

Carolyn Gebauer and Roy Sommer (eds.)

# Migration and Narrative

## A Living Glossary

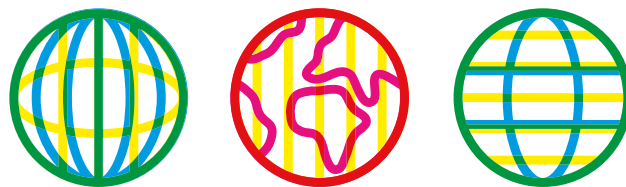
Version 2.0

(August 2023)



opportunities

for a fair narrative on migration



# opportunities

for a fair narrative on migration



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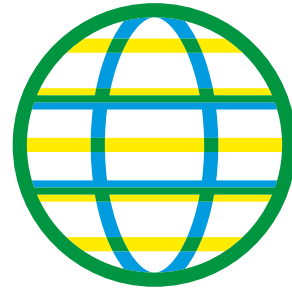
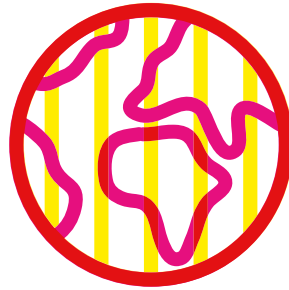
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# Migration and Narrative

## A Living Glossary

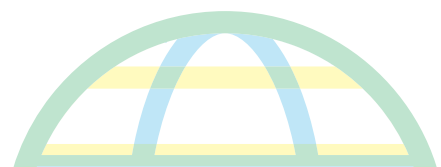
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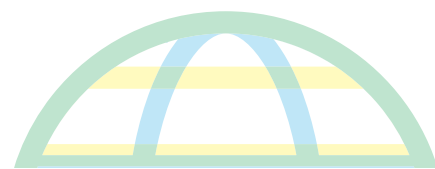
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**Editors:** Carolin Gebauer and Roy Sommer

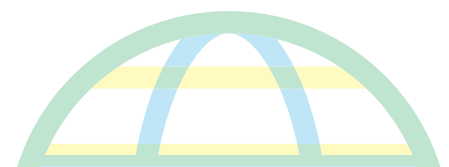


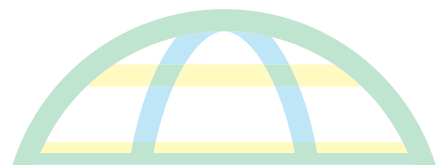
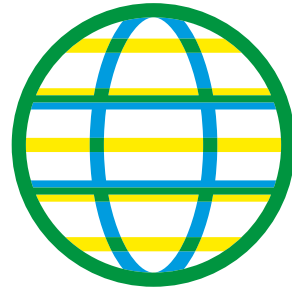
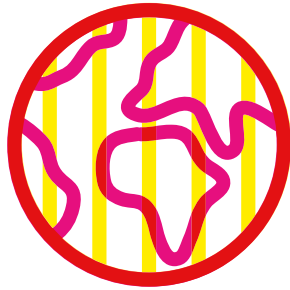
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# Structure and Objectives of the Living Glossary

The Horizon 2020 project *Crises as OPPORTUNITIES: Towards a Level Telling Field on Migration and a New Narrative of Successful Integration* brings together the worlds of NGO work, scholarship and science, advocacy and art. Our goal is to overcome the rhetoric of crisis in current migration discourses and to establish a new narrative on migration and successful integration.

Successful collaboration begins with a shared language which, like all languages, evolves and continuously adapts. Hence the need for a *living* glossary, which is continuously updated and revised to reflect our progress and start new conversations. This joint effort of contributors from several teams ensures, on the one hand, terminological and conceptual coherence across not only our theoretical approaches, but also the qualitative case studies and quantitative research conducted in OPPORTUNITIES. On the other hand, our glossary facilitates communication between the academic side of the project and the fieldwork conducted by NGOs, uniting our teams working from Austria, Belgium, France, Germany, Ghana, Italy, Mauritania, the Netherlands, Portugal, Romania and Senegal.

We believe that interdisciplinarity works best when all contributors agree on key concepts. While the terms and definitions provided here establish common ground across disciplines, the cross-references create a conceptual geometry which challenges traditional boundaries between theory and practice, the social sciences and the humanities, research and field work. In doing so, it launches the fruitful dialogue we seek to initiate on local, national, and transnational levels.

The following list includes key terms from discourses on migration, integration, narrative, and media representation that will be used frequently in OPPORTUNITIES. In addition to these thematic areas, the glossary provides relevant terminology from corpus linguistics, quantitative media studies, and narrative theory. This wide semantic field gives shape to our two core concepts, cross talks and level telling fields.

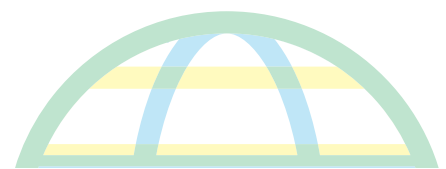
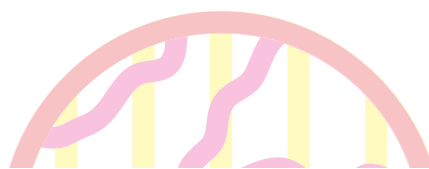
The glossary not only provides definitions of these terms, but also discusses their origins and briefly sketches their historical development, citing the relevant literature and sources. It thus also functions as a cross-disciplinary literature survey, making scientific and scholarly knowledge available in an easily accessible format. A complete list of references to narrative theory, cultural studies, migration and mobility studies, quantitative media studies and corpus linguistics can be found in the select bibliography, which is a foundation for our work in OPPORTUNITIES.

The entries in the glossary are divided into different categories, depending on the type of term and its relevance to the OPPORTUNITIES project. The glossary distinguishes five categories:



- Category A:** Standard definitions of technical terms routinely used in research.
- Category B:** Re-conceptualizations of existing scholarly terms and concepts that will be developed or redefined in the OPPORTUNITIES project.
- Category C:** New concepts, often based on conceptual transfer or analogies.  
Terms in category B and C represent significant theoretical, conceptual, or methodological advances.
- Category D:** Established legal terms, often with alternative definitions.
- Category E:** Humanitarian definitions of key concepts, which may deviate from the usage of identical terms in category D.

Some terms may belong to more than one category. Entries on migration and refugees, for example, juxtapose legal and humanitarian definitions, highlighting the project's differentiated understanding of these terms, which seeks to integrate African as well as European perspectives.





## Editors

**Carolin Gebauer** is a postdoctoral researcher and lecturer at the Center for Narrative Research and the Department of English and American Studies at the University of Wuppertal. She specializes in narrative theory and analysis, and her research focuses particularly on contemporary Anglophone fiction, representations of mobility across media, storytelling as cultural practice, and postclassical narratology (particularly cognitive, rhetorical, and cultural narratology). She is the author of *Making Time: World Construction in the Present-Tense Novel* (De Gruyter, 2021) and a member of the executive team of *DIEGESIS*, a bilingual interdisciplinary e-journal for narrative research.

**Roy Sommer** is professor of English at the University of Wuppertal, and a founding member of the university's Center for Narrative Research. Established in 2009, the center is a flagship institution which fosters and promotes cutting-edge narrative research across disciplinary boundaries. Funded by the German Research Foundation, the Federal Ministry of Education and Research, and the Volkswagen Foundation, his research links foundational theoretical work on narrative with practical applications. Roy Sommer is the scientific coordinator of OPPORTUNITIES.

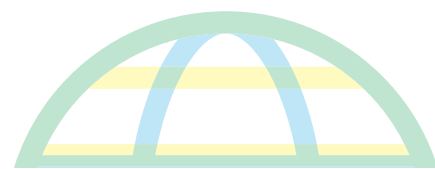
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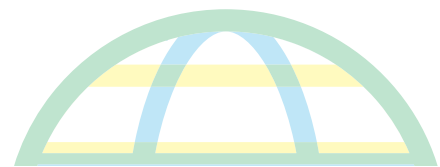
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# Table of Updates and Changes

## (in Version 2.0 of the Living Glossary)

#	Deleted entries	Revised entries	New entries
1	'ability to not understand'	alien	anti-racism
2	brain circulation	assimilation	Black Swan event
3	capabilities	brain drain	counter-(master-)narrative dynamics
4	data sets	inequality	crisis narration
5	gatekeeper	intermedia agenda setting	event modelling
6	intercultural dialogue	legacy media	frames of migration
7	narrative equity	limited effects paradigm	Level Telling Field (LT)
8	narrative goods	media bias	mobility studies
9	naturalization	migrant	narrative maps
10	opportunity	migrant narrative	othering
11	stakeholder	narrative dynamics	politics of mobility
12		narrative ecology	positioning
13		news frame	racism
14		polyphony	refugee archetype
15		poverty	scale
16		refugee	solidarity
17		survey analysis	terrorism
18		vulnerability	threat perception
19			toxic narrative
20			vicarious storytelling
21			victimization
22			welcome culture



# Alphabetical List of Entries

## (in Version 2.0 of the Living Glossary)

agency  
alien  
anti-racism  
assimilation  
asylum; asylum seeker  
attitudes, beliefs, and values

Black Swan event  
brain drain

camp  
circular migration  
citizenship  
civil society  
closing civic space  
common ground  
contact zone  
content analysis and corpus linguistics  
conviviality  
counter-(master-)narrative dynamic  
crisis  
crisis narration  
Cross Talk  
cultivation theory

data  
data mining  
demographics of migration  
diaspora  
discourse analysis  
discrimination  
diversity

empathy  
empowerment  
epistemic injustice

equality  
ethics of listening  
European integration  
event modeling  
expatriate  
experience  
experiential storytelling  
extractive listening

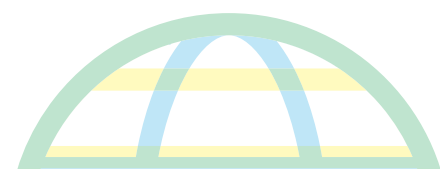
fair dialogue  
family reunification  
figure of the migrant  
filter bubble  
focus group  
forced migration/displacement  
frame analysis (aka framing analysis)  
frames of migration  
freedom of movement

gender

highly skilled migrant  
human trafficking

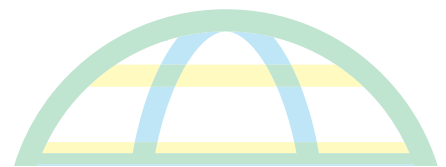
illegal entry  
inclusion  
inequality  
integration  
intercultural understanding  
intermedia agenda setting  
irregular migration

know-how  
knowledge by acquaintance  
*Kollektiverzählung*



labor migration  
legacy media  
Level Telling Field (LTF)  
life story  
limited effects paradigm  
  
media selection behaviour  
metaphor  
metaphorology  
migrant  
migrant narrative  
migration  
migration and identity  
migration culture  
'mixed movement'  
mobility  
mobility studies  
moral imagination  
multiperspectivity  
  
*narrandum*  
narrative  
narrative analysis  
narrative common good  
narrative dilemma  
narrative dynamics  
narrative ecology  
narrative identity  
narrative integrity  
narrative market  
narratives *on* migration  
narrative technique  
news frame  
news media bias  
news values  
  
othering  
  
perspective (first, second, third)  
perspective taking  
(political) listening  
politics of mobility

polyphony  
positioning  
poverty  
  
quantitative media studies  
  
race  
racism  
recognition  
re-enactment  
refugee  
refugee archetype  
remittance  
representation of migration  
representative thinking  
risk  
rural-urban migrant  
  
scale  
segmentation analysis  
social network analysis  
solidarity (with migrants)  
stories *of* migration  
survey analysis  
  
tellability  
terrorism  
threat perception  
toxic narrative  
trafficker  
  
(un)reliability  
  
vicarious storytelling  
victimization  
voluntary return  
vulnerability  
  
welcome culture



## - A -

### Agency

According to Amartya Sen (1999, 19), an agent is “someone who acts and brings about change, and whose achievements can be judged in terms of their own values and objectives, whether or not we assess them in terms of some external criteria as well.” Following Sen’s definition, Cross Talks aim at promoting agency, bringing migrants, NGOs, citizens, and other stakeholders together to speak, perform, listen and act on an equal footing. In re-enactments, migrants and refugees are recognized as agents by the public; thus, they can enter a fair dialogue to bring about change.

→ see also Cross Talk, fair dialogue, recognition, re-enactment, victimization

#### References and further reading:

Sen, Amartya. 1999. *Development as Freedom*. Oxford: Oxford University Press.

Category: B

Work Package: 2, 3, 5, 6, 7, 8

[MD]

### Alien

In national and international law, as well as in official documents of the EU, the term *alien* refers to “a foreign-born resident who is not a citizen by virtue of parentage or naturalization and who is still a citizen or subject of another country” (qtd. from the entry in the *Encyclopædia Britannica*). More often than not, the official use of the term also enters the mass media, where it is deployed to depict ‘those who are not from here.’ Thanks to such ‘common’ language usage which extends beyond legal meanings, the term has the power to shape public discourse on migration, thus forming public opinion and attitudes toward migration. For example, *alien* could then be taken literally as “belonging to

another [...] place,” being “born in, or owing allegiance to, a foreign country,” or being “of a foreign nature or character” (definition qtd. from the *OED*).

In a comprehensive review of language and metaphors of immigration used by the courts and judiciary in the U.S., Keith Cunningham-Parmeter (2011) argues that immigration metaphors not only influence judicial matters but also the social discourse and the broader debate on migration: “The theoretical study of language has very practical consequences for the people defined by immigration metaphors.” (1545) Yet such metaphorical language usage is not restricted to English-speaking contexts. In the Netherlands, for instance, the Dutch term *allochtoon*, which literally means “emerging from another soil” (and thus constitutes the opposite of the word *autochtoon*, which translates as “emerging from this soil”) has widely been used to refer to immigrants and their descendants (Bpedia 2023, n. p.). The term was introduced by Dutch sociologist Hilda Verwey-Jonker in the early 1970s as a replacement of the terms *guest worker* or *immigrant* to reflect the permanent nature of their stay in the Netherlands. Its implied notion of ‘otherness’ (i.e., the notion of belonging to ‘another soil’) as well as its metaphoric implications of ‘not being of the same root,’ however, eventually led to the official abandonment of the term (Dutch News 2016).

→ see also attitudes, beliefs, and values, citizenship

#### References and further reading:

Cunningham-Parmeter, Keith. 2011. “Alien Language: Immigration Metaphors and the Jurisprudence of Alien Language: Immigration Metaphors and the Jurisprudence of Otherness.” *Fordham Law Review* 79.4: 1545–1598.

DBpedia. 2023. “About: *Allochtoon*.” DBpedia. URL: <https://dbpedia.org/page/Allochtoon>. Date of access: August 24, 2023.

Dutch News. 2016. “Government Agencies to Stop Using ‘Allochtoon’ to Describe Immigrants.” *Dutch News*. November 1, 2016. URL: <https://www.dutchnews.nl/2016/11/government-agencies-to-ditch-allochtoon-to-describe-immigrants/>. Date of access: August 24, 2023.



European Commission. 2020. "Alien." *European Migration Network (EMN) Glossary*. URL: [https://home-affairs.ec.europa.eu/networks/european-migration-network-emn/emn-asylum-and-migration-glossary/glossary/alien\\_en](https://home-affairs.ec.europa.eu/networks/european-migration-network-emn/emn-asylum-and-migration-glossary/glossary/alien_en). Date of access: August 28, 2023.

Scholten, Peter. 2013. "The Multilevel Governance of Migrant Integration: A Multilevel Governance Perspective on Dutch Migrant Integration Policies." In *The Discourses and Politics of Migration in Europe*, edited by Umut Korkut, Jonas Hinnfors, and Helen Drake, 151–170. New York, NY: Palgrave Macmillan.

Category: D

Work Package: 2, 3, 5, 6, 7, 8

[MM]

## Anti-racism

*Anti-racism* is an umbrella term covering a broad range of grassroots initiatives, activist movements, political interventions, and scientific and scholarly endeavors to understand, challenge, and ultimately overcome racism. Accused of promoting censorship by some, anti-racism as "a cluster of political tendencies and actions struggling, at minimum, for a meaningfully pluralistic public sphere" (Titley 2020, 60) is really one of the cornerstones of democracy. Anti-racist debates mirror culture-specific and often national contexts and traditions of dealing with race, racial bias, and racism. In addition, national contexts define how racism is related to anti-Semitism, Islamophobia, and xenophobia in general. In Germany, for instance, racial theory is inextricably linked to the memory of pseudo-scientific justifications of genocide and the Shoah. Hence racial categorization is considered somewhat taboo outside right-wing circles, and racial or ethnic distinctions, for instance in racial profiling or policing, are still highly controversial.

In the OPPORTUNITIES project, all forms of racial, ethnic, or religious bias, as well as the political instrumentalization of bias in the name of "woke" racism (McWorther 2021), are considered as obstacles to level telling fields on migration and integration. A strong stance on anti-racism is needed to challenge traditions and

practices which are implicitly normalized by labeling them 'institutional' or 'endemic' racism. In order to level the telling field, a perspective shift is needed in critical race studies, race and ethnicity studies, and anti-racist discourses in media and communication studies which tend to approach race, racism and anti-racism from a systemic perspective, focusing on public debates, political discourse, and media representations. Such research produces narratives *on* migration, racism, or anti-racism, observing these phenomena from an etic point of view. OPPORTUNITIES advocates narratives which emerge from the emic perspective of those minorities or communities directly concerned by racist or Islamophobic discourses and practices, like refugees, migrants, and members of diasporic communities. From their perspective, the daily exposure to and potential unavoidability of bias, discrimination, aggression, and, ultimately, violence is a source of constant alertness, anxiety, and fear which is often experienced as a more or less subtle form of terror or even terrorism.

→ see also Level Telling Field, racism, terrorism

### References and further reading:

McWorther, John. 2021. *Woke Racism: How a New Religion Has Betrayed Black America*. New York, NY: Portfolio / Penguin.

Titley, Gavan. 2020. *Is Free Speech Racist?* Cambridge: Polity Press.

Category: C

Work Package: 2, 3, 4, 5, 6, 7, 8

[RS]

## Assimilation

According to the *Oxford English Dictionary*, the term *assimilation* literally means "the act of making or becoming like," "similarity," or "conversion into a similar substance." In sociology and migration literature, assimilation is related to the concept of integration, which refers to "the process whereby any minority group, especially a racial one, adapts itself to a majority society





and is accorded by the latter equality of rights and treatment [...]” (Bullock et al. 1986, 428). When the process of integration “reaches the point of obliterating the minority’s separate cultural identity,” the term *assimilation* of the minority into the majority is used (428). In academic discourse, then, framing of integration and assimilation is posed primarily in the context of a ‘minority group’ which integrates and assimilates.

Integration policies, by contrast, often frame integration and assimilation as matters for an individual. A migrant is required, either legally (e.g., through naturalization) or socially (e.g., through adoption of certain cultural practices, as well as pressure of discrimination and prejudice), to integrate as well as to downplay or relinquish their own social and cultural identity, so as to finally be assimilated during this process. In return, the migrant would usually gain certain rights as a result of integration and assimilation without disturbing the dominant/majority social and cultural order.

However, a migrant community may well be regarded as un-integrated because of maintaining certain cultural beliefs and practices, especially religious ones, that set it apart from the majority society and its culture. Assimilation of minorities is, by definition, a one-way affair. There is no reciprocity in an assimilationist political culture that privileges the majority population who, at best, ignores or, at worst, is hostile to the minority population’s cultural manifestations. It is against this discriminatory one-way process that minorities have called and fought for reciprocal integration (i.e., changes in the majority culture) and a multicultural society (Modood 2007).

→ see also diversity, inclusion, integration

#### References and further reading:

- Bullock, Alan, Oliver Stallybrass, Stephen Trombley, and Bruce Eadie, eds. 1986. *The Fontana Dictionary of Modern Thought*. London: Fontana.
- Modood, Tariq. 2007. *Multiculturalism: A Civic Idea*. Cambridge, UK: Polity Press.
- Scholten, Peter. 2013. “The Multilevel Governance of Migrant Integration: A Multilevel Governance Perspective

on Dutch Migrant Integration Policies.” In *The Discourses and Politics of Migration in Europe*, edited by Umut Korkut, Jonas Hinnfors, and Helen Drake, 151–170. New York, NY: Palgrave Macmillan.

Category: A

Work Package: 2, 3, 5, 6, 7

[MM]

### Asylum; asylum seeker

The *Universal Declaration of Human Rights* contains the right to seek and to enjoy asylum from persecution. Persecution implies the infliction of serious harm on an individual and the failure of the state of his or her nationality to provide protection. Article 14(1) of the UDHR states that everyone has the right to seek and enjoy asylum in other countries. The *1951 Convention Relating to the Status of Refugees and its 1967 Protocol* defines refugee as any person who, “owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it” (Article 1.A(2)). Upon determination that a person falls within the ambit of the Refugee Convention, as amended by the Refugee Protocol, an asylum seeker gains the status of a refugee in the country in which he sought protection and thus protection from repatriation (the non-refoulement commitment).

