MILD

More correct Information. Less Discrimination

Information inequality

The invisibility of migrants, refugees and racialised people in the media in Italy

Associazione CARTA di ROMA

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MILD promotes the production of a more accurate media coverage regarding migrants, asylum seekers, refugees and racialised people through research, training and communication activities.

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Introduction

Over the past few years in Italy and across Europe, migration has been a central topic in the public debate, both in political discourse and within civil society. In the last two years, the issue of migratory flows—though decreasing compared to 2021–2022—has raised questions about the management of humanitarian reception and European cooperation, while triggering also violent or hostile reactions in certain social and political sectors. Also the media (both traditional and digital), which mirror major social phenomena, have devoted considerable attention to the subject.
All this takes place in a country—Italy—where the media system is deeply intertwined with politics. In fact, it is often the news system itself that tends to align with the political agenda. Migration frequently features as a battleground topic and it is therefore amplified by the media's sounding board in the most alarmist and delegitimizing forms.
The latest report of Carta di Roma —which focuses on how migration is represented in the Italian media— was entitled "Notizie di contrasto" ("News of Conflict")[1] and highlighted the persistence of a narrative which portrays migration as a "permanent crisis." The use of alarmist language remains consistent, with frequent recurrence of words such as "emergency," "crisis," "alarm," and "invasion" (a total of 5,728 occurrences across major national and local newspapers between 2013 and 2024). Migration is mainly framed as a political issue, characterized by polarized tones and rigid lexicon that emphasize conflict, with politics maintaining a dominant role in media discourse: 26% of migration-related news items in prime-time newscasts on the seven main networks (Rai, Mediaset, La7) includes at least one statement from a political figure. This figure rises to 48% when the focus is on security or the management of migratory flows.
Conversely, migrants and refugees themselves remain structurally and consistently marginalized in prime-time television coverage: only 7% of reports includes their direct voices—a figure that has remained unchanged since 2015, at least, with only two exceptions. In 2018 (16%), due to racist attacks and cases of illegal hiring and labour exploitation, and in 2022 (21%), due to the actual presence of Ukrainian refugees.
The visibility of people with a migratory background remains weak in Italian media show schedule, primarily because interest in migration is framed through domestic concerns and anxieties. Attention to racism, discrimination, or—on the contrary—the affirmation of rights and the fight against systemic violations is almost entirely marginal.
A deeply rooted habit persists in journalism: treating people with migratory backgrounds as objects rather than subjects of discourse. This is unfortunate, because in the few cases Italy's plural perspectives have found space—through specific initiatives or actions—they have produced stimulating insights and challenged entrenched clichés.

1 Cfr. XII Report of Carta di Roma, "Notizie di contrasto", link

This habit persists despite major changes in how news is consumed. According to the 2025 Censis Communication Report, "digital media dominate, with 89.3% of Italians using smartphones and 85.3% engaging with social networks. Television remains a central medium (used by 95.3% of the population), but information is increasingly filtered through search-engine algorithms and social media feeds, and primarily consumed via mobile phones." Among younger generations, Instagram (78.1%) is the most used platform for news, followed by YouTube and TikTok. According to the report "a large majority of Italians support regulating the language used by the media when addressing religious differences (74.0%), sexual orientation (73.7%), gender identity (72.6%), and ethnic or cultural specificities (72.5%)"[2].

How, then, can we face the challenges posed by access to quality, plural information? In recent years, communication professionals and media experts have frequently repeated that "DE&I (Diversity, Equity & Inclusion) is essential for a fairer, more equitable, and inclusive media future" — a phrase that has become so widespread as to risk losing meaning. As Mackda Ghebremariam Tesfaù points out, "Italian media address the issue of diversity mainly when racist incidents reach the mainstream public […] thus diversity in Italy is portrayed as a security problem or a moral issue. Rarely, by contrast, we see in-depth reflections on the structures that produce inequality. Even more rarely are people with a migratory background valued for their expertise"[3].

Within the Italian media landscape, the public broadcaster Rai's latest service contract (2023–2028) includes, under Article 9, a section on "Social and Cultural Inclusion" specifying that Rai has "the duty to ensure access to all genres of programming and to support the integration of minorities, as well as to promote commitment to equality, inclusion, diversity, and the protection of human dignity." Internationally, the World Economic Forum—to cite one of the major global players—has focused on this topic particularly over the last four to five years.

For these reasons, the following pages aim to assess "where we stand" regarding forms of stereotyping, discrimination, and racism within the media sector. The mapping also includes the impact of policies implemented so far to promote fair and accurate reporting on racialized people and/or those with migratory backgrounds. To conduct this analysis, in-depth interviews were carried out with stakeholders from both the media industry and civil society organizations engaged in combating racism.

2 58° 58th Censis Report on the Social Situation of the Country/2024, 'Communication and Media', Rome, 6 December 2024, Cfr. link

3 M. Ghebremariam Tesfaù, *Non ci sono italiani Neri. Vocabolario razziale, discorso e "violenza epistemica"* in Italy, in AAVV, "Linguaggio della diversità culturale. Prospettive per una comunicazione inclusiva", edited by Rai per la Sostenibilità ESG e Rai Ufficio Studi, Roma, Rai Libri, 2024, pp. 94-115.

1. Research Methodology

A total of 19 semi-structured, in-depth interviews were conducted with individuals residing in Italy, belonging to the professional sectors of media and non-governmental organizations engaged in advocacy and communication on issues related to racism and discrimination. The interviews involved 10 women and 9 men, with participants distributed between Northern and Central Italy. The selection of interviewees followed a criterion of representativeness based on their roles within different organizations and types of media.

Accordingly, those who were identified, within the media and non-governmental sectors, work in areas such as recruitment, programming, training, policy development, and content production. Subsequently, interviews were carried out with professionals affiliated to different types of media (public, private, and independent) and across various sectors (television, radio, print, and social media).

Sets of questions were designed around the following thematic areas:

1. **Professional context** (media and activism): presence of racialized individuals and the level of knowledge/awareness regarding episodes of discrimination and racism.
2. **Policies for the prevention** and elimination of racism and discrimination: including hate speech, organizational policies, and the use of inclusive and accurate language.
3. **Cultural and media context**.

For each thematic area, both quantitative and qualitative analyses were conducted (see Annex 1, Interview Form).

2. In-Depth Interviews: The Reference Context

In the Reuters Institute report "Race and Leadership in the News Media 2025: Evidence from Five Markets"[4], now in its sixth year of monitoring, the study compares five international media markets — Brazil, Germany, South Africa, the United Kingdom, and the United States — with regard to the representation of people with a migratory background within newsrooms.

The most recent edition, published in March 2025, indicates that 17% of top editors in the outlets analyzed have a migratory background, despite this group representing an average of 44% of the total population across the five countries. Since 2020, when the Reuters Institute began collecting and monitoring these data, a 6 percentage point decrease has been recorded. This marks the most significant decline observed from one year to the next since the beginning of the monitoring exercise.

After a period of stagnation in 2024 (following modest increases between 2021–2022 and 2022–2023), the 2025 edition highlights a reversal of the trend, as the overall figure dropped by six points compared to 23% in 2024, returning to a level similar to that of 2020, when 18% of top editors were people with a migratory background.

