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# **D4.2 Toolkit for media strategies and guidelines for CSOs to promote gender empowerment in traditional and social media discourses**

## The ReIncluGen Project

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### Objectives

- To reflect upon existing media practices and strategies used by CSOs to communicate in an inclusive way to their audiences, with explicit attention to migrantised women and girls.
- To systematize and create strategies and resources for CSOs to promote gender empowerment in both, social and traditional media, from an intersectional approach.
- To support CSOs in creating digital 'safe spaces' that protect and respect the needs of specific groups and the CSOs themselves.

### Summary

In this toolkit, we provide a selection of good practices, resources and tips in coverage or communication for CSOs to promote gender empowerment and inclusion in media, as well as a highlight of the do's and don'ts in the construction of narratives and counter-narratives that strengthen the focus on gender empowerment and agency, with explicit attention to migrantised women and girls.

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# INTRODUCTION

The ReIncluGen project brings together 12 partners—six academic institutions, five civil society organisations, and one software partner—across six countries: Austria, Belgium, Italy, the Netherlands, Poland, and Spain, supported by a Horizon Europe Research & Innovation Action Grant (Grant Agreement No. 101093987). The project's core aim is to investigate and co-develop innovative approaches to reversing socio-economic and cultural inequalities, with a particular focus on gender empowerment and inclusion of migrantised women and girls.

The project seeks to challenge mainstream, often Western-centric understandings of empowerment. Rather than viewing gender empowerment as a static or universally defined outcome, ReIncluGen treats it as a dynamic, context-dependent process (Miri et al., 2026). We place specific emphasis on the diversity and agency of migrantised women and girls, recognising that empowerment may take different forms depending on lived experience, legal status, and social location.

Both traditional and digital media play a central role in shaping public debate and perceptions of gender empowerment, migration, and inclusion. This dual influence was analyzed within the framework of the ReIncluGen project to understand how 5 hot topics are framed in the six European countries participating in the project: Austria, Belgium, Spain, Italy, Poland, and the Netherlands. By hot topics we understand socially urgent and politically sensitive issues that are highly visible in public debate and media coverage, and that strongly influence public perceptions of gender, migration, and inclusion.

Within this framework, this Toolkit has been developed with the aim of proposing and systematizing strategies and resources for CSOs to promote gender empowerment in both, social and traditional media, from an intersectional approach. It focuses, as examples, on three of the five hot topics: femicide, paid domestic work, and citizenship and rights.

It is a resource that compiles the findings of the various research initiatives carried out within the project and provides examples of good practices, worksheets, and ideas for civil society organizations (CSOs) to address the issues identified. It also includes practical educational sheets to work with adolescents in both formal and non formal educational processes, to foster critical thinking, respect, and equality.

In this toolkit, CSOs will find valuable information on contexts of each country, representation issues, key words and concepts, and specific problems with coverage approaches when it comes to migrantised women and girls. In addition, reflections are presented on the communication work of organizations, in terms of structure, safe practices, and collaboration, as well as on the media.

There is a collection of good practices in coverage or communication carried out by the media and CSOs, as well as a highlight of the do's and don'ts in the construction of narratives and counter-narratives that strengthen the focus on gender empowerment and agency. Finally, infographics and interactive tools are presented so that CSOs can have a starting point, if they do not have an internal communication structure or, if they do, have various options with which to enrich their protocols, strategies, and ways of approaching communication, both with external media and in their own communication processes.

Finally, this toolkit offers a selection of resources that CSOs can use to enhance their competences in using media. This selection is not exhaustive, but the resources included can be extremely useful. We encourage you to explore and use them, to seek out others available in your country and language, and to develop partnerships with organisations and journalists that are experts in innovative communication for social change.

# 1. Toolkit perspectives: Care, Narratives, Collaboration

In this toolkit there are three essential and cross-cutting perspectives for addressing the work of CSOs with the media in relation to the gender empowerment of migrantised women and girls. This intersection is often sensitive in society, leading to highly polarising debates. But above all, these debates center on groups in society that are vulnerabilised in many ways. Furthermore, in many traditional media, these groups are rarely presented as empowered actors with agency or given a voice in these media discourses.

These three perspectives are:

## Care:

The concept of care revolves around the idea of placing life at the centre of all social areas, including communication, based on the understanding that people are interdependent. It involves placing values such as solidarity, empathy, autonomy, self-esteem, emotional relationships, empowerment, community, participation and many others at the centre, giving value to the work of sustaining life that, historically and mainly, has been carried out by women. When we refer to care, from a communication perspective, we are referring to safe practices: the specific policies or protocols that CSOs have in place for communicating with and about migrantised women and girls in terms of representation, privacy, and confidentiality. These practices also prevent the instrumentalization of individuals and organizations in the media.

Likewise, what are the media practices that CSOs consider as ethical or, on the contrary, unacceptable (when the CSO accompanies or acts as a mediator between the migrantised women and the media, or when the organization sends material to the media for publication)? It is key to develop internal and external communication protocols for CSOs when communicating with or about topics related to migrantised women and girls. When developing these protocols, it is important to develop ethical policies and guidelines on how to deal with information and communication, in which an intersectional approach can be used.

## Narratives:

Narratives refer to the meaning-making, the gradual building up of worldviews, values and common sense through the collection and repetition of stories. All persons, groups and institutions (politicians, media, companies, etc) construct, repeat and use narratives to connect people with specific values. Identifying and (de)constructing narratives is central to communication focused on social change. It is therefore important to define key concepts, ideas, and slogans beforehand. Additionally, organisations need to create a narrative roadmap that outlines the key issues to be addressed, the perspectives they want to highlight and the appropriate treatment of these topics.

## Collaborative work:

As one of the objectives of this project is “To foster mutual learning among CSOs across five European countries and support sustainable, context-sensitive practices of inclusion and empowerment” (Ou-Salah et.al., 2025, p.3),” the partners of this consortium believe it is essential to propose ideas on how to work together to position issues at the local, national, regional and transnational levels, promote common narratives, share data, and take joint action to redefine media narratives. It is also important to identify ways for CSOs to share their own experiences with others to show how they deal with the situation and generate mutual learning processes.

**The toolkit provides examples and tools to stimulate learning and exchange better ways of communicating about gender empowerment for migrantised girls and women.**

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## About Quwa

If you want to learn more or add inspiring practices about gender empowerment in civil society and media, please go to the Quwa app.

Quwa is one of the outcomes of the ReIncluGen project. It is a digital platform designed to facilitate networking among CSOs, disseminate their work, share knowledge, and measure the impact of their actions. Some of the experiences collected on the platform are presented also in this toolkit as examples of good practices and as sources from which worksheets have been organized to address the issue and create narratives focused on gender empowerment and the agency of migrantised girls and women.

Quwa can also complement and scale-up the objectives of this toolkit.

<https://quwaconnect.eu/>





## 2. A brief reflection about media, communication and narratives

**“I don’t think we need others to cover the voices of these girls and women, I think they can do it themselves. We have a theater project, where migrantised women can go on a stage (if they want to) and tell their own stories in whatever way they wish; they themselves are the actors, directors and writers” (CSO, Belgium).**

One of the main problems encountered in the analysed traditional and social media with regard to migrantised women and girls concerns representation: lack of representation, lack of diversity in representation, stereotypes, and the focus of stories that usually respond to sensationalism, negative stories, or narratives that simplify migration, gender empowerment, or agency.

In this regard, it is necessary to understand that communication does not exist only in or through traditional media or social networks: it is constructed in dynamic ways in multiple formats that are closer to art, pedagogy, and dialogue.

Therefore, one way to build positive, rights-based narratives is through the work that CSOs carry out with migrantised women and girls, in the way they communicate this work, and in how they use their own media to reach audiences of interest.

Therefore, one of the first tools proposed is to map the media, actors, and audiences in order to understand the ecosystem in which CSOs carry out work, identify allies and opponents, and develop strategies that allow them to reach new and broader audiences.

### 2.1. First Step: Building a map of media outlets and audiences

It is important to identify which media outlets CSOs interact with and what audiences they reach, in order to understand the strategies for reaching them and amplifying their messages or countering negative narratives identified in their coverage.

## Mapping media outlets

### Objectives:

Identify media actors in CSOS environment by categories that are important to the organization.

Develop a visual tool that displays the media with which there is interaction, the media with which there is a desire to interact, and the media with which there is no interest in interacting.

Identify the reasons for wanting or not wanting to interact with certain media.

**Time:** 1 hour

### Resources needed:

Flipchart paper, markers, sticky notes, and sheets of paper.

### Instructions:

With the team, brainstorm categories in which you will frame the mapping. Example in media: type of media (traditional, digital, community), reach (national, international, local), type of actor (journalist, editor, media director, media alliance), media focus (conservative, liberal). Example for audiences: demographic characteristics of the audience, audience values (conservative, liberal, ambivalent, etc.), CSO interest in the audience (high, medium, low).

Select the categories that are most relevant to the CSO, write down the names of media outlets and audiences, identifying which category they belong to.

**Place the identified names in three columns:**

01

02

03

## Media: Who and why

With whom we already have a good relationship	With whom we would like to have a relationship	With whom we do not want to have a relationship

Note. Adaptation from Stakeholders & Audiences in TFC Campaign WorkBook, Training for Change, 2024. [source link.](#) [Creative Commons BY-NC 4.0.](#)

## 2.2. Second Step: Building a map of allies and opponents

In this step, it is necessary to identify who the allies are (those who share the focus on gender empowerment and agency for migrantised women and girls) and who the opponents are (those whose approach is contrary). To this end, the Power and Interest Matrix provides a visual representation of allies and opponents, and also measures the level of power they wield.

### Power and Interest Matrix

#### Objectives:

Identify which actors are allies and which ones are opponents.

Measure the level of power opponents are capable of exercising.

Develop a visual tool for strategic decision-making on how to deal with opponents and which allies to work with, depending on their level of power.

Depending on the actions of opponents and the strengths of identified allies, CSOs can build alliances to counter harmful narratives, support each other on social media when there are cases of hate speech, or issue joint public statements, for example. This tool is useful for any action, beyond communication.

#### Time:

1 hour

#### Resources needed:

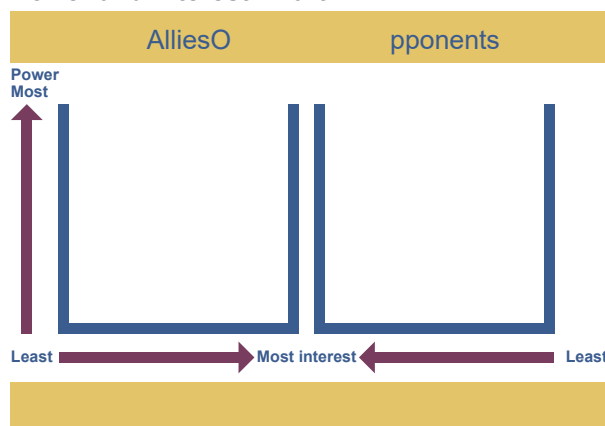
Whiteboard, markers and sticky notes.