→ see also forced migration and displacement, migrant, migration, migration and identity, mobility, refugee

#### References and further reading:

- United Nations General Assembly. 1948. “The Universal Declaration of Human Rights.” *United Nations*. URL: <https://www.un.org/en/about-us/universal-declaration-of-human-rights>. Date of access: August 24, 2021.
- The UN Refugee Agency (UNHCR). 2010. “Convention and Protocol Relating to the Status of Refugees.”



UNHCR: *The UN Refugee Agency*. URL: <https://www.unhcr.org/3b66c2aa10>. Date of access: August 24, 2021.

Category: D

Work Package: 2, 3, 4, 5, 6, 7, 8

[DK]

## Attitudes, beliefs, and values

In the survey research conducted in the OPPORTUNITIES project, we measure attitudes on migration. Following a definition found on the [website of the University of Reading](#), we define attitudes as a way of thinking or feeling with regards to someone or something. For example, people might have different attitudes about how welcome migrants are in a society. This may be influenced by a belief. A belief is, according to the same source, “an idea that is accepted as true without any facts.” Such beliefs may be the belief in equal chances for everyone, regardless of their origin. Another competing belief may be that societies are better off if they are ethnically homogeneous, even if this means that there are fewer candidates for certain jobs. These attitudes and beliefs are influenced by values. Values are more fundamental than beliefs and refer, according to the same website, to a people’s own set of principles which they consider of great importance. The (sometimes conflicting) ideologies of social democracy and nationalism might be considered as two examples of deeper value systems with different outcomes at the level of attitudes and beliefs.

→ see also quantitative media studies, solidarity (with migrants), survey analysis, welcome culture

## References and further reading:

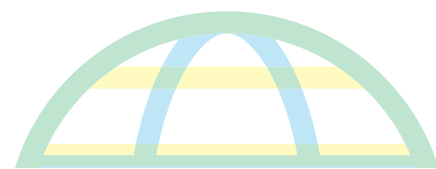
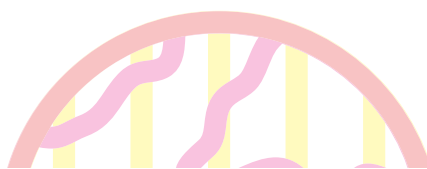
De Coninck, David, Stefan Mertens, and Leen d’Haenens. 2021. “Cross-Country Comparison of Media Selection and Attitudes Towards Narratives of Migration.” KU Leuven. [Working paper of the OPPORTUNITIES project 101004945 – H2020.]

University of Reading. 2021. “Values, Beliefs and Attitudes.” *University of Reading*. URL: <https://www.future-learn.com/info/courses/supporting-learning-secondary/0/steps/58621>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 4, 5

[DC / LH / SM]



## - B -

### Black Swan event

Nassim Nicholas Taleb (2010 [2007]) proposed the concept to describe an unexpected and allegedly unforeseeable event with extreme impact, whose occurrence, albeit being highly improbable, is framed as explainable and predictable in retrospect. The refugee movements of 2015/2016, which are often referred to as the European refugee 'crisis,' can be characterized as a Black Swan, given that unprecedented numbers of refugees from the Middle East came to Europe during this period (De Coninck et al. 2021, 7). The so-called march of hope on September 4, 2015 in particular is an unexpected event with extreme impact: More than a thousand refugees, stuck at Keleti train station in Budapest because Hungarian authorities did not allow them to continue their journey with a valid passport and Schengen visa, decided to set off on foot toward the Austrian border (Gebauer 2023, 13); Hungary decided to provide transport and Germany to suspend border controls.

→ see also crisis, crisis narration, event modeling, narrative

#### References and further reading:

De Coninck, David, Stefan Mertens, and Leen D'Haenens. 2021. "Cross-Country Comparison of Media Selection and Attitudes towards Narratives on Migration." KU Leuven. [Working paper of the OPPORTUNITIES project 101004945 – H2020.]

Gebauer, Carolin. 2023. "German Welcome Culture Then and Now: How Crisis Narration Can Foster (Contested) Solidarity with Migrants." University of Wuppertal. [Working paper of the OPPORTUNITIES project 101004945 – H2020.]

Taleb, Nassim Nicholas. 2010 [2007]. *The Black Swan: The Impact of the Highly Improbable*. London: Penguin Books.

Category: A

Work Package: 2, 4, 5

[CG]

### Brain drain

In the context of migration, the term *brain drain* must be distinguished from that of *brain gain*: "Brain drain is the loss suffered by a region [or country] as a result of the emigration of a (highly) qualified [or skilled] person, while brain gain is when a country benefits as a consequence of immigration of a highly qualified person." (Srivastava 2020, n.p.)

Brain drain is increasingly being fostered through the creation of advice centers for migrants in host countries (see Tandian 2023), yet it is a loss to the countries of origin. In the short to medium term (e.g., 1–5 years) brain drain reduces the human capital of a region or country, as it takes time and resources to train people unless emigrating people are replaced by immigrants with similar skills. In the long term (e.g., 5–10 years) brain drain could be managed by training and education of those who have not migrated, and again by immigration.

→ see also highly skilled migrant, labor migration, migration

#### References and further reading:

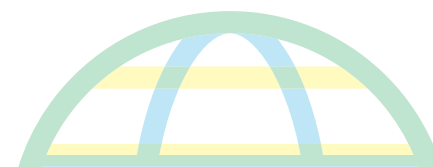
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Category: A

Work Package: 2, 3, 5, 6, 7

[MM]



## - C -

### Camp

A camp is usually referred to as an enclosed outdoor space for transitory, spontaneous settlement. In dictionaries, the notion of camp is, first of all, associated with the military lexicon: it refers to the site of battle or the place where an army settles before battle. However, camp qualifies as an indoor space when it indicates a site of detention, a prison where people are kept unwillingly. Since World War II, camp is also associated with the idea of concentration camp and labor camp as mass murder sites.

A refugee camp designates the organized facilities where refugees and asylum seekers reside and are provided with basic needs – food, shelter and medical assistance – while waiting to be granted asylum or a visa. The refugee camp is the first safe space where refugees who cross a border – whether via sea or land – are welcomed and assisted. Refugee camps should be places of temporary and transitory passage but they often become a limbo for displaced migrants; see also [The UN Refugee Agency](#) definition of the term.

The OPPORTUNITIES project aims at acknowledging the complex and multifaceted notions of the camp by highlighting its temporary nature but also its importance as a space where narratives of and on migration begin to develop and be shared.

→ see also asylum seeker, migrant, refugee

#### References and further reading:

- Braidotti, Rosi, and Hlavajova Maria, eds. 2018. *Posthuman Glossary*. London: Bloomsbury Academic.
- Nail, Thomas. 2015. *The Figure of the Migrant*. Stanford: Stanford University Press.
- The UN Refugee Agency (UNHCR). 2021. "Refugee Camps." *UNHCR: The UN Refugee Agency*. URL:

<https://www.unrefugees.org/refugee-facts/camps/>. Date of access: August 24, 2021.

Category: B, C

Work Package: 2, 3, 5, 6, 7

[SA]

### Circular migration

The term *circular migration* refers to the journeys that migrants make between their countries of origin and another country. Circular migration was a long-standing practice for many Senegalese before it was put on the international agenda as a way of managing international migration in a concerted manner and as a means of reconciling migration and development. In the framework of circular migration, during 2007, Spain concluded bilateral agreements with Senegal, giving 4,000 Senegalese the opportunity to work in Spain temporarily in the agricultural sector. To this effect, José Luis Rodríguez Zapatero stated that "the agreements signed with Senegal allow immigration to take place within a legal framework under the guidance of the Spanish Ministry of Labor and according to the state of the labor market in Spain" (qtd. in Tandian and Tall, 2011, 10; author's translation).

→ see also migrant, migration, migration culture

#### References and further reading:

- Tandian, Aly. 2012. "Migrations internationales des Sénégalaises : nouveaux profils des migrantes et insertion professionnelle en Espagne." In *Les migrations africaines vers l'Europe : Entre mutations et adaptation des acteurs sénégalais*, edited by Papa Demba Fall et Jordi Garreta Bochaca, 209–240. Lleida: REMIGRAF-IFAN/GR-ASE. URL: <http://www.papadembafall.com/publications/Fall%20et%20Garreta%20ESPAGNE.pdf>. Date of access: August 24, 2021.
- Tandian, Aly. 2017. "Enjeux de la migration circulaire : des limites des accords entre le Sénégal et l'Espagne aux frustrations des candidates à la migration." *Revue Sénégalaise de Sociologie* 12–13: 65–86.



Tandian, Aly, and Serigne Mansour Tall. 2011 "Migration circulaire des Sénégalais : Des migrations tacites aux recrutements organisés [Technical Report, Migration Policy Centre]." *CARIM Analytic and Synthetic Notes* 2011/52. URL: <https://cadmus.eui.eu/handle/1814/18478>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[AT]

## Citizenship

Citizenship is the status of equal membership of a political community from which enforceable rights and obligations, benefits and resources, participatory practices, and a sense of identity flow. The liberal conception of citizenship stresses the formal legal status of being a citizen whereas the civic republican and communitarian conceptions of citizenship emphasize the communal context within which individuals are embedded and exercise self-determination. Citizenship's roots can be traced back to the ancient Greek city states. The Romans extended the grant of citizenship to the conquered peoples of the Roman Empire thereby making law and order, and not ethnicity, its founding principles. The development of modern statehood made citizenship synonymous with nationality – a link which was called into question in the 1980s owing to globalization and the increasing mobility of people as well as the maturation of European integration and the transformation of the European Community into a post-national political unit.

→ see also European integration, mobility

References and further reading:

Kostakopoulou, Dora. 2008. *The Future Governance of Citizenship*. Cambridge: Cambridge University Press.

Category: A, D

Work Package: 2, 3, 5, 6, 7, 8

[DK]

## Civil society

The term civil society refers to a set of non-governmental and non-commercial stakeholders shaping public spaces for collective action based on shared values and interests; it consequently stands for collective agency that is generally distinct from government and commercial for-profit actors.

→ see also agency

Category: A

Work Package: 2, 3, 5, 6, 7, 8

[BBK / CS / FK]

## Closing civic space

Closing civic space is a phenomenon described by Rosa Balfour, Nicolas Bouchet, and Joerg Forbrig (2019), who claim that opportunities to occupy public spaces and to express political opinions with the intention of changing politics are shrinking. While the authors put particular focus on Eastern Europe and the Western Balkans, they also acknowledge that the phenomenon reaches beyond these regions. The phenomenon of undermining civic actors appears increasingly sophisticated and widespread, e.g., in the US (Balfour et al. 2019, 4).

→ see also opportunities

References and further reading:

Balfour, Rosa, Nicolas Bouchet, and Joerg Forbrig. 2019. *Improving EU-U.S. Cooperation in Civil Society Support in Eastern Europe and the Western Balkans*. Washington DC: The German Marshall Fund of the United State. URL: <https://www.gmfus.org/news/improving-eu-us-cooperation-civil-society-support-eastern-europe-and-western-balkans>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 5, 6, 7, 8

[BBK / CS / FK]



## Common ground

Common ground, i.e., a set of shared goals, ideas, interests, principles and beliefs, is the basis for a fair dialogue and a key element of Cross Talks. Strategies for establishing common ground include recognizing the other as a fellow human being, emphasizing the common good, reminding each other of the principles of humanity, and joining the other in the quest for well-being.

→ see also Cross Talk, fair dialogue, recognition

Category: A

Work Package: 2, 3, 5, 6, 7

[MD]

## Contact zone

The concept of the contact zone was introduced to postcolonial theory by Marie-Louise Pratt to refer to “social spaces where disparate cultures meet, clash, and grapple with each other, often in highly asymmetrical relations of domination or subordination – such as colonialism and slavery, or their aftermaths as they are lived out across the globe today” (Pratt 2008 [1992], 7). Countries of transit and countries of arrival can be considered as contact zones, as they constitute spaces in which migrants, citizens, and other stakeholders meet and establish asymmetrical relationships.

→ see also citizen, migrant

References and further reading:

Pratt, Marie-Louise. 2008 [1992]. *Imperial Eyes: Travel Writing and Transculturation*. 2<sup>nd</sup> ed. London and New York, NY: Routledge.

Category: A

Work Package: 2, 3, 5, 6, 7

[CG]

## Content analysis and corpus linguistics

The classic definition of content analysis is the one by Bernard Berelson (1952, 18): “a research technique for the objective, systematic and quantitative description of the manifest content of communication.” Although this definition is very broad, in media and communication studies it usually implies the manual coding of communication content whereby every article is coded according to characteristics of the article. An example would be the application of the categories of Erving Goffman’s book *Gender Advertisements* (1979) to an actual sample of advertisements. The results of that research would include, for instance, how many stereotypes are used, which stereotypes are used more often in the representation of women with different ethnicities, and for which product categories stereotypes are more often used.

Within a broad definition of content analysis, corpus linguistics could also be defined as a form of content analysis, although media and communication scholars do not typically think of corpus linguistics when the notion of content analysis is mentioned. Richard Nordquist defines the idea of corpus linguistics as follows: “*Corpus linguistics* is the study of language based on large collections of ‘real life’ language use stored in *corpora* (or *corpuses*) – computerized databases created for linguistic research. It is also known as corpus-based studies.” (Nordquist 2019, n. p.)

Corpus Statistics Analysis allows the automatic analysis of very large corpora. This strategy depends on two theoretical notions and their attendant analytical tools, i.e., keyness and collocation (Baker et al. 2008). Keyness is the frequency of particular words or clusters of words in certain corpora, while collocation of words occurs within a predetermined span of words.

Within the OPPORTUNITIES project, the analysis of content will be applied to the analysis of tweets by politicians in four countries





under study, namely Austria, Germany, Hungary, and Italy.

→ see also frames of migration, quantitative media studies

#### References and further reading:

- Baker, Paul, Gabrielatos Costas, Majid KhosraviNik, Michal Krzyzanowski, Tony McEnery, and Ruth Wodak. 2008. "A Useful Methodological Synergy? Combining Critical Discourse Analysis and Corpus Linguistics to Examine Discourses of Refugees and Asylum Seekers in the UK Press." *Discourse & Society* 19.3: 273–305.
- Berelson, Bernard. 1952. *Content Analysis in Communication Research*. Glencoe, IL: Free Press.
- Goffman, Erving. 1979. *Gender Advertisements*. London: Palgrave.
- Nordquist, Richard. 2019. "Definition and Example of Corpus Linguistics." *Thought.Co*. URL: <https://www.thoughtco.com/what-is-corpus-linguistics-1689936>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 4, 5

[DC / LH / SM]

### Conviviality

The notion of conviviality emerged within the context of the 'war on terror' in post-9/11 Europe and is associated with British cultural studies scholar Paul Gilroy. 'Tapping' into the advantages of multiculturalism, conviviality refers to processes of cohabitation in which multicultural and intercultural interactions are considered an ordinary feature of social life (Gilroy 2005). Conviviality does not imply the absence of racism, rather it shifts focus away from the limitations and anxieties associated with cultural and racial difference to the possibility of interactions premised on a cosmopolitan outlook and on mutual regard for a basic sameness of human beings.

→ see also common ground, fair dialogue, Level Telling Field, multiculturalism, solidarity (with migrants), welcome culture

#### References and further reading:

- Gilroy, Paul. 2005. *Postcolonial Melancholia*. New York, NY: Columbia University Press.

Category: A

Work Package: 2, 5

[MMu]

### Counter-(master-)narrative dynamics

Narratives are always embedded in power relations that enable some narratives to be produced, received, and perpetuated more frequently than others (Lueg et al. 2021, 4). Within this power constellation, master-narratives emerge from discourses which produce "cultural canonicity" (Hyvärinen 2021, 20); they "can be understood as a sequence of culturally expected events" (20) that "suffer from a kind of dullness" (21) and in most cases present nothing more than an abstract idea (21). Counter-narratives resist such powerful narratives, as they typically showcase marginalized positions and views that challenge or reject canonical expectations, thus displaying a high degree of tellability (Hyvärinen 2021, 21; see also Lueg et al. 2021, 4). The counter-(master-)narrative dynamics can therefore be best described as "narratives in contest" (Phelan 2008).

However, recent studies have cautioned against construing the distinction between master- and counter-narratives as a simplistic binary divide, advocating a narrative dynamics approach which accounts for the complexities of narrative framing and communication (Sommer 2023). Hanna Meretoja (2021, 38), for example, stresses the fact that counter-narratives do not necessarily have to be entirely "emancipatory, progressive, or liberating," but may also reinforce some aspects of a given power structure. Matti Hyvärinen (2021, 27) likewise advises against taking counternarrativity to be "an essential, abstract, and totalizing feature of any narrative," considering that individual narratives may well "counter a particular dominant discourse while at the same time drawing on some



other cultural canonicity.” And according to Yan-nis Gabriel (2017, 211), counter-narratives even “can and often do turn into master narratives, once they have started to spawn counter-narratives of their own.” Counternarrativity consequently ought to be seen not as a binary but a contextual category.

→ see also crisis narration, narrative dynamics, narrative, narrative ecology

#### References and further reading:

- Gabriel, Yannis. 2017. “Narrative Ecologies and the Role of Counter-Narratives: The Case of Nostalgic Stories and Conspiracy Theories.” In *Counter-Narratives and Organization*, edited by Sanne Frandsen, Timothy Kuhn, and Marianne Wolff Lundholt, 208–229. New York, NY and London: Routledge.
- Gebauer, Carolin. 2023. “German Welcome Culture Then and Now: How Crisis Narration Can Foster (Contested) Solidarity with Refugees.” University of Wuppertal. [Working paper of the OPPORTUNITIES project 101004945 – H2020.]
- Hyvärinen, Matti. 2021. “Toward a Theory of Counter-Narratives: Narrative Contestation, Cultural Canonicity, and Tellability.” In *Routledge Handbook of Counter-Narratives*, edited by Klarissa Lueg and Marianne Wolff Lundholt, 17–29. London and New York, NY: Routledge.
- Lueg, Klarissa, Ann Starbæk Bager, and Marianne Wolff Lundholt. 2021. “What Counter-Narratives Are: Dimensions and Levels of a Theory of Middle Range.” In *Routledge Handbook of Counter-Narratives*, edited by Klarissa Lueg and Marianne Wolff Lundholt, 1–14. London and New York, NY: Routledge.
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- Phelan, James. 2008. “Narratives in Contest; or, Another Twist in the Narrative Turn.” *PMLA* 123.1: 166–175.
- Sommer, Roy. 2023. “Migration and Narrative Dynamics.” In *The Routledge Companion to Narrative Theory*, edited by Paul Dawson and Maria Mäkelä, 498–511. New York, NY and London: Routledge.

Category: A

Work Package: 2, 5

[CG]

## Crisis

Stemming from the field of medicine, where it describes a critical stage in the course of a disease, the metaphor of crisis has recently been often used in media discourses to describe problematic and portentous cultural, economic, ecological, or political phenomena. The term *crisis* serves in this context as a “narrative device” (Roitman 2014, 85), foregrounding that the current status quo marks a turning point in which decisions by affected stakeholders are of particular relevance for future progress. Crises are not cultural givens, but they are narratives constructed and perpetuated in cultural discourses (see Nünning 2009, Nünning 2012, Nünning and Nünning 2020).

Although the term *crisis* primarily has a negative connotation in today’s media – especially in discourses of migration (see, e.g., UNHCR 2021) – crises do not necessarily have to result in disasters or catastrophes. They can also serve as opportunities for change and improvement. Adopting a positive reading of the metaphor of crisis, the OPPORTUNITIES project construes migration and the alleged refugee ‘crisis’ as a chance for EU member states to jointly work towards a fairer and more inclusive European Union.

→ see also metaphorology, narrative

#### References and further reading:

- Nünning, Ansgar. 2009. “Steps Towards a Metaphorology (and Narratology) of Crises: On the Functions of Metaphors as Figurative Knowledge and Mininarrations.” In *Metaphors Shaping Culture and Theory* [= REAL: Yearbook of Research in English and American Literature 25], edited by Herbert Grabes, Ansgar Nünning, and Sibylle Baumbach, 229–262. Tübingen: Gunter Narr Verlag.
- Nünning, Ansgar. 2012. “Making Crises and Catastrophes – How Metaphors and Narratives Shape Their Cultural Life.” In *The Cultural Life of Catastrophes and Crises*, edited by Carsten Meiner and Kristin Veel, 59–88. Berlin and Boston, MA: De Gruyter.





Nünning, Ansgar, and Vera Nünning. 2020. "Krise als medialer Leitbegriff und kulturelles Erzählmuster: Merkmale und Funktionen von Krisennarrativen als Sinnstiftung über Zeiterfahrung und als literarische Laboratorien für alternative Welten." *Germanisch-Romanische Monatsschrift* 70.3–4: 241–278.

Roitman, Janet. 2014. *Anti-Crisis*. Durham, NC and London: Duke University Press.

