law, as complemented by non-legally binding guidance, such as the Italian Code of Conduct and similar domestic instructions. The 2017 **UNHCR guidance on search and rescue operations at sea**, including the non-penalisation of those taking part in these activities, gives useful guidance in this regard.'

Under EU law, the Facilitation Directive (Directive 2002/90/EC) and its accompanying Framework Decision 2002/946/JHA ... obliges EU Member

States to punish anyone who assists a person to irregularly enter, transit or stay in the territory of a Member State. Member States may, however, refrain from punishment if the aim of enabling the migrant in an irregular situation to enter or transit through the country is to provide that person with humanitarian assistance (Article 1 (2) of the Facilitation Directive).

According to the above FRA note, 'in this context, it is to be highlighted that fully respecting the right to life (Article 2 of the Charter of Fundamental Rights of the EU and the European Convention on Human Rights) and the duty to save lives at sea (enshrined in multiple maritime law treaties, such as the 1974 SOLAS Convention, the 1979 SAR Convention and the 1982 UNCLOS) rest primarily on EU Member States. These obligations of fundamental character cannot be circumvented under any circumstances, including for considerations of external border controls.'

FRA continues to follow closely developments through its **periodic overviews of migration-related fundamental rights concerns** covering 14 selected EU Member States, including Italy and Greece.

2.6.3 List of resources, materials or handouts available

— Handouts **12**, **13** and **14**, to be distributed to participants.

2.6.4 Suggestions on how to close the session

Highlight the main learning points derived from individual or group work or open plenary discussions.

- Invite participants to recall the right to life as covered in session 5 and consequently how important is the duty to rescue at sea.
- Summarise the role of NGOs involved in SAR.
- Ask participants if as a result of this session they will do something differently to ensure they are safeguarding the principle of accuracy at all times, even when there is manipulation from the part of political or other interests.

2.6.5 Handout 12 – checklist of questions to ensure accuracy

2.6.6 Handout 13 – the law of the sea

2.6.7 Handout 14 – *Le Monde* article: 'In Italy, the poison of suspicion leaves NGOs feeling powerless' [En Italie, les ONG désarmées face au poison du soupçon]

CHECKLIST OF QUESTIONS TO ENSURE ACCURACY



1. Where is the evidence?
2. Is the evidence verifiable?
3. Could the source know what he or she claims to know?
4. When were the data gathered?
5. How were they collected?
6. In the case of opinion polls, was the sample large and mixed enough?
7. What about context and background?
8. How reliable are the sources?
9. Do the words, images and details ring true?
10. Have similar claims been made before? (Is this part of a pattern?)

THE LAW OF THE SEA



Providing assistance to people in distress at sea is a duty of all states and shipmasters under international law. Core provisions on SAR at sea are set out in the **1974 International Convention for the Safety of Life at Sea (SOLAS)**, the **1979 International Convention on Maritime Search and Rescue (SAR Convention)** and the **1982 UN Convention on the Law of the Sea (UNCLOS)**.

Taken together these instruments provide that:

1. Every state must require the master of a ship flying its flag, in so far as he or she can do so without serious danger to the ship, the crew or the passengers, to render assistance to people in distress at sea regardless of their nationality or status or the circumstances in which they are found and to proceed with all possible speed to the rescue of persons in distress.
2. Coastal states are obliged to promote the establishment, operation and maintenance of adequate and effective SAR facilities such as are deemed practical and necessary, having regard to the density of the seagoing traffic and the navigational dangers.

3. Coastal states should establish SAR zones, either individually or in cooperation with other states, and are obliged to establish rescue coordination centres, which must be operational on a 24-hour basis.

4. States should coordinate their actions and cooperate to ensure that ship masters providing assistance by embarking persons in distress at sea are released from their obligations with minimum further deviation from the ship's intended voyage. Rescued people must be disembarked in a place of safety.

According to FRA's 2013 report on **Fundamental rights at Europe's southern sea borders** (p. 35), failure to respect the duty to rescue is usually a criminal act in several EU Member States.

For more information see UNHCR, International Maritime Organisation, International Chamber of Shipping, **Rescue at sea. A guide to principles and practice as applied to migrants and refugees**, January 2015. See also **UNHCR protection training manual for European border and entry officials**, Session 6.

Le Monde

ENGLISH TRANSLATION OF LE MONDE ARTICLE
[EN ITALIE, LES ONG DÉARMÉES FACE AU POISON DU SOUPÇON]



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Article selected from La Matinale of 09/05/2017

Migrants: in Italy, the poison of suspicion leaves NGOs feeling powerless

The smear campaign which, since April, has been targeting organisations involved in rescue operations in the Mediterranean is having some success

LE MONDE | 10.05.2017 at 06:45 • Updated on 10.05.2017 at 12:01 | By Jérôme Gautheret (/journaliste/jerome-gautheret/) (Rome, correspondent)

Offshore, the drama plays out with monotonous regularity. As soon as conditions at sea are favourable, tens of overcrowded boats depart from Libyan shores, heading for southern Europe. The lives of 7 300 migrants were saved in the Mediterranean on Friday 5 and Saturday 6 May, bringing to more than 43 000 the number of people who have landed in Italy since the start of the year.

As for the number of victims, that can only be estimated. At the end of April, more than 1 300 deaths had been recorded by the United Nations High Commissioner for Refugees, but consistent testimonies report at least a further 245 deaths this weekend, after two boats sank.

Until recently – and despite criticism by Frontex, the European Border Control Agency, which, since the end of 2016, has accused NGOs of creating a 'siren call' with their presence -, there was a consensus in Italy that all possible measures should be taken to help migrants at sea. Rare dis-

senting voices were heard from the very extremist Northern League, or from what remains of the Berlusconi right. But that near-total unanimity was shattered in April, after an Easter weekend which saw nearly 8 500 refugees being rescued. For a few weeks now, Italy has been the stage for a strange trial by media of the relief organisations.

Campaign against the NGOs

The accusation was put very clearly on 21 April, on a blog by Beppe Grillo (http://www.beppegrillo.it/2017/04/piu_di_8mila_sbarchi_in_3_giorni_loscuro_ruolo_delle_ong_private.html?s=rss), head of the Five Star Movement (M5S): 'A dozen German, French, Spanish, and Dutch NGOs', whose sources of funding and motivations are unclear, are in cahoots with traffickers who charter boats from the Libyan coast. A few hours later, the accusation was made again, and more forcefully, by the Vice President of the Chamber of Deputies, Luigi Di Maio (M5S): 'Who is paying for these "Mediterranean taxis"? And for what purpose?'

The controversy then flared up at the end of April, when the Chief Prosecutor of Catania (Sicily), Carmelo Zuccaro, reported the links between the NGOs and the traffickers. His accusations are flimsy, and oddly worded. The Prosecutor accepts that he has no evidence, but states that he is responding to a 'duty to report': 'If I did not do so, I would be an accomplice.' The goal of traffickers and NGOs is clear in his eyes: 'to destabilise the Italian economy'.

Although several ministers and numerous magistrates have spoken out against the statements made by Mr Zuccaro, all of those on the right and the M5S regard him as a 'whistleblower'. In the days that followed, among other things, telephone calls were discussed that purportedly proved direct contact between smugglers and NGOs, a secret report by the intelligence services, secret funding behind which loomed the shadow of American billionaire and philanthropist George Soros... With no clear source,

Le Monde

ENGLISH TRANSLATION OF *LE MONDE* ARTICLE
[EN ITALIE, LES ONG DÉSARMÉES FACE AU POISON DU SOUPÇON]

and no specific accusation ever being made against any particular NGO. The result? They are all tarnished.

On Friday 5 May, in Rome, outside a conference held at the Senate, the president of Doctors Without Borders (MSF – Médecins sans frontières) in Italy, Loris de Filippi, could only comment on the scale of the damage: *'We are discredited in the eyes of the public. This campaign has achieved its aim.'* Producing predictable consequences on appeals for donations, so vital for the funding of NGOs.

A very regulated working environment



Blessing the body of a migrant who died at Catania (Sicily) on 6 May DARRIN ZAMMIT LUPI/REUTERS

Unable to refute specifically this welter of attacks that target no-one in particular, all the NGO supporters contacted by *Le Monde* point to a few clear facts. First and foremost: sea rescue is an absolute requirement of international law. *'Given the navigational conditions of these small boats, they are considered to be in distress as soon as they are detected'*, points out Mathilde Auvillain, Communication Officer for SOS Méditerranée.

As regards the accusations of collusion with smugglers, the NGOs point out that they rescued only 46 000 of the 181 000 people rescued in 2016, and that they all follow the same procedure: upon discovery of a vessel in distress, the information is sent to the Maritime Rescue Coordination Centre (MRCC) in Rome, which decides on the resources to be deployed, and the location where the refugees should

land. In other words, the work done by NGOs at sea is very regulated. Moreover, if they were not there, other, less well equipped, military or commercial vessels would be diverted, with all the consequences imaginable on the number of deaths.

As for the traffickers, they care little about the fate of the migrants: when the boats go to sea, they have already been paid. Several eye witness accounts even report people leaving under duress, with smugglers not hesitating to fire on migrants reluctant to pile on to 10-metre rubber dinghies holding more than 120 people.