#### Instructions:

**01** Copy this image onto the flip chart.

##### Tool 3:

##### Power and Interest Chart



Note. Graphic adaptation from Power and Interest Chart, Organizing for Power, 2009.

[source link](#)



**02** With the team, review the Mapping media outlets and discuss the location of each media outlet on the corresponding axis (allies, opponents, level of power). In this exercise, power is understood as control over others, the ability to carry out one's will, or the ability to influence decisions affecting one's or others life (see Oxfam)

**03** Make a list of allied organizations, groups, and institutions and place them according to their level of power.

## 2.3. Third step: Current audiences and potential audiences

We need to understand who our current audiences are, who our potential audiences are and who can reach our potential audiences (those who can expand our narratives to audiences we have not yet considered because they are neither allies nor opponents, what it's called ambivalent audiences). Those questions could be addressed briefly with the following chart.

Who's Impacted & How:	Who Already Cares:	Who might care and how can we reach them:

Note. Adaptation from Stakeholders & Audiences in TFC Campaign WorkBook, Training for Change, 2024.

source link.

Creative Commons BY-NC 4.0.

### Audiences

#### Objectives:

Identify your audience and classify them according to who is impacted and who already cares about the issue.

Discuss and identify how audiences have been impacted.

Identify who might care and how you could reach them.

Identifying audiences allows CSOs to make strategic decisions about communication and the actions required. For example, if the tool identifies a younger audience than that reached by traditional means, one option will be to identify which channels those audiences use. Another example of a specific action that can be taken after mapping audiences is to choose communication tones appropriate to them, identify where they tend to be in order to carry out direct communication actions (e.g., theater, installing printed materials, etc.).

#### Time:

1 hour

#### Resources needed:

Whiteboard, markers and sticky notes.

#### Instructions:

- 01 Copy the table onto the whiteboard.
- 02 Make a list of audiences (the more specific the data, the better).
- 03 Discuss as a team who belongs in each category.

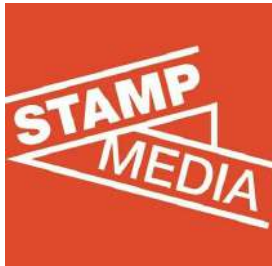
## 2.4. Some recommended media platforms or accounts with good practices and frames

Alternative media, which present themselves as an alternative to mainstream media, are vital tools for social change. This is mainly because their objectives are social and community-based; they respond to the demands of their audience rather than the market.

Being outside the logic of mainstream media, they tend to address specific issues that are not on the agenda, conduct more in-depth journalistic research (because they are not under the pressure of immediacy as in the mainstream media), and their close relationship with the community gives them greater empathy in dealing with sources and their stories. Alternative media tend to record or to carry out direct communication actions (e.g., theater, installing printed materials, etc.).

**Below are some recommendations for alternative media made by the organizations involved in the project. These examples can serve as a basis for building a media mapping.**

### Media



**Stamp Media**  
Belgium

A media organization for youngsters that attracts many young people of colour. They offer classes, free material and guidance for projects these migrantised youngsters might have.

[Click here](#)



**Sestry**  
Poland/Ukraine

Polish and Ukrainian journalists create Sestry: a space of dialogue that permits to build a strong and multiethnic community. They work with experts and leaders to find solutions and ideas for a future grounded in solidarity and the defense of human rights.

[Click here](#)



## Organizations and/or projects



**Inmigracionalismo  
Spain**

Inmigracionalismo is a project run by Red Acoge since 2014. Its aim is to contribute to better media coverage of migration by analyzing information published in the Spanish press and by training and raising awareness among key stakeholders.

[Click here](#)



**PorCausa  
Spain/Chile**

An organization focused on research, journalism, and migration. They have created several methodologies for communicating from new narratives and with a gender approach.

[Click here](#)



**No les des casito  
Spain**

An initiative by Red Levadura, a network of people who collaborate to create communication campaigns against hate and fear. No les des casito is a Twitter account that promotes strategies to stop the right wing on social media.

[Click here](#)



### 3. Common framework for understanding

One of the investigations carried out by the project was a review of the construction, understanding, and use of the concept gender empowerment. In response to criticism of its ambiguous and depoliticizing use, it was necessary to propose and define how and from where the project positions itself in order to understand the term.

To this end, a cross-country comparison of definitions and conceptualizations of gender empowerment in implemented practices in CSOs was conducted, and one of its findings reveals:

Gender empowerment cannot be considered without considering the context - and especially hindrances within this context, including discrimination, barriers related to the migration experience and language issues, separation by migration and sense of belonging. Furthermore, individual definitions of gender empowerment relate to one's personal situation, gender roles and expectations in the immediate environment, region of origin and immigrant country, and nature of migration. (Narciso et. al., 2024, p. 59).

Resource: You can consult this and other [project outputs here](#)



## 3.1. Framework for understanding gender empowerment

The conceptualization of gender empowerment for the RelncluGen project is based on two perspectives:

1. As a holistic and multidimensional process, based on critical feminist studies.

2. It is analyzed from a situated intersectionality perspective (Yuval-Davis, 2015; Anthias, 2012), considering that the concept of gender empowerment varies according to the geographical, social, and temporal locations of power of individual or collective social actors.

## 3.2. Situated intersectionality

Gender empowerment cannot be considered without including the context - and especially hindrances within this context, including discrimination, barriers related to the migration experience and language issues, separation by migration and sense of belonging.

- Transtemporality (historical moments).
- Transcality (particular social, economic, political and cultural context).
- Translocality (social divisions).

Intersectionality (Crenshaw, 1989) is a key concept that serves as the theoretical basis for the project. "We build on this by emphasising its situated nature (Yuval-Davis, 2015), which acknowledges that gender, race, migration status, and other axes of identity have different meanings and effects depending on geographic, social, and historical contexts."

Likewise, we support the perspective of situated knowledge, developed by Donna Haraway (1988), which argues that specific sociopolitical positions and conditions determine perspectives on empowerment.



## Translocality, transscalarity, and transtemporality

These three dimensions, integrated into the media research carried out by the project, provide multiple perspectives from which to understand public discourse on gender inclusion and empowerment.

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**Translocality:** allows us to analyze how discourses on empowerment are configured in different geographical and institutional spaces. It also monitors the circulation of these discourses through physical, social, and digital spaces, at global and local levels.



**Transscalarity:** refers to the dynamics of power at different interacting scales (from local to supranational), analyzing the actors that shape media discourses. In addition, it observes how sources mediate at different levels, directly influencing the treatment of issues “such as matters of individual morality, national identity, or international obligation”.



**Transtemporality:** observes how discourses and the power relations that shape them change over time.

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In other words, situated intersectionality takes into account the contested, shifting and multiple meanings of specific social locations, notably historical moments (cf. transtemporality) within particular social, economic, political and cultural contexts (cf. transscalarity) in which some social divisions (gender, race, ethnicity, citizenship status, ability and age, among others) have more saliency and effect on particular people and/or society as a whole (cf. translocality) than they have on others (Yuval-Davis, 2015).

### 3.3. Typologies and recurrent concepts

“Perspectives on empowerment are not uniform among migrantised women and migrants. This heterogeneity reflects the diversity of their experiences and contexts” (Narciso et.al., 2024, p. 56). However, there are some patterns in those concepts associated with gender empowerment. The results of the study also show that participating countries address recurring concepts such as religious freedom, capacity for action, independence, equal opportunities, and rights. Within this framework, it is proposed that the possible meanings of gender empowerment (considering its adaptable nature under the lens of situated intersectionality) can be categorized into four types: independence and autonomy, equal opportunities and gender equity, agency and choice, and self-determination.

---

**The visible heterogeneity in perspectives on gender empowerment is consistent with the perspective of situated intersectionality, as it varies among migrantised women, reflecting how diversity of contexts and life experiences influence them. We identify at least three trends:**

#### Emphasis on independence and autonomy

Economic independence is prioritized as key to empowerment. This allows migrantised women to make decisions about their lives and escape situations of control. “Autonomy is also associated with the ability to manage their own resources and time, which gives them greater control over their lives” (Narciso et.al., 2024, p. 56).

#### Emphasis on choice and agency

Some migrantised women focus on freedom of choice, whether in terms of community participation, sexual experience, or access to education. “This perspective highlights the importance of individual capacity for action and the power to make informed decisions about their lives.” (Narciso et.al., 2024, p. 56).

#### Emphasis on rights and equal opportunities

In this case, empowerment is considered to be closely linked to the conquest of rights and the struggle for equality, demonstrating its situated nature.

## 4. Representation of migrantised women and girls in the traditional and social media analysed

To understand the main narratives and issues related to the representation of migrantised women and girls, the ReIncluGen project conducted a study focusing on two areas: traditional media and social media. The traditional media study covered the period from January to December 2024. To define the actors, each country selected one liberal or progressive media outlet and another with a right-wing or conservative orientation.

The other part of the study, which looked at social media, focused on the communication practices of CSOs, especially through their Instagram accounts. This section examined how CSOs address issues related to empowerment, how they express their positions, and how they interact in discussions with the broader public.

One of the study's conclusions shows that there is a consistent pattern across all countries and the media studied: the limited empowerment and representation of migrantised women. They rarely appear as protagonists in discussions on issues such as work, citizenship, or gender empowerment.

When migrantised women do appear in gender debates, it is often in the context of victimhood (e.g., trafficking or forced marriage), reinforcing narratives of passivity rather than agency. Structural framings — such as the intersection of gender, race, and class — are rare outside of select digital or feminist platforms. (Deneva & Moser, 2025, p.17)

## 4.1. Traditional media results

The results of how gender is framed, which actors are visible, and whether empowerment is portrayed systemically or individually varies greatly across media outlets and national contexts.



Progressive media tend to present gender issues as part of broader democratic or rights-based struggles.



Empowerment is frequently individualised, especially in lifestyle supplements, focusing on personal success rather than structural inequality.



Conservative media frequently cast “gender ideology” as a threat to tradition, religion, or national identity.

Traditional gender stereotypes persist in mainstream entertainment and tabloid media across all countries, often reinforcing patriarchal norms through visual culture, celebrity coverage, and framing of political women.

### Other problems identified by CSOs are listed below:

The media does not focus on gender empowerment as understood by the project, but rather addresses it on an individual basis.

Journalists have or devote little time to research, which limits the potential of their questions.

They prioritize urgency, which leads to simplifying complex processes that require a situated intersectional perspective.