The UN Refugee Agency (UNHCR). 2021. "Refugees Are Not the Crisis. It's the Narratives We Tell about Them." *UNHCR: The UN Refugee Agency*. URL: <https://www.unhcr.org/innovation/refugees-are-not-the-crisis-its-the-narratives-we-tell-about-them/>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 5, 8

[CG]

## Crisis narration

According to anthropologist Janet Roitman (2014, 3), the concept of crisis serves as "the noun-formation of contemporary historical narrative" which enables critics "to claim access to both history and knowledge of history." Seen in this light, crisis functions as a form of mini-narration we resort to when trying to come to terms with situations that drastically disrupt social life, culture, or politics (Nünning and Sicks 2012; see also the entry on "Metaphorology"). Such situations represent "moments of truth" which "are often defined as turning points in history, when decisions are taken or events are decided" (Roitman 2014, 3). Crisis-claims consequently "evoke a moral demand for a difference between the past and the future" (8), and this difference has to be a turn for the better, given that crisis is always "posited as a protracted and potentially persistent state of ailment and demise" (16). More specifically, they seek to trace the reasons why events have led to a current status quo, searching for an answer to the question of "*what went wrong?*" (9; italics in the original).

Crisis situations can set in motion a complex narrative dynamics (Gebauer 2023; see also the entry on "Narrative Dynamics"), which can

lead to the formation of two different scenarios: On the one hand, crisis narration can bring forth narrative clusters that align into a dominant mainstream narrative; on the other hand, they can elicit a narrative battle during which diverging (counter-)narratives compete for public attention and discursive hegemony. While the former scenario of narrative aggregation can develop centripetal forces, thus succeeding in containing the crisis, counter-narrative dynamics often have strong centrifugal effects which fail to do so.

→ see also counter-(master-)narrative dynamics, crisis, metaphorology, narrative dynamics, narrative, narrative ecology

## References and further reading:

Gebauer, Carolin. 2023. "German Welcome Culture Then and Now: How Crisis Narration Can Foster (Contested) Solidarity with Refugees." University of Wuppertal. [Working paper of the OPPORTUNITIES project 101004945 – H2020.]

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Roitman, Janet. 2014. *Anti-Crisis*. Durham, NC and London: Duke University Press.

Category: A

Work Package: 2, 5

[CG]

## Cross Talk

Cross Talk is an innovative methodology developed by the OPPORTUNITIES project that provides the framework for public cross-cultural encounters between migrants, citizens, and other stakeholders. It creates common ground between participants in order to ensure a fair dialogue between conversation partners, thus establishing a level telling field on a local level. Cross Talks consist of three consecutive steps: (1) *Confidential storytelling* – migrants tell their life stories to NGOs and citizens (either in oral or written form); (2) *Non-public re-enactment* –



the NGOs and citizens re-tell the stories of the migrants, thus 're-living' what has been told; (3) *Public re-enactment* – NGOs and citizens tell the migrants' stories to other stakeholders to make them available to a broader public.

→ see also fair dialogue, Level Telling Field, life story, migrant narrative

Category: C

Work Package: 2, 3, 6, 7, 8

[CG]

## Cultivation theory

Research on the cultivation theory established by George Gerbner and Larry Gross (1976) proves that repeated exposure to media 'cultivates' or shapes individuals' attitudes. A classic example of the theory of Gerbner is the "Mean World Syndrome." Heavy television viewers see a lot of killings on television, hence they overestimate the amount of killings in the real world. In the OPPORTUNITIES survey, we measure how often people watch television (and other media), and how positive or negative their views on immigration are. The hypothesis is that people who watch more television hold more negative attitudes towards immigration, since television representations of immigration tend to be negative (see Van der Linden and Jacobs 2017).

→ see also quantitative media studies, representation of migration, survey analysis

References and further reading:

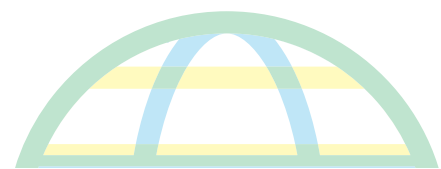
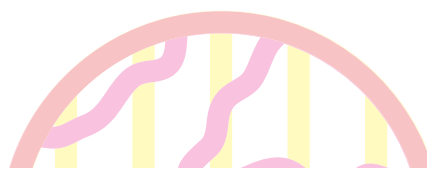
Gerbner, George, and Larry Gross. 1976. "The Scary World of TV's Heavy Viewer." *Psychology Today* 9.11: 41–45.

Van der Linden, Meta, and Laura Jacobs. 2017. "The Impact of Cultural, Economic, and Safety Issues in Flemish Television News Coverage (2003–13) of North African Immigrants on Perceptions of Intergroup Threat." *Ethnic and Racial Studies* 40.15: 2823–2841.

Category: A

Work Package: 2, 4

[DC / LH / SM]



# - D -

## Data

Data is a piece of information which can be in numerical or other forms. In order to know how many migrants (defined as those who were born in a different place) live in a city, researchers ask the residents of this city (i.e., the subjects of study) about their 'place of birth.' If data is collected from a subject without identifying him or her, it is called anonymous data; otherwise the data is called personal data. All personal data contain sensitive information that people may not wish to share with others and therefore data protection measures such as the removal of any references to names, addresses, etc. must be put in place in order to protect peoples' information and privacy. This process is called anonymization of data.

Researchers distinguish between primary and secondary data collection. *Primary data collection* refers to 'original' collection of data – the researcher collects data directly from a person (e.g. by asking people directly about their place of birth) or indirectly (e.g. by asking a family member about the place of birth of all family members). *Secondary data collection* refers to the collection of data from an agency/entity that has previously collected this data directly from subjects of study and is now in possession of this data. One of the most commonly used sources of secondary data is a census.

→ see also data mining

### References and further reading:

Makkonen, Timo. 2007. *Measuring Discrimination: Data Collection and EU Equality Law*. Luxembourg: European Commission. URL: <https://op.europa.eu/en/publication-detail/-/publication/7d20295d-212c-4acb-bd9f-6f67f4c7ce67>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 4, 5

[MM]

## Data mining

Data mining refers to the process of using statistics, computer science, and computing technology to detect or discover some connection among variables in a data set. It is concerned with the secondary analysis of large databases. Data mining is also referred to as "knowledge discovery in databases" (Analytics Software and Solutions 2021). For more information, see the explanation provided by [Analytics Software and Solutions](#).

→ see also data

### References and further reading:

Analytics Software and Solutions. 2021. "Data Mining: What It Is and Why It Matters." SAS. URL: [https://www.sas.com/en\\_us/insights/analytics/data-mining.html](https://www.sas.com/en_us/insights/analytics/data-mining.html). Date of access: August 24, 2021.

Hand, David J. 1998. "Data Mining: Statistics and More?" *The American Statistician* 52.2: 112–118.

Category: A

Work Package: 2, 4, 5

[MM]

## Demographics of migration

We need to pay attention to the demographics of migration in order to be able to understand migration statistics which are the foundation of official rhetoric on migration. When using national or international statistics on migration, it is important to refer to and include the official definition of the term migration in any analysis of the data.

In demographic terms, the concept of migration has two dimensions: a temporal and a spatial one. Migration is usually defined as the movement of individuals, households, or other groups of people from one geographic area to another (spatial dimension) that results in a change of residence either immediately or over a period of time (temporal dimension). According to the first revision of the UN's *Recommendations on Statistics of International Migration* (1998) "an international migrant is defined as



any person who changes his or her place of usual residence. A person's country of usual residence is that in which a person lives, that is to say, a country in which a person has a place to live where he or she spends the daily period of rest [...]. Note that temporary travel abroad for the purposes of recreation, business, medical treatment, etc., does not entail a change in the country of usual residence." (9, §32) The 'change of residence' criterion applies to both internal and international migration. In national censuses the place of usual residence is used to mean the geographical place where the enumerated person usually resides.

→ see also data, data mining, data set, migration

#### References and further reading:

United Nations. 1998. *Recommendations on Statistics of International Migration – Revision 1*. New York, NY: Department of Economic and Social Affairs – Statistics Division.

Category: A, D

Work Package: 2, 4, 5, 8

[MM]

## Diaspora

Diaspora is a term whose initial usage dates back to the Greek translation of the Bible. In its classical usage diaspora refers to the dispersion of Jews throughout the world in the aftermath of slavery in ancient Egypt and the destruction of Solomon's temple in the Mesopotamian Empire. This classical definition of diaspora has been used to describe communities that have moved and settled in other 'lands' in the aftermath of preceding traumatic events. The Armenian diaspora, the Irish diaspora and the 'old' African diaspora are examples of classical diasporas. Since the 1990s, the term *diaspora* has undergone a paradigmatic shift, that is, its meaning has transcended its classical usage. Constructivist approaches situate diaspora within discourses of multiculturalism, transnationalism and cosmopolitanism. Rather than attempt to confine diaspora to its classical

definition, proponents of constructivism suggest a new operationalization of the term in light of increasingly mixed global flows of migration (see Cohen and Fischer 2020). Hence diaspora can be considered a theoretical concept that shares a semantic domain with related terms such as migrant, expatriate, refugee (see Brubaker 2005). In the age of cyberspace, diaspora can be re-created via memory through shared cultural artefacts and a shared imagination (see Cohen 1997, Georgiou 2010).

→ see also expatriate, migrant, multiculturalism, refugee

#### References and further reading:

Brubaker, Rogers. 2005. "The 'Diaspora' Diaspora." *Ethnic and Racial Studies* 28.1: 1–19.

Cohen, Robin. 1997. *Global Diasporas: An Introduction*. London: UCL Press.

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Category: A

Work Package: 2, 5

[MMu]

## Discourse analysis

Simply put, discourse is language in context. Linguists taking their cue from Ferdinand de Saussure's seminal work have privileged the analysis of simplified or idealized linguistic expressions that are uncoupled from a specific communicative context. *Discourse* – that is, concrete instances of language use – was deemed too complex to be approached from the "structuralist" perspective pioneered by de Saussure. Discourse analysis refers to a wide range of methods in the humanities and social sciences that oppose this structuralist paradigm and aim to integrate context as a key focus for the study of language. *Context* should be understood broadly: in the analysis of oral discourse, it refers to the communicative situation in which



language is embedded (who is speaking, to whom, and within what kind of practice); more generally, context involves the social practices and institutions, as well as the culturally transmitted values and views, that are referenced by the speaker or writer. Discourse analysis thus denotes the study of how meaning emerges as language users position themselves within (but also, potentially, distance themselves from) cultural assumptions and expectations that are informed by the communicative context. Identity, both personal and collective, is a typical focus of discourse analysis, and so is the political relevance of language use. Narrative analysis as the OPPORTUNITIES project practices it can be understood as a particular instance of discourse analysis applied to narrative texts or utterances.

→ see also frames of migration, narrative, narrative analysis, narrative technique

#### References and further reading:

- De Saussure, Ferdinand. 2010 [1916]. *Cours de linguistique générale*. published by Charles Bally and Tullio De Mauro. Paris: Payot.
- Georgakopoulou, Alexandra, and Dionysis Goutsos. 2004. *Discourse Analysis: An Introduction*. Edinburgh: Edinburgh University Press.
- Tannen, Deborah, Heidi E. Hamilton, and Deborah Schiffrin, eds. 2018. *The Handbook of Discourse Analysis: Second Edition*. Malden, MA: Wiley-Blackwell.

Category: A

Work Package: 2, 3, 5, 6, 7

[MC]

## Discrimination

The term *discrimination* refers to any distinction, exclusion, or preference on the basis of any personal, legal, or other characteristics. According to Article 1.1.(a) of the *Discrimination (Employment and Occupation) Convention, 1958, No. 111* by the International Labour Organization, the term *discrimination* includes “any distinction, exclusion or preference made on the basis of race, colour, sex, religion, political opinion, national extraction or social origin, which has the

effect of nullifying or impairing equality of opportunity or treatment in employment or occupation.” One may add migration and residency status to the list of grounds for discrimination.

→ see also epistemic injustice, gender, inequality, migration, politics of mobility, race

#### References and further reading:

- International Labour Office. 1958. *Discrimination (Employment and Occupation) Convention, 1958, No. 111*. URL: [https://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:12100:0::NO::P12100\\_Ilo\\_Code:C111](https://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:12100:0::NO::P12100_Ilo_Code:C111). Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 5, 6, 7, 8

[MM]

## Diversity

According to the *Oxford English Dictionary*, the term *diversity* refers to “[t]he condition or quality of being diverse, different, or varied.” This is frequently associated with multicultural or multi-ethnic societies (see, e.g., Parekh 2006, Vertovec 2015). However, the term is not restricted to cultural or ethnic diversity, but may also involve differences related to age, class, gender, sexual identity and orientation, ideology, and other factors that influence a person’s identity.

Diversity approaches in cultural studies and the social sciences construct diversity as chances or opportunities rather than risks or dangers (Gregull 2018). Adopting this point of view, the OPPORTUNITIES project envisions Europe as a union of diverse multicultural societies.

→ see also equality, gender, multiculturalism, narrative identity, othering, welcome culture

#### References and further reading:

- Gregull, Elisabeth. 2018. “Dossier Migration: Migration und Diversity.” Bundeszentrale für politische Bildung. May 14, 2018. URL: <https://www.bpb.de/gesellschaft/migration/dossier-migration/223777/diversity>. Date of access: August 24, 2021.
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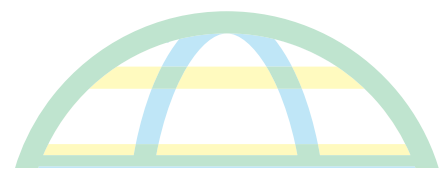
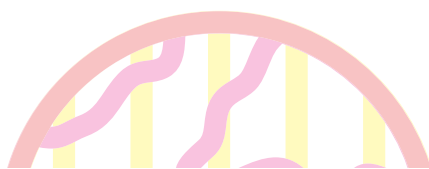


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Category: A

Work Package: 2, 3, 5, 6, 7, 8

[CG]





## - E -

### Empathy

The term *empathy* refers to “a person’s ability to mentally represent another person’s situation as well as to evaluate the relevance and desirability of that situation and its potential outcomes” (Schneider 2008, 136). A capacity for empathy can be acquired and fostered through perspective taking. Research at the nexus of narrative theory and psychology has often highlighted the cognitive value of narrative, arguing that the engagement with stories can improve perspective-taking skills (see Nünning 2014).

Stories can evoke empathy for a specific purpose. Suzanne Keen (2007, 142) distinguishes three types of strategic empathy – bounded, ambassadorial, and broadcast strategic empathy – each of which is directed at a different audience. *Bounded strategic empathy* addresses an in-group; “stemming from experiences of mutuality,” it invites the audience “to feeling with familiar others” (Keen 2007, 142). *Ambassadorial strategic empathy* includes “chosen others,” seeking to “[cultivate] their empathy for the in-group, often to a specific end” (Keen 2007, 142). *Broadcast strategic empathy* encourages everyone “to feel with members of a group,” as it stresses “common vulnerabilities and hopes” (Keen 2007, 142).

The migrant stories shared during the Cross Talk events of the OPPORTUNITIES project invite citizens and other stakeholders to understand the perspective of migrants and refugees, creating a more inclusive discourse on migration and integration. In this context, ambassadorial strategic empathy is particularly relevant.

→ see also migrant narrative, narrative, perspective taking, vicarious storytelling

#### References and further reading:

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Nünning, Vera. 2014. *Reading Fictions, Changing Minds: The Cognitive Value of Fiction*. Heidelberg: Universitätsverlag Winter.

Schneider, Ralf. 2008 [2005]. “Emotion and Narrative.” In *Routledge Encyclopedia of Narrative Theory*, edited by David Herman, Manfred Jahn, and Marie-Laure Ryan, 136–137. London and New York, NY: Routledge.

Category: A

Work Package: 2, 3, 4, 5, 6, 7

[CG]

### Empowerment

Empowering refugees and migrants, thus fighting epistemic injustice, is a central objective of the OPPORTUNITIES project. Measures include strengthening migrants’ and refugees’ agency and supporting self-representation through storytelling with art-based methods and perspective changes in Cross Talks. These activities are framed by the level telling field approach which defines premises, principles, and procedures for fair play in migration discourses.

→ see also agency, epistemic injustice, migrant narrative, perspective taking, solidarity (with migrants)

Category: C

Work Package: 2, 3, 5, 6, 7, 8

[CG / RS]

### Epistemic injustice

In an epistemic situation – which is the particular state a person is in, given her beliefs, perceptions, imaginations, and emotions – epistemic injustice can occur. First introduced by Miranda Fricker (2007), epistemic injustice addresses the idea “[...] that we can be unfairly discriminated against in our capacity as a knower based on prejudices about the speaker, such as gender, social background, ethnicity, race, sexuality, tone of voice, accent, and so on” (Byskov 2020, 116). Epistemic injustice is thus the systematic underestimation of a person’s contribution to knowledge and insight.



In the context of epistemic injustice, the phenomenon of epistemic reduction reduces a person to a particular aspect, e.g. to the role of patient or to the status of a victim.

→ see also Cross Talk, empowerment, integration

#### References and further reading:

Byskov, Morten Fibieger. 2020. "What Makes Epistemic Injustice an 'Injustice'?" *Journal of Social Philosophy* 52.1: 114–131.

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Category: A

Work Package: 2, 3, 6, 7

[BBK / CS / FK]

## Equality

In the English language, equality is defined as "the condition of being equal in quantity, amount, etc." (see the definition in the [OED](#)). In social terms, equality implies the condition of being equal in law, rights, powers, opportunities, etc. It should be noted that the condition of being equal in law is more about equality of opportunity than equality of outcome. It is often claimed that equality of opportunity, e.g. in education, provides a level playing field for all. But equality of opportunity is the starting point and a necessary condition for having a level playing field. The sufficient condition for a level playing field is equality of outcome. A child from an educated family performs, on average, better than a child from a poorly educated family and therefore – despite both having the same equality of opportunity to start with – will have different equality of outcome.

→ see also Level Telling Field

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[MM]

## Ethics of listening

An ethics of listening is a prerequisite for any form of fair dialogue. Cross Talk events create storytelling scenarios which allow migrants and refugees to share their experiences, and encourage citizens and other stakeholders to listen by involving them in readings. The goal is a fair conversation on migration and integration. Cross Talk events ensure that a variety of voices will be heard and appreciated in the conversation, also and especially those of more vulnerable groups. In this respect, an ethics of listening implies an 'imagine-other' (rather than the 'imagine-self') perspective in participants.

→ see also multiperspectivity, perspective taking, politics of recognition, polyphony

#### References and further reading:

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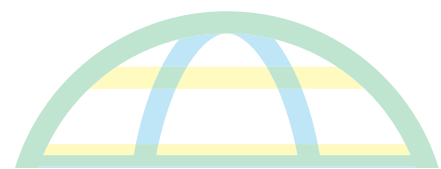
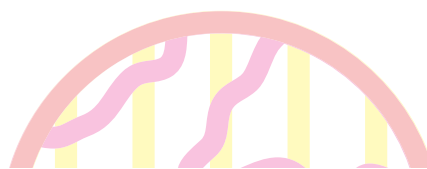
Category: B

Work Package: 2, 3, 6, 7

[CG]

## European integration

European integration theory acknowledges that there is no universally accepted definition of integration. The influential neofunctional definition by Ernst Haas (1985, 16) holds that integration is "the process whereby political actors in several distinct national settings are persuaded to shift their loyalties, expectations and political activities toward a new centre, whose institutions possess or demand jurisdiction over the pre-existing national states. The end result of a process of political integration is a new political community, super-imposed over the pre-





existing ones.” Arne Niemann, Zoe Lefkofridi, and Philippe E. Schmitter (2019, 45) further elaborate that neofunctionalists have always considered integration “to be a process rather than an outcome or an end state.”

European disintegration, in contrast, is the process by which European integration is reversed, partially or completely.

→ see also citizenship

#### References and further reading:

Haas, Ernst. 1958. *The Uniting of Europe: Political, Social, and Economic Forces 1950–1957*. London: Stevens and Sons.

Li, Monica. 2020. “What Measures Are in Place to Ensure the Long-Term Integration of Migrants and Refugees in Europe?” *European Web Site on Integration*. URL: [https://ec.europa.eu/migrant-integration/special-feature/what-measures-are-in-place-to-ensure-long-term-integration-migrants-and-refugees-europe\\_en](https://ec.europa.eu/migrant-integration/special-feature/what-measures-are-in-place-to-ensure-long-term-integration-migrants-and-refugees-europe_en). Date of access: August 24, 2021.

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Category: A

Work Packages: 2, 3, 4, 5, 6, 7, 8

[RS]

## Event modeling

Representations of happenings or events are generally considered as basic components of narrative. Narratives don’t simply “recount” happenings, however, but “give them shape, give them a point, argue their import, proclaim their results” (Brooks 2006, 13). Events are therefore best viewed as complex constructs (Nünning 2010) whose representations may be considered as a form of event modeling (Sommer 2023). Narratives establish and increase “eventfulness” (Hühn 2014) by describing occurrences as specific kinds of events, such as turning points, tipping points, or points of no

return (Nünning 2012). Narratological analyses of events focus on (1) the ontological status and truth value of events as something experienced, observed, invented, imagined, or remembered, (2) the significance, relevance, unexpectedness, and unusualness of events, and (3) the ways in which narratives establish temporal, causal, or associative links between different events by means of “event sequencing” (Herman 2009). Like narrative framing, narrative event modeling involves processes of selection, evaluation, and interpretation. In addition, narrative representations of events establish relationships between events, create a sense of coherence, and link past, present, and future experiences in meaningful ways.