The report notes that:

"In Brazil, Germany, and the United Kingdom, none of the outlets in the sample has an editor-in-chief with a migratory background. In South Africa, the proportion of racialised editors fell from 71% in 2024 to 63% in 2025. In the United States, the share of top editors with a migratory background also declined, from 29% last year to 15% in 2025." (Reuters Institute, 2025, p. 1)

2.1 The Composition of Organizational Staff

In Italy, data on newsroom composition is not yet made available by publishers. For this reason, interviewees were asked whether individuals with a migrant background were present in their professional environments. Given the strictly qualitative nature of this research and the non-representative nature of the sample, no statistical conclusions can be drawn regarding the Italian media sector as a whole.

Nevertheless, it is valuable to compare the two sectors under consideration—the field of associations and other civil society organizations on one side, and the media sector on the other—and to analyse their respective compositions.

More than half of the respondents (63.2%) reported the presence of individuals with a migrant background in their workplace. However, a significant difference emerges between professional sectors. Among those working in the media, 43% stated that there are either no or very few colleagues with a migrant background in their professional environment. Nearly one third (28%) reported having no racialized colleagues at all. Conversely, within associations and civil society organizations, respondents confirmed the presence of individuals with a migrant background to be fairly significant (20%) or

4 *Race and leadership in the news media 2025*: *Evidence from five markets* (Reuters Institute 2025), link

highly significant (80%) in their respective workplaces.

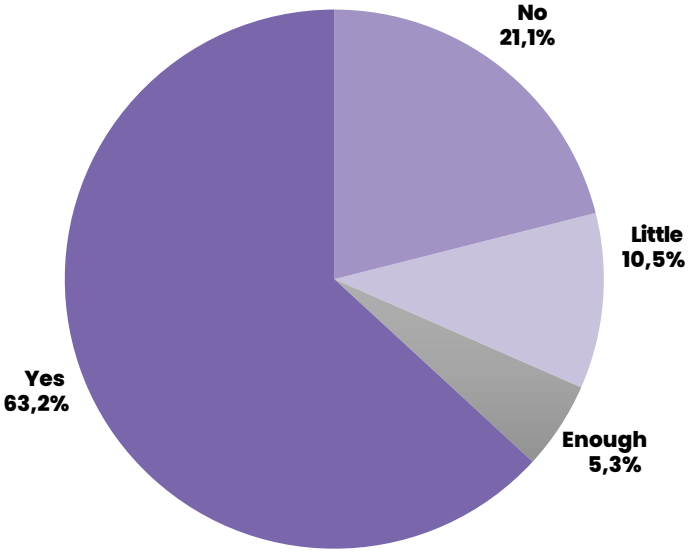
The presence of professionals with a migrant background in mainstream media newsrooms remains, as is well known, extremely limited. The persistence of deep-rooted cultural prejudices and a Eurocentric world-view—whose colonial matrix was noted by several interviewees with a migrant background—overlaps with the social and economic barriers that hinder access to the journalistic profession. In a country where access to the labour market continues to rely heavily on social networks and informal relationships, migrant background, stereotypes, and cultural prejudices intersect with another major barrier: class.

The journalistic field is still widely perceived by interviewees as elitist—accessible primarily to those who can afford to attend journalism schools, rely on extensive and established family networks, and, above all, sustain long periods of uncertainty and precarious employment. Such conditions are often unattainable for many individuals with a migrant background and their families, who tend to prioritize more stable and economically secure forms of employment.

> *It is widely observed that immigration often leads to material and/or symbolic forms of exclusion, which can be transmitted across generations. This phenomenon is also linked to the fact that, due to economic constraints or an internalized sense of existential precariousness, individuals with a migrant background may be steered toward educational paths or occupations characterized by differing levels of stability.*

The plural composition of personnel thus emerges as one of the primary indicators of commitment to preventing discrimination, as reported by representatives of alternative media founded by racialized individuals, particularly when accompanied by participatory and collaborative decision-making processes and working methods.

Figure 1 – Within your professional context, are there individuals with a migrant background?



	No	Little	Enough	Yes
Media	28,6%	14,3%	0,0%	57,1%
Activism	0,0%	0,0%	20,0%	80,0%
Total	**21,1%**	**10,5%**	**5,3%**	**63,2%**

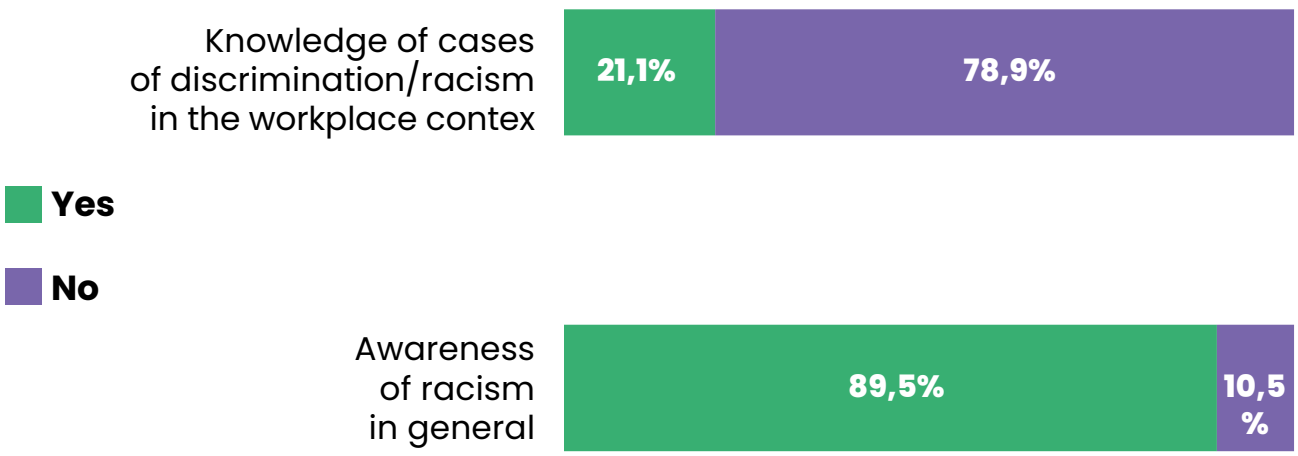
2.2 Knowledge and Awareness of Incidents of Discrimination and Racism

Awareness of the deep-rooted nature of racism in Italian society and its influence on access to the journalistic profession, organizational models, editorial policies, and the content and formats of narratives appears to be present within the organizations and media outlets surveyed. Just under 90% of respondents acknowledges the existence of racially motivated episodes of discrimination in the country.