A country overwhelmed by the task

If the 'charges' are so vague and the evidence so flimsy, why has this controversy had such powerful reverberations in Italy? This is undoubtedly the effect of the turmoil caused by the predicament in which Italy finds itself: a country whose reception facilities are on the brink of collapse (500 000 arrivals since 2014), and which is preparing itself to receive a further 200 000 people in 2017, according to the Ministry of the Interior.

Condemned, by the attitude of its European partners, to facing the problem alone, the Italian Government has no choice other than to rely on the agreement concluded between the European Union and Tripoli at the start of the year, which provides, in particular, for the establishment of efficient coastguard units, in return for ten speedboats delivered by Rome.

However the extremely weak position of the official Libyan Government, and the damning accounts of current coastguard practices, more interested in recovering engines from boats than in saving lives, calls for the utmost caution.

'If the rescue operations are increasingly handed over to Libyan coastguards in the Spring, states Fulvio Vassallo, a Palermo lawyer specialising in asylum law, which would explain the almost complete absence of vessels from the European agency Frontex during current operations, it is highly likely that the number of people arriving in Italy will decrease. But that will be at the cost of an explosion in the number of those lost.' In 2016, over 5 000 people did not survive the Mediterranean crossing.

https://e-learning.fra.europa.eu/pluginfile.php/27/course/section/328/Le%20Monde_French%20original%20article.pdf



The
Guardian

2.7 Session 7 the asylum process

This session aims to explore the human rights issues raised by an article in the Guardian: 'Asylum limbo: the woman who cannot stay in Britain, but cannot leave either'.

Topic: reporting on asylum

Other topics: gender, LGBTQ (lesbian, gay, bisexual, transgender, queer/questioning) rights, impartiality, protecting sources

2.7.1 Learning outcomes

At the end of this chapter you will be able to:

- 🎯 accurately inform your readers about asylum laws and procedures;
- 🎯 adhere to the principles while protecting sources;
- 🎯 cover the asylum process through good storytelling.

2.7.2 Instructions on how to facilitate the session and implement the proposed activities

Remember to look at the equivalent session in the e-course to learn about the topic, but also to gather ideas on how to adapt the session to the specific group of participants you will be working with.

Who are asylum seekers?

Prepare a presentation, based on the text below, explaining who asylum seekers are and what international protection is. Remember to include graphics

and illustrations to bring to life your presentation. If you do not feel at ease with making this presentation, feel free to invite someone from a local NGO or inter-governmental organisation working on this topic, or an academic. Again, encourage your guest to make an interactive presentation using visuals.

Before you deliver your presentation, ask participants if anyone has specific knowledge about immigration and/or refugee law. If anyone responds positively, ask the participant to share with the rest of the group what he or she believes to be the most important principles of providing international protection. Also invite the individual to contribute while you are presenting and to raise a hand to indicate that he or she wants add something.



NOTES FOR YOUR PRESENTATION

INTERNATIONAL PROTECTION

In 2018, there were some 581,000 first-time asylum applicants in the 28 EU Member States, the largest proportions being from Syria, Afghanistan and Iraq. This corresponds to a decrease of over 10 % compared with 2017. In 2015 and 2016, there were almost 1.3 million asylum applicants per year in the 28 EU Member States. In 2018, 582,000 first instance decisions were issued in the all EU Member States, of which 37 % resulted in positive outcomes, that is grants of refugee or subsidiary protection status, or an authorisation to stay for humanitarian reasons. See Eurostat, [Asylum applications \(non-EU\) in the EU-28 Member States, 2008–2018](#).

Asylum seekers, refugees, and persons granted subsidiary protection: an explanation

Asylum seekers or asylum applicants – referred to as applicants for international protection under EU law – are persons who have made a request for protection in respect of which a final decision has not yet been taken. A request for protection is a request for refugee status or subsidiary protection status by a person who has left his or her country of origin because of a well-founded fear of persecution or other serious harm, for example because of armed conflict.

Although asylum seekers might enter the country unlawfully or may not have the right to reside there, once they have applied for asylum they are granted a right to stay while their application is pending.

In 2018, there were 664,480 applications for international protection in EU+ countries (EU-28 plus Norway, Switzerland, Liechtenstein and Iceland). By the end of 2018, the number of applications had decreased for third successive year, but in this case by 10 %. Between 2016 and 2017, the decrease was 43 %. The total number of applications lodged in the EU+ countries in 2018 was very similar to that back in 2014. Persons who have left their country of origin owing to a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership of a particular social group, are outside their country of nationality and are unable or, owing to such fear, unwilling to avail themselves of the protection of that country are entitled to **refugee protection**. This definition comes from the Geneva Convention of 28 July 1951 Relating to the Status of Refugees and is also reflected in EU law.

Persons who are not entitled to refugee protection but in respect of whom substantial grounds have been shown for believing that they, if returned to their country of origin, would face a real risk of suffering ‘serious harm’ as defined in Article 15 of Directive 2011/95/EU (Qualification Directive) and are unable or, owing to such risk, unwilling to avail themselves of the protection of that country are entitled to **subsidiary protection**. Such serious harm includes the death penalty, torture or inhuman or degrading treatment or punishment as well as serious and individual threat to a civilian’s life or person by reason of indiscriminate violence in situations of international or internal armed conflict.

Refugees and persons entitled to receive subsidiary protection are also referred to as persons in need of international protection. They enjoy the right to asylum under Article 18 of the Charter of Fundamental Rights of the European Union. **Article 18 of the Charter of Fundamental Rights** of the European Union guarantees the right to asylum with due respect for the rules of the Geneva Convention of 28 July 1951 Relating to the Status of Refugees and the EU Treaties.

Persons in need of international protection are protected under international human rights and refugee law, EU law as well as national law. The core of such protection is the prohibition to return them to the country where they would face persecution or serious harm. This prohibition is commonly referred to as the prohibition of *refoulement*.

The 1951 United Nations Convention Relating to the Status of Refugees, in Article 33 (1), provides that: ‘No Contracting State shall expel or return (‘refouler’) a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened’.

The principle of *non-refoulement* is also reflected in Article 78 of the Treaty on the Functioning of the European Union. In addition, according to Article 19 of the Charter of Fundamental Rights of the European Union, Member States should not remove people at risk of being subjected to the death penalty, torture or other inhuman or degrading treatment or punishment.

Under EU law, refugees and persons granted subsidiary protection must be treated with dignity and are entitled to rights which are in many areas similar to those of nationals of the state in which they are living, for example as regards education, housing or social assistance. Their status may, however, be terminated, if the conditions have changed, for example in the case of significant and non-temporary changes in their country of origin that result in them no longer requiring international protection.

Gender-based persecution

Acts of persecution are severe violation of basic human rights. Under EU law, acts of a gender-specific nature can also constitute persecution. **Gender-based persecutions** typically **encompass** acts of sexual violence, family/domestic violence, coerced family planning, female genital mutilation, punishment for transgression of social mores, and harm based on a person’s sexual orientation and life choices.

To qualify for refugee status, acts or persecutions must be for one of the five reasons listed in the 1951 Convention Relating to the Status of Refugees, namely race, religion, nationality, political opinion or membership of a particular social group. Historically, gender-related claims have often been analysed under the ground 'membership of a particular social group', although also other grounds may be relevant.

According to UNHCR's guidelines on gender-based persecution (HCR/GIP/02/01, 7 May 2002): 'a particular social group is a group of persons who share a common characteristic other than their risk of being persecuted, or who are perceived as a group by society. The characteristic will often be one which is innate, unchangeable, or which is otherwise fundamental to identity, conscience or the exercise of one's human rights'.

As an illustration, a person seeking refugee status because he or she fears persecution for homosexuality would – unless other grounds, such as religion apply – have to demonstrate that:

1. In his or her country homosexuals are a social group.
2. The applicant is perceived as a member of this particular social group;
3. The applicant has a well-founded fear of persecution owing to such membership.

In 2007, a group of 29 human rights experts launched 'The Yogyakarta Principles on the Application of International Human Rights Law in Relation to Sexual Orientation and Gender Identity'.

The principles are an attempt to apply existing international human rights law to protect a group of people who often must live underground and encounter discrimination and sometimes violence. Although the principles are not binding and have no legal recognition, they are being used in many Western countries.

The core of the Yogyakarta Principles is that 'Everyone, regardless of sexual orientation, gender identity, gender expression or sex characteristics, has the right to protection from violence, discrimination and other harm, whether by government officials or by any individual or group'. ■■■■

After you have made your presentation, ask if there are any questions. Ask if anyone in the group would like to add anything or if they have covered the issue. Allow time for questions, answers and dialogue.

At the end distribute handout 15 – international protection

Depending on the experience and knowledge of your group, you may want to begin this section with the article and a discussion on what they already know, and then move on to the legislation and factual information.

Critical journalistic questions

Distribute handout 15 and ask participants to read it.

When participants have finished reading the article, ask them one by one the following questions:

Have you ever worked on a similar story? Tell us about it? Invite the group to share their experiences in writing a similar article;

- Does the writer know the law?
- Does the story give migrants a voice?
- Is the story impartial?
- Does the writer keep her emotions in check?



SOME ANSWER-KEYS FOR THE TRAINER

Does the writer know the law?