In migration debates, events are often at the core of controversial and, at times, toxic debates. For instance, there are disputes over responsibilities whenever humanitarian catastrophes occur in the Mediterranean. Recurring patterns of modeling such events include contradicting claims or counter-narratives: Frontex has been accused of carrying out dangerous maneuvers causing migrant boats to sink, while it insists their ships were in fact offering assistance. Narratives on migration further engage in event modeling by framing the arrival of refugees as a crisis, a security threat, or an opportunity. The narrative dynamics perspective established in OPPORTUNITIES focuses on the strategic goals, rhetorical uses, and political effects of representing events – and on narratives as steering devices which possess considerable manipulative power.

→ see also counter-(master-)narrative dynamics, narrative dynamics, narratives on migration, frames of migration

#### References and further reading:

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Hühn, Peter. 2013. “Event and Eventfulness.” In *The Living Handbook of Narratology*, edited by Peter Hühn, Jan Christoph Meister, John Pier, and Wolf Schmid. Hamburg: Hamburg University. URL: <https://www.lhn.uni-hamburg.de/node/39.html>. Date of access: August 16, 2023.



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Sommer, Roy. 2023. "Migration and Narrative Dynamics." In *The Routledge Companion to Narrative Theory*, edited by Paul Dawson and Maria Mäkelä, New York and London: Routledge: 498–511.

Category: A

Work Package: 2, 5

[RS]

## Expatriate

According to the *Oxford English Dictionary* an expatriate is "a person living in a country that is not their own." The word originates in "mid 18th cent. (as a verb): from medieval Latin expatriat- 'gone out from one's country', from the verb expatriare, from ex- 'out' + patria 'native country.'"

As a verb *expatriate* means (1) "to drive (a person) away from (his) native country" or (2) "to withdraw from one's native country" (see the first two definitions in the *OED*). It is the second definition that informs our understanding of expatriate in modern migration studies, i.e., someone who has left his or her country or someone who lives in a country that is not his or her place of birth. In this sense all expatriates are emigrants, but emigration in this context is associated with notions of 'life style' migration or 'privileged migration.' Expatriation, then, refers to voluntary mobility and migration of the well-off and highly skilled rather than mobility and migration of poor and low skilled workers.

Narratives *on/of* migration serve to illustrate the difference between the terms *migrant* and *expatriate*. While *migrant* is the general term for someone who moves his or her usual place of

residence, an expatriate, or expat for short, is a specific type of migrant who has moved from his or her country of birth or nationality usually for professional or educational reasons. The term *expat* is also used to refer the large number of retired people (and their dependents) of high-income countries who live outside their country of birth.

The privileged position of expats is starkly demonstrated in countries like Singapore or rich Arab oil exporting states which rely heavily on highly skilled as well as low-skilled immigrant labor. A similar privileged attribution of the term *expat* is granted to highly skilled migrants in some European countries like the Netherlands. European, American, and other 'white' migrants in Africa, Latin America, and Asia – basically all those coming from the global 'North' – are often referred to as expats to distinguish them from other poorer and low-skilled migrants coming from the global 'South.'

→ see also highly skilled migrant, migrant, migration, migration and identity, narratives *on* migration, stories *of* migration

### References and further reading:

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Green, Nancy L. 2009. "Expatriation, Expatriates, and Expats: The American Transformation of a Concept." *American Historical Review* 114.2: 307–328.

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Category: A

Work Package: 2, 5, 8

[MM]



## Experience

In a broad sense, the word *experience* refers to any mental state of which one is aware. Perception, bodily sensations, memory, and the imagination involve experience insofar as these mental activities emerge in conscious awareness. That is the sense in which the word is employed in fields such as the philosophy of mind, phenomenology, and cognitive psychology. A more specific use of the term *experience*, which also overlaps with everyday language, denotes any event that leaves a mark on an individual's identity and sense of self. When something happens that brings into play an individual's or a group's worldview at a deep level, and potentially reshapes their personal and collective identity, it becomes an experience. Because of their experiential impact, these events are likely to display a high degree of tellability.

→ see also experiential storytelling, life story, narrative identity, tellability

### References and further reading:

Pollio, Howard R., Tracy B. Henley, and Craig J. Thompson. 1997. *The Phenomenology of Everyday Life: Empirical Investigations of Human Experience*. Cambridge: Cambridge University Press.

Category: A

Work Package: 2, 3, 5, 6, 7

[MC]

## Experiential storytelling

Experiential storytelling is sharing individual experiences with others by telling stories about these experiences, for instance in interviews, informal conversations between migrants and activists, or organized events like Cross Talks. When it comes to analyzing the experientiality (Fludernik 1996; Caracciolo 2014) of such practices of storytelling, ethical problems often need to be considered: e.g., issues related to tellability, culture-specific taboos, legal constraints, the age of storytellers, and the safety of everyone involved.

→ see also Cross Talk, experience, migrant narrative

### References and further reading:

Caracciolo, Marco. 2014. *The Experientiality of Narrative: An Enactivist Approach*. Berlin and Boston, MA: De Gruyter.

Fludernik, Monika. 1996. *Towards a 'Natural' Narratology*. London and New York, NY: Routledge.

Category: C

Work Package: 3, 6, 7

[CG / RS]

## Extractive listening

Extractive listening is a type of listening that extracts information for one's own gain. Moreover, this type of listening does not acknowledge power dynamics, assuming that people engage equally. Extractive listening should be distinguished from equitable listening, which builds on trust, openness, and action, and acknowledges the power relations between the persons engaging with one another (Faizullah and Khan 2020).

→ see also ethics of listening

### References and further reading:

Faizulla, Nusrat, Farzana Khan. 2020. "Who Has Gained? Moving from Extractive to Equitable Listening." *The Listening Fund*. URL: <https://www.thelisteningfund.org/wp-content/uploads/2021/02/who-has-gained-the-listening-fund-extract1.pdf>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 6, 7

[BBK / CS / FK]



## - F -

### Fair dialogue

A fair dialogue is a conversation or discourse in which the perspectives of all participants affected by the subject matter are equally respected and valued. In John Dewey's (1988) sense, fair dialogue exists within communities if all members jointly explore social and democratic conditions of coexistence and develop from there a shared vision of what political aims and objectives deserve to be desired and pursued. In order to achieve this, participants have to agree, either explicitly (if controversies are to be expected) or implicitly (if all participants share the same basic assumptions) on a set of premises, principles, and procedures to establish common ground, or, in a wider context, a Level Telling Field.

→ see also Cross Talk, Level Telling Field, recognition

#### References and further reading:

Dewey, John. 1988. "Creative Democracy: The Task Before Us." In: *The Later Works of John Dewey, Volume 14: 1939–1941 – Essays, Reviews, and Miscellany*, edited by Jo Ann Boydston, with an Introduction by R. W. Sleeper, 225–227. Carbondale, IL: Southern Illinois Press.

Zimmermann, Bénédicte. 2006. "Pragmatism and the Capability Approach." *European Journal of Social Theory* 9.4: 467–484.

Category: B

Work Package: 2, 3, 4, 5, 6, 7, 8

[CG / MD / RS]

### Family reunification

Family reunification is a procedure allowing for the durable settlement of family members (spouse and child) who have come to join a third country whose nationality they do not possess. For example, the first migrations of Senegalese women to France, Spain, and Italy were strongly marked by family reunification.

→ see also migration

#### References and further reading:

Tandian, Aly. 2008. "Les migrants sénégalais en Italie. Entre regrets et résignation." In *Le Sénégal des migrations : mobilités, identités et sociétés*, edited by Momar-Coumba Diop, 368–389. Paris: Editions Khartala.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[AT]

### Fictions of migration

In *The Structural Transformation of the Public Sphere* (2021 [1989/1962]), arguably – in the second half of the twentieth century – the most influential sociological account of the "bourgeois" public sphere, Jürgen Habermas emphasizes the literary character of his liberal model of civil society. The relevance of the writer as a public intellectual in Noam Chomsky's (2017) sense is particularly obvious in conversations on racism, diversity, and migration. As Roy Sommer (2001) has argued, fictions of migration therefore occupy a special place among stories of migration, exploiting, and relying on what British-Turkish novelist Elif Shafak (2020) has recently called "the transformative power of stories to bring people together, expand our cognitive horizons, and gently unlock our true potential for empathy and wisdom" (88). Fictions of migration can take many forms, including autobiographical novels, coming-of-age stories, the classical *bildungsroman*, revisionist historical fiction, and transcultural novels which challenge essentialist notions of race, culture, and gender.

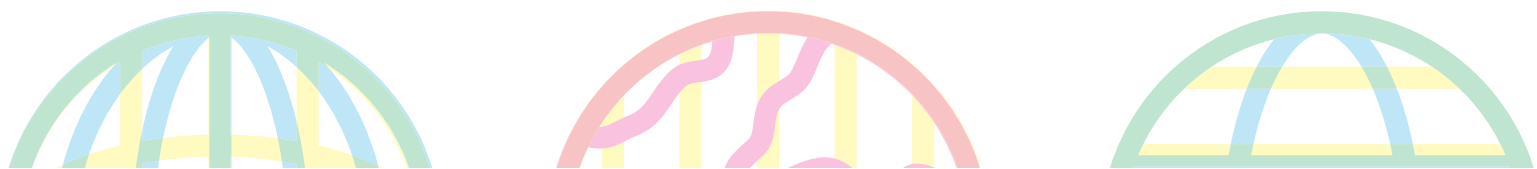
→ see also figure of the migrant, migrant, representations of migration

#### References and further reading:

Chomsky, Noam. 2017. *Who Rules the World?* London: Penguin.

Habermas, Jürgen. 2021 [1989/1962]. *The Structural Transformation of the Public Sphere*. Cambridge: Polity Press.

Shafak, Elif. 2020. *How to Stay Sane in an Age of Division*. London: Profile Books.



Sommer, Roy. 2001. *Fictions of Migration: Ein Beitrag zur Theorie und Gattungstypologie des zeitgenössischen interkulturellen Romans in Großbritannien*. Trier: Wissenschaftlicher Verlag Trier.

Category: B

Work Package: 2, 5

[RS]

## Figure of the migrant

Unlike the term *migrant*, the term *figure of the migrant* refers not to individuals, but to narrative representations of migrants in fictional and non-fictional discourses. Since the 1950s and 1960s, when several European countries first signed bilateral labor migration agreements, migration to Europe has changed significantly with respect to countries of origin and migrants' motivations (for a comprehensive overview of the history of European migration since the mid-twentieth century, see Bade 2003, Ch. 4–5; De Haas 2018, 5–12; Van Mol and De Valk 2016). These changes are also reflected in narrative representations of the figure of the migrant, with themes of fictions of migration ranging from earlier fictions of assimilation such as Joan Riley's *The Unbelonging* (1985) to more recent works like Dina Nayeri's *The Ungrateful Refugee* (2019).

→ see also fictions of migration, migrant, representation of migration

### References and further reading:

Bade, Klaus J. 2003. *Migration in European History*, translated by Allison Brown. Malden, MA et al.: Blackwell Publishing.

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Fassmann, Heinz. 2009. "European Migration: Historical Overview and Statistical Problems." In *Statistics and Reality: Concepts and Measurements of Migration in Europe*, edited by Heinz Fassmann, Ursula Reeger, and Wiebke Sievers, 21–44. Amsterdam: Amsterdam University Press.

Van Mol, Christof, and Helga de Valk. 2016. *Migration and Immigrants in Europe: A Historical and Demographic Perspective*. In *Integration Processes and Policies in Europe: Contexts, Levels and Actors*, edited by Blanca Garcés-Mascreñas and Rinus Penninx, 31–55. Cham: Springer.

Category: A

Work Package: 2, 5, 8

[CG]

## Filter bubble

Stefan Mertens, Leen d'Haenens and Rozane De Cock (2019, 142–143) observed that "[p]roponents of the filter bubble theory stress that within non-diverse, closed online groups where there is no room for alternative voices, opinions tend to 'echo', which locks users into their own – possibly false, but certainly limited – beliefs." Eli Pariser (2011) similarly warns against the rise of online 'micro-universes' of personalized information – bubbles that filter out any contradicting information, letting in only what we want to hear. The term filter bubble is most notoriously used by Eli Pariser (2011) but other terms referring to the same phenomenon circulate as well such as "echo chambers" (Garrett 2009) or "partial information blindness" (Haim et al. 2018). Mertens et al. (2019) found that attitudes about immigration tend to be either far more positive or far more negative among frequent consumers of online news when they are compared with people who mostly get their news from legacy media (see also the entry on "legacy media"). Recently the concept of the filter bubble has been criticized as being used too frequently and hence the assumption of its reality overshadows the evidence of its existence (Bruns 2019).

→ see also attitudes, beliefs, and values, legacy media

### References and further reading:

Bruns, Axel. 2019. "Filter Bubble." *Internet Policy Review* 8.4: 2–14. URL: <https://policyreview.info/node/1426>. Date of access: August 4, 2020.

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Turcotte, Jason, Lauren Furey, J. Omar Garcia-Ortega, Nicolas Hernandez, Carrissa Siccione, and Emily Stephenson. 2021. "The Novelty News Frame: How Social Identity Influences Policy Attention of Minority Presidential Candidates." In *Newspaper Research Journal* 42.1: 95–110.

Category: A

Work Package: 4, 5

[DC / LH / SM]

## Focus group

In the context of OPPORTUNITIES, the term *focus group* refers to the participants in Cross Talk events. The project conceives of focus groups as experimental research communities.

→ see also Cross Talk

Category: F

Work Package: 3, 6, 7

[CG]

## Forced migration or displacement

The term *forced migration* – or *forced displacement* – refers to those who had to leave their

place of usual residence under duress of war, conflict, natural or environmental disasters. For more details, see the entry on the term in the [Migration Data Portal](#).

→ see also asylum; asylum seeker, migrant, migration

References and further reading:

The International Organization for Migration. 2021. "Forced Migration or Displacement." *Migration Data Portal*. URL: <https://migrationdataportal.org/themes/forced-migration-or-displacement>. Date of access: August 24, 2021.

Category: D

Work Package: 2, 3, 4, 5, 6, 7, 8

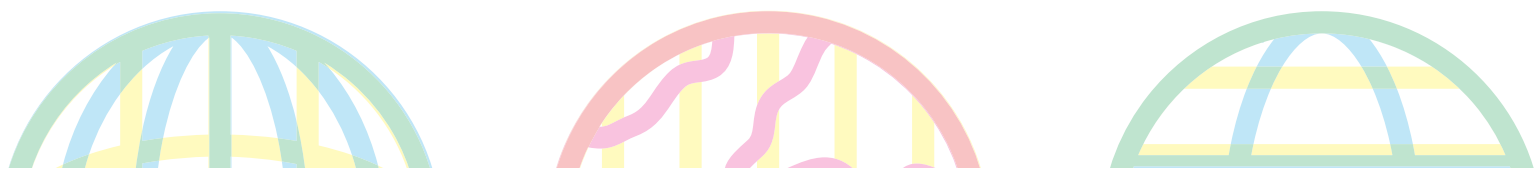
[MM]

## Frame analysis (aka framing analysis)

Kirk Hallahan (1999) points out that the origins of the use of the concept of framing can be traced to the early seventies, with the seminal contributions by Gregory Bateson (1972) and Erving Goffman (1974). These scholars already acknowledged that reality as such is too overwhelming and that people need shortcuts to make sense of this reality, hence the need for so-called frames.

The most frequently quoted definition of "framing" in media and communication studies, however, was provided by Robert Entman. He suggested that frames "select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation for the item described" (Entman 1993, 53)

Sunday Olasunkanmi Arowolo aptly describes what the application of the framing concept in contemporary media and communication studies means: "Framing theory suggests that how something is presented to the audience (called "the frame") influences the choices people make about how to process that information. Frames are abstractions that work to organize or structure message meaning. The



most common use of frames is in terms of the frame the news or media place on the information they convey. Framing theory explains that the media create this frame by introducing news items with predefined and narrow contextualisation. Frames can be designed to enhance understanding or are used as cognitive shortcuts to link stories to the bigger picture.” (Arowolo 2017, 1)

→ see also filter bubble, frames of migration

#### References and further reading:

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- Hallahan, Kirk. 1999. “Seven Models of Framing: Implications for Public Relations.” *Journal of Public Relations Research* 11.3: 205–242.

Category: A

Work Package: 2, 4, 5

[DC / LH / SM]

## Frames of migration

Narrative framing has a big impact on how we perceive migration, flight, and forced displacement as well as other forms of transnational mobility. Drawing on Erving Goffman’s (1986, 21) understanding of frames as “schemata of interpretation” that influence how we make sense of and come to terms with events and phenomena, Doris Bachmann-Medick and Jens Kugele (2018, 3) argue that “contemporary frames and framings of discourses on migration” not only “constitute methodologically and epistemologically self-reflexive approaches to the complex field of migration, but they are also effective in shaping the field of socio-political experience

and behavior that directly impacts the lives of migrants.” Media coverage plays a crucial role in such processes of framing, for mass and mainstream media are constantly producing numerous migration narratives that have a major influence on public opinion and attitudes toward migration.

There are two main types of framing that mass media resort to when depicting migration and related phenomena: generic or ‘broad’ framing and issue-specific framing (Helbling 2014, 22-23; see also Bahtić-Kunrath and Gebauer 2023, 9). While the former focuses primarily on the overall context of migration discourses, dealing with abstract notions such as positivity and negativity, the latter thematizes clearly defined issues and concerns related to the topic such as security, terrorism, economy, politics, pragmatism, othering, deservingness, and humanitarianism (Bahtić-Kunrath and Gebauer 2023, 17). Previous research on representations of migration in European mass media suggests that generic or broad frames of migration with negative connotations tend to outweigh those with positive connotations (Eberl et al. 2018; Schrover and Schinkel 2013), which, in turn, has a negative impact on public discourses and attitudes toward migration (De Coninck et al. 2021; Eberl et al. 2018; Heidenreich et al. 2019; Gottlob and Boomgaarden 2020). Issue-specific framing of migration, on the other hand, can take both a negative and a positive stance on migration, often depending on context. An economic framing of migration, for example, can stress either the advantage of immigration as a means to address the lack of skilled workers or the disadvantage of immigration if the economic burden of refugee assistance is foregrounded. A humanitarian framing can either focus on the moral obligation to help refugees (positive framing) or contribute to discursive practices of presenting migrants as victims lacking individual agency (negative framing).

→ see also content analysis and corpus linguistics, discourse analysis, event modeling, frame analysis, narrative dilemma, narratives on migration, media bias,



othering, positioning, quantitative media studies, refugee archetype

#### References and further reading:

- Bachmann-Medick, Doris, and Jens Kugele. 2018. "Introduction: Migration – Frames, Regimes, Concepts." In *Migration: Changing Concepts, Critical Approaches*, edited by Doris Bachmann-Medick and Jens Kugele, 1–18. Berlin and Boston, MA: De Gruyter.
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- Schrover, Marlou, and Willem Schinkel. 2013. "Introduction: The Language of Inclusion and Exclusion in the Context of Immigration and Integration." *Ethnic and Racial Studies* 36.7: 1123–1141.

Category: A

Work Package: 2, 4, 5

[BBK / CG]

## Freedom of movement

In international migration literature, freedom of movement refers to an individual's right to freely

leave (and return to) a country and enter another country under some kind of bilateral or multilateral agreement (as in the ECOWAS or the EU).

According to Article 2(5) of the **Schengen Borders Code**, EU citizens and legally resident third-country nationals – i.e., nationals of a country which is not a member state of the EU (see the entry in the **EMN Glossary**; entry on "third country") – enjoy the right to move freely across boundaries of European Member States and to reside in other EU Member States than their home country or country of legal residence (see also the **EMN Glossary**; entry on "right to free movement").

In the framework of the **ECOWAS Protocol**, freedom of movement refers to a person's ability to move within a specific territory as he or she has the right to leave a country while maintaining the right to return to this country. Senegalese migrants, for example, often travel to Libya via Niger, an ECOWAS member country, hoping to cross the Mediterranean Sea to Italy.

→ see also migration, mobility

#### References and further reading:

- Journal Officiel de la CEDEAO. 1979. *Protocole sur la libre circulation, le droit de résidence et d'établissement, zone Cedeao*. URL: <https://www.ilo.org/dyn/natlex/docs/ELECTRONIC/39769/114931/F1913314371/ORG-39769.pdf>. Date of access: August 24, 2021.
- European Parliament and the Council of the European Union. 2016. "Regulation (EU) 2016/399 of the European Parliament and of the Council of 9 March 2016 on a Union Code on the Rules Governing the Movement of Persons across Borders (Schengen Borders Code) (Codification)." Official Journal of the European Union L77/11. URL: <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex%3A32016R0399>. Date of access: August 24, 2021.
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Category: D

Work Package: 2, 3, 4, 5, 6, 7, 8

[AT / MM]





## - G -

### Gender

The term *gender* refers to “the socially constructed attributes, roles, activities, responsibilities and needs predominantly connected to being male or female in given societies or communities at a given time” ([European Migration Network \[EMN\] Glossary](#); entry on “gender”). The [International Organization for Migration](#) highlights that a person’s gender and gender identity, as well as their sex and sexual orientation, can have a significant bearing on migration experiences or mobility experiences. Female refugees or marginalized groups (e.g., members of the LGBTQ community), for instance, may be more vulnerable or face more problems and risks than male migrants. Power relations prevailing in a specific society or culture may influence the significance of migration and mobility in different ways for men, women, and transgender persons (see Güell and Parella 2021, Jolly and Reeves 2005). Acknowledging that gender awareness should play a vital role in fair and inclusive discourses of migration, OPPORTUNITIES seeks to promote stories of migration that work towards gender equality.