Prejudice against migrantised women and girls leads them to reproduce stereotypes or even whitewash them.

If they devote little time to coordinating interviews and connecting with migrantised women and girls, they put safety, privacy, and non-revictimization at risk.

The mainstream media often seeks clickbait by focusing on sensationalism and violence.

They simplify and instrumentalize narratives that distort the complexity of gender empowerment and inclusion processes. By simplifying, they omit important data necessary for a correct understanding of the problem.

## 4.2. Social media: CSOs engagement with hot debates

The CSOs analyzed for this study are quite diverse, although interconnected in terms of their focus on social justice, community, and feminist spaces across Europe. Their participation in debates on the key issues identified is carried out through various strategies that include, for example, advocacy, activism, direct support, and education. Despite the differences in approach between each CSO, which we can also understand through situated intersectionality, they all contribute to generating processes of inclusion in public discourse and gender equality with an open and intersectional approach.

In this section, we summarize the analysis carried out by each country represented in the project, showing the trends and particularities in the three hot topics selected for the Toolkit: citizenship and rights, femicide, and paid domestic work. (Findings are based on: Deneva & Moser, 2025, pp. 96-103).

### Austria



**Citizenship and rights:** It is a recurring theme in civil society discourse, with a focus on rights and democratic equity, above and beyond gender-related demands. “Migrant communities are depicted as politically engaged and active, participating in demonstrations and public debates. Women are more visible here than in other debates, often through multilingual or inclusive messaging that presents them as citizens with political voices”. It also highlights that migrantised women tend to be represented collectively rather than individually, with few cases of posts dedicated to personal testimonies.

**Paid domestic work:** The main framework for discussion focused on political advocacy, seeking reforms to improve wages and working conditions, and raising awareness of the importance of cleaning and care work, which are undervalued. The direct voices of migrantised women were not present, although they were implicitly included through hashtags or inclusive terms. “The representation was collective, portraying women as political actors making demands rather than as victims of exploitation”.

**Femicide:** This issue is often addressed through protest campaigns, references to international feminist movements, and symbolic actions. “Posts often link femicide to broader debates on women’s and human rights, particularly emphasising the vulnerabilities of migrantised women and sex workers”.

## Italy



**Citizenship and rights:** CSOs address this issue through the provision of services, cultural empowerment, or as a central axis that enables mobilization. The main tone of the messages is educational and mobilizing. They describe migrantised women from an intersectional perspective, highlighting the double discrimination they face in the workplace.

**Paid domestic work:** The issue was addressed marginally in a few publications, usually referring to the precarious situation of caregivers who live in their employer's home and lose their housing when they lose their job. "These contributions offered a strong critique of the structural issues surrounding domestic work, situating it at the intersection of gendered care economies and restrictive immigration regimes".

**Femicide:** The exercise of memory is highlighted through digital commemorations that appear to be institutionalized. Femicide is presented from two angles: as a personal tragedy and, at the same time, as a political emergency that requires structural changes. The types of approaches to the hot debate fluctuate between commemoration, education, and intersectionality.

## Belgium



**Citizenship and rights:** Publications have a clear focus on legal and policy communication. In addition, local CSOs emphasize social cohesion and cultural empowerment through events and visibility campaigns. "Belgian civil society balances structural critique with community engagement, positioning itself as a legal advocate".

**Paid domestic work:** The publications analyzed from Belgian CSOs demonstrate a more consistent and intersectional commitment to the issue. The issues that stand out are childcare, care, and cleaning, with criticism of "discriminatory labor practices, underfunded care systems, and the chronic undervaluation of women's work. "Women were portrayed as active subjects facing regulatory and structural obstacles, rather than as passive victims".

**Femicide:** The predominant approach is legal and structural, with an educational tone that highlights the distinction between concepts such as "femicide" and "feminicide." Although it is a less frequently addressed topic, other forms of gender-based violence that are interrelated are often included in the debate. "Women are depicted not only as victims, but also as agents of change who can gain empowerment through structural reforms such as the decriminalisation of sex work and improved labour rights".

## Netherlands



**Citizenship and rights:** Activism and local community building are the two main approaches in this area. Although publications focus on empowerment, they rarely mention intersectionality in an explicit way. CSOs often demand structural change while highlighting local achievements.

**Paid domestic work:** This is one of the most frequently addressed issues, especially the gender imbalance in unpaid care work and poor conditions in areas of childcare, nursing, and cleaning. Although the approach combines empowerment and structural criticism, migrantised women are often absent from the debate. “The framing relied heavily on women’s rights, portraying domestic work as part of broader patriarchal inequalities”.

**Femicide:** Civil society actors tend to use their platforms for professionalised campaigns or organisational updates, but violence against women rarely features as a sustained theme. The absence of femicide in prominent debates indicates differences in national priority-setting, as well as the dominance of alternative advocacy themes that overshadow this specific issue.

## Spain



**Paid domestic work:** The main focus addresses precariousness, racialization, and the primary role of migrantised women in this area. “Migrantised women are portrayed as collective agents of change who organise, strike and create narratives of resistance through artistic and community-based initiatives.” (Deneva & Moser, 2025, p. 103). From an educational perspective, priority is given to reflections on cultural transformations and global labor chains, while grassroots organizations of women workers in the field emphasize “the struggle in terms of systemic violence, class, gender, and immigration status”.

**Citizenship and rights:** The approach to this issue on social media focuses on topics such as structural racism, access to basic services, youth participation, and the everyday barriers faced by migrantised people. “Organisations approach these issues through education, participatory storytelling, and creative activism. The dominant approach in the analysed Spanish communication is one of mediated advocacy, cultural transformation and indirect critique”.

**Femicide:** Violence is seen as an issue rooted in patriarchal power. “The content emphasizes coeducation, collective empowerment, and feminist cultural change in schools and communities”. Also noteworthy are the trends in the provision of legal, psychological, and multilingual assistance services aimed at migrantised women, as well as publications that address intersectionality by tackling issues such as immigration status and economic vulnerability.

## Poland



**Citizenship and rights:** These debates are usually driven by CSOs that take an intersectional and rights-based approach to migration issues.

Their messaging emphasises the agency and vulnerability of migrantised, especially women, portraying them as active contributors to social and economic life. The tone is assertive yet pragmatic, grounded in humanitarian and human rights discourse rather than confrontational activism.

**Paid domestic work:** The debate is primarily shaped by the presence of Ukrainian migrantised women, who are portrayed as both precarious workers and organised agents demanding labour rights and legal recognition. Advocacy efforts call for the professionalisation and legal recognition of domestic and care work. Although migrantised women are highly visible in these debates, their voices are often still mediated through unions, NGOs and journalists rather than expressed directly.

**Femicide:** The issue is addressed with a clearly political, legal, and rights-based discourse. “Rather than portraying women as passive victims, the messaging emphasises their agency through strategic litigation, family mobilisation, community monitoring and public campaigning”. Empowerment is approached from a collective perspective and the pursuit of justice.



### 4.3. How gender and migration are represented

A common trend observed in all countries, both in traditional media and on social media, is the lack of representation of migrantised women as empowered agents.

The context in which they usually appear in gender debates tends to be one of victimization (e.g., forced marriage).

Representation addressed only from this perspective reinforces passive narratives to the detriment of narratives of agency.

The intersection of gender, race, and class, or the analysis of other structural frameworks, are not common outside of digital or feminist platforms.

Another problem with representation is that the voices and the knowledge of migrantised women themselves are absent. Intersections are often symbolized through statements or messages from institutional actors and their perspective on situations.

“[Dominant traditional media] Often frame migrantised women as passive victims, especially in stories about trafficking or domestic labor. [...] Muslim women, in particular, are framed in binary terms: veiled equals oppressed, unveiled equals integrated in society” (Deneva & Moser, 2025, p. 18).

In terms of coverage of the three hot topics selected for the toolkit, the analysed traditional and social media trends prioritize “citizenship and rights” and “femicide.” Meanwhile, “paid domestic work” receives limited attention in most countries.

There is a general trend whereby publications referring to debates on gender inclusion and empowerment are more prevalent in liberal media than in conservative media. In addition to a greater number of publications, liberal media tend to provide more balanced and nuanced coverage of gender inclusion and empowerment.

According to the data collected, conservative media not only participate less frequently in debates, but also adopt more traditionalist and cautious approaches. “This imbalance in coverage also affects the visibility of civil society organizations and feminist actors, who are more frequently cited and featured in liberal outlets”.

**“Media play a pivotal role in shaping public debates and perceptions related to gender empowerment, migration, and inclusion” (Deneva & Moser, 2025, 7).**

## 4.4. How to keep track of the narratives and representations

### Media outlets

Constant monitoring of the media allows CSOs to continuously understand the narratives and approaches to the topics of interest of the Comparative Report on Digital Cultures. How does this record help CSOs? It helps CSOs to build a specialized database from which we can analyze trends in information, approaches, and narratives that may put migrantised women and girls at risk, in this case, or record positive cases that serve as examples of good practice.

The record also allows CSOs to identify new trends related to the issue or changes in the approach.

It also complements media mapping by showing trends in media coverage and allowing CSOs to decide which alliances to strengthen and which collaborations to refuse.

There are multiple methodologies for media monitoring, some with sophisticated tools that require large data centers, specific equipment, and dedicated personnel. One of these sophisticated examples is “A toolkit on how to monitor media coverage of elections”.

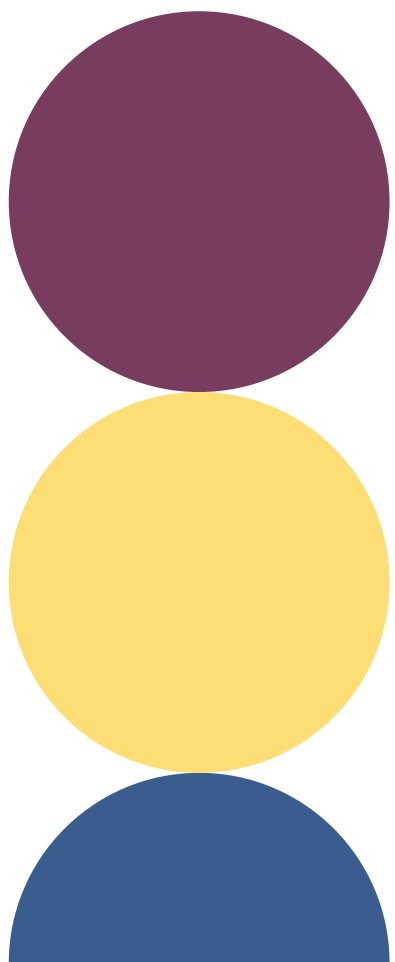
#### Resource

**A Toolkit on how to monitor  
media coverage of elections**



(Rasto Kuzel in cooperation with the Council  
of Europe Office in Ukraine)

There are also simpler methods that can fulfill this function. For example, the form template in the link below can be filled out whenever we want to record good or bad practices. The advantage of forms like this is that we can access the results in a systematized manner and in visual formats such as graphs.