The journalist has studied the Zimbabwean woman's legal position carefully and checked details with several legal experts including officials from the Home Office (the equivalent in the United Kingdom of the interior ministry). She explains the complex legal quandary in terms that a lay reader can understand, without resort to formal legal language. (She also avoids clichés such as 'Kafkaesque' and 'Catch-22'.)

Does the story give migrants a voice?

The Zimbabwean refugee is quoted at length, and her testimony contains poignant details about her daily life, such as hiding malnutrition under borrowed clothes and carrying her possessions in a plastic bag. But, as she explains below, the writer decided not to identify her by her real name because of the legal risks.

Is the story impartial?

The writer also quotes the chief executive of the British Red Cross, a Red Cross report and a spokesman for the Zimbabwe Association. As she explains, she checked details of the story with the Home Office but decided not to quote the formal response to her questions.

Does the writer keep her emotions in check?

The journalist's sympathies apparently lie with the refugee: she uses the words 'nightmare', 'absurd' and 'shocking' to describe her situation. But the tone of the article is restrained and non-polemical.

What more could have been said?

Divide participants into four groups, A–D. Explain that groups A and B will have the same task as groups C and D.

Groups A and B – what other information on the asylum procedure would you include? How would you protect a source?

Groups C and D – what other information on the rights of 'special groups' would you include? In a similar situation/story, how would you ensure that the principle of humanity is respected?

After each group has discussed their task individually, invite groups A and B to get together and to share their outcomes and groups C and D to do the same. Explain that the new groups should prepare a shared presentation of their outcomes.

When the groups have finished their work, invite groups A and B to present, and then allow questions and discussion. Then invite groups C and D to present, again followed by questions and discussion.

2.7.3 List of resources, materials or handouts available

— Handouts 15, 16 and 17 are provided, to be distributed to participants.

2.7.4 Suggestions on how to close the session

Highlight the main learning points derived from individual or group work or open plenary discussions.

- Invite participants to tell you the core principles of international protection, including 'membership of a particular social group'.
- Draw on the main key point that emerged from the group work and subsequent discussion.
- Stress the importance of the ethical issue of protecting their sources.

2.7.5 Handout 15 – international protection

2.7.6 Handout 16 – the *Guardian* article: 'Asylum limbo: the woman who cannot stay in Britain, but cannot leave either'

2.7.7 Handout 17 – further reading and resources

INTERNATIONAL PROTECTION

ASYLUM SEEKERS, REFUGEES, AND PERSONS GRANTED SUBSIDIARY PROTECTION: AN EXPLANATION

Asylum seekers or asylum applicants – referred to as applicants for international protection under EU law – are persons who have made a request for protection in respect of which a final decision has not yet been taken. A request for protection is a request for refugee status or subsidiary protection status by a person who has left his or her country of origin because of a well-founded fear of persecution or other serious harm, for example because of armed conflict.

Although asylum seekers might enter the country unlawfully or may not have the right to reside there, once they have applied for asylum they are granted a right to stay while their application is pending.

Persons who have left the country of origin owing to a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership of a particular social group are outside their country of nationality and are unable or, owing to such fear, are unwilling to avail themselves of the protection of that country are entitled to **refugee protection**. This definition comes from the Geneva Convention of 28 July 1951 Relating to the Status of Refugees and is also reflected in EU law.

Persons who are not entitled to refugee protection but in respect of whom substantial grounds have been shown for believing that they, if returned to their country of origin, would face a real risk of suffering 'serious harm' as defined in Article 15 of Directive 2011/95/EU (Qualification Directive) and are unable or, owing to such risk, unwilling to avail themselves of the protection of that country are entitled to **subsidiary protection**. Such serious harm includes the death penalty, torture or inhuman or degrading treatment or punishment as well as serious and individual threat to a civilian's life or person by reason of indiscriminate violence in situations of international or internal armed conflict.

Refugees and persons entitled to receive subsidiary protection are also referred to as persons in need of international protection. They enjoy the right to asylum under Article 18 of the Charter of Fundamental Rights of the European Union. Article 18 of the Charter of Fundamental Rights of the European Union guarantees the right to asylum with due respect for the rules of the Geneva Convention of 28 July 1951 Relating to the Status of Refugees and the EU Treaties.

Persons in need of international protection are protected under international human rights and refugee law, EU law as well as national law. The core of such protection is the prohibition to return them to the country where they would face persecution or serious harm. This prohibition is commonly referred to as the prohibition of *refoulement*.

The 1951 United Nations Convention Relating to the Status of Refugees, in Article 33 (1), provides that:

No Contracting State shall expel or return ('refouler') a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened.

The principle of *non-refoulement* is also reflected in Article 78 of the Treaty on the Functioning of the European Union. In addition, according to Article 19 of the Charter of Fundamental Rights of the European Union, Member States should not remove people at risk of being subjected to the death penalty, torture or other inhuman or degrading treatment or punishment.

Under EU law, refugees and persons granted subsidiary protection must be treated with dignity and are entitled to rights which are in many areas similar to those of nationals of the state in which they are living, for example as regards, education, housing or social assistance. Their status may, however, be terminated, if the conditions have changed, for example, in the case of significant and non-temporary changes in the country of origin that result in them no longer requiring international protection.



Asylum limbo: the woman who cannot stay in Britain, but cannot leave either

When she applied for asylum in Britain it was refused. And when she applied to return home, that was rejected too. Zimbabwean Paradzai Nkomo describes how her quest for freedom turned into a 15-year nightmare.

Amelia Gentleman @ameliagentleman
Wed 3 May 2017 17.40 BST

Paradzai Nkomo's emailed description of her situation is succinct and shocking. She is Zimbabwean and has been in Britain for 15 years. First her application for asylum was rejected and then her request to be deported home was also refused, leaving her stuck in limbo.

"It's difficult to integrate as I am not permitted to work. Conversation becomes repetitive because of not doing anything apart from looking out of a damp, drenched window day after day. Hiding malnutrition under borrowed clothes," she writes. "A quest for freedom has now turned into a hellish nightmare. I feel as though death may be the only way out of this."

Last year she spent four months in a hospital in Leeds, accommodated there for an extended period, apparently because charity workers were unable to find her anywhere else to stay. "They dumped me in a hospital, where they housed me out of pity," she says in an interview in a cafe in the city.

Desperate to end the protracted fight for asylum, Nkomo, 34, applied for a UK-funded voluntary return scheme, deciding it would be best to return to Zimbabwe. She was told she was



'I feel British; I sound British. People do not know I'm an asylum seeker, unless I tell them.'

Photograph: Christopher Thomond for the Guardian

not eligible owing to a puzzling technicality, and instructed to submit a new asylum claim, which she has done.

While she waits for a decision, she relies on Leeds charities to find her places to sleep, hoping every morning that someone will volunteer a bed in their home that night. She is not allowed to work and has no money for anything – food, toiletries, clothes.

Nkomo's status is not some absurd one-off. There are at least 4,900 people in Britain whose asylum cases were rejected but for one reason or another cannot be returned home. Their fate is a dead-end void in which it is impossible to work, plan, or build any sort of life.

Nkomo – which is not her real name, to avoid complicating her ongoing claim for asylum – is getting no government assistance.

The Guardian

THE GUARDIAN ARTICLE: 'ASYLUM LIMBO: THE WOMAN WHO CANNOT STAY IN BRITAIN, BUT CANNOT LEAVE EITHER'

In March the Red Cross published a report on people refused asylum in the UK but unable to return to their home country. Half the people refused asylum interviewed for the report had considered suicide. "Others reported chronic stress, insomnia, anxiety and depression and most felt they have no control over their life," the report states.

Nkomo arrived in the UK in January 2002. She says she left Zimbabwe because she knew it would be difficult to live there as a gay woman. Her parents bought her a ticket to the UK and she arrived with £250 in her pocket.

She found work as a cleaner in a gym in Watford, earning money without papers, cash in hand, taking home about £100 a week. Well-educated, she had hoped to be a graphic designer or an accountant, but she took whatever work she could find where papers were not necessary. Later she worked in a packaging factory in Northamptonshire, and then in a pharmaceutical plant, packaging medicines.

It became harder and harder to work without papers. She bought a fake Belgian passport for £300 and in 2006 was arrested and prosecuted for working with illegal papers. She was given a 12-month prison sentence, and while in jail she was advised by a prison officer to claim asylum.

"People assume that you know about asylum. I had no idea what it was; it was not something that you study in school in case this happens. I had no idea until I got to prison," she says.

Back home, her father had lost his job and the family left for Botswana; it did not seem possible to return to Zimbabwe. She has not seen any of her relatives since 2002.

Nkomo was given asylum-seeker accommodation in Doncaster, started college and waited for a decision, reporting every month, as required, to the Home Office. She heard nothing until 2009 when she was told her case had been refused some time previously. She says she had not received any notification of the decision, and her allowance and accommodation had never been cancelled.

She appealed and was again refused. She was moved into new asylumseeker accommodation in Hull, and then to Leeds where she lived until another appeal was refused in 2013. The stress of the process triggered a breakdown and she was hospitalised

The Home Office rejected her sexuality claim, saying it did not believe she had a "well-founded fear", and a lesbian returning to Zimbabwe "would not face a real risk of persecution".

The merit of Nkomo's asylum claim, and the willingness or otherwise of the system to accept it, is no longer at the heart of her predicament. The injustice, as she sees it, is that she is unable to remain in the UK in a way that allows her to have a proper life, to work, have money and stable housing, and she is equally unable to return home.