→ see also equality, diversity, migration, mobility, politics of mobility, refugee archetype, risk, victimization, vulnerability

#### References and further reading:

European Commission. 2020. *European Migration Network (EMN) Glossary*. URL: [https://home-affairs.ec.europa.eu/networks/european-migration-network-emn/emn-asylum-and-migration-glossary\\_en](https://home-affairs.ec.europa.eu/networks/european-migration-network-emn/emn-asylum-and-migration-glossary_en). Date of access: August 24, 2021.

Güell, Berta, and Sònia Parella. 2021. *Guidelines on How to Include the Gender Perspective in the Analysis of Migration Narratives*. [Publication by the Horizon 2020 project BRIDGES: Assessing the Production and Impact of Migrant Narratives.] Barcelona: Barcelona Centre for International Affairs. DOI: <https://doi.org/10.5281/zenodo.5040804>. Date of access: July 27, 2021.

Jolly, Susie, and Hazel Reeves. 2005. *Gender and Migration: Overview Report*. Brighton, UK: BRIDGE: Development – Gender / Institute of Development Studies. URL: <http://archive.ids.ac.uk/bridge/bridge-publications/reports/document/A582009ed2.html?lang=en-lang-pane-en>. Date of access: August 24, 2021.

The International Organization for Migration. 2021. “Gender and Migration.” *IOM: UN Migration*. URL: <https://www.iom.int/gender-and-migration>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[CG]



## - H -

### Highly skilled migrant

Highly skilled migrants are skilled workers who are permanent or long-term emigrants with a profession acquired through high-level education and/or experience. While skilled migrant workers often receive preferential treatment with regard to entry and residence in the host state (e.g., reduced requirements for change of occupation, family reunification, and length of stay), their act of migration is often detrimental to the economic and social development of the country of origin.

By extension, the term also refers to student mobility or movement of the highly educated.

→ see also brain drain, migrant, mobility

#### References and further reading:

Tandian, Aly, and Serigne Mansour Tall. 2010. "La migration des personnes hautement qualifiées depuis et vers le Sénégal: historicité, actualité et perspectives [Technical Report, Migration Policy Centre]." *CARIM Analytic and Synthetic Notes* 2010/22. URL: <https://cadmus.eui.eu/handle/1814/13676>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 4, 5, 6, 7

[AT]

### Human trafficking

The **Protocol to Prevent, Suppress and Punish Trafficking in Persons**, published by the United Nations in 2000, defines human trafficking or "trafficking in persons" as "the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another

person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs." (Article 3, § (a)). For more details see also the entry on human trafficking in the **Migration Data Portal**.

→ see also trafficker

#### References and further reading:

United Nations. 2000. "Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, Supplementing the United Nations Convention Against Transnational Organized Crime." URL: <https://www.osce.org/files/f/documents/5/c/19223.pdf>. Date of access: August 24, 2021.

The International Organization for Migration. 2023. "Human Trafficking." *Migration Data Portal*. URL: <https://www.migrationdataportal.org/themes/human-trafficking>. Date of access: August 16, 2023.

Category: D

Work Package: 2, 3, 4, 5, 6, 7, 8

[MM]





## Illegal entry

A migrant is in a situation of illegal entry into the territory of a country if he or she moves outside the legal conditions set by national regulations. Especially Senegalese media have used this term in recent years following the repatriation of irregular migrants to Spain.

It is important to point out that 'illegal' does not mean 'illegitimate.' An act could be illegal under the law which, however, could be contested in courts or could have mitigating circumstances. For example, killing someone may be illegal under the law but self-defence could be presented as a legitimate reason. Similarly crossing the borders of a country without permission is illegal but a person may cross the border to seek asylum for the legitimate reasons of being persecuted in their country of origin.

→ see also asylum seeker, irregular migration, migrant, refugee

### References and further reading:

Tandian, Aly. 2020. "Profils de Sénégalais candidats à la migration : des obsessions aux désillusions." *Revue africaine des migrations internationales* (June 2020): 2–22.

Category: A

Work Package: 3, 5, 6, 7

[AT / MM]

## Inclusion

Inclusion is a societal approach that values and appreciates diversity by seeking to create "equal rights and opportunities" for every individual, independent of their national, cultural, ethnic, or religious background (ECRI 2021, n. p.). To achieve this aim, citizens, governments, and local authorities have to work together to create "conditions which enable the full and active participation of every member of society"

(ECRI 2021, n. p.). An inclusive society is the prerequisite for successful integration of migrants in destination countries.

→ see also diversity, integration of migrants, welcome culture

### References and further reading:

European Commission against Racism and Intolerance. 2021. "Integration and Inclusion." URL: <https://www.coe.int/en/web/european-commission-against-racism-and-intolerance/integration-and-inclusion>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 5, 6, 7

[CG]

## Inequality

Inequality – the opposite of equality (see the entry on "equality") – is about differences between people in terms of their legal, social, cultural, and economic rights, as well as their differences in access to and ownership of assets (e.g., land, capital, and housing), that reflect the socio-economic characteristics of a country. Reasons for the unequal treatment of a specific group in a country can be their race, gender, ethnic background, geographic origin, socio-economic background, migrant status, etc.

Discrimination against migrants in employment, pay, allocation of housing, etc. can lead to their lower social and economic status and create a socio-economic gap between citizens and migrants over their lifetime. It is, however, important to note that such discriminations happen to a large degree on account of racial, cultural, and religious differences that migrants share with the native-born population of similar race, culture, and religion (Messkoub 2005). Access to and integration into the labor market is one of the most important paths to the integration of migrants and to reducing the inequality between them and the local population (Federico and Baglioni 2021).

Migration status is also an important ground for differences in social rights in any country.



The right to vote and stand for public office in elections are usually reserved for nationals; at the same time, the right to work, attend school, own property, set up a business, etc. varies across countries and depends on each country's specific laws regarding different types of immigrants in an escalating degree of integration. While residency rights may qualify an immigrant to work and own property and give them the right to vote in local elections, the right to vote in national elections is reserved exclusively for nationals. These rights can also affect the children of immigrants even if they are born in the immigration country, depending on whether the nationality laws are *jus sanguinis* (i.e., through 'blood,' parents, or ancestors) or *jus soli* (i.e., through 'land,' or rather the status of having been born in the country). Citizenship based on *jus soli* offers the offspring of immigrants a clear and speedy path to equality with other native-born populations.

For further discussion of inequality, see the explanation provided by [Social Europe](#). For a discussion of inequality in different settings (e.g., economic, social, gender), see the information provided by the [OECD](#).

→ see also [discrimination](#), [gender](#)

#### References and further reading:

Federico, Veronica, and Baglioni, Simone, eds. 2021. Migrants, Refugees and Asylum Seekers' Integration in European Labour Markets: A Comparative Approach on Legal Barriers and Enablers. Cham: Springer.

Messkoub, Mahmood. 2005. "Migrants in the European Union: Welfare in Old Age." *Public Finance Management* 5.2: 269–289.

OECD. 2021. "Inequality." *OECD*. URL: <https://www.oecd.org/social/inequality.html>. Date of access: August 24, 2021.

Social Europe. 2021. "What is inequality?" *Social Europe*. URL: <https://socialeurope.eu/focus/what-is-inequality>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[MM]

## Integration

Without the use of any modifier, integration is a mode of migrant incorporation which requires migrants' adherence to the legal and political framework of the host community and their identification with the common culture of citizenship. Ethnic and/or cultural differences are relegated to the private realm. It differs from assimilation in that migrants are not required to renounce their particular national, ethnic, religious or cultural identities and to conform to the culture of the majority community in order to belong. Given that both assimilation and integration focus on the individual, they do not facilitate the recognition of groups and the importance of diversity and cultural pluralism in society. Accordingly, integration policies, and the demands made by states for (better) integration of migrants, often fall short of treating migrants as full members of, and equal participants, in the community.

→ see also [inclusion](#), [solidarity](#), [welcome culture](#)

#### References and further reading:

Castles, Stephen and Alastair Davidson. 2000. *Citizenship and Migration: Globalisation and the Politics of Belonging*. Basingstoke: Macmillan Press.

Kostakopoulou, Dora. 2010. "The Anatomy of Civic Integration." *Modern Law Review* 7.36: 933–958.

Kostakopoulou, Dora. 2002. "Integrating' Non-EU Migrants in the European Union: Ambivalent Legacies and Mutating Paradigms." *Columbia Journal of European Law* 8.2: 1–21.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[DK]

## Intercultural understanding

Intercultural understanding is a philosophical concept grounded in hermeneutics. It refers to a person's ability and willingness to acknowledge, appreciate, and overcome cultural



differences in cross-cultural encounters. The prerequisite for intercultural understanding is an “intercultural mind” (Sommer 2013), i.e., a mindset which challenges racism, ethnocentric worldviews, and stereotypical representations. Based on the principles of empathy, perspective taking, and recognition, intercultural understanding advocates intercultural dialogue and multiperspectivity in contact zones, multicultural contexts, or other cross-cultural encounters.

→ see also empathy, multiperspectivity, perspective taking, recognition

#### References and further reading:

European Commission. 2020. “Intercultural Dialogue.” *European Migration Network Glossary*. URL: [https://home-affairs.ec.europa.eu/networks/european-migration-network-emn/emn-asylum-and-migration-glossary/glossary/intercultural-dialogue\\_en](https://home-affairs.ec.europa.eu/networks/european-migration-network-emn/emn-asylum-and-migration-glossary/glossary/intercultural-dialogue_en). Date of access: August 24, 2021.

Sommer, Roy. 2013. “Other Stories, Other Minds: The Intercultural Potential of Cognitive Approaches to Narrative.” In *Stories and Minds: Cognitive Approaches to Literary Narrative*, edited by Lars Bernaerts, Dirk De Geest, Luc Herman, and Bart Vervaeck, 155–174. Lincoln, NE and London: University of Nebraska Press.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[CG / RS]

## Intermedia agenda setting

*Intermedia agenda setting* is a term that historically refers to the extent to which certain media determine the topics about which other media publish. These media are then the opinion leaders. The media that follow other media do so for economic reasons, because it is too expensive for them to track down the news themselves, or for socio-psychological reasons, because certain media perceive other media as guiding them. For example, Raymond Harder, Julie Sevenans, and Peter Van Aelst (2017) point out that, historically, newspapers such as *The New York Times* or *The Washington Post* from America had this guiding role. In today’s media landscape with 24/7 news, the patterns through which media influence each other become more

complex and intermedia agenda setting is more difficult to trace.

→ see also frame analysis

#### References and further reading:

Budak, Ceren, Nathalie Jomini Stroud, Ashley Muddiman, Caroline Murray, and Yuyin Kim. 2023. “The Stability of Cable and Broadcast News Intermedia Agenda Setting Across the COVID-19 Issue Attention Cycle.” In *Political Communication*: 1–21. DOI: <https://doi.org/10.1080/10584609.2023.2222382>.

Harder, Raymond, Julie Sevenans, and Peter van Aelst. 2017. “Intermedia Agenda-Setting in the Social Media Age: How Traditional Players Dominate the News Agenda in Election Times.” In *International Journal of Press/Politics* 22: 275–293.

Category: A

Work Package: 2, 4, 5

[DC / LH / SM]

## Irregular migration

According to the European Migration Network (EMN) Glossary the term irregular migration refers to the “movement of persons to a new place of residence or transit that takes place outside the regulatory norms of the sending, transit and receiving countries.” It is important to note, however, that there is no common understanding of the term; rather, the meaning of “irregular” depends strongly on contextual factors such as the different perspectives of destination and sending countries. In a Senegalese context, for example, potential candidates for irregular migration are often impoverished members of the rural population who move to urban centers, where they first work in the informal sector and then try to escape to Europe (Tandian and Tall 2010).

→ see also illegal entry, migration

#### References and further reading:

European Commission. 2020. *European Migration Network (EMN) Glossary*. URL: [https://home-affairs.ec.europa.eu/networks/european-migration-network-emn/emn-asylum-and-migration-glossary\\_en](https://home-affairs.ec.europa.eu/networks/european-migration-network-emn/emn-asylum-and-migration-glossary_en). Date of access: August 24, 2021.

Tandian, Aly, and Serigne Mansour Tall. 2010. “Regards sur la migration irrégulière des Sénégalais : vouloir faire

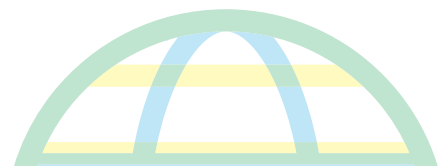


fortune en Europe avec des pirogues de fortune  
[Technical Report, Migration Policy Centre].” *CARIM Analytic and Synthetic Notes* 2010/50. URL: <https://cadmus.eui.eu/handle/1814/14405>. Date of access: August 24, 2021.

Category: D

Work Package: 2, 3, 4, 5, 6, 7, 8

[CG / RS]





## - K -

### Know-how

Successful migration requires not only strong motivation, access to financial resources, and some luck but also sufficient know-how, including interpersonal skills, language skills, cross-cultural skills (important for negotiations with stakeholders, accessing social networks, etc.), technical skills, and competencies (for accessing labor markets at destination), information about regular and irregular options for migration, as well as geographic, cultural and legal knowledge, psychological resources and a high degree of resilience.

→ see also migration

#### References and further reading:

Tandian, Aly, and Serigne Mansour Tall. 2010. "Regards sur la migration irrégulière des Sénégalais : vouloir faire fortune en Europe avec des pirogues de fortune [Technical Report, Migration Policy Centre]." *CARIM Analytic and Synthetic Notes* 2010/50. URL: [https://cadmus.eui.eu/bitstream/handle/1814/14405/CARIM\\_ASN\\_2010\\_50.pdf?sequence=1&isAllowed=y](https://cadmus.eui.eu/bitstream/handle/1814/14405/CARIM_ASN_2010_50.pdf?sequence=1&isAllowed=y). Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[AT]

### Knowledge by acquaintance

Knowledge by acquaintance is knowledge based on direct interaction with an object or a situation; the term was coined by Bertrand Russell (1910–1911). The Cross Talk format developed in OPPORTUNITIES aims to facilitate encounters between migrants, citizens, and other stakeholders and is designed to thus shift public perceptions of migration from knowledge by description to knowledge by acquaintance.

→ see also Cross Talk

#### References and further reading:

Russell, Bertrand. 1910–1911. "Knowledge by Acquaintance and Knowledge by Description." *Proceedings of the Aristotelian Society* 11: 108–128.

Category: A

Work Package: 2, 3, 6, 7

[BBK / CS / FK]

### Kollektiverzählung

The term *Kollektiverzählung* ('collective narrative'), introduced to narrative theory by Roy Sommer (2009, 2017), describes the narrative construction of an "imagined community" (Anderson 2006 [1983]). While the term originally applied to nations, it can also be used to describe other communities whose coherence relies on some kind of unifying vision or narrative – from football fans to corporate cultures or diasporic communities. In this sense, an imagined community is always also a "narrative community" (Müller-Funk 2012) defined by a set of shared and shareable stories. The analysis of collective narratives can focus on the processual dimension of narrative construction or the result of that process (the German composite noun perfectly captures this semantic indeterminacy), some kind of narrative identity which may also inform, in sociological terminology, an in-group's attitudes towards out-groups. Narrative identities created through collective storytelling include antagonistic notions of self vs. other or 'us' vs. 'them' as well as inclusive concepts foregrounding narrative bonding. A collective narrative can also be viewed as an ensemble of stories or narrative templates which all members of a narrative community recognize as representative or constitutive of their shared experience.

Examples of inclusive narrative communities based on a shared collective narrative are diasporas whose constitutive stories typically revolve around migration, generations, cultural traditions, experiences of racism and rejection, or conviviality and inclusion. Examples of exclusive narrative communities are nationalist



discourses which reject cultural hybridity or multiculturalism in favor of ethnic homogeneity and shared traditions. Inclusive and exclusive collective narratives are often engaged in counter-narrative dynamics.

→ see also anti-racism, conviviality, diaspora, frames of migration, othering, racism

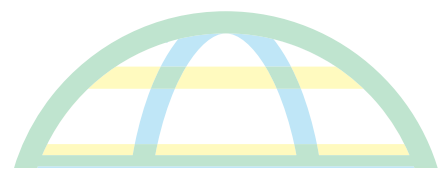
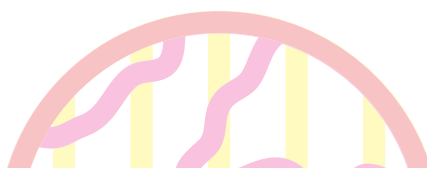
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Category: A, C

Work Package: 2, 3, 4, 5, 6, 7, 8

[RS]







## Labor migration

The term *labor migration* refers to migration that is carried out for employment purposes. States such as Senegal have instituted specific regulation of immigration for employment purposes. Some states of origin play an active role in regulating labor migration and seeking employment opportunities abroad for their nationals.

→ see also brain drain, migration

### References and further reading:

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Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[AT]

## Legacy media

The media described as legacy media are those that engage in traditional mass communication. These media are distributed from a single point of distribution to a fundamentally divided audience and no interaction is possible. In diametrical opposition to legacy media are the so-called new media that, with the rise of the Internet, allow interaction. The rise of the Internet has also meant that media content is less produced by media professionals, but that anyone can create media. This manifests itself especially in the so-called social media where anyone can spread messages. Within the traditional media sector, both print and audio-visual media, new means are also constantly being found to respond to the new market, so that

older media are also often branded in the 'new' market.

→ see also filter bubble

### References and further reading:

Arrese, Ángel, and Jürg Kaufmann. 2016. "Legacy and Native News Brands Online: Do They Show Different News Consumption Patterns." *International Journal on Media Management* 18.2: 75–97.

Wagner, Kurt. 2017. "Three Major Ways Social Media is Changing Journalism." *Illuminate: Bright Ideas from Santa Clara University Leaders*. URL: <https://www.scu.edu/illuminate/thought-leaders/kurt-wagner-12/three-major-ways-social-media-is-changing-journalism.html>. Date of access: September 8, 2023.

Category: A

Work Package: 2, 4, 5

[DC / LH / SM]

## Level Telling Field (LTF)

The Level Telling Field (LTF) is the key metaphor of OPPORTUNITIES, defining the way we seek to conceptualize and improve narrative dynamics in the public sphere. The concept is inspired by the sports metaphor of the "level playing field." The *Oxford English Dictionary* defines this as "a state or condition of parity or impartiality; a situation offering equality of opportunity or in which fairness to all parties is observed." In global trade, level playing fields ensure that "all countries and firms compete on an equal footing to offer consumers everywhere the widest possible choice and the best value for money" (OECD 2021, n. p.). In analogy to fair trade, level *telling* fields ensure fair competition between narratives, concepts, and ideas in the public sphere to prevent lies, distorted representations, toxic narratives, or xenophobic propaganda from shaping the public image of migrants and refugees and from influencing migration policies.

Level Telling Fields are playbooks and mechanisms for an open, constructive, and productive debate – the cornerstone of a democratic, pluralist, secular society. They are best viewed as commitments by all participants in a



debate to adopt a shared set of premises, to agree on principles and rules, and to define processes and procedures for conducting debates and documenting results. LTF premises include: a) A commitment to a democratic worldview grounded in human rights and a human development paradigm (see Nussbaum 2010); b) Adhering to commonly accepted standards for evaluating claims, opinions, and arguments; and c) Sincerity, i.e., a serious commitment to debate as a democratic means of opinion-building and decision-making. LTF principles include vertical multiperspectivity, an ethics of listening, and perspective taking. LTF processes and procedures depend on contextual parameters such as participants and goals.

An LTF approach to migration insists that all participants in a debate subscribe to these premises and principles, and define a set of procedures designed to ensure a fair conversation, e.g., in the context of a Cross Talk event. The LTF approach requires that a wide range of perspectives (i.e., experiential stories of migration as well as policy narratives on migration) should be represented, and calls for a system of checks and balances to move beyond the toxic debates which have characterized European narratives on migration following the so-called refugee crisis in 2015. Level telling fields can be established locally, in Cross Talk events, but they also have an impact on national and European conversations on controversial issues.

The LTF approach is not limited to migration. It seeks to overcome toxic debates, with a particular focus on institutional and endemic racism, and addresses wide-spread feelings of anger, frustration, and anxiety (see Mishra 2017, Shafak 2020) which are indicative of the closing of public space in a “post-democracy” (Crouch 2004). LTF playbooks and mechanisms continue examining the shifting boundaries of public and private spheres (see Habermas 1992) as well as other consequences of digital communication. They also serve as diagnostic tools for evaluating narrative dynamics in the public sphere and detecting threats to democratic

systems of checks and balances across the globe (see Ziblatt and Levitsky 2018).