## Resource

**Customized form for the ReInclugen project to monitor media and narratives**



### How to use it?

1. Create a copy of the form.
2. If necessary, adapt it to the needs of your CSO.
3. In the “responses” section, link the form to a spreadsheet where all entries are collected.
4. Fill out the form as many times as you want.
5. Consult the summary of results presented by the platform.
6. Make decisions to contribute to a positive narrative or create a counter-narrative that curbs a trend.

**You can also use a form shared with other CSOs and build a joint database on topics of interest.**

## Social media monitoring



There are also multiple tools and methodologies for monitoring social media. Many automated tools are paid services, although targeted searches can always be performed. For the latter, it is important to answer the following questions in order to narrow down the monitoring and avoid getting lost in a spiral of information.

With this definition, it will be easier to start the search and record the data. It is also important to define in the methodology whether this monitoring includes comments, conversations in comments, engagement with posts, etc.

Note. Graphic adaptation from Answer the guiding questions. N.d. Digital democracy Monitor: Social Media Monitor Toolkit

source link.

Creative Commons BY-NC 4.0.

Social media monitoring can also be useful for developing crisis plans and responses when CSOs have been targeted. One methodology for this is rumour tracking, a tool for recording rumours circulating on social media that are often related to disinformation. How to use it?

**First step:** Define the time frame for tracking the rumour, the specific topic, the categories of accounts to analyze, and the social network you will be browsing.

**Second step:** Create a rumour logbook, according to your necessities. Here is an example developed by CDAC Network in **Rumour has it: a practice guide to working with rumours.**



Rumour log (example)							
Date	Location	Rumour	Channel	Risk rating	Verification status	Engagement activities	Monitoring outcome
When was the rumour heard?	Where was it heard?	Details of the rumour	How was the rumour heard?	Low Medium High	True Untrue	Details of who, what, when, where and how you engage the community	Has the rumour stopped?
15/1/14	Tacloban, Philippines	Another typhoon was going to hit the city even stronger than Haiyan	During outreach to the communities about why people were not sending their children to school	Medium	Untrue	Radio Abante began to broadcast regular weather forecasts to help people feel confident about sending their children to school	The Education cluster reported an increase in children attending school

Note. Graphic adaptation from Rumour log (example). CDAC Network, 2017, p.17.

**Third step:** Analyze the data and think about the strategy that will work best: a) do not respond, b) create a counter-narrative, an article with data, c) if the rumour is about the CSO and it is impossible not to respond, it is necessary to create and implement a contingency or crisis plan.

## 5. Breaking the frame: Telling a collective story or how to learn a new narrative

### 5.1. DOs and DON'Ts on how a story has been told based on

#### Personal Approach



#### DO's

Take time to listen and build relationships with migrantised women and girls to understand their stories, fears, hopes, and aspirations.

Ask migrantised women and girls what they want to share and how they want to share it.

Take a broad approach to these stories, providing an intersectional context that shows the complexity of the protagonists.

Migrantised women and girls have a voice beyond their immigration status: their opinions are valuable in any area and issue of the society in which they live.

Develop easy-to-understand documents on privacy and security that give them peace of mind. Consent to publish their stories must be informed.

#### DON'Ts



Do not publish the story without reviewing it with the women and girls and obtaining their approval: they are the protagonists and they are the ones who must decide whether or not it is published.

Do not focus on individual stories, whether negative or positive; they always have a contextual background that needs to be analyzed.

Do not seek to create an emotional connection by presenting the protagonists only as victims or heroines: they are multidimensional human beings, and not representing that complexity reproduces stereotypes.

Do not portray migrantised women from certain ethnic groups (Afro-descendants, Latins, etc.) in a hypersexualised manner or by alluding to stereotypes of exoticism, or fetishised sexuality.

## Conceptual Approach



### DO's

Use stories to include discussions on gender empowerment, agency, autonomy, and equity.

Include theoretical frameworks that support gender empowerment.

Integrate statistics and research to ground the narrative.

Explore new formats for presenting data and stories.

### DON'Ts



Avoid technical or overly academic language.

Refrain from presenting information without context or local relevance.

## Socio-Political Approach



### DO's

Point out the systemic problems behind the story and who is responsible.

Highlight collaboration with organizations and movements.

Talk about the support of civil society groups.

Provide useful information on organizations that offer assistance to migrantised persons, support for victims of violence, and assistance in cases of human rights violations.

### DON'Ts



Avoid blaming individuals for systemic and structural problems.

Do not overlook local culture and socio-political contexts.

Refrain from presenting a one-sided narrative; include diverse voices. This search for a balanced dialogue is necessary, but be careful: in some cases or topics, the dominant media seems to interpret this as inviting, for example, left and right wing; or pros and cons. For example: The voice of a migrantised person sitting at the table with the voice of a spokesperson who is against migration is not a balanced dialogue: migration is a human right, anti-immigration discourse is a violation of that right and hate speech.



## Migrant Approach



### DO's

Emphasize the experiences and backgrounds of migrants and migrantised people.

Recognize and explain the intersections of migration with gender, race, ethnicity, citizenship status, ability, and age, among others.

Celebrate cultural diversity and contributions to host communities.

Showcase perspectives and initiatives led by migrantised women and girls, and how they have an impact or contribute to the well-being of the community or society in which they live.

Explore topics that spark a genuine interest in audiences to learn more about the protagonist's country of origin: cuisine, art, cultural expressions, music, language, etc.

Use stories to educate about the difference between terms: migrantised person, migrant, refugee, and asylum seeker.

### DON'Ts



Avoid presenting migrantised women and girls solely as beneficiaries of a project in a passive role or as victims.

Do not ignore the intersections of migration with gender, race, ethnicity, citizenship status, ability, and age, among others.

Avoid using idioms or language from the host country that may make it difficult for migrantised people to access their own story as told.

Do not use incorrect terms such as "illegal." All people are legal; the correct term is undocumented.

## Intersectional Approach



### DO's

Acknowledge the multiple identities that shape experiences (gender, race, class, ethnicity, sexual orientation, citizenship status, ability, and age, among others.).

Explore how these identities impact empowerment and opportunities.

Integrate diverse voices and perspectives into the narrative to show the richness that diversity generates.

Build narratives based on rights.

### DON'Ts



Do not simplify complex identities into single narratives.

Refrain from overlooking the unique challenges faced by intersecting groups.

## 5.2. New approach strategies: Examples of good CSOs practices and media coverage

This section systematizes the good communication practices carried out by CSOs and the media in the six countries. The examples included show the breadth of the concept of communication, beyond traditional media and social networks.

All these examples are a good reference point for the approach and a stimulus for creativity when proposing new communication actions.

These good practices are also concrete examples of the application of the Do's and Don'ts addressed in the previous section.



**Title:**

Giant Fatima in the Giant procession of Borgerhout

**Country:**

Belgium

**Brief review:**

This action revived one of the traditions from the early 20th century in Borgerhout, giving it new meaning with an approach that combines gender, migration, and interculturality. To this end, a giant Fatima representing Moroccan migrants was built to participate in the Giants' procession. Since her inclusion, other giants from different backgrounds have joined this important tradition, representing communities of other origins that coexist in the same territory. This creates new community ties and highlights this coexistence, becoming a far-reaching and innovative form of public communication.

**Link:** <https://www.empact-vzw.be/projecten/reuzin-fatima>





**Title:**  
"Dom Dobry" (The Good House)

**Country:**  
Poland

**Brief review:**  
"Dom Dobry" (The Good House) is a collaboration with Warner Bros and director Wojtek Smarzowski, a film focusing on the issue of domestic violence against women. It is a model example as it included the CSO as a specialist consultant to ensure situated intersectionality: reflecting the reality experienced by women in Poland.

It is a good practice because it ensures real representation in a cultural film product: a medium of communication that has a great social impact and escapes traditional media.

**Link:** <https://www.imdb.com/title/tt32246406/>



**Title:**  
BXL

**Country:**  
Belgium

**Brief review:**  
The film tells the story of two Belgian brothers of Moroccan descent. Sophia, the love interest of one of the protagonists, is a migrantised woman who wears a hijab. This is good practice because, in addition to representing migrants, it shows Sophia from a perspective of agency and gender empowerment: she is an activist who studies and works at the same time and articulates her arguments clearly. Her character is well-rounded: she is not just a romantic interest, but represents her own life, with her own interests, beyond her relationship with a man. It also shows the different facets of migrantised women: with goals, active lives, and support networks.

**Link:** <https://www.bxlthefilm.be/>





**Title:**  
ThinkWork Podcast by Tusem

**Country:**  
Belgium

**Brief review:**

This podcast is hosted by a young Turkish-Belgian woman and focuses on various topics. One of the topics it addresses is prominent figures; one episode was dedicated to Zaha Hadid, the Iraqi architect who built Havenhuis, the Port of Antwerp.

We consider this example to be good practice because it shows the impact that the work of a woman of color has had on Belgian society, narrated by another Belgian woman with immigrant roots. This podcast episode, then, shows two migrantised women with agency, playing an active role in society and making essential contributions, with a positive narrative.

In general, the podcast treats social, religious, and cultural issues with care and rigorous research. As a migrantised woman, she offers a different perspective on these stories.

**Link:** <https://www.thinkworkpodcast.com/>



**Title:**  
Propuesta didáctica de reflexión acción en torno al 8M

**Country:**  
Spain

**Brief review:**

This educational proposal, presented on International Women's Day, highlights and values the work of women from different latitudes as defenders of the land and life. This proposal is a good practice because it shows the agency of women from different places, with geographical and cultural diversity. It also highlights the community work they do and how this dignifies other ways of being and living, promoting a dignified future for all people.

In addition, it leaves a document with historical memory that recognizes the drive of these women and how they sustain life by sustaining care work.

**Link:** [https://intered.org/sites/default/files/vf\\_cast\\_8m\\_2026.pdf](https://intered.org/sites/default/files/vf_cast_8m_2026.pdf)





**Title:**  
10 tactics remixed

**Country:**  
Germany/International team

**Brief review:**

10 Tactics Remixed is a database and tool that compiles moments of information activism since 2009. Through analysis, stories, and examples, it shows the ways in which individuals and groups reclaim citizenship from the grassroots. This website documents the trends that activists have compiled to monitor and report on companies, institutions, and states. It is a tool that documents over time, in multiple contexts, and analyzes campaigns from around the world. It is a good starting point for conducting analysis or seeing how innovative communication campaigns with a social focus have been carried out.