However, these episodes are largely "perceived" and experienced outside the respondents' own work contexts: 79% of participants (85% in the media sector and 60% in the non-profit sector) report no racist incidents in their own workplaces. This discrepancy may be interpreted in light of two factors. The first is linked to the very composition of work environments—particularly in the media sector—where the presence of racialized individuals is in minority or entirely absent (and, consequently, so are incidents of discrimination and exclusion). The second factor relates to a lack of awareness of institutional and/or systemic racism. Despite specific and conscious attention to acts of racism in society, we observe a continued underestimation of a range of exclusionary practices that are neither perceived nor recognized as such. All respondents acknowledge the existence of barriers to entering the journalistic profession, yet these practices are not labelled as discriminatory within their own contexts. Only two respondents from the media sector recognize their existence:

> *There is a problem, and it is a concrete and systemic one, as it stems from socio-economic, cultural, and institutional barriers. While racism is often discussed in terms of explicit insults, more subtle forms exist, such as unequal access to visibility within the newsroom, marginalization of racialized voices, exclusion from decision-making processes, absence from editorial meetings,*

Figure 2 – Awareness of Incidents of Discrimination and Racism in the Workplace and in the Country in General

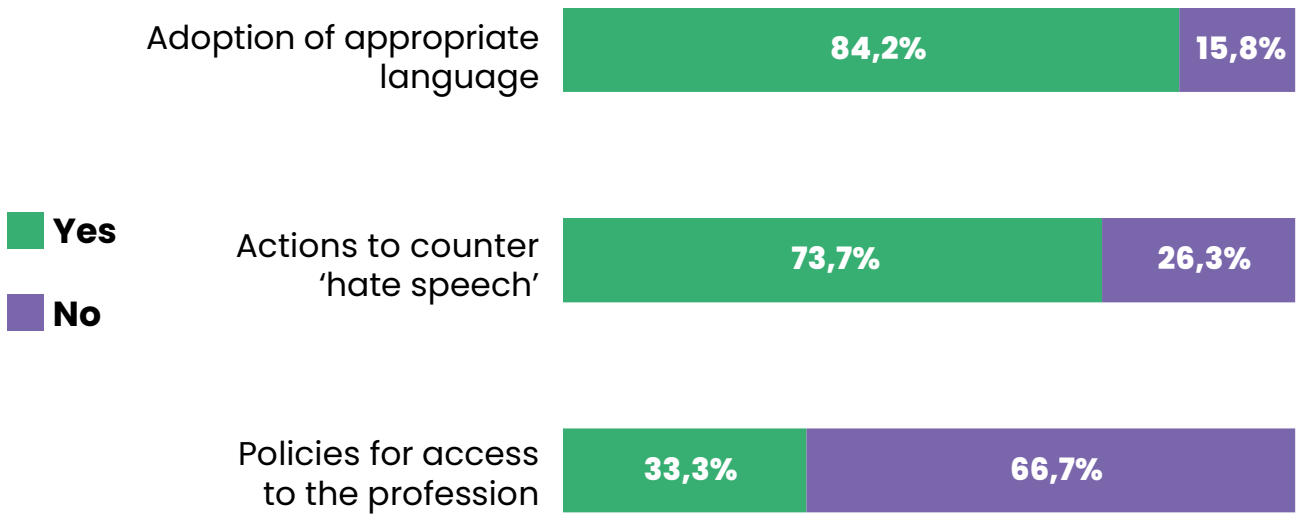


or differential assignment of tasks—deciding who gets to write what and who is asked to contribute.

There is an issue related to the composition of newsrooms. Krissah Thompson at The Washington Post highlighted precisely this, noting that the newspaper did not represent America because the staff was predominantly Caucasian, with few Asian, Hispanic, or Black employees. In response, and influenced by the Black Lives Matter movement, she assumed the role of Diversity and Management Editor, exercising managerial responsibilities to ensure that, all else being equal, colleagues with a migrant background were given opportunities. Her efforts aimed to diversify the newsroom, driven by the conviction that only a diverse newsroom can more accurately represent America.

The responses of the interviewed activists reveal an awareness of the structural absence of policies facilitating access to the profession for individuals with a migrant background. In some cases, critical reflection on the processes that produce and reproduce stereotypes and prejudices is directed internally within organizations. Among the respondents, some specifically mention episodes of discrimination in the workplace or within their networks of activism.
The composition of staff and members in more structured civil society organizations—still predominantly "white"—is linked to the persistence of exclusionary or, at the very least, outdated models of participation and activism, which struggle to engage with emerging racialized subjectivities.
The need to address this issue is widely recognized by the activists interviewed. Only in one case has a formal recruitment policy been implemented, anonymizing resumes by removing sensitive data (gender, age, nationality, place of birth, etc.) to highlight professional knowledge and experience regardless of candidates' backgrounds;

Figure 3 – Policies for the Prevention/Elimination of Discrimination: Are there specific policies in place within the workplace? Are there measures to counter online hate speech? Within your organization, are there initiatives to promote inclusive language?



however, other organizations reported having initiated similar processes.
The adoption of inclusive language within organizations and actions to counter hate speech are considered by respondents as relevant and, in most cases, already present within their organizations. Specific attention is given to the prevention and countering of hate speech and the need to produce alternative narratives.

> *There is no specific policy for the recruitment of racialized individuals. For example, there are policies regarding gender balance in hiring, but these are clearly informal.*

In most cases, attention is given primarily to the removal of hate speech content rather than to a comprehensive prevention strategy; as many respondents indicate, decisions on how to respond to online attacks are made on a case-by-case basis. Among the organizations interviewed, only one has developed a formal strategy for preventing online hate speech. Following particularly severe online attacks, the organization prioritizes, in addition to deleting overtly racist messages, the creation of alternative narratives grounded in the humanitarian principles of the organization, rather than engaging directly with the aggressors.

> *The publishing group has implemented a **whistleblowing policy**, updated in 2023, which allows employees, suppliers, and collaborators to report discriminatory incidents in a confidential and protected manner.*

In other cases, the most common practice tends to either ignoring or removing the most aggressive comments, without attempting to engage with the users. Only in the case of one online alternative media outlet the practice of addressing some of the topics raised in offensive posts/messages within commentary articles published on its own website was reported.

3. Policies for preventing/removing incidents of racism and discrimination

All respondents agree on the difficulty of ensuring pluralism, equity, and access in communication processes, as well as on the need to develop alternative models of narrative and professional training.

At the centre of the discussion, most interviewees (across both sectors) identify class as the root of structural inequalities in journalism. Many industry professionals highlight that the journalistic profession is still strongly influenced by the socio-economic background of individuals. Economic, cultural, and symbolic barriers make it difficult for those without solid family networks or significant financial resources to access the career. Unpaid internships, expensive journalism schools, and the precariousness of the early years of work act as powerful social filters. The idea that "if you cannot afford it, you cannot be a journalist" emerges as a clear and widely shared critique.

It is also emphasized that the intersection of class with other personal characteristics—ethnic origin, disability, gender, sexual orientation—further amplifies inequalities. Therefore, to concretely address and eliminate racism in the media, interventions must target the economic and cultural structures that determine who can access spaces of knowledge and information production.

From this perspective, "diversity" policies that are limited to introducing symbolic figures or ethnic and gender quotas risk, according to some respondents, being palliative measures, as they do not affect the social roots causes of the problem. "Including racialized individuals or minority group members in newsrooms that remain classist" is seen by many respondents as "changing the surface but not the substance." Similar considerations were expressed by some interviewed activists with regard to social movements.

> *"We are talking about the fact that racialized activists, when in non-mixed spaces, are very often instrumentalized, becoming, willingly or unwillingly, spokespersons for certain discourses, yet they are left to face them alone."*

> *"This is my response regarding movements. There are people doing anti-racist work. These individuals are more often called upon to speak in order to fill festival programs than to be taken seriously for the content they bring."*

3.1 Access to the Journalistic Profession: Alternative Approaches

A testimony collected during an interview recalls an initiative supporting access to communication professions promoted by a large multinational in the hi-tech sector; an initiative that "set a precedent" by providing paid internships in the company "reserved" for racialized individuals. Despite the good intentions of the project, the interviewee notes that the candidate selection process still favoured individuals who were already privileged, with prior experience and completed educational paths.