→ see also Cross Talk, ethics of listening, multiperspectivity, narrative dynamics, narratives on migration, stories of migration, perspective taking

#### References and further reading:

- Crouch, Colin. 2004. *Post-Democracy*. Cambridge: Polity Press.
- Habermas, Jürgen. 1992. *The Structural Transformation of the Public Sphere*. Cambridge: Polity Press.
- Mishra, Pankaj. 2018. *Age of Anger: A History of the Present*. London: Penguin.
- Nussbaum, Martha. 2010. *Not for Profit: Why Democracy Needs the Humanities*. Princeton: Princeton UP.
- Shafak, Elif. 2020. *How to Stay Sane in an Age of Division*. London: Profile Books.
- OECD. 2021. “Levelling the Playing Field.” OECD. URL: <https://www.oecd.org/trade/topics/levelling-the-playing-field/>. Date of access: August 24, 2021.
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Category: C

Work Package: 2, 3, 4, 5, 6, 7, 8

[RS]

### Life story

Life stories are narratives that individuals or groups (co-)construct to share experiences. Research in narrative studies distinguishes between big stories and small stories in this context. While the term *big story* mainly refers to the coherent narrative of a person’s self or personal identity, so-called small stories qualify as narratives we tell each other in everyday communication for the purposes of making sense of our experiences and forming collective identities with specific social groups.

A special type of small story is the “broken narrative” (Nünning and Nünning 2016) – stories people tell to come to terms with life-changing experiences such as a severe illness, a trauma, or other kinds of social, political, economic, or ecological crisis. Since these narratives are associated with a drastic rupture in people’s lives, they display a high degree of



tellability; they are frequently incoherent, fragmented, or disorganized (see Hyvärinen et al. 2010). Migrant stories may constitute such broken narratives, especially if they deal with traumatic experiences of war, violence, suppression, or flight.

→ see also experience, migrant narrative, migration and identity, narrative identity, tellability

#### References and further reading:

Bamberg, Michael. 2007. "Stories: Big or Small – Why Do We Care?" In *Narrative – State of the Art*, edited by Michael Bamberg, 165–174. Amsterdam and Philadelphia, PA: John Benjamins.

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Georgakopoulou, Alexandra. 2006. *Small Stories, Interaction and Identities*. Amsterdam and Philadelphia, PA: John Benjamins.

Hyvärinen, Matti, Lars-Christer Hydén, Marja Saarenheimo, and Maria Tamboukou, eds. 2010. *Beyond Narrative Coherence*. Amsterdam and Philadelphia, PA: John Benjamins.

Nünning, Ansgar, and Vera Nünning. 2016. "Conceptualizing 'Broken Narratives' from a Narratological Perspective: Domains, Concepts, Features, Functions, and Suggestions for Research." In *Narrative im Bruch: Theoretische Positionen und Anwendungen*, edited by Anna Babka, Marlen Bidwell-Steiner, and Wolfgang Müller-Funk, 37–86. Wien: V & R unipress / Vienna University Press.

Ochs, Elinor, and Lisa Capps. 2001. *Living Narrative: Creating Lives in Everyday Storytelling*. Cambridge, MA and London: Harvard University Press.

Category: A

Work Package: 2, 3, 4, 5, 6, 7

[CG]

al. 2016 for a synthesis of the evolution of thinking on media effects). For example, research shows that people like to hold on to their existing ideas rather than absorb information like a sponge (Holt 2018). Arno Slaets et al. (2021) rightfully remark that news users (being one specific example of media users) who are confronted with a multitude of (internally) diverse messages, interpret messages selectively, depending on cognitive interpretation frames that have been shaped by their personal, family, and social life trajectories and are influenced by their current living conditions and social contexts.

→ see also attitudes, beliefs, and values, frames of migration, news frames

#### References and further reading:

Holt, Lanier Frush. 2018. "Using the Elaboration Likelihood Model to Explain to Whom "#Black Lives Matter" ... and to Whom It Does Not." *Journalism Practice* 12.2: 146–161.

Slaets, Arno, Pascal Verhoest, Leen d'Haenens, Joeri Minnen, and Ignace Glorieux. 2021. "Fragmentation, Homogenisation or Segmentation? A Diary Study into the Diversity of News Consumption in a High-Choice Media Environment." *European Journal of Communication* 36.5: 461–477.

Valkenburg, Patti, Jochen Peter, and Joseph B. Walther. 2016. "Media effects: Theory and Research." *Annual Review of Psychology* 67: 315–338.

Category: A

Work Package: 2, 4, 5

[DC / LH / SM]

## Limited effects paradigm

In the 1930s, the study of media placed strong emphasis on the powerful effect of media. This was not surprising, given the impact of the Nazi regime's propaganda. Later, beginning in the 1940s and 1950s, attention shifted to a perspective of limited effects. From that time on, the study of the media has made it clear that a variety of intermediate variables determine how the media exerts influence (see Valkenburg et



## - M -

### Media selection behaviour

In a research paper of which Leen d'Haenens, promoter for IMS in the OPPORTUNITIES project, is a co-author (see Verhoest et al. 2019), the phenomenon of media selection behaviour was synthesized as follows: "The abundance of available news channels and titles, to which the Internet has greatly contributed, raises the issue of choice. Does the availability of a multitude of viewpoints enlarge people's vision of the world or do they select from it in ways that consolidates or even narrows down their existing view? This type of question has traditionally been the concern of selective exposure research and has spurred much new research into news consumption. The core assumption of most recent literature on selective exposure to news is that recipients tend to filter out value-inconsistent information which causes them to feel discomfort and are, consequently, more likely to consult value-consistent information that confirms their viewpoints." (Verhoest et al. 2019, 4–5)

→ see also filter bubble

#### References and further reading:

Verhoest, Pascal, Arno Slaets, Leen d'Haenens, Joeri Minnen, and Ignace Glorieux. 2019. *Selective Exposure in an Environment of Information Diversity: Results of a Diary Survey and Attitude Analysis of News Use*. DIAMOND report. URL: <https://soc.kuleuven.be/fsw/diamond/selective-exposure>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 4, 5

[DC / LH / SM]

### Metaphor

Simply put, a metaphor is a linguistic comparison between two conceptual domains that are

normally seen as separate and independent. Metaphor theorists call this comparison a "cross-domain mapping." The phrase "a flow of migrants," for instance, implicitly compares migrants to a fluid moving through a container (such as a water pipe). This metaphorical expression thus maps the conceptual domain of human migration onto the movement of a physical, inanimate substance. A metaphor is an implicit comparison, while a simile is an *explicit* comparison ("the migrants are like flowing water" etc.), but the underlying conceptual mechanism – the cross-domain mapping – is largely the same.

Metaphors and similes have long been associated with literary works (especially poetry), but they are pervasive in everyday language and media discourse. Some metaphors are so conventional that they hardly register as metaphors (arguably, this is the case for "a flow of migrants"). Other metaphorical expressions are more sophisticated and unconventional – they stand out and therefore may elicit a stronger emotional response. Creative metaphors can be used to enrich and complicate the meanings of narrative; alternatively, narrative can build on and challenge existing metaphorical expressions.

→ see also discourse analysis, metaphorology, narrative technique

#### References and further reading:

Kövecses, Zoltán. 2010. *Metaphor: A Practical Introduction*. Oxford and New York: Oxford University Press.

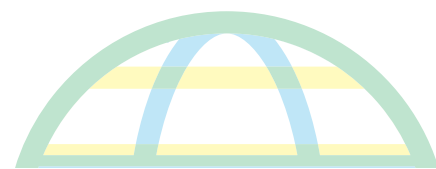
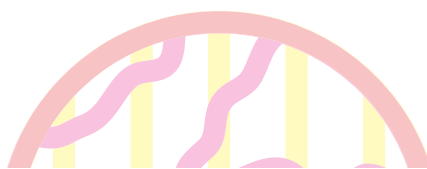
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Work Package: 2, 3, 5

[MC]

### Metaphorology

Inspired by conceptual metaphor theory and cultural narrative theory, metaphorology – i.e., the systematic study of metaphor – proceeds from the assumption that metaphors play a central role in processes of sense-making and



shaping culture (see Lakoff and Johnson 2003). According to Ansgar Nünning, “[m]etaphors not only serve to structure how we understand cultural transformations, they also project ‘mininarrations’ onto them, thereby providing ideologically charged plots and explanations of cultural and historical changes rather than neutral descriptions thereof” (Nünning 2009, 233; Nünning 2012, 62–63). The metaphor of crisis (see “Crisis”) serves as a perfect example of such a mininarration, as crises do not naturally occur in the world, but are always the result of discursive strategies by means of which we try to make sense of past events as leading to a current situation and now require “a decision about the further progress of the incident that has to be made amongst a number of possibilities” (Nünning and Sicks 2012, 15).

→ see also crisis, crisis narration, narrative

#### References and further reading:

- Lakoff, George, and Johnson, Mark. 2003. *Metaphors We Live By*. Chicago, IL and London: The University of Chicago Press.
- Nünning, Ansgar. 2009. “Steps Towards a Metaphorology (and Narratology) of Crises: On the Functions of Metaphors as Figurative Knowledge and Mininarrations.” In *Metaphors Shaping Culture and Theory* [= REAL: Yearbook of Research in English and American Literature 25], edited by Herbert Grabes, Ansgar Nünning, and Sibylle Baumbach, 229–262. Tübingen: Gunter Narr Verlag.
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- Nünning, Ansgar, and Kai Marcel Sicks. 2012. “Turning Points as Metaphors and Mininarrations: Analysing Concepts of Change in Literature and Other Media.” In *Turning Points Concepts and Narratives of Change in Literature and Other Media*, edited by Ansgar Nünning and Kai Marcel Sicks, 1–28. Berlin and Boston, MA: De Gruyter.

Category: A

Work Package: 2, 5, 8

## Migrant

According to the legal definition provided in the [European Migration Network \(EMN\) Glossary](#), a migrant is a person who establishes their residence “outside the territory of the State of which they are nationals or citizens and who has resided in a foreign country for more than one year irrespective of the causes, voluntary or involuntary, and the means, regular or irregular, used to migrate.” As such, the legal term migrant may thus refer to various types of individuals who exert various forms of mobility such as family reunification, economic migration, studying abroad, etc. (Goubin et al. 2022, 9).

Legal definitions leave no room for personal experience or individual attitudes, beliefs, and values. For this reason, they often stand in stark contrast to humanitarian explications. [Amnesty International](#), for instance, explicitly refrains from giving a clear-cut definition of the term *migrant*, to account for the fact that it covers a very heterogeneous group of people, all of whom may have left their home country for different reasons. This variety is reflected in research in the humanities, where broad concepts like “figures of mobility” (Salazar 2017) include the homeless and stateless, as well as nomads, vagrants, immigrants, emigrants, refugees, and undocumented people (Nail 2015, 11).

→ see also asylum seeker, expatriate, migration, migration and identity, mobility, refugee, rural-urban migrant

#### References and further reading:

- Amnesty International. 2021. “Refugees, Asylum-Seekers and Migrants.” *Amnesty International*. URL: <https://www.amnesty.org/en/what-we-do/refugees-asylum-seekers-and-migrants/>. Date of access: August 24, 2021.
- European Commission. 2020. *European Migration Network (EMN) Glossary*. URL: [https://ec.europa.eu/home-affairs/what-we-do/networks/european\\_migration\\_network/glossary\\_en](https://ec.europa.eu/home-affairs/what-we-do/networks/european_migration_network/glossary_en). Date of access: August 24, 2021.
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[CG]





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Category: B, D, E

Work Package: 2, 3, 4, 5, 6, 7, 8

[CG / SG]

## Migrant narrative

Migrant narratives, or migrant stories, are life stories of migrants or refugees which focus on experiences of migration and transit. They come in various shapes (e.g., conversational storytelling, life writing, or narrative fiction) and can be told either by migrants and refugees themselves (see also the entry "stories of migration") or by vicarious storytellers who speak on behalf of migrants or refugees. Carolin Gebauer and Roy Sommer (2023) have identified four types of vicarious storytelling: case stories, documentary storytelling, ambassadorial storytelling, and allied storytelling (see also the entry on "vicarious storytelling"). While instances of the first three types tend to silence migrants' own voice in the act of storytelling and hence diminish their narrative authority, cases of allied storytelling seek to actively engage migrants by constructing narratives which are shared by vicarious storyteller and migrant alike. Dominant themes of migrant narratives include displacement, diaspora, victimhood, resilience, integration, liberation, and opportunity.

→ see also experience, experiential storytelling, life story, narrative, positioning, vicarious storytelling

### References and further reading:

Gebauer, Carolin, and Roy Sommer. 2023. "Beyond Vicarious Storytelling: How Level Telling Fields Help Create a Fair Narrative on Migration." *Open Research Europe* 3.10: 3–14. URL: <https://open-research-europe.ec.europa.eu/articles/3-10#FN3>. Date of access: July 30, 2023.

Category: C

Work Package: 2, 3, 4, 5, 6, 7

[CG]

## Migration

For a legal definition of the term "migration," see the respective entry in the [European Migration Network \(EMN\) Glossary](#) provided by the European Commission.

The OPPORTUNITIES project approaches migration from a cross-cultural perspective that seeks to establish a dialogue between African and European takes on migration, acknowledging the wide variety of reasons and motivations behind it, and highlighting the fact that both African and European cultures view mobility, on principle, in a positive light, encouraging labor migration and mobility in the labor market, education, science, and other sectors.

The rhetoric of crisis dominating current policy narratives in the EU, however, focuses on the perceived negative effects of "irregular" migration (see "Irregular migration"). OPPORTUNITIES holds that a different approach to migration is both possible and desirable; Uganda is one example of a country which has adopted positive migration policies (see Dryden-Petersen and Hovel 2004, United Nations Development Programme 2018).

→ see also asylum seeker, crisis, demographics of migration, expatriate, integration, labor migration, migrant, migration and identity, mobility, refugee

### References and further reading:

Dryden-Petersen, Sarah, and Lucy Hovel. 2004. "A Remaining Hope for Durable Solutions: Local Integration of Refugees and Their Hosts in the Case of Uganda." *Refuge: Canada's Journal on Refugees* 22.1: 26–38.

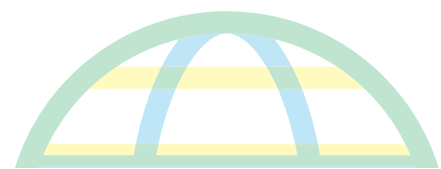
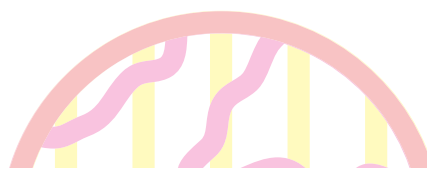
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Category: B, D

Work Package: 2, 3, 4, 5, 6, 7, 8

[CG / RS]



## Migration and identity

Migration research distinguishes between labor migrants, economic migrants, refugees, asylum seekers, and expatriates – to name but a few categories. While the distinction between refugees and asylum seekers is established in European or national law, the differentiation between refugees and migrants is less clear-cut, as *migrant* serves as an umbrella term for persons leaving their home country to reside or take refuge in another country. “To gain official status as a refugee,” Meike Watzlawik and Ignacio Brescó de Luna (2017, 247) argue, “one must [...] bridge the gap between one’s specific individual life experiences resulting from an oppressing regime, conflict, or war zone, and the legal and abstract category of ‘a refugee,’ as well as the set of expectations, predefined ideas, and conventions associated with such a category.” Recognition as a refugee consequently requires a specific performative act: “The way refugees have to present themselves so as to meet the cultural expectations of the hosting society [...] heavily depends on the representations whereby the very notion of refugee is socially constructed and imagined. Such representations in turn mediate the way in which societies come to perceive, understand, and behave vis-à-vis a phenomenon only experienced directly by very few people.” (Watzlawik and de Luna 2017, 248) Media and the digital public sphere play a central role in producing, multiplying, and perpetuating diverging notions of and attitudes towards refugees, expatriates, and other migrants.

→ see also asylum; asylum seeker, narrative identity, migrant, migration, refugee, representation of migration

### References and further reading:

Watzlawik, Meike, and Ignacio Brescó de Luna. 2017. “The Self in Movement: Being Identified and Identifying Oneself in the Process of Migration and Asylum

Seeking.” *Integrative Psychological and Behavioral Science* 51.2: 244–260. URL: <https://link.springer.com/article/10.1007/s12124-017-9386-6>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[CG]

## Migration culture

The term *migration culture* is used to refer to proverbs, songs and sayings that shape social representations and collective consciousness of local populations while contributing, in part, to the desire to travel, the desire to be elsewhere.

In Senegal, research carried out by the Gender, Environment, Religion and Migration Studies and Research Laboratory (GERM) has enabled us to understand that through proverbs, songs and sayings, people praise migration or travel. To this end, it can be said that the language system values migration, which symbolizes an act of bravery or courage. This explains why in certain areas, former migration basins, those who have not attempted the journey are seen as cowards.

→ see also circular migration, mobility

### References and further reading:

Tandian, Aly, and Serigne Mansour Tall. 2010. “Regards sur la migration irrégulière des Sénégalais: vouloir faire fortune en Europe avec des pirogues de fortune [Technical Report, Migration Policy Centre].” *CARIM Analytic and Synthetic Notes* 2010/50.

URL: [https://cadmus.eui.eu/bitstream/handle/1814/14405/CARIM\\_ASN\\_2010\\_50.pdf?sequence=1&isAllowed=y](https://cadmus.eui.eu/bitstream/handle/1814/14405/CARIM_ASN_2010_50.pdf?sequence=1&isAllowed=y). Date of access: August 24, 2021.

Tandian, Aly, and Serigne Mansour Tall. 2011. “Cadre général de la migration internationale sénégalaise: historicité, actualité et prospective [Technical Report, Migration Policy Centre].” *CARIM Analytic and Synthetic Notes* 2011/54. URL: <https://cadmus.eui.eu/handle/1814/18480>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 4, 5

[AT]



## ‘Mixed movement’

The UN Refugee Agency (UNHCR) and the Mixed Migration Centre apply the term *mixed migration* or *mixed movement* to refer to cross-border movement – usually in irregular manner – of individuals and groups with different motives for migration who travel alongside each other, using similar routes and means of transport or facilitators. Such ‘mixed movements’ may include asylum seekers, refugees, victims of trafficking, unaccompanied or separated children, stateless persons, and other migrants. The UN and other support agencies and countries hosting migrants have to pay attention to the different needs and profiles of migrants in any form of ‘mixed movement.’

→ see also asylum; asylum seeker, human trafficking, labor migration, migrant, migration, refugee

### References and further reading:

Mixed Migration Centre and United Nations High Commissioner for Refugees, eds. 2021. *A Roadmap for Advocacy, Policy Development, and Programming: Protection in Mixed Movements along the Central and Western Mediterranean Routes 2021*. URL: <http://www.mixedmigration.org/resource/road-map-2021/>. Date of access: August 24, 2021.

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Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[MM]

## Mobility

Mobility is an umbrella term for a wide range of phenomena (e.g., migration, globalization, tourism, and transport), as well as other processes more remotely related to movement and fluctuation such as social mobility or social resistance. Mobility requires motility, “the capacity of a person to be mobile” (Kaufmann 2016, 37). Yet the potential to be mobile depends on an individual’s personal circumstances (see the

distinction between migrants and expats) and “the way in which [one] appropriates what is possible in the domain of mobility and puts this potential to use for his or her activities” (Kaufmann 2016, 37).

Public discourses tend to use the terms *mobility* and *migration* as synonyms, to refer to the movement of groups of people from one country to another. However, the concept of mobility usually has positive connotations such as chance, opportunity, aspiration, and ambition, whereas that of migration correlates with notions of insecurity, danger, risk, or crisis.

→ see also expatriate, migration, mobility studies, politics of mobility

### References and further reading:

Adey, Peter. 2017. *Mobility*. 2<sup>nd</sup> ed. London and New York, NY: Routledge.

Kaufmann, Vincent. 2016. *Re-Thinking Mobility: Contemporary Sociology*. London and New York, NY: Routledge.

Urry, John. 2007. *Mobilities*. Cambridge and Malden, MA: Polity.