**Link:** <https://informationactivism.org/>



**Title:**  
Mina

**Country:**  
Spain

**Brief review:**

Mina is a story created by POTOPOTO, an educational platform focused on diversity and Afro empowerment. The story has been designed for children aged 4 to 8, with the aim of promoting anti-racism by showing and connecting diverse contexts. It is a valuable communication tool and a good practice as it reaches an audience that is rarely taken into account in communication campaigns. In addition, it translates complex issues into a simple story.

**Link:** <https://intered.org/es/recursos/cuento-infantil-mina>





**Title:**  
Narratives we need

**Country:**  
United Kingdom

**Brief review:**

The Public Interest Research Center conducted a study on the challenges regarding framing in their narratives. In addition to publishing the results, PIRC systematized the problems identified, trends, and lessons learned. This practice allows the knowledge gained to circulate and be useful to other CSOs, while also providing tools and examples in simple language.

**Link:** <https://publicinterest.org.uk/narratives-we-need/>



**Title:**  
Laboratorio de noves narratives

**Country:**  
Spain

**Brief review:**

This laboratory stores resources created by participants to think of alternative ways of communicating migration and its stories in order to create a new imaginary. It is considered a good practice because, in addition to building positive narratives and providing a space for experimentation with migrantised women themselves, it makes available an interesting and necessary archive to spark new ideas and ways of doing things.

**Link:** <https://actuantambcures.cat/laboratori-de-noves-narratives/>



Mujeres migrantes en la encrucijada laboral: el atasco en la homologación de títulos empuja a miles de profesionales a la precarización



**Title:**

Mujeres migrantes en la encrucijada laboral: el atasco en la no homologación de títulos empuja a miles de profesionales a la precarización

**Country:**

Spain

**Brief review:**

This journalistic article covers how bureaucratic problems in the recognition of professional qualifications affect migrantised women and make their situation precarious. In addition to being a good example of an intersectional approach, the article highlights the overqualification of these women. Furthermore, they are represented with their own voices, without compromising their privacy.

Link: <https://inmigracionalismo.es/mujeres-migrantes-en-la-encrucijada-laboral-el-atasco-en-la-homologacion-de-titulos-empuja-a-miles-de-profesionales-a-la-precarizacion/>



**Title:**

Stamp media

**Country:**

Belgium

**Brief review:**

Stamp Media has a project that encourages young people to experiment with different forms of communication to express their voices. It is a good practice because it offers training, equipment and projects, while reinforcing young people's civic engagement through their voices and communication.

Link: <https://www.stampmedia.be/projecten>



Naar een volwaardige  
arbeidsdeelname van vrouwen met  
een migratieachtergrond



**Title:**

Towards full participation in the labour market for women with a migrant background

**Country:**

Belgium

**Brief review:**

De Wereldmorgen is an alternative journal that often publishes articles that are quite critical of government policies. One such example is the article Towards full participation in the labour market for women with a migrant background, which presents the views of migrantised women on work and their full participation in the labour market, while the government considers them to be a 'potential labour reserve'. In addition to clearly presenting a story, the focus is on migrantised women, whose voices and experiences are heard.

Link: <https://www.dewereldmorgen.be/artikel/2024/12/12/-naar-een-volwaardige-arbeidsdeelname-van-vrouwen-met-een-migratie-achtergrond>



Inauguració de l'exposició "Punts de fuga.  
Relats d'empoderament de dones i nenes  
d'origen migrant"



**Title:**

Puntos de fuga

**Country:**

Spain

**Brief review:**

The Punts de Fuga exhibition presented stories of empowerment among migrantised women through their significant experiences. It is a good practice because it invites a change in narrative through a different format that reaches a wider audience.

Link: <https://www.uab.cat/web/detall-de-noticia/inauguracio-de-l-exposicio-punts-de-fuga-relats-d-empoderament-de-dones-i-nenes-d-origen-migrant-1345697212743.html?noticiaid=1345963990323>





**Title:**

Documentary on “V.I.T.E. III – Viticulture Integration Training Empowerment”

**Country:**

Italy

**Brief review:**

This documentary was produced to give visibility to the training and inclusion pathway in the project for migrant people. It promotes positive, respectful and empowering narratives on migrantised workers— including migrantised women—and has been shared through social media and public events.

Link: <https://www.youtube.com/watch?v=KNrhrym6NWM>



UNIONCAMERE

**Title:**

Unioncamere – “Increase in women-led enterprises in South Tyrol”

**Country:**

Italy

**Brief review:**

This newspaper article presents a positive view by highlighting the role of female directors in the growth of companies in South Tyrol. It also emphasises the active role of migrantised women in the region’s business environment.

Link: <https://www.unioncamere.gov.it/sistema-camerale/news-dal-sistema-camerale/bolzano-aumento-il-numero-di-imprese-altoatesine-con-duzione-femminile>



**Title:**

Alto Adige Innovazione – “Record growth of migrant-led enterprises in Bolzano (+22%)

**Country:**

Italy

**Brief review:**

This article shows how migrant persons (living in Bolzano) are drivers of economic development. It is a good practice because it portrays migrant persons as drivers of economic development.

**Link:** <https://www.altoadigeinnovazione.it/aumentano-le-imprese-dei-migranti-a-bolzano-crescita-record-di-oltre-il-22/>

**Title:**

“Women, migration and the gender gap in South Tyrol’s labour market”

**Country:**

Italy

**Brief review:**

This article is a good example: a well-researched analysis of women’s participation in the labour market. It highlights a nuanced, respectful and empowerment-oriented perspective. It shows the challenges, but balances them by showing resilience and skills. It takes an intersectional approach, analysing social conditions and other factors that create situations of disadvantage.

**Link:** <https://www.eurac.edu/it/blogs/mobile-people-and-diverse-societies/donne-migrazione-e-gender-gap-sul-lavoro-in-alto-adige>



## 5.3. How to construct the narratives needed to address the problem from the CSOs

### 5.3.1. Context of topics and challenges faced by CSOs

The media analysis of the six countries showed that there is an uneven level of participation in hot topics by CSOs through their social media. Only three-quarters of the publications analyzed explicitly referred to the 5 hot topics analysed in the report. The other publications were aimed at promoting CSO services, events, or other activities. This implies that a significant part of CSO communication is geared toward institutional presence and public education and awareness, rather than ongoing political advocacy.

The most frequently addressed issues are femicide and gender-based violence, which are present in the digital discourse of all countries, demonstrating a commitment to combating violence against women. Citizenship and rights are also frequently addressed, particularly with regard to the inclusion of migrantised persons and the fight against discrimination. Paid domestic work is addressed less frequently and not as explicitly or directly, without continuity, but rather with reference to specific dates.

Formats and frequencies vary among CSOs. One conclusion in this regard is that participation will be greater with activist, creative, and audiovisual formats than with informative and repetitive publications, even if the frequency is higher.

**“Most content is reactive and peaks around international awareness days (e.g., March 8 and November 25, International Migrants Day), rather than being part of a sustained campaign” (Deneva & Moser, 2025, 92).**

This is consistent with one of the main problems faced by CSOs: the lack of budget and structure to have a team or person dedicated to communication. Usually, communication tasks are shared among the team, resulting in an excessive workload considering that their main priority is to serve the population they work with.

Tone and style differ among CSOs. Some prefer an institutional and informative tone to raise awareness, while others focus on narrative and activist styles that appeal to emotions and participation. The content that generates the most engagement among audiences is that which incorporates videos, first-person testimonials, or images of collective actions.

On the other hand, media analysis shows that, across all six countries, the media landscapes reflect deep ideological divisions that shape how gender, empowerment, and inclusion are framed. The selected media sources, while varying in format and reach, collectively illustrate the contours of this polarisation and its implications for public discourse. The situated nature of discussing gender – especially when focusing on ethnicity and migration, cannot be unseen and is key in understanding media discourses.

Moreover, analysis of the media shows that, in all six countries, the media landscape reflects ideological divisions that influence how key issues for our work, such as empowerment, inclusion, and gender, are addressed.

There are key patterns that can be observed in all countries (Deneva & Moser, 2025, p. 20):



Increased visibility of gender and empowerment themes, though often framed through depoliticised or individualistic narratives.



Consistent marginalisation of migrantised women, with empowerment narratives largely absent.



Polarised discourse on both gender and migration, with liberal media emphasising rights and solidarity, and conservative outlets foregrounding tradition and threat.

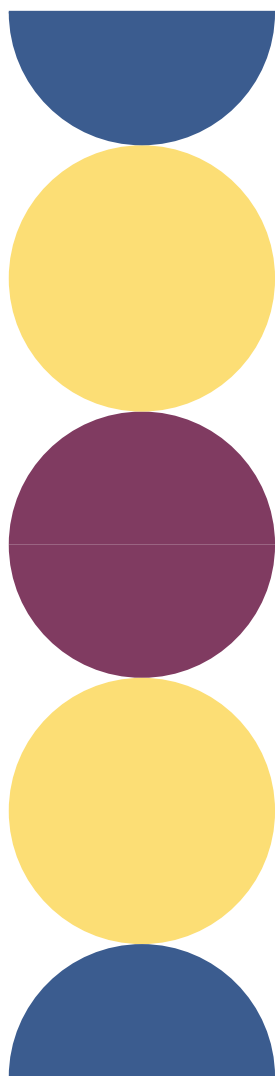


Selective visibility of CSOs, with stronger representation in liberal press and regional media.

### 5.3.2. Why invest in the construction of new narratives?

How can new narratives be established? It is important to understand that in order to construct these new narratives, it is necessary not only to identify them but also to follow a consistent path that is sustainable over time. This is very difficult to achieve when there is a lack of communication strategies or people dedicated to building that communication, so one of the main problems to be addressed is the reactive nature of communications that are activated only on specific dates.

Apart from this step, which must be taken into account but which we know is difficult to address and resolve, there are key elements for constructing new narratives. One of them is to study the context: What is happening? What are the existing narratives? Who is talking about what and how are they doing it? The good news is that we have already reflected and found out a lot about this step in the RelIncluGen project, so we are not starting from scratch.



The next step is to clearly define what CSOs want to change in the existing narratives. We propose that each CSO carries out this analysis using the guiding approach of situated intersectionality.

While there is no recipe for this, and ultimately everything will depend on the context, there are some very useful tools for tackling this challenge CSOs face. But why focus on communication when there are so many direct actions that need to be taken? As we have already seen, communication and narratives shape public discourse, which reflects the structural characteristics of the problems we address, which can facilitate or hinder the search for allies, which influences decision-making at the political level, and which can also promote or hinder gender empowerment.

**Working on communications and narratives is a step that may not have immediate results but is vital for generating structural, symbolic, and cultural change.**

Narrative change is about shifting culture broadly. The ultimate goal is to move deep and widely shared assumptions to create a different context for collective decision making. This means shifting the broader narratives that circulate throughout our society as a whole.