When the charity running her accommodation in Leeds was shut down last year, Nkomo was moved to the Becklin Centre, a mental health clinic in the city. Staff there encouraged her to apply to return to Zimbabwe. She filled in the papers, and the application was approved. But then she was told the decision had been reversed, because of her 2006 conviction.

Some time in her protracted attempts to stay in the UK, a deportation order was issued against her, which she says she was not told about. It was never enforced, but because the order had been made, she was no longer eligible for the voluntary return scheme. Nkomo was advised by officials to resubmit her asylum case.

She does not expect a decision soon, having received a letter stating: "Unfortunately I am unable to give you a timescale for conclusion but the outcome will be sent to you within due course."

Nkomo says: "You become professional at spotting that kind of phrase because you have been at it for so long. When I saw that, I knew from past history I could be stuck like this for years again.

"I made a fresh claim because they said you should make a claim, because they would not allow me to go back because of the historical deportation order. I think they will say no. It is no longer about the asylum any more; I've lost that. I cannot leave the country. I do not know when they will be ready to deport to me."

Her passport has been in Home Office hands since 2005, and she was only sent copies of it in December 2016. She has no income, no savings, and no money to travel to the Zimbabwean embassy to get the necessary documents or to pay for a ticket home home.

The Guardian

THE GUARDIAN ARTICLE: 'ASYLUM LIMBO: THE WOMAN WHO CANNOT STAY IN BRITAIN, BUT CANNOT LEAVE EITHER'

She is intelligent and articulate, but says the attitude she encounters is: "If you are so intelligent, how come you cannot figure out how to get out of the mess you are in?"

Currently she gets help on a nightly basis. "They are families who volunteer for a hosting project. You do not get a key. You go at night; you leave in the morning. You spend the days waiting around the town, waiting for a phone call to see if you have a bed for the night. You have nothing to do," she says. "I feel British; the way I talk, I sound British. People do not know I am an asylum seeker, unless I tell them – but I'm not part of society."

"It has been hell on earth. You do not feel like a person. You always feel like you are at the mercy of everyone. You are always begging for help. When you tell people what you are going through, people think you have not got enough to do, and you are creating stories in your head. You become very good at hiding things. Because I'm so isolated, my social skills have dropped. I struggle to look people in the eye. I think people are thinking: 'Why would I want to talk to you? You do not have a job. How can you contribute to what we are talking about?'"

The Zimbabwe Association, a charity that works with Zimbabwean expatriates, recently published a book, *Our Stories*, about Zimbabweans caught in similarly difficult asylum claims. It concludes: "There must be a better way to avoid a situation where so many lives are left on hold."

The Red Cross wants the government to grant discretionary leave to remain, including the right to work, to fully refused asylum seekers who have been taking steps to leave the UK for more than 12 months. Such a move could prevent a small number of people being left destitute for extended periods of time.

"Life for fully refused asylum seekers is bleak," says Mike Adamson, the chief executive of the British Red Cross. "Having no permission to be in the UK but no way home means being stuck in a permanent state of limbo and often living hand to mouth. We believe this is inhumane and this kind of status should only ever be temporary."

Others in her situation have disappeared underground and taken work in the grey economy, employed without papers, but she does not want to do this. "I learned my lesson 11 years ago. I try my best to abide by the rules."

During the three hours she spends explaining her plight, Nkomo is calm. That is, until she speaks about the certificates she received studying law and accountancy, which were recently sent back to her by the Home Office. She worries now that she will lose them somewhere because her life is so unsettled. Recalling how hard she worked for them made her cry.

"It was a waste. All the certificates I have; it is a waste. I came top of the class in law. The person who was teaching me was so happy. Everything is such a waste. Any prospects of any sort of career are out the window. I am just hanging around, floating about one place to another – it's a story that does not end," she says.

"You almost feel guilty; last Friday I went to stay with a family I stayed with last year and nothing has changed. My health has got worse – you go back again, you look 10 times worse than when I last saw them."

"I think: 'God, if I can just hold on a bit longer, maybe the papers will come' – but the papers never come. I feel like a prisoner but I am outside. I have said to my lawyer if they would put me in a detention centre that would be easier."

Last month a judge in London ruled she was destitute and eligible for basic refugee housing, which means that at some point soon she will be contacted by the Home Office and driven to a room somewhere, anywhere in the country, where she will continue to wait for her situation to be resolved.

"The longer it carries on, the more left behind I get. I'm homeless, no money, walking around with a plastic bag of my belongings every day. If they do not want me, they should just send me back. Why will not it ever end?"

https://e-learning.fra.europa.eu/pluginfile.php/24/course/section/364/The%20Guardian_AmeliaGentleman.pdf



FURTHER READING AND RESOURCES

**FOR PERIODIC REPORTING ON MIGRATION-RELATED
FUNDAMENTAL RIGHTS CONCERNS.**

<https://fra.europa.eu/en/theme/asylum-migration-borders/overviews>

**FRA-EUROPEAN COURT OF HUMAN RIGHTS HANDBOOK
ON EUROPEAN LAW RELATING TO ASYLUM: BORDERS AND IMMIGRATION.**

http://fra.europa.eu/sites/default/files/handbook-law-asylum-migration-borders-2nded_en.pdf

**NEW ISSUES IN REFUGEE RESEARCH, RESEARCH PAPER NO 181,
FLEEING FOR LOVE: ASYLUM SEEKERS AND SEXUAL ORIENTATION
IN SCANDINAVIA.**

<https://www.unhcr.org/4b18e2f19.pdf>

UNHCR CHIEF CALLS FOR SOLIDARITY WITH LGBTI DISPLACED:

www.unhcr.org/news/latest/2018/5/5afd59834/unhcr-chief-calls-solidarity-lgbti-displaced.html

**INDEPENDENT, LGBT RELATIONS ARE ILLEGAL IN 74 COUNTRIES,
RESEARCH FINDS.**

<https://www.independent.co.uk/news/world/gay-lesbian-bisexual-relationships-illegal-in-74-countries-a7033666.html>



AN ASYLUMSEEKER'S STORY —




The Guardian

2.8 Session 8 an asylum seekers's story

Topic: the asylum process and vulnerable individuals
Other topics: consent and the protection of sources

2.8.1 Learning outcomes

At the end of this session you will be able to:

-  fulfil the requirements to respect prior, free and informed consent;
-  cover the issues related to vulnerability in the asylum process;
-  respect the principles of impartiality and humanity.

2.8.2 Instructions on how to facilitate the session and implement the proposed activities

Remember to look at the equivalent session in the e-course to learn about the topic, but also to gather ideas on how to adapt the session to the specific group of participants you will be working with.

Prior, free and informed consent

Divide participants into three groups, A–C.

Explain that:

- Group A should come up with a definition of what the term **prior** means in the context of prior, free and informed consent.
- Group B should come up with a definition of what the term **free** means in the context of prior, free and informed consent.
- Group C should come up with a definition of what the term **informed** means in the context of prior, free and informed consent.

Ask the groups to write their definition on the flipchart sheet that you will distribute to each group.

When the groups have finished, ask them to hang their flipchart sheet at the front of the classroom and invite one member of each group, one by one, to present the group's definition. When they have all done so, open the floor for questions, points of clarification or comment.

Make sure you correct any inaccuracies.

SOME ANSWER-KEYS FOR THE TRAINER

Prior means that consent is sought sufficiently in advance of publication.

Free means that the final decision, which, whether positive or negative, must be fully respected.

Informed means that the necessary facts are provided to ensure that consent is given based on a clear understanding of the implications and consequences.

Vulnerable individuals and groups

Project on the screen or write on a flipchart the list of people who can potentially be vulnerable to abuse and human rights violations.

EU asylum law (Reception Conditions Directive, Article 21) identifies the groups list below as having special needs:

- 1) Children, including unaccompanied children,
- 2) people living with disabilities, 3) elderly people,
- 4) pregnant women, 5) single parents with minor children, 6) victims of human trafficking, 7) persons with serious illnesses, 8) persons with mental disorders, 9) persons who have been subjected to torture, 10) persons who have been subjected to rape,

11) persons who have been subjected to other serious forms of psychological, physical or sexual violence such as victims of female genital mutilation.

Open a group discussion and reflection by asking if anyone wants to add any other group to the list on the slide.

Then ask if anyone has experience of working with any of these groups and could share with the other participants what particular care they took to ensure that they did not cause harm and respected the rights of the vulnerable group. Allow an open discussion but make sure participants raise a hand to request their turn to speak.

If no one comes forward with an experience, you could start by talking about your experience from your own previous work. Alternatively, select at random one or more vulnerable groups from the list and ask participants to say what they think would be the vulnerabilities of, for example, of elderly people, pregnant women, and so on.

Close the conversation by summing up the main issues that have emerged from the reflection and by underlining the importance of the principle of 'do no harm' – then distribute handout 17 on this principle.

The Guardian: the case of an asylum seeker who went from businesswoman of the year to £5 a day in a shared house

Distribute the handout with the *Guardian* article by Helen Pidd and allow time for participants to read it. If participants are not native English speakers, encourage them to ask you if there are any terms they are not familiar with.