> *"The issue, therefore, is not resolved by offering scholarships after a selection process has already occurred, but by acting upstream, intervening in early educational processes and guidance mechanisms. The suggested idea is to "give scholarships to middle schools," meaning to support potential talent before economic barriers exclude them".*

Removing these barriers could broaden participation and access:

> *"individuals from working-class or peripheral backgrounds face not only economic challenges but also symbolic ones; the lack of positive representations and role models often prevents them from even imagining that they could pursue such paths".*

In comparison with the European context, respondents identify several structural best practices that could inspire Italy:

a) The United Kingdom stands out as the most advanced context for promoting access to media professions, thanks to clear policies, continuous monitoring, and targeted training programs. The British experience is considered a model for its ability to integrate diversity into newsroom organizational and production processes, not only as a content issue but also as a governance criterion. The BBC is a prominent example: the organization has adopted "diversity & inclusion" policies with measurable objectives, such as the "50:50"[5] program, aimed at ensuring gender parity among program hosts and guests.

b) Germany, particularly through the Deutsche Welle network, is cited as an example of openness. The German public broadcaster has introduced multilingual services and informational spaces dedicated to foreign-origin communities present in the country.

The interviews reveal a general absence of guidelines, protocols, or specific policies to promote the access of racialized individuals to the profession; however, some editorial groups have, in recent years, implemented procedures aimed at reducing entry barriers. In particular, these include:

a) Conscious selection processes, such as "the introduction of tools and human resources for diversified shortlists, with traceable evaluations that help reduce the impact of implicit biases";

b) Support for pluralistic editorial projects, since "opening inclusive narrative spaces also changes the internal climate by making visible perspectives that would otherwise remain excluded," promoting the authorship of articles by racialized individuals.

The visibility and active participation of racialized individuals in the media is considered highly important.

> *Examples cited include Angelo Boccato and Tezeta Abraham, who conducts her own reporting on everyday life; Michela Fantozzi; Sabika Shah Povia, who collaborates on the editorial team of Propaganda Live; and members of a previous generation such as*

5 The project implemented within BBC newsrooms to promote gender equality was later expanded to include the monitoring of representation based on other personal characteristics as well. https://www.bbc.co.uk/5050

Costanza Ward, writing for Vanity Fair and Vogue, and Susanna Owusu, working in public relations.

There are experiences, such as the newspaper Domani, which started a narrative project on Roma and Sinti communities, incorporating listening and contributions from community members in articles on topics and events related not to their background but to their professional roles.

3.2 A New Narrative Grammar

Many of the best practices cited by respondents revolve around the idea of constructing a new narrative grammar, capable of replacing the rhetoric of fear and security with a language of understanding and empathy.

As repeatedly emphasized, journalistic language holds enormous power in shaping collective imagination. Changing the way individuals with migrant backgrounds, minorities, or vulnerable groups are portrayed means changing the perception of reality. The challenge lies in moving from communication that "talks about" to communication that "talks with." From this perspective, intersectionality becomes a guiding principle: there are no isolated experiences of discrimination, only intertwined dimensions of inequality—class, gender, ethnicity, sexual orientation, disability. Effectively narrating these intersections means rejecting simplification, embracing the complexity of reality, and, consequently, restoring dignity to the stories.

The best practices highlighted show that linguistic and narrative change is already underway, but it requires time, training, and collaboration. The research conducted by the Diversity Foundation and the Carta di Roma is cited as a constant point of reference that can monitor the media and offer concrete tools for improvement.

On the European level, initiatives such as 4 New Neighbours—a co-production project between migrants and local communities—demonstrate that it is possible to construct shared narratives, where storytelling becomes a bridge for mutual understanding rather than a wall of separation. The future, it is suggested, lies precisely here: in collaboration among journalists, activists, and racialized individuals, based on listening, respect, and shared responsibility.

Among the experiences mentioned in the interviews, several initiatives stand out as examples of how communication can become a tool for concrete change:

a) The campaign for the Italian citizenship referendum, described as a paradigmatic case of civic mobilization and media invisibility. Despite widespread participation by local committees and the engagement of hundreds of people, the topic remained marginal in mainstream media. Nevertheless, the campaign produced significant effects within the communities involved, stimulating reflection and forms of youth protagonism.

b) The project *Odiare non è uno sport* ("Hate is Not a Sport"), a sensitization campaign launched to combat hate speech and discrimination in amateur and youth sports. The campaign positioned sport

not as a stage for hatred, but as a space for inclusion and civic education, thanks to the involvement of schools, sports associations, and local multi-sport centres.

c) The adoption of policies promoting inclusive language within civil society organizations is another highlighted experience, based on the belief that changing narratives also requires rethinking language within the realm of activism and racialized subjectivities. In this regard, while only one of the interviewed humanitarian organizations has adopted a formal policy, other cases emphasized the importance of better coordinating efforts in this area.

3.3 Measures to Counter Online Hate Speech

One of the main challenges related to the concept of hate speech is the absence of a universally agreed-upon international definition. Within the United Nations framework, there are several references in the International Covenant on Civil and Political Rights (ICCPR) and the International Convention on the Elimination of All Forms of Racial Discrimination (CERD). In both cases, hate speech is not explicitly mentioned, and the definitions provided relate to various standards of protection against discrimination. One of the most authoritative definitions was proposed by the European Commission against Racism and Intolerance (ECRI) in 2015[6].

The issue posed to interviewees concerns the possible presence of specific and/or codified measures for the detection and removal of online hate speech. The first observation emerging from the interviews is that, with very few exceptions, there are no standardized procedures for removing hate speech content; however, certain organizational and corporate practices are adopted in daily operations. Among the most common practices are content moderation and the removal of discriminatory and hateful material.

> *The general approach is, in fact, not to provide responses to each incident; rather, the prevailing strategy is essentially to disregard them.*

Those who have chosen to intervene specifically in cases of hate speech report the following:

> *Regarding social networks, in some cases, we considered banning profiles that had become outright stalkers—typical users who comment under every article in a highly violent and racist manner, while mobilizing their own network of haters. In these situations, we chose either to ban them or to make their comments invisible, as we deemed it necessary to enforce stricter control.*

The prevailing approach among the interviewed media outlets and organizations is to use automated filters associated with specific keywords (some of which are already employed by the platforms), followed by responding with reasoned arguments, and finally removing the content and, if necessary, blocking the profile.

Some organizations have implemented a multi-level strategy:

6 Cfr. ECRI (European Commission against Racism and Intolerance), ECRI General Policy Recommendation no. 15 on combating hate speech, 2015, link

"One level was for purely public communication, developing key messages in which we reiterated the organization's values and the humanitarian principles guiding our work; another level was for managing comments, where reasoned comments received responses grounded in the organization's humanitarian principles, while all other comments were left unanswered."

3.4 The Issue of Training and Skills

Many interventions regard the importance of joint training between journalists and third-sector operators, in order to create shared languages and tools. According to several voices, journalism schools should introduce mandatory modules on intercultural approaches, ethical communication, and the representation of diverse subjectivities to avoid stereotypes and stigmatization.

Otherwise, there is a risk of unconsciously perpetuating stereotypes and discrimination. The interviews also highlight the need for specific mentoring and professional support programs for young people with migrant backgrounds or those from under-represented groups. Simply "opening the door" is not sufficient; concrete support is needed to ensure opportunities for growth and non-hostile environments.