While short-term political communications often adopt a segmented approach—targeting the specific groups who need to be mobilized or persuaded to achieve a particular goal, like moving a particular policy up the agenda or getting people to vote for a particular candidate or initiative—narrative change necessarily takes a longer-term perspective and must focus on the broader public (Frameworks Institute, 2021).

## Resource

Identify narrative trends about migration in Europe in the publication

**Navigating migration  
narratives**



### 5.3.3. Practical guides for changing narratives

There are many tools created by activists, social organizations, and communication labs dedicated to facilitating easy, adaptable, and effective methodologies specifically designed for social change. Here we have compiled some of these tools, which can serve as a good starting point for addressing the challenges faced by CSOs in terms of communication.

1



#### Climate Justice & Migrant Justice: A Guide to countering dangerous narratives

The guide, which focuses on the intersection of migration and climate justice, offers a historical reading of dangerous narratives and the agents who have constructed them in relation to the issue. It also provides a series of tactics that can be implemented to counteract these dangerous narratives against migrant persons and immigration of all kinds.

Download: [Climate Justice & Migrant Justice: A Guide to countering dangerous narratives](#)



2



#### Narrative Pyramid Worksheet

Developed by The Butterfly Lab for Immigrant Narrative Strategy, this tool provides a practical understanding of which values, attitudes, emotions, and actions are reinforced by messages and stories that connect. By looking at the other side, it allows us to understand how the opposition constructs its narratives and, therefore, which ones we must construct to counteract them.

Download: [Narrative Pyramid WorkSheet](#)



3



#### Narrative Hypothesis and Impact Measurement

Also proposed by The Butterfly Lab for Immigrant Narrative Strategy, this worksheet focuses on describing the narrative hypothesis we propose when we create one. This is important because it allows us to see clearly whether the proposed efforts have the support and argumentation to be carried out. Furthermore, proposing a narrative hypothesis allows us to have a document to return to in order to identify the elements that will enable us to measure the impact achieved.

Download: [Narrative Hypothesis and Impact Measurement](#)



4



#### A guide to hope-based communications

The Hope Guide is a tool that can be applied to any strategy or campaign. At the heart of this guide are the values that are imprinted in communication, to build the reality we aspire to achieve. It proposes that the agenda be set based on communication rooted in hope, rather than reacting to external events.

Download: [A Guide to Hope-Based Communications | OpenGlobalRights](#)



## HOW DO I PROMOTE CHANGES IN NARRATIVE AMONG MY AUDIENCES?

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Another important issue for organizations, in order to avoid exploitation by the media, is to develop protocols or guidelines for interacting with them. That is why the initial section on media mapping also proposes mapping out who will not be contacted, in order to ensure that narratives are not distorted but, above all, to safeguard the safety, privacy, and non-revictimization of migrantised women and girls.



## 5.4. How to engage with the media and other actors to promote these new narratives

### Strategies

#### Promote common frameworks of understanding

It is important that the correct terminology, privacy and security protocols, and theoretical and practical understanding of the problems caused by biased coverage are addressed and shared with the media and content creators. There are many tools that address these issues and can serve as a basis for building our tools with situated intersectionality.

##### Resource

<https://www.ilo.org/publications/media-friendly-glossary-migration-0>

#### Breakfast + important business

The Belgian CSO Empact is an umbrella organisation. One of their member organisations focusing on women organises weekly productive breakfast meetings. These weekly meetings offer an informal space for these women to gather and discuss a weekly changing theme, such as getting older in Flanders, local politics etc.

One strategy to implement could be to draw inspiration from these types of events and organize them for media outlets identified as allies or of interest. In this relaxed setting, it is possible to engage in dialogue with media outlets and journalists and raise awareness about what is happening in terms of narratives, misinformation, and hate speech.

##### Resource

<https://quwaconnect.eu/wisdom-bite-breakfast-important-business>

<https://www.empact-vzw.be/>

## Use a variety of tools and approaches through other means

The results of the research show that creative and innovative communication is more engaging than informative communication and tends to be repeated. There are surely many artists, youth groups, and creative individuals willing to address these issues and become allies. You can prioritize hiring their services to create new forms of communication or schedule creative spaces as part of your advocacy efforts.

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## Know your media environment

The Foundation for Young Australians, through journalists working within the organization, has created a five-point guide for interacting with the media, seeking privacy, confidentiality, and trust.

1. How to get a journalist's attention
2. Building relationships with journalists, producers, and editors
3. Pitching your story
4. Knowing your rights and limits before an interview, and
5. What to do after an interview.



These tips are described in detail **at this link**, which also features an interesting checklist for journalists to approach interviews from an ethical and respectful approach that provides security and privacy. This checklist can serve as inspiration for you to adapt it to the context of your CSO and send it to journalists whenever they want to interview migrantised women and girls.

## 5.5. Educational sheets for working on critical thinking and narrative construction

### What's being said on the web?

#### Objectives:

To understand the power of the internet and social media to disseminate so that content and ideas go viral.

To develop the ability to identify the connotations or meanings of content, comments or ideas disseminated on the internet.

#### Time:

1 hour

#### Resources needed:

Any device with an Internet connection. The best thing is that there can be parallel browsers from different devices/working groups.

**Step 1** . Search Google for information about different groups using a simple phrase such as: "The----- are -----".

- 'Gypsies are...'
- 'Immigrants come...'
- 'Young people are...'
- 'Girls are...'

**Step 2.** The Google search engine tends to complete these phrases as you type. This is called 'predictions,' 'predictive searches,' or 'autocomplete.' It is an option that can be disabled.

The search queries offered by the 'Autocomplete' function are a reflection of the search activity of all Internet users and the content of the web pages that Google indexes. If you are logged into a private Google account and your web history is enabled, you may also see query suggestions based on relevant searches you have made in the past. The exercise consists of paying attention to these phrases and discussing them.

You can use also some of these phrases or labels on other social networks. Search, for example, 'immigrant' on YouTube and see what the first five entries are and what kind of information is thrown up about this group.

#### Ideas and questions for reflection

How did the exploration go? Were you surprised by the results? Tell us about the most prevalent ideas.

Do you think that these statements are correct? Do they define absolutely all migrantised persons?

Do you think it could influence people who come across these phrases in their searches?

Which other results that show positive images and words of these "labels" or groups would you like to find?

## Background and key ideas for facilitators:

### Polarisation on social media and the internet

After an initial period in which social media and instant messaging channels were considered to have arrived to give a voice to each and every person in the world and to democratise access to information, social media increasingly tended to generate precisely the opposite: division and forms of hatred.

Facebook, X, Instagram, TikTok, YouTube and Google aim to capture our attention for as long as possible. They achieve this by promoting the visibility of controversial content, including hate speech and denialist discourses.

The most popular content on social media is that which generates the most engagement, i.e. likes, comments and shares. This is why these platforms encourage us to consume more and more content, even if it is of poor quality. The more extreme the content, the more attention it generates, and therefore the more visibility and virality, and consequently, the more money!

Social media and its algorithms tend to offer us content that reinforces our own ideas and preconceptions of the world but leaning towards extremes and hiding opposing realities. This encourages the creation of antagonistic groups.

In an interconnected network, where each node is a person who establishes relationships with others, the “influencer” has a much larger number of connections than the rest, which means that any information they release will end up reaching a very large number of people and amplified to the level of prejudice, rumour, false theory or hate speech.

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### Source

<https://intered.org/es/recursos/guia-didactica-pensamiento-critico-y-prevencion-de-discurso-negacionistas-entre-la>



## The target of prejudices

### Objectives:

To identify prejudices and stereotypes present in the group and understand how they are constructed.

To develop critical thinking.

### Time:

40-50 minutes.

### Resources needed:

Paper, sticky notes, whiteboard, pens and markers.

### Instructions:

**Step 1.** Divide the group into (at least) three teams. Give the first team a word that the other teams should not yet know. For example: "gypsy" (Other possibilities: Muslim, Chinese, lesbian, feminist... it's better not to select identities or ethnicities that are present in the group to avoid harming these persons). This word will be placed in the centre of a target with three concentric circles. The team must think of words associated with that word, for a limited amount of time (1-2 minutes), and the team will write these words in the second circle, counting from the centre. The other two groups work in the same way with another similar word.

**Step 2.** The set of words produced by the first group will be passed on to the second group on one condition: they will not know what the first key word is (the word in the first circle, in the centre, is covered up). Reading this list of words, the group writes other words in the last circle (the third starting from the centre) inspired by the previous ones. The second group passes its the paper to the third and the third to the last, and they continue working. They try to guess which is the key word, which is still covered up.

**Step 3.** The keyword is revealed. The third group will have to face the challenge of creating a definition of the keyword ("gypsy") with all the associated words collected on the target.

## Ideas and questions for reflection

- What has happened? How does the definition given by the third group sound? What does it imply?
- How do the adjectives or attributes you associate with certain groups or people distance or bring you closer to them?
- Could we generalize? Could we say that all white people are alcoholics because some of them are?
- Give the definition of stereotype and prejudice.

## Background and key ideas for facilitators:

Stereotypes, prejudice and discrimination are difficult terms to understand separately, as they are closely related.

**Stereotypes** are generalized attributions of certain characteristics of some members of a group to the group as a whole. These qualities are attributed to a person as a member of a group and are not judged based on their individuality (Myers, 1995).

Stereotypes are often based on real data, but it is exaggeration and indiscriminate generalization towards all members of a community that makes them prejudices.

**Prejudice** is a hostile and distrustful attitude towards a person who belongs to a group, simply because of their membership in that group (Allport, 1954).

**Discrimination** involves attitudes and actions of intolerance and rejection towards entire population groups that are perceived as homogeneous, which limits and conditions social interactions between groups and leads to processes of marginalization and social exclusion.

Stereotypes are an inevitable process; they allow us to economise very effectively on the effort involved in constantly interpreting the social reality around us. What happens is that stereotypes as beliefs can lead to prejudice as an attitude, and this in turn can lead to discrimination as a form of behaviour.

Stereotypes and prejudices linked with unpleasant emotions such as fear can result in hatred and hate speech.

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## The formula for hate speech

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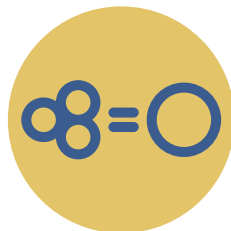
**Construction of the enemy:** The enemy is the one we must defend ourselves against. This figure represents the difference, the otherness, the threat. 'They are not like us.'



**Construction of stereotypes and prejudices:** "Gypsies don't want to work"; "homosexuals are promiscuous"; "feminists hate men"; "migrants come to steal"... These are just a few of the many stereotypes that are perpetuated by the media, politics, and society in general.