When everyone has read the article, divide participants into four subgroups, A–D, making sure that there is a balanced distribution of those with more experience and those with less experience or knowledge of the topic of migration and fundamental rights.

Tell the groups to take into account the context of the article of Helen Pidd: how would they answer or what would they do in relation to the questions in handout 18?

If you are running out of time you could distribute the questions and ask the groups to look at only those questions assigned to them, for example:

- Group A looks at only questions 1 and 2.
- Group B looks at only questions 3 and 4.
- Group C looks at only questions 5, 6 and 7.
- Group D looks at only questions 8 and 9.

Remind the subgroups to assign a rapporteur to report back to the whole group.

When the participants have finished their discussions, solicit the answer to question 1. Once there has been a thorough exchange, move on to the next question, then the next, and so on.

Conclude the discussion by asking how what you have talked about so far in this session relates to the ethical principles of humanity and impartiality. If participants are hesitant to talk in a large group, then divide them into pairs and ask them between them to come up with some comments. When you see that they are ready, open the floor for discussion.

2.8.3 List of resources, materials or handout available

↓ — Handouts 18, 19 and 20 are provided, to be distributed to participants.

2.8.4 Suggestions on how to close the session

Highlight the main learning points derived from individual or group work or open plenary discussions.

- If relevant, remind participants of the core meaning of prior, free and informed consent and the 'do no harm' principle.
- Conclude by stressing how preparation secures the respect for these very important principles.
- And how by doing so they strengthen respect for the ethical principles of impartiality and humanity.

2.8.5 Handout 18 – the principle of 'do no harm'

2.8.6 Handout 19 – The Guardian article "From businesswoman of the year to £5 a day in a shared house"

2.8.7 Handout 20 – critical questions to ask yourself



THE PRINCIPLE OF 'DO NO HARM'

THE PRINCIPLE OF 'DO NO HARM' FROM A HUMAN RIGHTS PERSPECTIVE IN RELATION TO JOURNALISTS AND OTHER MEDIA PROFESSIONALS

In all circumstances, and at all times, media professionals have an obligation not to jeopardise the life, physical and psychological safety and integrity, freedom and well-being of others, particularly of victims of human rights violations, witnesses of crime or violence and all those who enter into contact with them in the framework of their work.

You have to make every effort to avoid causing harm when carrying out your investigative and reporting work. You must be aware of the potential risks of harm and exercise good judgement, caution and sensitivity in all your interactions.

It is critical to remember that the foremost duty of a journalist is to the victims and potential victims of violations of human rights. While undertaking research, you have a responsibility to balance the need to gather information and the potential risk of harm to those who may be in a position to provide such information.

You should always assess whether it is necessary to establish contact with a person who may be placed at risk as a result of that contact. At a minimum, your action or inaction should not jeopardise the safety of victims, witnesses or other individuals with whom you come into contact and whose information you use.

The Guardian

THE GUARDIAN ARTICLE: "FROM BUSINESSWOMAN OF THE YEAR TO £5 A DAY IN A SHARED HOUSE"

From businesswoman of the year to £5 a day in a shared house

Artist Samira Kitman dreamed of being the female Bill Gates, but after fleeing from the Taliban faces an uncertain future in the UK

Helen Pidd North of England editor
Tue 21 Mar 2017 16.26 GMT Last modified
on Mon 9 Jul 2018 11.58 BST

She was voted Afghan businesswoman of the year, has been praised by Prince Charles and has had her art displayed at the V&A museum in London and the Smithsonian in Washington. She is the subject of a chapter in a book by a former US president's wife celebrating women in Afghanistan and once declared her ambition to be "the female Bill Gates in my country".

But these days Samira Kitman is living on £5 a day in a shared house in Lancaster, north-west England, unable to work, missing her family and desperate for the Home Office to grant her refugee status so she can start a new life in the UK.

The 32-year-old fled Afghanistan in January 2016 and claimed asylum the following month on the grounds she could not return to her home in Kabul because she feared for her life. But her initial application was refused and now she is bracing for a crucial appeal next week.

She told immigration officers she had been targeted by strangers she believed were working for the Taliban, who



Samira Kitman says she cannot return to her home in Kabul because she fears for her life. Photograph: Christopher Thomond for the Guardian

threatened her in letters, calls and emails, and tried to kidnap her. They objected to her business activities, she said, which included the ownership of a crisp factory and Maftah-e Hunar, an arts foundation which trained young, deprived women to become artists and make a living.

They did not like the profile she was building internationally, after visits to Germany, Dubai, India, Tajikistan and Pakistan. She even made a trip to the US representing Afghan entrepreneurs, during which she met John Kerry, then secretary of state. Last year she featured in **We Are Afghan Women**, a book by the former first lady Laura Bush.

By the time she left Afghanistan the charity had taught more than 90 young girls calligraphy skills and how to make miniature paintings. In 2014 she led one of the Afghan crafts industry's **biggest commercial commissions to date** – providing miniature painting, ceramics and woodwork to the new five-star Anjum hotel in Mecca, Saudi Arabia.

The Guardian

THE GUARDIAN ARTICLE: "FROM BUSINESSWOMAN OF THE YEAR TO £5 A DAY IN A SHARED HOUSE"

Kitman had a charmed life in Kabul, living in a big house and taking regular trips abroad to show off her art. Getting used to life as an asylum seeker in Britain has been tough. "It's not easy to adjust to the life I currently have, considering the easy life I had with my family back home," she told the interviewer when she made her asylum claim.

She was never short of money in Kabul. Now she has to choose between eating or taking the bus to appointments in Lancaster and elsewhere. When the Guardian met her she had spent the previous night on a £11 Megabus from London, where she had gone to see her immigration lawyer. Kitman says she would not have left her country and the comforts she enjoyed had she not genuinely faced persecution and feared being killed.

"My question to the Home Office is this: why, when I was well-off in Afghanistan, where I had a good life and travelled to countries all over the world, would I give it all up to live in a shared house with strangers, living on £5 a day? I have lost everything. This was never my dream."

And yet her asylum claim was turned down by the Home Office last August and now she is appealing to the first-tier tribunal. Officials decided she did not qualify for humanitarian protection because she had not demonstrated a "well-founded fear of persecution".

The refusal letter told her: "You have not shown that there are substantial grounds for believing that you face a real risk of suffering serious harm on return from the UK."

Next week (27 March) Kitman will appeal against the decision. The stakes are high. "If the Home Office sends me back, it would be better to be dead, honestly," she said.

Kitman came to Britain on a valid visa, having already been on a previous trip to the UK. In October 2015 she had been invited to an event at the V&A, where her calligraphy was on show. Prince Charles appeared by video-link to praise her as a true "artisan" – the royal had met Kitman a few years earlier while visiting Turquoise Mountain, where she learned her craft.

Also that year Kitman was named best woman entrepreneur at the International Women's Day event sponsored by the women's centre of the American University of Afghanistan.



Samira Kitman: 'I have lost everything. This was never my dream.' Photograph: Christopher Thomond for the Guardian


Yet with this global success came a public profile that Kitman says caught the attention of the wrong people. She began to receive threatening messages after an altercation with a soldier outside the American embassy in Kabul and, after a kidnap attempt, eventually decided she had to leave the country. "The people of Afghanistan are not ready for a woman to be doing business and working with foreigners," she said.

Kitman says she cannot wait to start a new life in Britain, free of fear. She finds it frustrating being unable to work as an asylum seeker and looks forward to receiving refugee status so she can get a job. "I do not want the British government to have to support me," she said. Legal aid is funding her appeal but she insisted: "I feel bad that the government is paying for my solicitor."

She wants to lead a normal life – to learn how to swim, how to drive, both extremely difficult for women in Afghanistan. She hopes to one day complete a PhD and to set up an art school in Lancaster. "I want to be independent, to work and learn English and support myself. I do not like being dependent on other people. I do not like accepting charity."

Patrick Howe, her lawyer, said: "Despite the terrible dangers and risk to her life, Samira has been very strong and been an incredible inspiration."

<https://www.theguardian.com/uk-news/2017/mar/21/afghanistan-businesswoman-of-year-to-shared-house>



CRITICAL QUESTIONS TO ASK YOURSELF—

Keeping in mind the article by Helen Pidd, how would you answer the questions below? Discuss in pairs, remembering to choose a rapporteur to relate your answers to the whole group.

- 1) How would I double-check that I have read and understood the information provided and have conducted enough research about the country of origin of the individual source?

European Convention on Human Rights

- 2) What should I do if I am the opposite gender to the source?
- 3) What should I do to ensure that the source, having granted permission to take photographs, audio recordings or a video, has fully understood the potential consequences of these going on air or being published on the internet or a newspaper?
- 4) What should I consider when choosing an appropriate location for the interview?
- 5) Should I invite someone else to be present? Who should that person be?
- 6) Do I need an interpreter? What should I do to make sure I select the right interpreter?
- 7) Should I provide a copy of the piece to the source prior to publication? If so, what do I need to consider?
- 8) What do I need to consider in order to show empathy and pay full attention, but not to give false hope or encourage the source to embellish his or her story?



UNACCOMPANIED AND SEPARATED CHILDREN —

BBC
RADIO



2.9 Session 9 unaccompanied and separated children

2.9.1 Learning outcomes

At the end of this session you will be able to:

- explain the complexity of the migration movement;
- describe the rights of unaccompanied and separated children;
- deal with ethical questions such as accuracy and impartiality when interviewing migrants and asylum seeker.