This idea is exemplified by projects such as Formedia Formative Action, which aims to create training and professional integration pathways through mentoring. While acknowledging the risk that such initiatives could become forms of "positive discrimination", selecting only a few high achievers while leaving the majority behind, their positive impact is recognized.

The Monotonous Coverage of the Citizenship Referendum

During the campaign for the Citizenship Referendum held on 8–9 June 2025, significant difficulties emerged in the relationship between the media and the narratives of people with migrant backgrounds and their concerns. The promoting committees denounced the limited coverage by Rai on the referendum questions, citing this as one of the reasons the quorum was not reached.

Interviews reveal a gap between traditional media—which often convey victimizing or stereotypical narratives—and social and alternative media, which have become the primary space for self-representation of people with migrant backgrounds, particularly young people.

In these spaces, autonomous narratives emerge, unmediated by external actors. However, it is also acknowledged that confining communication within "social bubbles" is not effective for reaching a broader audience and often distorts perceptions of collective awareness. "What we should do, in my opinion, is inhabit channels that are not typically 'ours,' in order to reach that audience we've never reached before. Seen from social media, the referendum would have passed," emphasized one interviewee.

Mainstream media continue to chase the political agenda. As one interviewed activist noted, the issue of citizenship only becomes news when it is a topic of political debate; the voices and demands of civil society and those directly affected remain unheard. Yet a paradigm shift is possible: "The press can create hot topics, revisit them, and discuss them in a certain way, by listening directly to the people and communities involved, rather than simply following political trails."

All interviewees emphasize the role of training and exchanges within newsrooms: "Journalists, activists, educators, associations, and institutions must work together to build shared narratives. No one, alone, can change media culture: equality is a collective process." Many examples reported in the interviews point to the persistence of stereotyped views even among groups that share common goals:

> *many journalists perceive associations as attempts at propaganda, while many NGOs see the media as tools for distortion or exploitation of stories. One interviewee imagines a future in which the two spheres can learn to know and recognize each other as partners, not adversaries.*

In terms of training, the issue is therefore crucial not only in relation to content but also to alliances: to move from "fake inclusion" to substantive participation, it is essential that racialized individuals participate directly in training events and, above all, serve as their authors and facilitators.

4. The Cultural and Media Context: Themes, Modes, and Voices in Migration Narratives

All interviewees — all those from organisations and almost all (94%) of those from the media sector — acknowledge a problem of invisibility of voices of people with migrant backgrounds in mainstream media narratives.

Voices from journalism, activism, and the social communication sector provide a complex portrait of how racism continues to permeate the Italian media sphere.

A widespread consensus emerges from the conversations: information in Italy is never neutral, but deeply influenced by cultural, political, and linguistic structures that reproduce entrenched inequalities.

While some progress is recognized in newer editorial and digital media outlets, interviewees agree that the dominant narrative remains white, paternalistic, and founded on categories of otherness.

In addition to the limited presence of voices from those directly affected — particularly on television — both the topics on which they are invited to comment and the modes in which they are represented are considered relevant. A form of thematic ghettoization is observed: people with migrant backgrounds tend to be involved mainly in coverage related to migration, and are rarely consulted as experts on other topics. Narratives that depart from the stereotype of the poor migrant — needing assistance, or if already established and employed, underqualified — are also considered rare.

Many interviewees from mainstream media highlight the chronic racialization and criminalization of migrants, who tend to be represented only as victims or perpetrators.

As one media sector interviewee notes:

> *Five recurring narratives have been identified, which also emerged from the training courses we conducted. The first is the emergency narrative, in which migrants are portrayed as a wave, a crisis, or a problem. This, we were told, is a dehumanizing narrative that lacks context. The second recurring narrative is the passive victim, where migrants are represented as objects to be saved, never as subjects with skills or professional expertise. The third problematic narrative is the deviant, often reinforced by crime reporting that overexposes foreign perpetrators and fuels racial generalizations. For example, a news story on a theft noting that "Romanians steal…" whereas the nationality would rarely be specified if the perpetrator was Italian. Another narrative is that of the "good migrant", the exemplary, grateful, and integrated individual. In journalistic coverage, migrants are accepted only if they excel, never if they are ordinary individuals. The assimilated narrative similarly focuses only on those who conform and are considered part of society. Thus, the problem is not only what is said, but also how and by whom it is said. Crucially, as mentioned earlier, it concerns who remains outside the narrative. To genuinely change the dominant framing, diversity of new voices is required, alongside different registers of expression.*

The perspective of the interviewed activists and racialized individuals on the trends characterizing media narratives on migration is highly critical, both about editorial choices and news coverage practices, and regarding the themes, recurring forms of representation, and voices included in these narratives.

First, interviewees highlight the consistent absence of coverage on structural racism. Media narratives on racism tend to focus on individual episodes, primarily those affecting public figures (such as elite athletes), or, as noted by one activist, on forms of institutional racism linked to new regulatory measures. This gap is directly and explicitly associated with the lack of a stable and structural presence of professional journalists with migrant backgrounds within newsrooms. It is also noteworthy that all respondents emphasized the existence of a significant generational divide, both among those producing information and those consuming it: younger journalists appear to be more sensitive to and receptive of civil society's concerns, in part because they are more adept at using alternative communication channels (private chats, social media) and informational tools (podcasts, videos) employed by younger generations of migrant origin.

Second, interviewees observed that media coverage of migration tends to increase when the topic is addressed by the political sphere and that a form of so-called "predatory journalism" persists. This is characterized by sensationalist and dramatic storytelling, often dehumanizing, particularly when news items present data without engaging with individual stories.

The central themes in migration narratives show little substantive change compared to the past. Recurring topics include migrant arrivals from the southern Mediterranean, migration policies, and the tendency to associate migration with crime and security. Afro-descendant communities, Roma populations, and North African youth have been identified as the groups most exposed to stigmatization.

A partial exception has been the opening of spaces by certain newspapers to activists involved in the aforementioned campaign on the Citizenship Reform Referendum held on 8–9 June 2025. Although media coverage of the referendum was considered belated and small, young activists with migrant backgrounds were able to intervene publicly due to the availability of previously inaccessible media spaces. Television, however, remained the most difficult platform to access—a limitation that interviewees noted as significant, given that a large portion of the adult population in Italy continues to rely on television for information.

The issue of self-representation is central. Many interviewees—particularly representatives of organizations—stress the need to shift the paradigm: not merely "giving voice" to racialized individuals, a paternalistic formula implying control by those granting the voice, but rather "stepping back," making space available, and allowing others to occupy it autonomously. This concept of "narrative protagonism" aims to subvert hierarchical logics in information production and build a truly equal discourse. Until these barriers are removed, self-representation risks remaining confined to already sympathetic individuals.

Some media representatives acknowledge the emergence in recent years of a new generation of diasporic and Afro-descendant authors producing hybrid, intersectional stories that link racism, gender, and class.

Thanks to social media, in part, these voices are gaining visibility and pushing traditional newsrooms to engage with the country's plurality. However, their presence remains small: until they enter decision-making spaces within the media on a stable basis, change will remain partial.