**Generalization:** "All people in Latin America are sexist"; 'Muslims are religious extremists';...



**Fear:** fear that immigrants will take jobs away from locals, that they will impose their religion on us, that homosexuals will destroy the traditional family model.



**Dehumanization:** If they are not considered persons, equals, it is much easier to justify discrimination and violence against these persons. To this end, they often use derogatory animal names such as rats, dogs, leeches, etc.



If we put all this in a cocktail shaker and shake it up... we end up with the creation of hate speech!



**Source**

<https://intered.org/es/recursos/guia-didactica-pensamiento-critico-y-prevencion-de-discurso-negacionistas-entre-la>



## The journal of the future

### Objectives:

To create stories and visualise scenarios, characters and situations that help them expand their abstract thinking.

To develop the ability to identify the connotations and values that are behind the stories traditional and social media tell us.

### Instructions:

**Step 1.** Divide the group into several teams. Each team must create a newspaper as if we were in the future (for example, in the year 2040). The news in this newspaper must feature positive, optimistic and hopeful stories. Examples:

- an endangered animal species has been recovered
- people can migrate freely from one country to another
- the school of the future where girls and boys play the same games...

The task may include creating sections such as a front page, writing news articles about technological and social advances, and including other elements such as images or eye-catching headlines. Use journalistic language, but with a creative touch. It is important to maintain a news tone rather than an opinionated one.

**Step 2.** Each team presents the results to the other teams. The work can be presented in different formats: a cardboard, a fanzine, it can be presented also digitally (using design tools or online platforms), or under a podcast or video format.

### Time:

1-2 hours

### Resources needed:

Paper, cardboard, newspapers, magazines, scissors, glue, pens and markers.

### Ideas and questions for reflection

- How do you feel when listening or seeing this type of stories? What kind of emotions do you feel?
- Are this type of stories the ones that media traditionally show? Why?
- Is it possible to make real any of this news in your school, neighbourhood or community? How? What would you need?

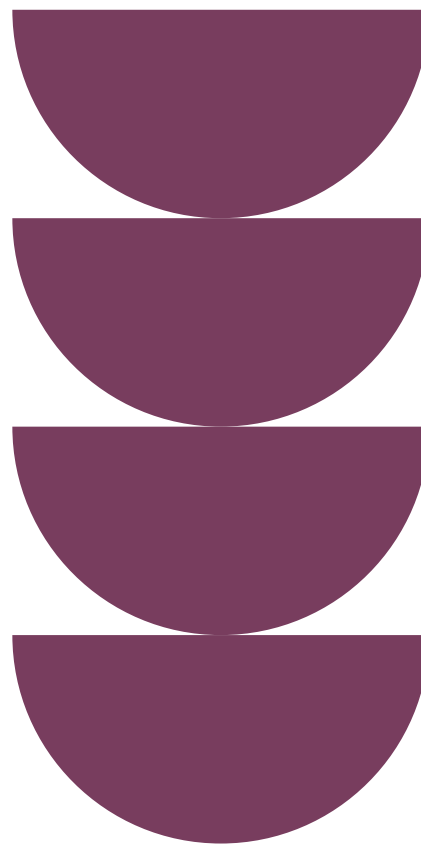
### Background and key ideas for facilitators:

Society is built on stories. Stories—of our past, present and future—are the scaffolding of our political systems, social structures, and our own thinking. The old stories told us things would only get better; if we work hard, we'll do well in life; and some of us are better than others.

These stories, or 'narratives', have failed us. Across the world we see wide scale inequality, climate collapse, societies built on individualism and extractivism, lacking care and community. Communities and ecologies who have survived generations of marginalisation and trauma are often the deepest impacted by these harmful narratives: racialised people, women, LGBTQ+ people, those of us who have migrated and sought refuge, and those living in poverty. We need new narratives, to help bring new worlds into being.

Narratives create reality and generate empathy. It's important to focus on what we want to say (our frameworks), rather than dismantling other people's frameworks.

Sometimes these narratives can be new and futurists, but sometimes can give visibility to existing narratives that come from other latitudes and are based on other ways of understanding the world, other worldviews, which, because they do not fit in with the hegemonic, heteropatriarchal, capitalist and white discourse, were discarded as backward. For example, sometimes these narratives even rescue and reclaim the memory of their grandparents and their ways of life and traditions and value them.



## Sources

Propuesta didáctica de reflexión-acción en torno al 8M. Día Internacional de las Mujeres, InteRed, 2025, p. 19

<https://intered.org/es/recursos/propuesta-didactica-de-reflexion-accion-8-m-2025>



Getting Started With Narrative Change #1 – PIRC





## Photovoice Lab

### Objectives:

To create stories that share experiences, ideas and knowledge in a reflective, and creative manner.

To create spaces for reflection, critical dialogue and transformative action on diverse social issues and realities.

### Time:

4-6 hours (in 4 different sessions)

### Resources needed:

Camera (digital, SRL, or mobile phone), other photographs (old, personal, from archives, related to the topic, etc), cardboard, papers, markers, paints, scissors, pencils.

### Instructions:

**Session 1.** Critical reflection on an issue: a social issue is chosen in the group and a debate is held on it (the empowerment of women and girls, the importance of migration for our societies, the environmental crisis and its effects). The educator asks the group to collect and bring the next day pictures made by themselves or made by other person related to that social problem (30-60 minutes).

**Session 3.** Creating a collective narrative: based on the reflections, the photographs or narratives with the greatest transformative potential are chosen and an exhibition is organised in the classroom or elsewhere. Another option is to choose all of them, so that no one feels excluded. The group must make decisions about the title of the exhibition, the order, the format, and the target audience. An opening date can even be decided and other groups of young people or families can be invited to view it (minimum 1 hour).

**Session 2.** Developing narratives and displaying photographs in class or another space: each person brings his/her photograph and develops a narrative to accompany the photograph, with the aim of amplifying his/her voice (individual work). They can express their ideas, memories, visions or proposals for transforming the problem or topic chosen. Creative writing can be used, and it can be a poem, a rap song, or a description. After this personal work (30 minutes at least), personal photographs and narratives are shared with the participants (depending on the group, but at least 1 hour).

**Session 4.** Opening of the exhibition: the exhibition provides an opportunity for reflection and collective dialogue between those who participated in the process and the audience, and actions that contribute to transformation can be proposed (minimum 1 hour). The exhibition can be promoted through social media, or even by inviting other audiences.

Digital design and photo editing tools (such as Canva, GIMP, INKSCAPE) can be used

### Ideas and questions for reflection

- How do you feel when listening or seeing this type of stories? What kind of emotions do you feel?
- Are this type of stories the ones that media traditionally show? Why?
- Is it possible to make real any of this news in your school, neighbourhood or community? How? What would you need?

## Background and key ideas for facilitators:

Photovoice is a Participatory Action Research (PAR) technique that uses photography to generate spaces for reflection, critical dialogue and transformative action on social and environmental issues. Using photography as a common thread, participants can express their experience, ideas and knowledge in a reflective, creative and critical way, thereby influencing their context.

### As creators, photovoice offers the following opportunities:

To show our point of view on our ideas and concerns and develop our critical thinking in a creative way (using art to record the reality).

To give a voice to individuals and groups, empowering them as agents of change. People who share their stories feel closer to their communities. This closeness increases their confidence and sense of belonging, which is key to empowerment.

To overcome linguistic and cultural barriers using the power of images.

### As receivers, photovoice offers the following opportunities:

To discover and learning about other points of view through dialogue and other people's images.

To raise awareness of a particular issue through the voices of those involved.

## Sources

InteRed Comunidad Valenciana:  
FotoVoz Explicación general | Genially



<https://www.uantwerpen.be/en/projects/r-einclugen/project-outputs/>



Diagnóstico participativo sobre percepciones y actitudes de la juventud en torno a los discursos de odio y negacionistas, 2024, InteRed



# 6. Safe practices

Safe practices are crucial in ensuring that CSOs protect the people with and for whom they work and their staff from harm. Building a positive safeguarding culture in communication starts with an explicit commitment in CSOs to take responsibility for it, continually demonstrate informed and active consent, and design, evaluate and re-design their protocols, guidelines and practices.

## 6.1. Care practices for CSOs

Care practices must be cross-cutting. In addition to caring for the well-being of the migrantised women and girls CSOs work with, it is important to have protocols and best practices in place to care for those who take on communication tasks in CSOs.

Here are some challenges that people responsible for communication in CSOs may face, along with possible tools or solutions.

### Challenge:



Those in charge of communication (whether or not they are communicators) must have a thorough understanding of the testimonies and stories. **Constant interaction with difficult issues such as violence, discrimination, and exclusion can be psychologically draining** if CSOs do not have the tools to deal with them.

### Tools:



There are online platforms that provide support and accompaniment networks for journalists, communicators, or people who come into contact with sensitive stories. You can turn to platforms such as **Vita Activa**, which offers psychological first aid. If you don't need attention and support right now, you can visit this post that guides on **How to navigate uncomfortable emotions in such violent information ecosystems?** This is necessary, above all, when monitoring dangerous narratives or dealing with sensitive issues that have adverse reactions in the digital world.



### Challenge:



In general, **people working in communications in CSOs or humanitarian contexts have a heavy workload.** Added to this is the fact that few CSOs have communications teams, departments, or even communications strategies, which increases the pressure.

### Tools:



In addition to planning to have at least one person dedicated to communications, CSOs can develop communication guidelines and strategies that provide a clearer framework for action. With guidelines in place, it will be easier to distribute communication tasks among the team, making visible communication work and preventing overload from being concentrated on a single person.

## 6.2. Care protocols for migrantised women and girls

Care protocols are key tools for ensuring the privacy and safety of migrantised women and girls. Each CSO can develop as many protocols as it deems necessary (e.g., protocols for television interviews, protocols for print publications, protocols on terms to use or avoid, etc.).

It is also necessary to discuss these protocols with the migrantised women and girls themselves, so that they can define their concerns regarding privacy and safety and validate that the care practices described in each protocol are useful, appropriate to their needs, and feasible.

Below are some considerations regarding care protocols developed by the project's CSOs, which can serve as a basis for each CSO to develop its own protocols.

- If migrantised women and girls are being filmed or interviewed, they get to check the final result before it is published, to see if media did not portray them in a harmful way or do something without their consent.
- The journalists should already have knowledge about the girls/women they are interviewing, so they do not ask ignorant irrelevant questions or act harmfully, but also won't put the full responsibility of providing an alternative narrative on the woman's shoulders.
- Inform the women of their intentions and their plan, for example: who will see the articles/videos, what their rights are etc., in detail and not just brushing over it.
- Media workers can state that the women can contact them in any stage of the production, so that they are not just dropped once filming/interviewing is over, but are still involved in the production process if they want to.
- It helps if the journalists/directors/interviewers are also people with a migration background, preferably women with a migration background. They are much more sensitive to the nuances and sensitivities migrantised women in the media face. So they should have preference when deciding who will do the media coverage for these women (as long as the interviewed women feel comfortable).