2.9.2 Instructions on how to facilitate the session and implement the proposed activities

Remember to look at the equivalent session in the e-course to learn about the topic, but also to gather ideas on how to adapt the session to the specific group of participants you will be working with.

The complexity of migration movements

Distribute to each participant a copy of the transcript of the radio programme.

Invite participants to read the transcript, allowing plenty of time. When everyone has finished reading, randomly divide participants into four groups.

First, ask each group to discuss the content of the transcript and identify the major fundamental rights issues (refer to session 4 and distribute or ask participants to take out handout 8). Ask each group to write down the fundamental rights issues they identified.

When the groups have finished identifying the rights, ask them to come reconvene, then initiate a discussion about which of the fundamental rights issues that the participants have identified are specifically related to the fact that many of the migrants in the story are children. Write these down on a flipchart for everyone to read.

Unaccompanied and separated children

Ask participants if they can tell you the difference between an unaccompanied child and a child separated from their parents or guardian. When participants have shared their opinions, show the definitions.

Unaccompanied children: persons below the age of 18 years who are not in the company of an adult who, by law or custom, is responsible for their care, such as a parent, guardian or primary care-giver.¹

Separated children: persons below the age 18 years who are separated from their primary caregiver, but not necessarily from other adult relatives.²

Then proceed to make a presentation based on the text below.

After facing multiple human rights violations all along the journey, refugee and migrant children when in the EU frequently find themselves in very precarious circumstances. Unaccompanied and separated children (UASC) need enhanced protection, suitable accommodation and special care in facilities separated from adults.

¹ For a definition of unaccompanied child, see Article 2(l) of the Qualifications Directive (Directive 2011/95/EU).

² For a definition of separated child, see General Comment of the UN Committee on the Rights of the Child CRC/GC/2005/6.

Article 20 of the Convention on the Rights of the Child (CRC) states that children who are temporarily or permanently deprived of their family environment are entitled to special protection and assistance provided by the state. Article 22 of the CRC stipulates that children seeking refugee status or considered refugees must receive appropriate protection and humanitarian assistance from the state.

Under EU legislation, children in asylum and migration procedures receive special attention and are subject to enhanced protection. According to **Directive 2013/33/EU** (the Reception Conditions Directive), the protection of children who have applied for international protection entails rights and guarantees specifically for children, such as:

- assessing the special reception needs of children;
- keeping the family unity if accompanied, and tracing the families in cases of unaccompanied children;
- access to education and vocational training;
- adequate accommodation;
- providing rehabilitation services for children victims of abuse or exploitation;
- the appointment of a guardian or legal representative for unaccompanied children.

Article 23 of Directive 2013/33/EU (the Reception Conditions Directive) requires Member States to ensure a standard of living adequate for the minor's physical, mental, spiritual, moral and social development. In some Member States, children have the right to apply for asylum on their own, without the input of their guardians or legal representatives. However, legislation on children's legal capacity in asylum procedures varies across the EU and depends on prescribed age requirements.

To supplement existing EU law guaranteeing children certain rights and to guide Member States and EU institutions in the protection of children in migration, regardless of their status, the European Commission has adopted a **policy document** that sets out a number of actions that Member States should take:

- collect data on missing children and respond to all reports of unaccompanied children going missing;
- ensure that all children have access to health care and psychosocial support;

- ensure that care options for unaccompanied children are provided, including foster/family-based care
- appoint a person responsible for child protection in all reception facilities;
- develop alternatives to the administrative detention of children in migration;
- implement reliable, multidisciplinary and non-invasive age assessment procedures.

According to **the CRC** and EU law, the best interests of a child should be a primary consideration. Decision makers should hold paramount the protection, wellbeing of a child as well as sustainable care and solutions can only be provided if the best interests are systematically considered.³

However, national systems often lack a systematic system to consider the best interests of UASC throughout the various processes to which they are subjected. Investigate and share in the forum what is happening in your city, region or country in regards to UASC and how migrant children are protected.

After your presentation open a discussion and ask participants, keeping in mind the content of the transcript of the radio programme they just read and the fundamental rights concerns faced by migrant children, what challenges they would envisage when reporting a similar story?

Then ask them to go back into the groups they were in during the first part of the session and discuss the ethical questions such as accuracy and impartiality when the story involves children.

When groups have finished the discussion, invite them back into plenary and at random invite them to share the main points that have emerged in their group conversations. Write down the main issues that emerge and be prepared to add any issue that has not been covered and that you find important.

2.9.3 List of resources, materials or handouts available

↓ — Handout **21**, to be distributed to participants, and handout **8**.

³ Art. 3 of the CRC, together with its General Comments Nos 6, 12 and 14. See also Art. 4 of the Charter of Fundamental Rights and Art. 23 of Reception Conditions Directive.

2.9.4 Suggestions on how to close the session

Highlight the main learning points derived from individual or group work or open plenary discussions.

- Remind participants of the complexity of migration movements and the importance of relating to the needs of the individuals, particularly children and those who belong to a vulnerable group.
- Go over the basic entitlements of unaccompanied children.
- Highlight the main points related to ethical questions such as accuracy and impartiality that emerged during their group discussion.

2.9.5 Handout 21 – Radio France International (English transcript)



Original radio program: <http://www.rfi.fr/emission/20170306-france-alpes-maritimes-migrants-crise-choc-frontiere-italie-politique-elus-locaux>

You can also listen to it directly from the eMedia Toolkit, Learning/Unaccompanied children

Transcript and translation in English:

RFI LEAD STORY – Charlotte Idrac

Hello.

When people speak of the migrant crisis in France they think primarily of Calais, the northern French city where tensions have become more acute with the arrival of a great many refugees. But the debate is also intensifying at the other end of France. In the Alpes-Maritimes, a department bordering Italy, there are no plans to set up any reception centres for the time being. This border has officially been closed since November 2015, but in fact some exiles have managed to cross it, sometimes risking their lives in the process. It is an ambiguous situation that has angered both those who fear a massive influx of refugees and those who want to take them in on French soil.

Alpes-Maritimes, the impact of the migrants

– a lead story by Bruno Faure

It is an afternoon in February and Marine Le Pen is being cheered by her supporters at the Menton border post.

Marine Le Pen: 'Ladies and gentlemen, I wanted to come to this border post to get some idea of how things were going ...'

The Front National presidential candidate has come to visit the police and customs officers working in this poorly maintained building squeezed between the sea, the railway and the mountain.

Woman's voice 1: 'Carry on like that, it's great! Bravo Marine!'

Man's voice 1: 'France for the French, Marine!'

A few dozen militants, mainly residents of Menton, a famous tourist resort on the French Riviera on the border with Italy, have come to lend their support.

Woman's voice 2: 'I think she should be encouraged because after all we are living in a border area here, we have come

across poor people who were there, we have certainly helped them and given them something to eat and drink and somewhere to sleep but, in the end, you cannot take in the whole world. Charity begins at home and we have so many poor, old people living on about 500, 600, 700 euros ... we are thinking of our old people first and we are thinking of our young people who need training and education, not in the Najat Vallaud-Belkacem way, but in a different way.'

Man's voice 2: 'I'm not against some migrants coming, people who actually have a normal religion!'

Marine Le Pen: 'The numbers I have been given are disturbing. Disturbing because now, as I speak to you, twice as many irregular immigrants have been identified as this time last year. Many people from countries all over Africa and the Maghreb are taking the risk of trying to get to Europe, which is also partly because of the signals sent out to them.'



RADIO FRANCE INTERNATIONAL (ENGLISH TRANSCRIPT)
ALPES-MARITIMES, THE IMPACT OF THE MIGRANTS – A LEAD STORY BY BRUNO FAURE

Voice of woman 3: 'Good luck to you!'

Marine Le Pen, surrounded by her bodyguards, moves on, clearly pleased with the media effect.

Voice of man 3: 'Thanks for being here!'

Woman's voice 4: 'I must be dreaming! What do you mean, thanks for being here?'

Journalist: 'You do not seem to entirely agree.'

Woman's voice 4: 'No, I do not agree at all! Because I have gone and given migrants food. Migrants – their country is at war, is not it? Bombs are being dropped on children! And what are we doing? Do not we want to let them in here? Just think if tomorrow I and my little girl who is next to me were in a war-torn country and I wanted to go somewhere in another country and be taken in, so as not to die and see my children die, well what would I do? We should let the migrants in and that's that! That's right, full stop! I just cannot manage to calm down.'

Snatch of song:

«Citoyen du Monde, partisan d'un Monde sans Frontières.

Il y a le bon étranger, celui que tu accueilles les bras grands ouverts.

Et il y a le mauvais, celui que tu pourchasses dès qu'il a franchi ta frontière.»

'Citizen of the World, supporter of a World without Borders.

There is the good stranger, the one you welcome with open arms.

And there is the bad one, whom you hunt down as soon as he has crossed your border.'

A few dozen kilometres north, still along the Italian border, lies Breil-sur-Roya. A group of young Africans are staying in this mountain village, where some of the inhabitants have chosen to take in migrants.

Aurélié Pirson: 'This morning, the child welfare services came by bus to pick up around 20 Eritreans – I think they were all minors – who were being been put up by people who lived in the valley. They are now protected.'