4.1 Recurring Patterns of Racism in the Media

Both categories of interviewees identified several recurring patterns:

a) Persistence of a narrative hierarchy between "us" and "them." **Migration, migrants, and refugees, as well as racialized groups in general, continue to be represented as a "social problem," "emergency," or "invasion," or—in the most "positive" cases—as exceptional examples of "integration".** Everyday life is rarely depicted; instead, narratives focus on deviance or redemption. Migrants' voices almost never constitute the subject of the discourse: they appear as objects, symbols, or numbers. All respondents emphasize that individuals with a migrant background access mainstream media only in extreme situations—a tragedy, a crime, or a spectacular event—and always mediated by Italian journalists, with rare direct access to speak. This systemic exclusion generates a distorted representation, reinforcing common perceptions of otherness and threat.

b) The relevance of linguistic framing. Nearly all interviewees recognize the importance of language (see box). Terms such as "illegal alien" or in Italian "clandestino", vu' cumprà", or "extracomunitario", though less prevalent today, **have historically constructed imaginaries of marginality and illegality**. Some respondents note that substituting these terms with more neutral language has not resolved the persistence of discriminatory narrative structures. Crime reporting, especially on television and online, continues to link ethnic origin to the newsworthiness of offences. The nationality of a foreign perpetrator is highlighted, while that of an Italian perpetrator is omitted. This is a double standard that confirms the naturalization of prejudice.

c) **The persistent correlation between media agendas and political agendas**. Migration-related events become "news" only when invoked by a public official or the political debate. For example, if a minister declares that "Nigerians are all criminals," newspapers rush to cover it, bringing the topic onto the agenda. In the absence of such statements, ordinary life stories of people with migrant backgrounds remain invisible. This dynamic reveals, in many cases, the subordination of journalism to the logic of political spectacle.

d) **Selection of topics and protagonists**. Media narratives obsessively focus on specific themes: arrivals by sea, crime, religion, and exploitation. Migrants

and refugees are represented only in relation to these aspects, rarely as citizens, students, workers, parents, or creatives. The discourse is all about migrants rather than with migrants. This dynamic produces polarization between two opposing images: the "problematic migrant" and the "heroic migrant," both dehumanizing. The intermediate figure—the ordinary person—remains invisible.

e) Invisibility of racialized individuals. This element continues to characterize the traditional media imaginary. Some interviewees, particularly from organizations and activist sectors, frame the issue not so much as invisibility but as distorted visibility. Racialized individuals are present but represented in stereotypical roles. When invited to television programs or talk shows, they are placed in highly oppositional contexts, their participation reduced to a symbol or testimony. Their presence legitimises an apparent plurality but does not alter the discourse structure. The problem, many argue, is not merely "appearing" but having the power to tell one's story, decide what is relevant, and influence the topics covered.

These patterns represent the notion of structural racism in the media. Almost all interviewees agree that the mechanisms governing access to the journalistic profession, non-profit communication, and media content itself prevent racialized individuals from being autonomous subjects of the discourse.

> *This is not a matter of isolated insults or stereotypes, but of an entire system of selection and representation that reproduces relations of dominance: the homogeneous composition of newsrooms; the lack of diversity in positions of power; the tendency to consider the white perspective as "neutral"; and the marginalization of those attempting to introduce a critical perspective. The consequence is that racialized individuals are represented, but they do not represent themselves: they are raw material for the narrative, not authors of the narrative.*

What is emphasized, particularly by representatives of organizations, is not merely an issue of access to mainstream media but systemic exclusion from decision-making roles: newsrooms remain predominantly white, male, and middle-to-upper class. The few individuals with a migrant background are called upon only in symbolic occasions—anti-racism days, anniversaries, awareness campaigns—but do not have a stable voice in editorial processes. As one activist points out, "racialized individuals are tokenized, that is, invited to represent an entire community, reduced to a symbol of diversity rather than recognized as professionals with specific skills. The result is partial reporting that fails to reflect the complexity of contemporary Italian society." Many of the interviewees, especially activists, point out that, at the organizational level, those dealing with issues of racism are less likely to engage in blackwashing. However, it can still happen, just as in the world of journalism: to show that they are "open" and inclusive, the response might be, "Well, let's take three Black people among the

editors and journalists," and the problem is supposedly solved. Similarly, it happens when a Black person is chosen not for their skills but simply because they are Black. It is like inviting a Black person to a conference on racism and asking them to share their entire personal experience, often linked to family migration histories"[7].

4.2 Experimenting with Alternative Models: From "Pandemic" on Instagram to Diaspora Podcasts

All interviewees — including representatives from mainstream media — acknowledge the role of social media in fostering change and openness. Digital platforms, despite certain limitations, have enabled the rise of more horizontal and participatory forms of communication. On Instagram, X and in podcasts, the voices of independent journalists, activists, and creators with a migrant background are multiplying, using these tools to deconstruct mainstream narratives.

> *The freedom afforded by social media does not guarantee impact: algorithmic logics still privilege polarizing and sensationalist content. Furthermore, social media audiences often differ from those of traditional media, being younger and more aware, yet less politically influential. This produces a dual-speed information ecosystem: a vibrant but confined digital network, alongside a static and conservative mainstream media landscape.*

Interviews reveal references to several independent initiatives trying to experiment alternative models. Projects such as Pandemic on Instagram, independent outlets (e.g., Lo Spiegone, Will Media, Colory*), and podcasts produced by diasporic collectives offer in-depth conversations with experts and racialized activists, demonstrating that a different type of journalism is possible: less sensationalist, more competent, and dialogue-oriented. However, the economic sustainability of these projects remains precarious, and their impact is largely confined to the digital sphere. Many interviewees nostalgically recall past television experiences, such as L'Infedele by Gad Lerner, one of the few programs that invited representatives of organisations and communities of foreigners, thereby creating spaces for alternative narratives.

The challenge, therefore, is to transfer the vitality of digital media into the traditional media system without compromising its authenticity. This requires new alliances: between journalists and activists, between the academia and newsrooms, and between independent media and cultural institutions. Some interviewees envision the creation of hybrid editorial hubs where professionals from diverse backgrounds can collaborate on joint projects, overcoming rigid distinctions between journalism, social communication, and research. It is within these spaces of

7 The term "blackwashing" refers, in a critical sense, to a façade strategy used by institutions, companies, or media to show an apparent attention to diversity and the inclusion of Black people, without any real structural change or concrete commitment against racism. In other words, it is an image operation: including Black people in advertising campaigns, editorial teams, events, or content solely to demonstrate openness and inclusivity—without challenging power inequalities, decision-making processes, or discriminatory practices, which remain unchanged, cfr. link

Language, Words, and Omissions

Many reflections gathered in the interviews highlight the link between the use of words, media language, and hate speech. All respondents perceive a polarization of public discourse around racism, discrimination, and migration, identifying as central pillars the dehumanizing and violent uses of language. Several interviewees note that the same dynamics apply to other marginalized groups: unemployed people from the South of Italy are still portrayed as lazy, recipients of the citizenship income as "cheaters," and women as passive victims or culpable in femicides ("he loved her too much"). In this perspective, racism is merely one manifestation of a broader system of stereotyping, inequality, and symbolic control.