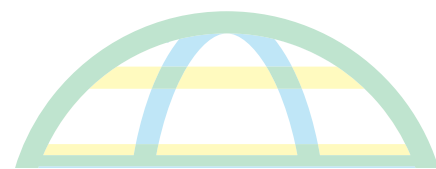
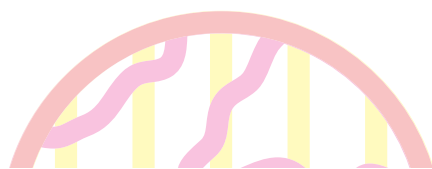
Category: C

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[CG]

## Mobility Studies

The recent “‘humanities turn’ in mobility studies” (Aguiar et al. 2019, 4; see also Merriman and Pearce 2018) has inspired many literary scholars and cultural theorists to engage with the “new mobilities paradigm” (Sheller and Urry 2006) in the social sciences. New mobilities studies put the notion of mobility at the center of their research agenda, as they set out to investigate different forms and practices of mobility, such as migration, travel, tourism, and transportation (Urry 2007, 6–8), different “figures of mobility” (Salazar 2017), such as the migrant, the refugee, the nomad, or the vagabond, as well as the nexus between mobilities and immobilities (Hannam et al. 2006) from an interdisciplinary perspective. Within this vibrant cross-





disciplinary research field, “mobility humanities” seek to contribute to the “discussions on the phenomena, technologies, and infrastructures of mobility and its ramifications from a humanities perspective, specifically focusing on their cultural-political, ethical, and spiritual and emotional meanings” (Shin and Lee 2022, 3).

→ see also mobility, politics of mobility

#### References and further reading:

- Aguiar, Marian, Charlotte Mathieson, and Lynne Pearce. 2019. “Introduction: Mobilities, Literature, Culture.” In *Mobilities, Literature, Culture*, edited by Marian Aguiar, Charlotte Mathieson, and Lynne Pearce, 1–31. Cham: Palgrave Macmillan.
- Hannam, Kevin, Mimi Sheller, and John Urry. 2006. “Editorial: Mobilities, Immobilities and Moorings.” *Mobilities* 1.1: 1–22.
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- Shin, Inseop, and Jinhyoung Lee. 2022. “Introduction: The Humanities in the Age of High Mobility.” *Mobility Humanities* 1.1: 1–5.
- Urry, John. 2007. *Mobilities*. Cambridge: Polity Press.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[CG]

### Moral imagination

Moral imagination is the ability to conceive of alternatives to the status quo with regard to the moral standards of the persons involved. According to John Paul Lederach (2005, 5), “the moral imagination requires the capacity to imagine ourselves in a web of relationships that includes our enemies; the ability to sustain a paradoxical curiosity that embraces complexity

without reliance on dualistic polarity; the fundamental belief in and pursuit of the creative act.”

→ see also Cross Talk, perspective taking

#### References and further reading:

- Lederach, John Paul. *The Moral Imagination*. Oxford: Oxford University Press.

Category: A

Work Package: 2, 3, 6, 7

[BBK / CS / FK]

### Multiperspectivity

Generally, multiperspectivity means looking at an issue such as migration and integration from various angles, for example by approaching it with different methods or by encouraging an open and fair dialogue between migrants, citizens, politicians, and other stakeholders in Cross Talk events. In stories, multiperspectivity means that several viewpoints are presented to offer the audience a more diverse or nuanced picture.

Level Telling Fields promote multiperspectivity in public conversations, such as migration discourses. Two forms can be distinguished: Horizontal multiperspectivity occurs when an issue is represented from different angles, allowing for debate – e.g., in policy narratives, scientific research, or media reports – or when a wide range of migrant experiences (countries of origin, age, gender, status) are represented in migration discourses. Vertical multiperspectivity occurs when different kinds of perspective (e.g., life stories and official narratives) are represented together. While horizontal multiperspectivity is the norm in democratic, open societies, vertical multiperspectivity is often difficult to achieve. The Level Telling Field promotes both types of multiperspectivity to create conditions for a fair dialogue on migration and integration.

→ see also Cross Talk, Level Telling Field, polyphony



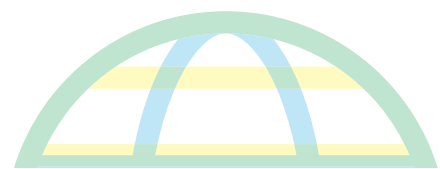
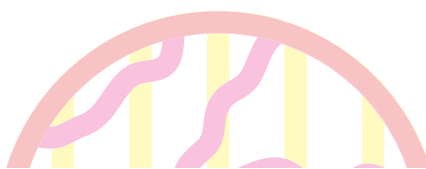
References and further reading:

Hartner, Marcus. 2014. "Multiperspectivity." In *The Living Handbook of Narratology*, edited by Peter Hühn, Jan Christoph Meister, John Pier, and Wolf Schmid. URL: <https://www.lhn.uni-hamburg.de/node/37/revisions/342/view.html>. Date of access: August 24, 2021.

Category: B

Work Package: 2, 3, 4, 5, 6, 7

[RS]



## - N -

### Narrandum

The term *narrandum* (Latin for “what needs to be told”), first proposed by Banzer, Quaderer and Sommer (2017), refers to the individual's need and urge to share personal experience with others and a community's desire to learn about otherwise inaccessible experiences through such testimonials and life stories. In practice, however, individuals can rarely share their stories freely for a variety of reasons (violation of taboos, cultural or social constraints, fear of putting others in danger, personal trauma, etc.)

→ see also experience, life story, narrative identity, representation of migration, tellability

References and further reading:

Banzer, Roman, Hansjörg Quaderer, and Roy Sommer. 2017. *Liechtenstein erzählen I: Demokratische Momente*. Zurich: Limmat Verlag.

Category: C

Work Package: 2, 3, 5, 6, 7

[RS]

### Narrative

Interdisciplinary narrative research conceives of narrative as a “travelling concept” (see Bal 2002) – that is, “a semiotic phenomenon that transcends disciplines and media” (Ryan 2008 [2005], 344; see also the contributions in Ryan 2004). According to Marie-Laure Ryan (2008 [2005], 345), inquiry into the nature of narrative can take two forms: descriptive and definitional. While the former describes what narrative can do for human beings (e.g., serving as a tool for thinking, sense-making, or constructing and understanding models of reality), the latter seeks to identify the distinctive features that are constitutive of a text's or medium's narrative quality, its narrativity (see Abbott 2014).

David Herman (2009) foregrounds the multidimensionality of the concept, acknowledging that narrative can be conceived differently in one or the other discipline, for example “as a cognitive structure or way of making sense of experience, as a type of text [or discourse mode], [or] as a resource for communicative interaction” (x). According to Herman, narrativity can be broken down into four “basic elements” or criteria that a text or medium needs to fulfill in order to be considered a narrative, a story. These are (i) situatedness, (ii) event sequencing, (iii) worldmaking or world disruption, and (iv) *qualia* or the sense of “what it's like” (Herman 2009, 9). As an interdisciplinary project, OPPORTUNITIES seeks to broaden understanding of the forms, functions, and effects of narratives in migration discourses.

→ see also fictions of migration, migrant narrative, narrative ~, representation of migration

References and further reading:

Abbott, H. Porter. 2014. “Narrativity.” In *The Living Handbook of Narratology*, edited by Peter Hühn, Jan Christoph Meister, John Pier, and Wolf Schmid. URL: <https://www.lhn.uni-hamburg.de/node/27/revisions/280/view.html>. Date of access: August 24, 2021.

Bal, Mieke. 2002. *Travelling Concepts in the Humanities: A Rough Guide*. Toronto, ON et al.: University of Toronto Press.

Herman, David. 2009. *Basic Elements of Narrative*. Malden, MA et al.: Wiley-Blackwell.

Ryan, Marie-Laure. 2004. *Narrative across Media: The Languages of Storytelling*. Lincoln, NE: University of Nebraska Press.

Ryan, Marie-Laure. 2008 [2005]. “Narrative.” In *Routledge Encyclopedia of Narrative*, edited by David Herman, Manfred Jahn, and Marie-Laure Ryan, 344–348. London and New York, NY: Routledge.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[CG]

### Narrative analysis

A subset of discourse analysis (although not typically framed as such), narrative analysis is the reasoned study of the way in which story-



tellers shape meaning by building on culturally circulating ideas and forms. Narrative analysis is not limited to a specific medium but examines narratives across the range of media in which stories can be told, from oral conversation to novels and video games. The framework of narrative analysis has been developed since the 1950s by literary scholars and semioticians and, in parallel, by sociolinguists working in the wake of William Labov (1972). Like discourse analysis, narrative analysis focuses on interactions between story and context, where *context* is defined broadly as the existing narrative forms and techniques adopted by the storyteller, as well as the ideological assumptions with which he or she is in dialogue. From this perspective, the specific genre (e.g., tragedy or horror fiction) in which a story is positioned reflects its larger context. The evaluations voiced or implied by the storyteller are also a part of the narrative's embedding in a certain context. Although content and form go hand in hand in the narrative production of meaning, narrative analysis places particular emphasis on the *how* of story – that is, how embracing specific narrative techniques steers meaning in significant (if easily overlooked) ways.

→ see also discourse analysis, narrative, narrative ~

#### References and further reading:

Herman, Luc, and Bart Vervaeck. 2005. *Handbook of Narrative Analysis*. Lincoln, NE: University of Nebraska Press.

Labov, William. 1972. *Language in the Inner City: Studies in the Black English Vernacular*. Philadelphia, PA: University of Pennsylvania Press.

Category: A

Work Package: 2, 5

[MC]

### Narrative common good

In a political context the common good is provided by members of a community to all members to satisfy interests everyone shares (Hussain 2018, n. p.). In philosophy, the

common good serves as a reference for political reasoning that aims at the common interest – that is, a “shared standpoint for political deliberation” (Hussain 2018, n. p.).

Narratives can become such a common good, turning to a “narrative common good”: The “narrative common good” is the narrative good produced by all and for all. It is more than a collection of narratives; narratives are put into dialogue with one another recognizing that people have the right to their own story. In this sense, the narrative common good can be understood as the peaceful coming together of narratives, building on mutual recognition.

→ see also life story, stories of migration

#### References and further reading:

Hussain, Waheed. 2018. “The Common Good.” In *The Stanford Encyclopedia of Philosophy*, edited by Edward N. Zalta. URL: <https://plato.stanford.edu/entries/common-good/>. Date of access: August 24, 2021.

Category: B

Work Package: 2, 3, 5, 6, 7, 8

[BBK / CS / FK]

### Narrative dilemma

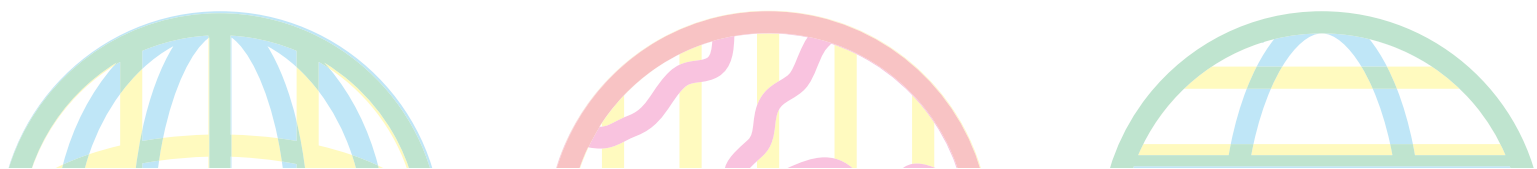
We speak of a narrative dilemma when *narrandum* (Banzer et al. 2017) and tellability (Baroni 2014) are not in sync. For instance, some experience may be too traumatic to be told, or sharing the experience may put storytellers and their families in danger. On the other hand, the public relies on testimonials and reports, often first published by investigative journalists or human rights groups, to learn about human rights violations.

→ see also frames of migration, *narrandum*, tellability, vicarious storytelling

#### References and further reading:

Banzer, Roman, Hansjörg Quaderer, and Roy Sommer. 2017. *Liechtenstein erzählen I: Demokratische Momente*. Zurich: Limmat Verlag.

Baroni, Raphaël. 2014. “Tellability.” In *The Living Handbook of Narratology*, edited by Peter Hühn, Jan Christoph Meister, John Pier, and Wolf Schmid. URL:



<https://www.lhn.uni-hamburg.de/node/30/revisions/338/view.html>. Date of access: August 17, 2023.

Category: C

Work Package: 2, 3, 5, 6, 7

[RS]

## Narrative dynamics

The term *narrative dynamics* has its origins in literary theory (Richardson 2002, 2019), where it serves as a synonym for dramaturgy and is thus restricted to text-internal phenomena. The OPPORTUNITIES project has redefined the concept to analyze not the dynamics *in* narratives, but *between* narratives. Sommer (2023, 499) describes this extended notion of narrative dynamics, the systematic study of functions, roles, and effects of narratives, as “an emerging field of research that focuses on the connections and interdependencies between different kinds of stories, as well as old and new forms and practices of storytelling and storysharing.” Vital parameters include the relationships between emic and etic narratives, accumulative effects of repetition and resonance, and the role of digital technologies in amplifying and distributing narrative content. More specifically, analytical categories include narrative event modeling and management, narrative purpose and chaff, narrative aggregation and normalization, as well as narrative (re-)alignment and redirection (Sommer 2022, 499–503).

Narrative dynamics can unfold centripetal and centrifugal forces. This metaphorical distinction, which has found its way from physics into many fields of research, including political science and migration studies, allows us to gauge the effects of narrative dynamics, whether intended or unintended (Sommer 2023). This is best demonstrated by using the ethnographic concept of social drama (Turner 1980) which divides crises into four “acts”: a “breach” interrupts the status quo, to be followed by a “crisis,” “redress,” and a form of closure, which can either be “reintegration” (i.e., a return to the status

quo ante) or the recognition of “schism” (149). Though originally focused on small-scale conflicts, the notion of social drama can be developed into a scalable model to account for crises involving multiple agents or interests on national and transnational levels. The metaphors of centripetal or centrifugal forces indicate opposing forces that move toward a center, or away from it. With respect to national conversations or international relations, these terms signify unification or disintegration: centripetal narratives seek to manage and contain a crisis; centrifugal narratives, in contrast, seek escalation and disruption. Brexit is an example of how social drama, fueled by toxic narratives, can lead to schism.

Narrative dynamics research is an umbrella term for an emerging interdisciplinary field which includes framing theory and linguistics (Lueg and Lundholt 2021), narrative studies and psychology (Meretoja and Freeman 2023), international relations and communication studies (Miskimmon et al. 2018), and theories of deliberative democracy and the public sphere (Habermas 2022). Important impulses also come from research on conspiracy theories (Butter and Knight 2020) and social media studies (Page 2018) as well as political economy (Fernandes 2017). Analyses focus on the roles and changing functions of narratives in specific historical and cultural contexts, political scenarios and media environments (see, e.g., Gebauer 2023; Sommer and Fábíán 2023).

→ see also counter-(master-)narrative dynamics, crisis narration, event modeling, narrative ~, narrative ecology, narratives *on* migration, stories *of* migration, toxic narrative

### References and further reading:

- Butter, Michael, and Peter Knight, eds. 2020. *Routledge Handbook of Conspiracy Theories*. London and New York, NY: Routledge.
- Fernandes, Sujatha. 2017. *Curated Stories. The Uses and Misuses of Storytelling*. Oxford: Oxford University Press.
- Gebauer, Carolin. 2023. “German Welcome Culture Then and Now: How Crisis Narration Can Foster (Contested) Solidarity with Refugees.” University of Wuppertal. [Working paper of the OPPORTUNITIES project 101004945 – H2020.]



- Habermas, Jürgen. 2022. *Ein neuer Strukturwandel der Öffentlichkeit und die deliberative Politik*. Berlin: Suhrkamp.
- Lueg, Klarissa, and Marianne Wolff Lundholt, eds. 2021. *Routledge Handbook of Counter-Narratives*. London and New York, NY: Routledge.
- Meretoja, Hanna, and Mark Freeman, eds. 2023. *The Use and Abuse of Stories: New Directions in Narrative Hermeneutics*. Oxford: Oxford University Press.
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- Page, Ruth. 2018. *Narratives Online: Shared Stories in Social Media*. Cambridge: Cambridge University Press.
- Richardson, Brian, ed. 2002. *Narrative Dynamics: Essays on Time, Plot, Closure, and Frame*. Columbus, OH: The Ohio State University Press.
- Sommer, Roy. 2023. "Migration and Narrative Dynamics." In *The Routledge Companion to Narrative Theory*, edited by Paul Dawson and Maria Mäkelä, 498–511. New York, NY and London: Routledge.
- Sommer, Roy, and Ida Fábián. 2023. "Hungary's 'Re-balanced' Media Ecology: Toxic Narratives on Migration, Gender, and Europe." University of Wuppertal. [Working paper of the OPPORTUNITIES project 101004945 – H2020.]
- Turner, Victor. 1980. "Social Dramas and Stories About Them." *Critical Inquiry* 7 (1): 141–168.

Category: B

Work Package: 2, 5

[RS]

## Narrative ecology

Narrative ecology is the study of narrative environments or ecosystems, i.e., the complex relationships between narratives, media, and audiences. It is inspired by Neil Postman's (1970) notion of a media ecology and more recent work on strategic narratives (Miskimmon et al. 2013), counter-narratives (Lueg and Lundholt 2021), and narrative dynamics (Sommer 2023), as well as the role of narrative in educational research (Turvey 2013), psychology (McLean 2016, McLean and Breen 2015), and the social sciences (Gabriel 2017). The OPPORTUNITIES project conceptualizes the narrative ecology of migration as a complex discursive system with

different levels that interact with each other in bidirectional ways (Caracciolo et al. 2023).

The most abstract level of the narrative ecology of migration is made up of what mobility scholar Tim Cresswell (2006, 55) would refer to as "metanarratives of mobility" – that is, ideas about migration that, while not stories in themselves, function as attractors or catalysts for storytelling (e.g., the notion of economic growth through transnational mobility). We then have cultural narratives *on* migration, which circulate widely and reach most members of a society or group. These are full-fledged stories with individuated protagonists and a clear progression, but they typically build on more schematic story "templates" such as the 'rags-to-riches' theme or notions of the 'good migrant.' Some of these cultural narratives express mainstream or dominant ideologies, others – known as counter-narratives (see the entry on "counter-(master-)narrative dynamics") – challenge such views. Finally, we have stories told by individuals "on the ground." Such narratives qualify as what researchers in qualitative psychology call "small stories" (Bamberg 2004; Georgakopoulou 2006): they are stories *of* migration that reflect personal experiences but also typically speak to metanarratives or culturally circulating narratives *on* migration.

The narrative ecology of migration is influenced by a number of agents, which include people but also political, legal, or cultural institutions. It is, moreover, structured in a relatively hierarchical way, reflecting the popularity and social or political prestige of meta- and cultural narratives *on* migration. These represent the top level of the ecology, while stories of the individual experience of migration are at the bottom; narratives in media or artistic practices occupy an intermediate position. Interactions are possible both within each level and across levels: If widespread narratives *on* migration influence a more local instance of storytelling, for example, they produce a top-down effect. In other cases, the influence goes in the opposite direction, with a bottom-up effect: individual





stories leave a mark on the cultural level, shifting or complicating the understanding of a metanarrative. This is certainly less common than the top-down scenario, but far from impossible, for the narrative ecology is constantly evolving in response to both external events and interactions within the system.

→ see also attitudes, beliefs, and values, counter-(master-)narrative dynamics, crisis narration, narrative, narrative ~, narrative dynamics, narratives *on* migration, scale, stories *of* migration

#### References and further reading:

- Bamberg, Michael. 2004. "Talk, Small Stories, and Adolescent Identities." *Human Development* 47: 366–69.
- Caracciolo, Marco, Carolin Gebauer, and Roy Sommer. 2023. "Migration and Narrative Ecologies: Public and Media Discourse in the EU." Ghent University and University of Wuppertal. [Working paper of the OPPORTUNITIES project 101004945 – H2020].
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- Miskimmon, Alister, Ben O'Loughlin, and Laura Roselle. 2013. *Strategic Narratives: Communication Power and the New World Order*. New York, NY and London: Routledge.
- Postman, Neil. 1970. "The Reformed English Curriculum." In *High School 1980: The Shape of the Future in American Secondary Education*, edited by Alvin C. Eurich, 160–168. New York, NY et al.: Pitman Publishing Corporation.

Sommer, Roy. 2023. "Migration and Narrative Dynamics." In *The Routledge Companion to Narrative Theory*, edited by Paul Dawson and Maria Mäkelä, 498–511. New York, NY and London: Routledge. DOI: <https://doi.org/10.4324/9781003100157-46>.

Turvey, Keith. 2013. *Narrative Ecologies: Teachers as Pedagogical Toolmakers*. London and New York, NY: Routledge.

Category: B

Work Package: 2, 5

[CG / MC / RS]

### Narrative identity

Narrative identity is shorthand for narrative's contribution to processes of identity formation. Increasingly, linguists, philosophers, and psychologists are recognizing that storytelling plays a crucial role in the construction of personal and collective identity. Not only do we tell stories to convey information or entertain one another, but the narratives we share help define who we are by positioning the storyteller vis-à-vis existing cultural frameworks. At the individual level, the self is bound up with stories that mirror our past experiences and projections into the future. In social contexts, we perform an identity by telling stories in ways that suggest, more or less deliberately, our political beliefs and ethical values. In discussions on narrative and identity in sociolinguistics and psychology, it is customary to distinguish between "big" and "small" stories. Big stories are elaborate narratives, such as one may find in an autobiography or life story interview, that claim to paint a comprehensive picture of one's identity. Small stories, by contrast, are fleeting narratives that emerge in everyday conversation and that also contain important information as to the storyteller's identity. In different ways, both kinds of narrative are involved in the formation and performance of identity.