Amadou: 'My name is Amadou. I come from Nzérékoré. I am 16 years old. I came to Italy three months ago. I entered near Trapani, I got as far as Ventimiglia and I stayed in the Red Cross camp.'

Journalist: 'Did you come over the mountains?'

Amadou: 'Yes.'

Journalist: 'And what now, are you going to stay in France?'

Amadou: 'Yes. I'm going to stay in France. I want to go to Paris because I have a friend in Paris.'

Amadou, who is Guinean, and the 15 or so Eritreans are getting ready to set off again in a bus chartered by the child welfare service, which is run by the department of Alpes-Maritimes.

Cédric Herrou is a farmer who has brought in and housed many exiles; Éric Ciotti, the President of the Departmental Council, has called him a delinquent.

Cédric Herrou: 'What we want is respect for the law and for our taxes to go to the places where our ancestors fought. We are not going to let a few politicians who are supposed to be representing us scoff at that. And that is how to fight terrorism, because they will say to themselves: "when I came to France, I was welcomed." It's not by stigmatising, it's not by hurting, it's not by offending a people or a religion ... these are kids after all! Personally, I do not want war, I want everything to go well, for everyone to shoulder their responsibilities. I'm certainly not on the offensive ...'

Red-eyed with emotion, Aurélié Pirson, who has taken in one of these young Eritreans, gives him her telephone number.

Journalist: 'Do you want to stay in touch?'

Aurélié Pirson: 'Yes, and above all I want to know how things are going, whether things are going well ... if there are any problems I will go to Nice.

I want to follow him till he gets where he wants to go.'

Journalist: 'Even though you have only seen him for a few days?'

Aurélié Pirson: 'Yes, but you become attached, because perhaps the people who help them are more sensitive, have a bit more compassion, so obviously you grow attached, and then ... I now have Eritrean contacts on Facebook! I like that!'

Snatch of song:

«Una mattina mi son svegliato

Bella, ciao, bella, ciao, bella, ciao, ciao, ciao

Una mattina mi son svegliato

E ho trovato l'invasor.

O partigiano [...]'»

'I woke up one morning

Farewell, my lovely, farewell, my lovely, farewell, farewell, farewell



RADIO FRANCE INTERNATIONAL (ENGLISH TRANSCRIPT) ALPES-MARITIMES, THE IMPACT OF THE MIGRANTS – A LEAD STORY BY BRUNO FAURE

I woke up one morning
And found the invader.
Oh partisan ...'

Man's voice 5: 'The day before yesterday, for instance, three Blacks arrived at our place at 4 p.m. They were exhausted and starving, and we and our neighbours found it impossible to let them go off again.'

Woman's voice 6: 'When you see people sitting like that, almost dying of starvation, tired, with torn trousers after wandering about in the mountains, you cannot not see to them, it's not possible. It would not be human!'

Voice of man 6: 'They are there, you could see them, touch them! You know, it's not the same to see poverty, problems and distress as to then come into physical contact with it. That's clear anyway, because even people who have grand theories about anti-immigration etc., when they see a migrant who is hungry and cold, well they'll go home and come back with a bowl of soup. This tends to split the population in two and to exacerbate the divide between those who are for and those who are against.'

The people living in the 'rebel valley', the nickname for the Roya, a little river that flows into Italy, certainly do not all take the same line.

Mimi: 'Mr Herrou looks after migrants, which is a good thing too, but after all ...'

In the marketplace, sitting on a public bench, are Mimi and Paul, two inhabitants of Breil.

Mimi: 'Personally, I think there are quite a lot of French people who are dying of starvation, dying of cold, sleeping in their car, so I think we should help them first, before helping the migrants. Help our own people first. That's all.'

Paul: 'Personally, I'm retired so it does not bother me, but OK, there are too many of them and what are we going to do with all these lads? That's the problem.'

What are we going to do with them, because I do not think it's over yet. There'll be more of them coming ...'

In the first round of the 2012 presidential election, Marine Le Pen picked up 26 % of the votes, 8 % more than the national average.

Mayor André Ipert, who was elected two years later and is a member of a small left-wing party, and his cultural assistant, Michel Massegli, admit they find themselves in an uncomfortable position. They feel the state has abandoned them.

André Ipert: 'Locally, we are looking for solutions. These are either individual solutions by people who are making big efforts, who have decided to finally make up for this deficiency, or else there is what we have tried to do ourselves, when I was asked by the Roya Valley medical staff, two doctors and five nurses, to set up a temporary, one-off facility to provide them at least with nursing and medical care.'

Journalist: 'How did the state respond?'

André Ipert: 'It said no! Absolutely not, Mayor, unless you want to be brought before the administrative court!'

Michel Massegli: 'In material terms, we are more or less forbidden to act. On the pretext of illegality. The problem for an elected representative, in a municipality which is actually impacted by this situation, is the thought that one morning he will find someone who has died of cold on a public bench. It is a problem because he will ask himself: have I done all I could to prevent this? What we would like to see is people being received in a manner fit for human beings. Here, in France, we do not want to see refugees who have crossed the border being picked up and then sent back to Italy without any further proceedings.'

In Breil, as in many neighbouring municipalities, there are almost as many Italian speakers as French speakers. The border was drawn not all that long ago ...

Extract from radio archives:

'French cities included in Italian territory return to France. Since 1860, the Italian border, where Italian police officers were still carrying out strict checks until yesterday, has cut through French territory here. Law and justice will remove it today.'

And its troubled history, according to Yvan Gastaut, senior lecturer at Nice University specialising in immigration since the 19th century.

Extract from radio archives:

'This is now France!'

Yvan Gastaut: 'Yes, the Alpes-Maritimes border has been a focus of strong feelings and great concern for quite some time, especially since it was fixed, i.e. since 1860, when Nice separated from Piedmont-Sardinia. The 1880s, for instance, when France and Italy, after a period of good relations, began to see those relations worsen, was certainly the time the border became a passionate issue and the Alpes-Maritimes department, with Nice as its focal point, very often seemed fragile in terms of the border. And when Mussolini began his rapprochement with Hitler, more specifically in 1938, we saw



RADIO FRANCE INTERNATIONAL (ENGLISH TRANSCRIPT) ALPES-MARITIMES, THE IMPACT OF THE MIGRANTS – A LEAD STORY BY BRUNO FAURE

an influx here, into this region, of a large number of Jews, who had crossed the border and were then picked up by the police and sent back to the other side ... so those were situations rather like what we are witnessing today, namely Jewish refugees crossing the border by sea, crossing the border over the mountains, especially via the famous 'Pas de la Mort', the secret pass across the mountains above Menton. So at various times, in a number of cases and situations, there have been circumstances where people have crossed borders in order to survive.'

Snatch of song:

«Relaxe, relaxe pour Cédric Herrou

Plus on est d'humanistes, et plus on est de fous

Relaxe, relaxe, pour Cédric Herrou [...]».

'Acquit, acquit Cédric Herrou

The more humanists there are, the more there are fools

Acquit, acquit, Cédric Herrou ...'

On 10 February last year, Cédric Herrou was sentenced at the Court of Nice. He was fined 3 000 euros for assisting illegal immigration, which the Roya Citoyenne citizens' association activists called an 'offence against solidarity'. Several of them were defended by the barrister Maeva Binimelis.

Maeva Binimelis: 'We are now prosecuting people who are acting out of pure humanity, with no financial gain, whereas a few months ago I think the proceedings seemed far more appropriate, because they were only brought against smugglers who were carrying people and taking them across the Franco-Italian border in return for money, and, worse, under conditions that were absolutely shameful for the people concerned.'

Group of people: 'Solidarity with the refugees! Solidarity with the refugees!'

Éric Ciotti: 'It is an offence to cross the border illegally. I see the border as a means of protection. Why are there border controls? Because we are facing a terrorist threat!'

This position loudly advocated by Éric Ciotti, President of the departmental council, caused Teresa Maffei, an advocate of militant action in the Alpes-Maritimes, to leap to her feet.

Teresa Maffei: 'I go to the police headquarters every Wednesday to submit files. But as for the apartment, let him keep it!'

Man's voice 7: 'Are there no others ...?'

Teresa Maffei: 'No, no, no!'

This woman, of Italian origin, co-founded ADN, Action for Democracy in Nice. She is always dressed in green and the former mayor of Nice described her as the 'green bug'. She is trying to keep hope alive for the migrants.

Teresa Maffei: 'It is a department that does not want them. They have certainly said they did not want them. As for us, when we see them in Italy, we tell them: "whatever you do, do not stop at Nice station", because as soon as they arrive at Nice station they are arrested and sent back to Italy. There are checks absolutely everywhere. On top of that, there is no accommodation at all. Even for the people who manage to cross the border, either alone or thanks to smugglers and so on, without solidarity they have to sleep outdoors or hide. This is, after all, basically a political issue. Both the president of the region, who is the deputy mayor, and Mr Ciotti make statements to the effect that "we do not want them". This is the only region that has announced "we do not want any migrants here". And I think it's true that a certain part of the population is against this. I'm not saying everyone, because after all it is a rather difficult region in terms of politics. It is mainly people who tend to reject those who are different.