Differences emerge in the explanations offered, depending on the sector of affiliation—media versus non-profit and activism. Members of the former—media sector—attribute lexical imprecision and the stigmatization of certain groups to media simplification and the logic of breaking news. Conversely, those in non-profit and activist sectors stress the performative power of language, understood not merely as a descriptive tool but as a social and political device which can include or exclude, recognize or deny alterity. Narratives on "ethnic replacement," "maranza," or "new barbarians" are, according to the activists interviewed, not simply political inventions but expressions of a colonial unconscious fearing the loss of centrality. Therefore, the words chosen by the media system reproduce power dynamics from which racialized individuals are excluded.

> *Mainstream media tend to use terms such as "clandestino," which condense and crystallize a reductive and negative view of migration. In contrast, organizations and activists prefer more respectful definitions such as "people with a migrant background," "foreigners," or "people on the move."*

In turn, a media professional notes that certain lexical complexities, "even when grounded in ethical principles, risk making public discourse less accessible, as they require a degree of linguistic and cultural awareness that is not always widespread."

All respondents nevertheless highlight the need for a language reform, especially regarding outdated and stigmatizing terms such as "straniero" or "clandestino." These expressions, embedded in legal texts and institutional discourse, contribute to consolidating a discriminatory view of migration. Revising the legal lexicon would thus constitute a fundamental step toward a more equitable representation that respects human rights.

> *Another discussion currently underway concerns the withdrawal of certain terms. For example, the term inclusion is no longer employed, as it carries underlying connotations and debates that make its use problematic in the present context. Similarly, a forthcoming debate is anticipated regarding the term civilization, reflecting ongoing critical thinking about language and its socio-political implications.*

It is the same logic of perpetual breaking news, as highlighted in the interviews, that contributes to a distortion of relevance, particularly regarding certain topics. Migration-related events, for instance, are reported only in the immediate moment — a shipwreck, a decree, a controversy — without context or analysis of underlying causes. The instantaneous replaces the historical. The urgency to publish takes precedence over the need to understand. In this way, journalism ceases to inform and becomes pure entertainment.

Several interviewees recall that extraordinary news used to be rare and significant — the fall of the Berlin Wall, mafia attacks, major historical events. Today, everything is breaking news, which empties the very meaning of information. By reporting everything, one ultimately reports nothing.

cross-fertilization that a de-colonial narrative can rise, to restore complexity without resorting to simplifications.

4.3 Community Journalism and Participatory Citizen Journalism

The interviews highlight numerous experiences of grass-roots journalism based on the direct involvement of the communities represented. Among the cited examples, "Seen" stands out, a digital English-language platform that trains ordinary people to become narrators of their own stories. Its model merges citizen journalism with community organizing practices: professional journalists are no longer mere mediators but facilitators who help protagonists tell their stories with skill and awareness. This approach reverses the traditional hierarchy between the narrator and the narrated, proposing a participatory methodology in which communities are no longer objects of observation but active subjects of storytelling.

The value of such experiments lies not only in the quality of the content produced but also in the social transformation they generate: narrating one's own experiences is an act of self-determination, a mean to claim visibility and belonging. The same principle guides many Italian community journalism initiatives[8], which aim to combine journalistic rigour with social sensitivity. The portrayal of prison life through podcasts produced "from within" offers a powerful example: giving voice to inmates, often foreign nationals or individuals from marginalized classes, subverts the dominant narrative that reduces prisons to a social landfill. Narrating life from the inside, through the voices of the protagonists, becomes an act of narrative justice and a restoration of humanity.

Another highly significant project, cited by numerous interviewees, is Colory*, a communication platform created to document the realities of people with migrant backgrounds living in Italy. The project began with a founding group predominantly of Afro-descendant members but has progressively expanded its network to include individuals with Sino-Italian, Roma, Peruvian, and various other backgrounds. Colory* distinguishes itself through an active and dialogical approach: it does not simply receive stories but seeks them out, contacts people directly, and builds trust and relationships.

> *The editorial team works daily, publishing continuous content and engaging openly with criticism, even when it addresses mistakes or imperfect representations. The goal is not to present a polished image of diversity, but to depict reality in all its complexity, embracing the challenges of intercultural dialogue. Colory* represents a living laboratory of how communication can become a space for negotiation between identities—a place where marginalized individuals not only speak but also decide what to say and how to say it.*

8 Examples of citizen journalism in Italy include YouReporter, Blasting News, Fada Collective, and Cittadini Reattivi. Community journalism initiatives have been implemented by Domani, among others, involving subscribers in the selection of investigations and in-depth reports.

5. Proposals and Recommendations

The interviews helped to identify several areas and ways of work that should be prioritized to trigger a structural change in how the media tend to portray and represent migrants, refugees, people with migratory backgrounds, and racialized individuals.

- **Training for journalists and communication professionals** using innovative approaches - "not frontal lectures but more circular formats, where participants feel safer to ask questions, raise objections, or make mistakes. At the same time, it is essential to include workshop-like spaces where editors-in-chief, central editorial offices, and deputy editors are directly involved, because the key issue today is to engage decision-making positions."
- **Equal recruitment policies** (for example, through anonymized CV selection processes) that help value candidates' skills and professional experiences. Projects such as *Colory** demonstrate that so-called second generations can narrate Italy from new perspectives.
- **Language policies**, both internal and external to organizations, aimed at promoting more accurate and equitable communication.
- **Collaboration as a method**, through alliances between the media, the academia, and civil society. To bridge perspective gaps, it is crucial to create partnerships between those who write and those who are written about, implementing co-production pathways.
- **Community journalism**, in which storytelling is not initiated and developed by professional journalists alone but it is facilitated by professionals who are also trained as community organizers, enabling the people who are the protagonists of the stories to tell them through more participatory work processes.
- **Structural monitoring** of the presence of racialized people in mainstream media, particularly within news and information programs.
- **Mapping** of racialized individuals working in the media sector and in non-profit organizations.
- **Internal newsroom monitoring tools** to assess pluralism in topics and content: "Understanding that inclusion is not an additional project—it is a lens through which to read the present, a toolbox every journalist should have, and it should increasingly become a lever of editorial credibility for our media outlets."
- **Adoption of anti-discrimination policies** that facilitate protected reporting of discriminatory incidents.
- Finally, participants reiterated the importance of **promoting media literacy initiatives**, targeting both young people (at school) and adults, to help a more aware access to the world of information.

6. Conclusions

An analysis of the testimonies and experiences collected clearly reveals a complex but coherent picture: access to and participation in the world of information and activism continue to be conditioned by structural, economic, and cultural barriers that lead to exclusion. Class inequalities, the under-representation of people with a migrant background and the slowness of organisations to rethink their internal practices create a system that tends to reproduce existing social hierarchies rather than dismantle them.

In this sense, the issue of racism – in its symbolic, institutional, and structural dimensions – cuts across the field of communication and journalism, making a paradigm shift necessary not only in content, but also in production processes, access logic and organisational models. A crucial issue is socio-economic status: journalism, like many other cultural professions, remains highly classist. Economic barriers – expensive training courses, unpaid internships, structural precariousness – add to mechanisms of racist and gender exclusion, creating selective access pathways that favor those who start from already advantageous positions.

In this context, access policies that do not address the material roots of inequality risk becoming mere instruments of legitimisation, more oriented towards image than transformation, as it emerged in the interviews with activists.