### Challenge:



When dealing with sensitive or polarizing issues, social media managers are more exposed to comments, threats, or discourse that are detrimental to themselves.

### Tools:



Communication crisis response guidelines can be created to curb these critical moments. When attacks have become personal (the personal channels of the person in charge of communications have been identified and they are being attacked there), it is essential to have a support network that can be activated immediately, taking actions such as: moderating the person's social media accounts (deleting harmful comments, preventing the person from being exposed to hate messages), contributing positive messages that show the attackers that there is a community behind them.



Use **the digital first aid kit**: a free tool created by experts to provide technological knowledge and also to deal with a range of digital emergencies. This kit allows you to determine the diagnosis of the emergency and refers you to other channels of help if necessary.

## 6.3. Safe digital practices for CSOs

One of the sensitive issues in the digital world, for any organization but even more so for those who deal with vulnerabilised groups, is digital security. Good digital security practices ensure protection both for those who communicate and for migrantised women and girls in this case.

Considering digital protection measures is necessary, as it allows CSOs to adopt healthier ways of inhabiting the digital environment and is a necessary tool for ensuring that the vulnerabilised groups CSOs work with are protected, safe, and informed.

### Tool



A very easy and practical tool for this topic is Prato do día /Dish of the day, developed by the Transfeminist Network for Digital Care. This website provides a systematization of good digital practices and presents tools, applications, and care measures. It also presents them using the metaphor of food, making it a reference point for creative, accessible, and relatable communication that can inspire CSOs.

When we talk about digital security, we often find great challenges, just like with food, however, there are ways to transform this relationship, such as making use of alternative technologies, which guarantee our security and do not steal our information, such as open source applications; stimulating and supporting technological development projects made in our country, valuing local knowledge and technologies; strengthening groups that defend digital rights and legal compliance by digital technology companies and the state; and among so many other ways to strengthen this chain of breaking the market logic, helping us to transform our personal relationship with technology into something healthier, enhancing networks and services that cherish and share the same values as ours (Red Transfeminista de cuidados digitales, N.D.)

<https://pratododia.org/en/>



Access Now's Digital Security Helpline is open to organizations and individuals around the world to help them improve and ensure their online security. It works in two ways: preventively, when someone is at risk, by helping to improve security practices; and with rapid assistance in emergencies, when an individual or organization is under attack.

<https://www.accessnow.org/help/?ignorelocale>



Technological tools change all the time, so it is important to stay up to date on these changes. The most important topics to monitor in order to find new tools are: fake or malicious apps, attacks on email or social media accounts, password security, security of clouds or devices where CSO data is stored, safe browsing, surveillance, among others.



To understand which topics and tools are most relevant to CSOs, check out the **Digital Security Resource Hub** prepared by Amnesty International's Security Lab. The hub allows you to search by type of tool, user profile, or support topic, and specifies the languages of each tool.

# 7. How to counteract bad practices identified in media monitoring

In monitoring the media and social networks, various unethical practices will probably be identified in relation to misinformation or hate speech that violate the rights of migrantised women and girls, CSOs, and vulnerabilised populations, generating currents that run counter to the narratives CSOs want to develop and establish.

That is why it is vital that both CSOs and the groups they work with are trained in media and information skills that enable them to take action to combat misinformation and hate speech.

## 7.1. Misinformation and Media literacy

A first step is to understand the conceptual differences between three related terms: disinformation, misinformation, and malicious information.

**Disinformation** is usually false or misleading, and its purpose is to cause harm. It can be manipulated or fabricated content, such as manipulated statistical data that contributes to a biased narrative.

**Misinformation** is information that is not intended to manipulate but is incorrect. It can be unintentional errors in dates, translations, or rumors that have been spread without being discovered to be false.

Finally, **malinformation** consists of publishing private information to cause personal, organizational, or political harm. Examples include leaking emails to damage someone's reputation, changing the context of the original content, or very violent practices such as revenge porn.

Media outlets such as Germany's Deutsche Welle (DW) have specialized in training programs in media and information literacy to strengthen capabilities around these challenges. One of the tools is the free online course "**Tackling Disinformation: A Learning Guide**", which offers five hours of training to find systemic solutions to this problem.

In every country, there are various organisations, platforms and media outlets committed to excellence in journalistic verification processes. They monitor, at a global level, that the teams dedicated to this task do so in accordance with a series of ethical principles that guarantee the impartiality and professionalism of their refutations. Many of them belong to the International Fact-Checking Network, which you can learn more about at this link: <https://www.poynter.org/ifcn/>

## How can I help combat misinformation or disinformation?

### Education:

Seek training in information and media literacy (IML) skills, both for staff and for the population your CSO works with.



### Identify trends:

Use media monitoring to analyze misinformation or disinformation trends and include key actions to combat them.

**Fact-checking:** Contribute to access to accurate data by sharing the data generated in your CSO.

Create partnerships with journalists or fact-checkers to address cases of misinformation or disinformation about migration.



### Community Engagement:

Engage community members in creating content and campaigns that address misinformation or disinformation.

### Partnerships:

Create a network of actors (media, community, content creators) who are committed to disseminating verified information.



### Be empathetic:

Many people believe misinformation because it aligns more closely with their worldview. Don't lecture; communicate with empathy and understanding, addressing the community's concerns.

### Transparent communication:

Maintain clear and open communication with the community about the facts and refute rumours.



### Evaluation:

Evaluate the effectiveness of the strategies implemented. Adapt them according to the needs and responses of the community.



## 7.2. Hate speech

Hate speech spreads easily on social media. Not only does it make it difficult to establish positive narratives in line with CSOs work, but it also puts vulnerabilised populations at risk. Hate speech can increase animosity towards certain groups of people. IOM has defined five basic actions that can help combat hate speech.

### Take a stand against hate:

Comments on social media are more than just words, and their impact must be measured. The IOM emphasizes that social media are vital sources of information for migrantised persons and must be safe spaces. It is therefore necessary to provide these safe spaces and be allies: “Intervening assertively is important both in the digital world and in face-to-face situations. However, it is necessary to assess the risk in each context to avoid dangerous situations” (IOM).

### Create positive content:

To balance things out, CSOs need to create positive narratives and content with empathetic information. CSOs also need to encourage their audiences to be allies.

### Evaluate images and videos:

Not all images or videos should be shared, even if it is to criticize them or to demonstrate the seriousness of an issue. CSOs need to evaluate whether what they share helps or puts people at greater risk.

### Report on the platform:

Some social media have tools for reporting harmful content. It is important to use these tools and to be aware of the laws in their countries that regulate this content.

## 7.3. What about GenAI?

A current topic that adds to the debates and developments in the field of communication is how to deal with AI. Although it is presented as a tool that can automate various processes, the truth is that there are several elements that we do not know about, from the most technical to the most complex. Its use can indeed help many organizations, but some points must be taken into account:

### AI is generative:

This means that it generates new, meaningful information from all the information collected. This does not mean that the information it presents to us is based on real data, verified, or can be used to address sensitive issues.

### What to do:

Do not give sensitive information to AI, as it is not capable of understanding nuances and taking a human approach, which is necessary when dealing with certain issues. Consider this generative nature and, if you use it, check multiple times that the data it presents is correct.

### A lot of misinformation is being generated with AI:

Through videos, voices, or texts that have credible elements, there is a lot of content that is misinformation. Some take advantage of people's naivety to make them believe that a kangaroo handed over its passport at the airport, others use it to cause harm by creating, for example, sexual content about their friends or schoolmates.

### What to do:

The solution lies in training critical thinking and providing the keys to recognizing that content is AI. In more sensitive cases, it is necessary to activate care protocols and seek ways to influence policies.

### Algorithmic Injustice:

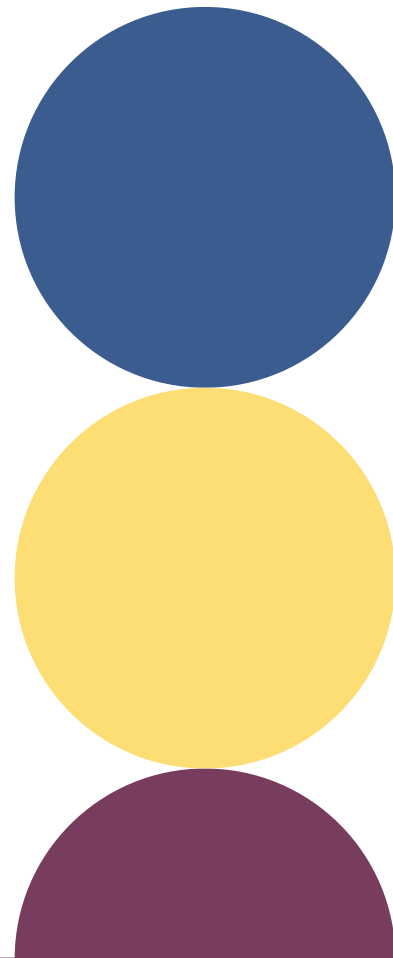
“It’s essential to recognize that algorithms, while presented as objective and neutral, are designed and trained by humans, reflecting existing societal biases and power structures” (Sustainability Directory, 2025, N.p.)

Understanding this, it is possible to see that many human selection processes have been delegated to AIs, which are incapable of understanding nuances. Along with biases, the problems with AI when, for example, it decides who to hire or who not to hire, or who is suspected of something or not, is that AI will replicate biases but will not take responsibility for them. As AI replicates biases, it is commonly marginalized or vulnerable populations that are most at risk.

These biases are also related to who holds power over AIs: large technology companies, which decide what and how to feed the algorithm. There is no such thing as neutral technology, and this concentration of power is clearly harmful.

### What to do:

It is necessary to learn about algorithmic injustice and how it affects the people we work with, what problems it creates for them. It is also important to be aware of advocacy processes in which we can participate by providing clear data from our areas to influence policies and promote awareness of the issue.



You can find more extensive information at:

**The Human Error Project**



As well as research and reports.

## As a closing remark

In this toolkit, we have compiled a series of insights, tools, and ideas that help CSOs address the challenges encountered in studying traditional media discourse and the role played by CSOs on social media.

In addition, we have addressed a number of concerns related to communication, such as cybersecurity, disinformation, and perspectives on AI. We hope that this curated selection will serve as a tool for building better and simpler communication practices that contribute to the social change CSOs seek.

Perhaps the biggest challenge now is to use and systematize the use of these tools, but we are confident that collaborative work between CSOs will be key.

**Together we  
can change the  
narratives!**

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