But you cannot imagine how many people from all sorts of political backgrounds contact me. For instance, people from the party Les Républicains, or similar parties, who say to us: "as for us, we cannot abandon young people like that!" They too take them into their homes, they take them along with them, and they too are taking risks because they are people with some standing in the community. There is one man who called me and gave me 500 euros and said to me: "I'm old, I have a big house, I live alone, but this is all I can do." Personally, I find that very touching and it's the first time I have come across that. I used to deal with Tunisians, I am dealing with undocumented people, and I have often been insulted. That is because there are people who are just going to rant in the street and say "they should be thrown back in the sea" and so on, but a part of the population has always been like that. Yet I've found that there is still a large section of the population that has understood. And they are not militants. But nevertheless they are taking militant action!'

In Nice, and in several other parts of the department, families take turns, for instance under the Welcome network, a Catholic church initiative that was revived after the closure of the Italian border in November 2015, to help people who have applied for asylum. Claude Seguin is its coordinator.

Claude Seguin: 'After all, there are some reception centres for



RADIO FRANCE INTERNATIONAL (ENGLISH TRANSCRIPT) ALPES-MARITIMES, THE IMPACT OF THE MIGRANTS – A LEAD STORY BY BRUNO FAURE

asylum seekers (CADA) and there is the forum for refugees that also houses asylum seekers; so you could say that the state services provide some of the functions they need to, but not in full, because there is not enough room in the CADA centres. And then there is the whole issue of blocking the border, which goes far beyond the question of the Alpes-Maritimes as such. It is a question of European policy. After that, in the face of situations that involve blocking borders, which are quite simply not acceptable in human terms, there are many private initiatives that need to be encouraged, because you cannot leave people in situations that are not acceptable.'

Voice off SNCF:

'Ladies and gentlemen, for your safety, do not cross the tracks!'

Nice station, the day of the holiday get-away, no particular police presence. A few metres away, at the corner of the avenue along which the tram runs, three young men in caps are talking quietly.

Voice of man 8: 'We are here to observe people, how they walk, how things are in the town, the traffic ... we have just arrived in town and we are looking at how things are.'

They are Ivorians, aged 18, 18 and 20, and have just arrived from across the border.

Voice of man 8: 'I came by train.'

Journalist: 'By train? And did you have to hide in the train?'

Voice of man 8: 'Yes, that day the checks were not very strict. I was slightly hidden, but only half. It was the fourth time. I was lucky enough to get across the border. I'm half saved for the time being.'

Voice of man 9: 'I've been here for about a fortnight. Someone brought me here, took me to France.'

Journalist: 'You know they are not allowed to do that?'

Voice of man 9: 'Yes, of course I do, I know they are not allowed to, but they are still doing humanitarian work. They are helping humanity. Not everyone does that. But there are people who are human and who think about migrants, and they have the right to do so too!'

Journalist: 'Are you happy to be here?'

Voice of man 10: 'Yes, I'm happy to be here. In fact I'm very happy. It's just sleeping outdoors that bothers

me, otherwise there's no problem. Thank God, I'm doing well here, I've found somewhere to stay here, I would really like to remain here.'

Journalist: 'Do you want to learn a trade?'

Voice of man 10: 'Yes, as an electrician.'

Journalist: 'Do you intend to settle in France?'

Voice of man 10: 'Yes, I'm going to stay here because it was the country of my dreams.'

Journalist: 'So you have said goodbye to Côte d'Ivoire?'

Voice of man 10: 'For the time being. You cannot tell, but for the time being.'

Journalist: 'One day perhaps?'

Voice of man 10: 'Yes, one day perhaps. If all goes well.'

Snatch of song:

«Mais migrant, non tu n'es pas la moitié de moi
D'où tu viens, où tu vas, je n'en sais rien,
allez va Migrant, non tu n'es pas la moitié de moi
La mer est là devant toi, allez va, allez va [...].»

'But migrant, no you are not half of me
I have no idea where you come from, where you
are going, off you go
Migrant, no you are not half of me
The sea is there in front of you, off you go ...

Alpes-Maritimes, the impact of the migrants

– story by Bruno Faure,
produced by Baptiste Collion

Snatch of song:

«D'où tu viens, où tu vas, je n'en sais rien, allez va
Migrant, non tu n'es pas la moitié de moi
La mer est là devant toi, allez va, allez ...»

'I have no idea where you come from,
where you are going, off you go
Migrant, no you are not half of me
The sea is there in front of you, off you go ...



CLOSURE OF WORKSHOP —

2.10 Session 10 closure of workshop

2.10.1 Instructions on how to facilitate the session and implement the proposed activities

Tell participants that in this session they will be asked to evaluate the workshop and that this is very important, as answering the questions on the evaluation form will require them to further reflect on what they have learned. Their answers are also very important for you and your organisation, to assess what has gone well and what needs improving.

Tell participants that it is not necessary to give their name, but they may do so if they wish.

Allow time for everyone to fill in the evaluation questionnaire (see handout 21). Remind participants to stay in their seats after the evaluation for the closing of the workshop.

Invite the relevant speakers to thank participants and to encourage them to apply the knowledge and skills they have gained.

If you think it would be appreciated, consider giving out certificates.

Instead of printing the evaluation form, you may want to turn it into an online survey to expedite the process and make gathering results easier.

Where possible, and giving due consideration to the privacy of individuals who have participated, please share the results with the FRA in order to help us measure the success of the course and to help decide on the themes and methodology for future iterations of the toolkit.

List of resources, materials and handouts available

📄 — Handout 22: **evaluation form**

EVALUATION FORM

Date and place of workshop

Please write your answers as legibly as possible. If you need an extra sheet of blank paper, feel free to ask the trainer.

1. What are the three most important things you learned during this workshop?

- 1)
- 2)
- 3)

2. What exercise did you find most useful? Why?

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3. As a result of attending this workshop what changes will you make in your journalistic/media practice? What will you do differently?

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4. On a scale from 1 to 10, 10 being the highest, best score, how would you rate the training team?

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5. What other subjects related to fundamental rights would you like training on?

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FURTHER READING

Research

- EJV (Ethical Journalism Network) (2015), *Moving stories: international review of how media cover migration*.
- ICMPD (International Centre for Migration Policy Development) (2017), *How does the media on both sides of the Mediterranean report on migration?*. This research was carried out and prepared by the EJV and commissioned in the framework of EUROMED Migration IV – a project financed by the European Union and implemented by ICMPD.
- White, A. and Singleton, A. (2017), 'Mixed messages: Media coverage of migration and fatalities'. Originally published as a chapter in *Fatal Journeys, Volume 3, Part 1, Improving data on missing migrants*.

Codes of ethics, glossaries and guidelines on reporting migration

- Charter of Rome (2014), *Code of conduct regarding asylum seekers, refugees, victims of trafficking and migrants*.
- EJV (Ethical Journalism Network) (2014), *Five-point test for hate speech*. Resources are also available for use in your newsroom.
- EJV (Ethical Journalism Network) (2016), *Five-point guide for migration reporting*.
- EBU (European Broadcasting Union) (2016), Big Data: a tool for journalists to fight stereotypes and prejudice? <https://www.ebu.ch/news/2016/10/big-data-a-tool-to-fight-stereotypes-and-preconceptions>
- European Federation of Journalists (2016), *8 tips for migration coverage*.
- FRA (European Union Agency for Fundamental Rights) (2016), *Toolkit for media professionals on coverage from a fundamental rights angle*.
- ICMPD (International Centre for Migration Policy Development) (2017). *Media and trafficking in human beings guidelines*. This was authored by the Ethical Journalism Network as part of a project funded by the European Union and implemented by an international consortium led by ICMPD.

- ILO (International Labour Organization), *Media-friendly glossary on migration*.
- IOM (International Organization for Migration) (2011), *Key migration terms*.
- IOM (International Organization for Migration) *International Migration Law Series No 25*
- <http://www.iom.int/migration-law> ILO (2014).
- IOM (International Organization for Migration), *Migration data portal*.
- UNAOC (United Nations Alliance of Civilizations) (2014), *Media-friendly glossary on migration*.
- UNHCR (United Nations High Commissioner for Refugees), *Reporting on refugees: guidance by & for journalists*.

International and EU asylum and migration law

- FRA (European Union Agency for Fundamental Rights) (2018), *Applying the Charter of Fundamental Rights of the European Union in law and policymaking at national level – Guidance*.
- FRA (European Union Agency for Fundamental Rights) (2014), *Handbook on European law relating to asylum, borders and immigration*.
- Frontex (2018), *Risk Analysis report for 2018*.
- European Commission, *Together against trafficking in human beings. Key concepts in a nutshell*.
- European Commission, *EMN (European Migration Network) Glossary*.
- UNODC (United Nations Office on Drugs and Crime) (2018), *Global report on trafficking in persons*.
- UNODC (United Nations Office on Drugs and Crime) (2018), *Global study on smuggling of migrants*.
- UNHCR Global Trends (issued every year).
- (UNHCR) United Nations Office of the High Commissioner for Human Rights. *Principles and guidelines, supported by practical guidance, on the human rights protection of migrants in vulnerable situations*.



HELPING TO MAKE FUNDAMENTAL RIGHTS A REALITY FOR EVERYONE IN THE EUROPEAN UNION —

For all of FRA's periodic reports on migration-related fundamental rights concerns, which date back to January 2015, see:

<https://fra.europa.eu/en/theme/asylum-migration-borders/overviews>

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