The interviews conducted with media representatives and activists reveal both shared perspectives and substantial differences. The first common element is the awareness of the need to change dominant narratives. Such a shift in perspective can happen through the combination of three elements. The first is structural, concerning access policies and working conditions in the media sector. The second is cultural, involving the evolution of language, thought processes, and perceptions of racialized individuals. The third is symbolic, related to the ability to imagine a different, plural society no longer based on the idea of a "white and homogeneous identity".

A substantial difference between the two groups lies in their awareness of the urgency of this change: policies to be implemented, voices to be heard, topics to be included in programming—steps that, according to most media representatives, can be undertaken but without any sense of necessity or urgency. In contrast, activists and racialized communicators emphasize both the necessity and urgency of these actions.

As the writer Zadie Smith asserts: "Racial stereotypes of groups have the capacity to transform [...] part of what I assert strongly is that whatever we are experiencing right now is not definitive: things are constantly open to change. What I find dangerous in certain ways of thinking today is the idea of eternal status: that things have always been this way and can never be different."

This statement seems to fit the mainstream media (and social media), which remain anchored to outdated logics and perspectives, far from the actual and diverse composition of Italian society.

Although not exhaustive, the interviews

highlighted a significant delay in anticipating and implementing practices to overcome and counter barriers to access, even when compared to related organizational and corporate contexts (communications companies, hi-tech and service multinationals).
Finally, a comparison with European best practices suggests that change is more effective when it is systemic: where clear policies, measurable objectives and accountability processes are in place, diversity becomes an integral part of governance rather than a decorative element. The British and German experiences show that “inclusion” can be a lever for editorial and organisational innovation, not a constraint. In Italy, the process is only just beginning, but the experiences of racialised journalists, open editorial offices and participatory training projects outline a possible trajectory.
The collected testimonies highlight a clear demand: the need to move beyond a fragmented, emergency-driven approach and to build a genuinely pluralistic information ecosystem, where racialized individuals and people with migrant backgrounds are not merely represented but are active agents of change. Achieving this cultural and structural transformation cannot rely solely on the “goodwill” of individuals; it must be supported by public policies, targeted training investments, and a collective commitment from institutions and the media. Only in this way communication can become a truly democratic space, capable of recognizing and valuing the diversity of experiences that constitute contemporary society.

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APPENDIX

Annex 1 Interviews framework

MILD
More correct Information. Less Discrimination

Semi-structured interview grid

PERSONAL DATA

What gender do you identify with?

1. Female
2. Male
3. Non-binary
4. I prefer not to define myself

What is your or your family's country of origin?

_____

How old are you?

1. 18-30
2. 31-45
3. 46-60
4. 61-75

QUESTIONS

1.Commitment and accessibility

- Within your professional context, are there any foreigners or people of foreign origin?
- How does the organisation where you work promote equal opportunities and the presence of foreigners and people of foreign origin?
- Do you think there is a problem with the access of foreigners, people of foreign origin or people with a migrant background to the journalistic profession? If so, what do you think are the main causes?
- Within your professional context, are there policies which facilitate access to the profession for foreigners or persons of foreign origin?
- Have specific interventions been promoted to prevent/counteract hate speech on the social platforms of the organisation/media where you work?
- Could you describe 3 actions that contribute to a non-discriminatory working environment?

2.Knowledge and awareness

- Do you think there is sufficient awareness in your work environment about the existence of racism in our country and how this can affect information?
- Have you been informed about any instances of racist discrimination within your work context?
- In your opinion, do all workers of your organisation feel respected and valued, regardless of their background of reference?

3.Prevention policies

- How does your newspaper/organisation actively foster dialogue and mutual understanding between employees of different national origins? What is your newspaper/organisation's commitment to recognizing and valuing different individual and cultural backgrounds?
- In your opinion, does your organisation use 'inclusive' and non-discriminatory language in its internal communication? And in external communication?
- Are training sessions and workshops on equal opportunities and the prevention of all forms of discrimination planned within your workplace?

4.The cultural and media context

- Looking at the media landscape, what are, in your opinion, the narratives that feed stereotypes towards migrants, refugees and people with a migration background?
- What are the issues on which media narratives about migrants, refugees and racialised groups in general tend to focus? What are the most recurrent stereotypical narratives? Is there anything new compared to the past?
- Does the problem of invisibility of the voices of foreigners or people of foreign origin in media narratives persist in your opinion?
- Do you have information regarding possible good practices that may be promoted by traditional media, anti-racist movements and civil society organizations about monitoring and addressing misinformation and producing alternative narratives of migrants, refugees and racialized groups?

Free to decide if making the following questions only to antiracist activists and alternative media

- How much and how is racism reported in the mainstream media? Is it recognised as a structural problem?
- In your organisation and more generally in the world of antiracist activism, is there or is there not a deficit in the ability to define effective communication strategies and relevant alternative narratives? If yes, how could one concretely intervene to fill this deficit?

Annex 2 List of Interviewed Media/Organizations

NAME	TYPOLOGY	N. INTERVIEWS
	Media	
DOMANI	National newspaper	**1**
FANPAGE.IT	National newspaper online	**1**
GRUPPO GEDI	National publishing group	**1**
IRPIMEDIA	Online media specializing in investigative journalism	**1**
LA REVUE	Graphic journalism magazine	**1**
RAI	National public broadcaster (radio, tv, online)	**2**
WILL MEDIA	Media online	**1**
Consultant in Media and Diversity (DIG Media Diversity Award)	Expert in media and D&I	**1**
	Master's degree in Journalism	
Scuola di giornalismo	Master's degree in Journalism	**2**
	Alternative media	
Colory	Alternative online news platform	**1**
DiveIn/QuestaèRoma	Communication agency	**1**
Melting Pot	Alternative online news platform	**1**
CILD/OPEN MIGRATION	ONG for the human rights	**1**
	CSO'/Antiracist movements	
Amnesty International	ONG International	**1**
Coordinamento antirazzista italiano	Anti-racist movement	**1**
Italiani Senza Cittadinanza	Anti-racist movement	**1**
Msf- Medici senza Frontiere	ONG International	**1**
TOTAL		**19**

MILD
More correct Information. Less Discrimination

Information inequality. The invisibility of migrants, refugees and racialised people in the Italian media in Italy is realised within the Mild - More correct Information Less Discrimination project. MILD promotes the production of more accurate media coverage of migrants, asylum seekers, refugees and racialised people through research, training and communication activities. The report offers an analysis of the forms of stereotyping, discrimination and racism present in the media and policies to date, with a view to promoting accurate information about racialised people and/or those with a migrant background.

Associazione CARTA di ROMA

Carta di Roma is a social promotion association founded in December 2011 to implement the code of ethics for accurate reporting on immigration issues, signed by the National Council of the Order of Journalists (CNOG) and the National Federation of the Italian Press (FNSI) in June 2008. The association carries out communication, training, research, information and public awareness activities on issues relating to migration, migrants, refugees and asylum seekers. In recent years, it has intensified its training and research work on discrimination, racism and hate speech online and in traditional media, in collaboration with public and private bodies.
Info: https://www.cartadiroma.org/

lunaria

Lunaria is a non-profit, secular association, independent and autonomous from political parties, founded in 1992. It promotes peace, social and economic justice, equality and the guarantee of citizenship rights, democracy and grassroots participation. In the field of migration and the fight against racism, the association has been involved in communication, information, research, training, advocacy and awareness-raising activities since 1996. Since 2011, it has been running the website www.cronachediordinariorazzismo.org
Info: www.lunaria.org

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