→ see also attitudes, beliefs, and values, life story, narrative analysis, migration and identity,



## References and further reading:

- Bruner, Jerome. 1986. *Actual Minds, Possible Worlds*. Cambridge, MA: Harvard University Press.
- Bamberg, Michael. 2007. "Stories: Big or Small. Why Do We Care?" In *Narrative: State of the Art*, edited by Michael Bamberg, 165–74. Philadelphia, PA and Amsterdam: John Benjamins.

Category: A

Work Package: 2, 3, 5, 6, 7

[MC]

## Narrative integrity

The focus of narrative integrity "is on the inherent unity of living and narrating a life" (Freeman and Brockmeier 2001, 82). Hence, narrative integrity "emerges in line with specific social, historical and discursive conditions regarding the importance of the individual as well as the importance of accounting for the life one has led in line with an overarching cultural system of ethical and moral values" (Freeman and Brockmeier 2002, 83). Furthermore, narrative integrity is the right of a contributor to his or her own story without distortion, meaning that a third person cannot change the story in a manner deviating from its original meaning or the original intent of the contributor behind the story without the contributor's consent.

→ see also life story, stories of migration

## References and further reading:

- Freeman, Mark, and Jens Brockmeier. 2001. "Autobiographical Identity and the Meaning of the 'Good Life.'" In *Narrative and Identity: Studies in Autobiography, Self and Culture*, edited by Jens Brockmeier and Donal Carbaugh, 75–99. Amsterdam and Philadelphia, PA: John Benjamins Publishing Company.

Category: C

Work Package: 2, 3, 5, 6, 7

[BBK / CS / FK]

## Narrative market

The economic metaphor of the narrative market focuses on the competition between top-down narratives in the public sphere. It pays attention to the emergence of new competitors, i.e., new narratives on migration and integration. It explores national narrative dynamics in different EU member states and relates them to transnational debates. The metaphor of the narrative market is the conceptual foundation for the analogy between the level playing field (economics) and the level telling field (discourse).

→ see also Level Telling Field, narrative ecology

Category: B

Work Package: 2, 5, 8

[RS]

## Narratives on migration

Narratives on migration emerge through the strategic framing of migration, usually in terms of humanitarian principles, moral obligations, crises, security threats or, from a right-wing perspective, assaults on national sovereignty and cultural identity. Such top-down narratives adopt an outside ("etic") perspective on migration, focusing on political, economic, legal, social and cultural issues rather than lived experience. They compete to win broad support, influence public opinion or to gain votes in elections. Digital media facilitate the emergence of new forms of hate speech, the rise of conspiracy theories and the circulation of fake news. They challenge the hegemony of established practices and procedures by providing users with new channels to frame and disseminate information. The concepts of narrative dynamics and the narrative market acknowledge the complex relationships and interdependencies between bottom-up and top-down narratives in the public sphere, while the metaphor of





narrative ecologies focuses on how recipients process and negotiate competing narratives.

→ see also crisis, event modeling, narrative dynamics, narrative ecology, narrative market, politics of mobility

References and further reading:

Gebauer, Carolin, and Roy Sommer. 2023. "Beyond Vicarious Storytelling: How Level Telling Fields Help Create a Fair Narrative on Migration." *Open Research Europe* 3.10: 3–14. URL: <https://open-research-europe.ec.europa.eu/articles/3-10#FN3>. Date of access: July 30, 2023.

Category: C

Work Package: 2, 5, 8

[RS]

## Narrative technique

A narrative technique is a particular way of telling a story. For instance, sociolinguist William Labov (1972) uses the word *coda* to refer to the final section of an oral narrative, in which the narrative's "point" and relevance to the speaker and interlocutors are made explicit. Including such a coda is an example of narrative technique. Flashbacks and flashforwards, a relatively common device in literary and film narratives, are also narrative techniques. Importantly, a technique is not merely a device for conveying a pre-existing narrative meaning, but a form that actively influences meaning construction on the part of both the storytellers and their audience. In other words, narrative techniques are never 'neutral' but always echo a certain ideological or evaluative position expressed by the story, even if this position is never made explicit.

→ see also frames of migration, narrative, narrative analysis, metaphor, multiperspectivity, perspective (first, second, third), polyphony, positioning, solidarity (with migrants), vicarious storytelling

References and further reading:

Labov, William. 1972. *Language in the Inner City: Studies in the Black English Vernacular*. Philadelphia, PA: University of Pennsylvania Press.

Category: A

Work Package: 2, 5

[MC]

## News frame

In the context of his wider analysis of the phenomenon of news framing and the news frames that are the product of these framing processes, David Tewksbury (2015, n. p.) writes: "At their core, most definitions state that a news frame is the verbal and visual information in an article that directly or implicitly suggests what the problem is about, how it can be addressed, and who is responsible for creating and solving it."

News frames are mostly attributed as tools used by journalists, but in fact these news frames resonate among other key actors in the process of political communication as well, such as experts and politicians. In the OPPORTUNITIES project, especially the use of frames by politicians in tweets will be studied. We will study tweets from politicians in four countries: Austria, Germany, Hungary, and Italy.

→ see also content analysis and corpus linguistics, quantitative media studies, survey analysis

References and further reading:

Tewksbury, David. 2015. "News Framing." *Oxford Bibliographies*. URL: <https://www.oxfordbibliographies.com/view/document/obo-9780199756841/obo-9780199756841-0010.xml>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 4, 5

[DC / LH / SM]



## News media bias

News media bias occurs when journalists or news organizations allow their own opinions to affect the news that they report and the way that they report it (Metropolitan Community College 2023). Different sources of bias can occur. Bias might be a consequence of a political belief by a journalist (Soontjens et al. 2023), but it can also be the consequence of stereotyping of certain social and cultural groups (Fiske 1998). The media are alleged to increasingly subvert to news bias, as public opinion becomes increasingly polarized on important social issues such as immigration.

→ see also frame analysis, frames of migration, intermedia agenda setting

### References and further reading:

Fiske, Susan. 1998. "Stereotyping, Prejudice, and Discrimination." In *The Handbook of Social Psychology*, edited by Daniel Gilbert, Susan Fiske, and Gardner Lindzey, 357–411. New York, NY: McGraw-Hill.

Interactive Media Bias Chart. 2018. <http://www.allgeneralizationsarefalse.com/>. Date of access: September 8, 2023.

Metropolitan Community College. 2023. "Media Bias." *Metropolitan Community College*. URL: <https://www.mccneb.edu/Community-Business/Library/Web-Sites/Media-Bias>. Date of access: September 8, 2023.

Soontjens, Karolin, Kathleen Beckers, Stefaan Walgrave, Emma van der Goot, and Toni G. L. A. van der Meer. 2023. "Not All Parties are Treated Equally: Journalist Perceptions of Partisan News Bias." *Journalism Studies* 24.9: 1194–1213. DOI: <https://doi.org/10.1080/1461670X.2023.2203780>.

Category: A

Work Package: 2, 4, 5

[DC / LH / SM]

newsworthiness of an event or news story are called 'news values'. The most prominent and widely studied list of news values (also called news criteria or news factors) was proposed by Galtung and Ruge in 1965 in which twelve selection criteria such as frequency, threshold, unambiguity and meaningfulness were pinned down as the factors by which gatekeepers make decisions about newsworthiness of a news item." (Kheirabadi and Aghagolzadeh 2012, 989).

→ see also filter bubble

### References and further reading:

Galtung, Johan, and Marie Holmboe Ruge. 1965. "The Structure of Foreign News." *Journal of Peace Research* 2.1: 64–91.

Kheirabadi, Reza and Ferdows Aghagolzadeh. 2012. "A Discursive Review of Galtung, and Ruge's News Factors in Iranian Newspapers." *Theory and Practice in Language Studies* 2.5: 989–994.

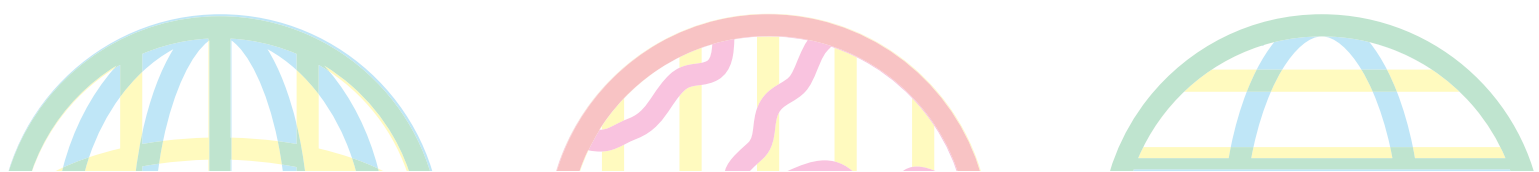
Category: A

Work Package: 2, 4, 5

[DC / LH / SM]

## News values

News values are all about what gets selected as being "news" and which other parts of reality are not deemed newsworthy. Reza Kheirabadi and Ferdows Aghagolzadeh aptly summarize this research theme as follows: "The criteria on which journalists and news editors judge about





## Othering

The concept of 'othering' originates from post-colonial theory, where it is often used to describe the ways in which Western colonizing countries have been imagining the foreign places, people, and cultures of (formerly) colonized countries since the beginning of European imperialism (Said 1994 [1978]). Until today, 'othering' has been a representational strategy frequently used in discursive practices of depicting people from foreign countries as well as their cultures and traditions. This also holds for European media coverage of migration which tends to draw on, and perpetuate, strategies of 'othering,' for example the polarizing division between 'us' and 'them' in representations of migrants, refugees, asylum seekers, and displaced people. Media representations may thus contribute to strengthening and perpetuating Eurocentric conceptualizations of migrants as the foreign 'other' which run counter to notions of diversity, equal participation, and conviviality, as well as inclusion and integration (Martikainen and Sakki 2021; Müller 2018; see also the contributions in Siouti et al. 2022).

→ see also frame analysis, conviviality, diversity, frames of migration, inclusion, integration, refugee archetype, racism, victimization

### References and further reading:

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Category: A

Work Package: 2, 4, 5

[BBK / CG]



## - P -

### Perspective (first, second, third)

The concept of perspective is an important tool to understand the different approaches to reality and the different standpoints persons inhabit and develop. A simple, but deep reaching distinction of different perspectives is the suggestion to distinguish between first-person, second-person, and third-person perspectives (see Sedmak 2013): (a) the first-person perspective is the subjective perspective that is based on “knowledge by acquaintance” and that allows for statements in the first person singular; (b) the second-person perspective is the dynamic standpoint that emerges out of dialogical situations in an encounter with another person; (c) the third-person perspective is the outsider’s view on objects or situations that can claim impartiality and distance.

In the context of the OPPORTUNITIES project, the question of perspective is central to the distinction between stories *of* and narratives *on* migration (i.e., a first-person vs. third-person perspective or an inside vs. outside perspective); it is also a key element of the Cross Talk methodology, as Cross Talk events seek to establish a dialogue between migrants, citizens, and stakeholders, thus transforming first-person perspectives into second-person and ideally even new shared first-person perspectives (“my story becomes your story, which then becomes our story”).

→ see also Cross Talk, narratives *on* migration, stories *of* migration

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Category: A, B

Work Package: 2, 3, 5, 6, 7

[BBK / CS / FK]

### Perspective taking

Perspective taking is the ability to understand another person by putting oneself in their shoes. There are two kinds of perspective taking: the imagine-self perspective and the imagine-other perspective. While *the imagine-self* perspective tends to induce egocentric behaviour, *the imagine-other* perspective can foster altruistic and selfless behaviour (Nünning 2014, 237). Migrant stories may stimulate their readers and listeners to try on the perspective of migrants and refugees, thus encouraging them to empathize with migrant and refugee experiences.

→ see also empathy, migrant narrative, multiperspectivity, polyphony, vicarious storytelling

#### References and further reading:

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Category: B

Work Package: 2, 3, 4, 5, 6, 7

[CG]



## (Political) listening

The concept of political listening as proposed by Susan Bickford (1996) moves beyond notions of listening as a “caring or amicable practice” (3), acknowledging the conflictual and contentious character of politics (2). Such listening creates a riskiness, a riskiness that “comes partly from the possibility that what we hear will require change from us” (Bickford 1996, 149).

Political listening accepts this risk and the vulnerability that both speakers and listeners incur when “narratives of difference” are shared. Such a listening stance is not merely empathetic or tolerant, but it is also oriented towards taking action. When we listen in this sense, we recognize the other as a peer, as someone who has aspirations and ideas about a good life and well-being. We are open to hearing their story, arguments, and thoughts, and open to confronting these with our own story, thoughts, and arguments. Listening doesn't erase differences in thoughts and views but involves a willingness to consider someone else's ideas. This willingness is a starting point for political action.

→ see also ethics of listening, multiperspectivity, perspective taking, polyphony, recognition

### References and further reading:

Bickford, Susan. 1996. *The Dissonance of Democracy: Listening, Conflict, and Citizenship*. Ithaca, NY: Cornell University Press.

Category: A, B

Work Package: 3, 6, 7

[MD]

## Politics of mobility

Responding to voices that define the twenty-first century as the age of migration (De Haas et al. 2020; Khanna 2020), mobilities scholars have recently called for the implementation of a politics of mobility in research on migration and transnational mobility (see Cresswell 2006, 2010; Sheller 2018, 2020). According to cultural geographer Tim Cresswell (2010), mobility is

best construed as an interlacing of movement, representation, and practice, which varies over time and in different contexts: “At any one time,” he argues, “there are pervading *constellations of mobility* – particular patterns of movement, representations of movement, and ways of practicing movement that make sense together” (18; italics original). In Cresswell's understanding, then, the physical reality of mobility is also encoded socially and culturally and concretely experienced (20). Thanks to this social and cultural embedment, constellations of mobility are “implicated in the production of power and relations of domination,” which, in turn, renders them political (20). The power relations underlying constellations of mobility are not restricted to the social, political, economic, and cultural spheres of the human world, though, but they also include the ecological sphere, thus involving the more-than-human world as well (Sheller 2018, 2020).

→ see also gender, integration, narratives on migration, race, racism, representation of migration, stories of migration

### References and further reading:

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Sheller, Mimi. 2018. *Mobility Justice: The Politics of Movement in an Age of Extremes*. London and Brooklyn, NY: Verso.

Sheller, Mimi. 2021. *Advanced Introduction to Mobilities*. Cheltenham and Northampton, MA: Edgar Elgar Publishing.

Category: A

Work Package: 2, 4, 5

[CG]



## Polyphony

Polyphony is a musical metaphor which emphasizes similar, but not identical aspects of diversity as multiperspectivity. Russian philosopher and literary theorist Mikhail Bakhtin (1981) introduced the metaphor to literary studies, in order to describe forms of narrative discourse that include a wide range of voices and perspectives in representations of fictional worlds. Without using the word, opera singer Plácido Domingo, a prominent supporter of the “New Narrative for Europe” initiative by José Manuel Durão Barroso, then President of the European Commission, in 2013, transferred the musical idea of polyphony to his vision of Europe. Domingo compared Europe to a grand opera and symphony, or an orchestra and choir whose members have learned to “listen more carefully” and “adjust to each others’ voices.” The Cross Talk events of the OPPORTUNITIES project seek to introduce polyphony to discourses on migration by making sure that not only narratives *on* migration (i.e., accounts by politicians or other public figures), but also stories *of* migration (i.e., testimonials and life stories of migrants and refugees) are heard in debates on immigration and integration.

→ see also agency, Cross Talk, diversity, multiperspectivity

### References and further reading:

- Bakhtin, Mikhail M. 1981. *The Dialogic Imagination: Four Essays by M.M Bakhtin*, edited by Michael Holquist. Trans. by Caryl Emerson and Michael Holquist. Austin, TX and London: University of Texas Press.
- Barroso, José Manuel Durão. 2013. “A New Narrative for Europe.” *European Commission*. URL: [https://ec.europa.eu/commission/presscorner/detail/en/SPEECH\\_13\\_357](https://ec.europa.eu/commission/presscorner/detail/en/SPEECH_13_357). Date of access: September 8, 2023.
- Domingo, Plácido. 2013. “Plácido Domingo Delivers Message to New Narrative for Europe Debate.” *Youtube*. URL: <https://www.youtube.com/watch?v=SDq7bX7PaAc>. Date of access: September 8, 2023.

Category: A, C

Work Package: 2, 3, 4, 5, 6, 7, 8

## Positioning

Inspired by social psychology, positioning approaches in narrative analysis investigate the nexus between processes of identity formation and narrative practices in various relational contexts (Bamberg 1997, 2004; Depperman 2015). In putting emphasis on “storytelling as an interactive activity in contrast to stories or narratives as textual products” (Bamberg and Wipff 2021, 72), the notion of “narrative practices” foregrounds the question of how storytellers and their interlocutors position themselves in relation to one another. Michael Bamberg and Zachary Wipff (2021, 75–76) argue that the process of positioning takes place at three different levels: The level-of-interaction refers to the ways in which storytellers position themselves *vis-à-vis* their audiences; the level-of-character-construction relates to how narratives position characters in relation to one another within unfolding stories; and the level-of-self-construction addresses the question of how storytellers position themselves *vis-à-vis* their own selves.

Recent work on the ethical and political functions of narrative has adopted the positioning approach to discuss the uses and misuses of storytelling in political and societal contexts. Samuli Björninen et al. (2020), for example, discuss narrative positioning in political storytelling, including possible “dangers of narrative” (Mäkelä et al. 2021) as well as harmful effects of storytelling (see also Nünning and Nünning 2017; Presser 2018). These approaches prove particularly beneficial when it comes to analyzing how (non-)migrant storytellers position themselves *vis-à-vis* value-oriented and normative discourses as they share their personal stories of migration, engage in practices of vicarious storytelling, or frame migration by drawing on specific narratives on migration.

→ see also frames of migration, integration, migrant narrative, narratives *on* migration, stories *of* migration, vicarious storytelling





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Category: A

Work Package: 2, 4, 5, 6, 7

[CG]

## Poverty

According to the *Encyclopædia Britannica*, poverty refers to "[t]he state of one who lacks a usual or socially acceptable amount of money or material possessions. Poverty is said to exist when people lack the means to satisfy their basic needs. In this context, the identification of poor people first requires a determination of what constitutes basic needs. These may be

defined as narrowly as 'those necessary for survival' [this is considered a state of *absolute* poverty] or as broadly as 'those reflecting the prevailing standard of living in the community [this is considered a state of *relative* poverty]'. In low and middle income countries it is the absolute level of poverty, expressed in per capita income or its purchasing power parity in US dollars (e.g., \$2,15 per day, see World Bank 2023), which is used as an indicator of poverty. OECD countries and many high-income countries use a concept of relative poverty to define what or whom counts as a poor household or person. For example, if a household's income is less than half the median income of a country, it is considered to be relatively poor.

Poverty statistics of the EU as well as academic studies of poverty among migrants (see, e.g., Eurostat 2022, European Anti-Poverty Network 2015, and Eroğlu 2022) show that discrimination against migrants and their unequal treatment in employment and access to and ownership of assets (e.g., land, capital, and housing) increase their risk of poverty and social exclusion, not only over the lifetime of migrants but also over that of their children. Urgent actions are needed to improve access to the labor market for migrants, refugees, and asylum seekers; the integration of these groups into the labor market needs to be facilitated not only through voluntary/civil society ('third sector') and organizations, but also through more direct actions by state organizations at national and local levels (Bontenbal et al. 2023, Calò et al. 2022).

→ see also politics of mobility, vulnerability

### References and further reading:

- Bontenbal, Ilona, Francesca Calò, Tom Montgomery, and Simone Baglioni. 2023. "Rethinking the Role of Volunteering in the Labor Market Inclusion of Migrants." *Non-profit and Voluntary Sector Quarterly* 0: 1–20. DOI: <https://doi.org/10.1177/08997640231162>.
- Calò, Francesca, Tom Montgomery, and Simone Baglioni. 2022. "Marginal Players? The Third Sector and Employment Services for Migrants, Refugees and Asylum Seekers in the UK." *Voluntas* 33: 872–885. DOI: <https://doi.org/10.1007/s11266-020-00306-6>.





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European Anti-Poverty Network. 2015. "Migrants in Europe's Age of Austerity." Brussels. [Report of the EAPN Task Force on Migration.] URL: <https://www.eapn.eu/wp-content/uploads/2016/11/EAPN-2015-EAPN-migration-report-899.pdf>. Date of access: September 1, 2023.

Eurostat. 2022. "Migrant Integration Statistics – At Risk of Poverty and Social Exclusion." *Eurostat*. URL: [https://ec.europa.eu/eurostat/statistics-explained/index.php?title=Migrant\\_integration\\_statistics\\_-\\_at\\_risk\\_of\\_poverty\\_and\\_social\\_exclusion](https://ec.europa.eu/eurostat/statistics-explained/index.php?title=Migrant_integration_statistics_-_at_risk_of_poverty_and_social_exclusion). Date of access: September 8, 2023.

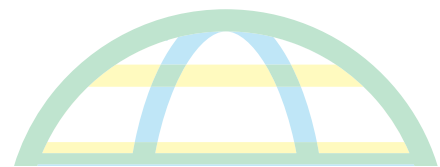
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Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[MM]





## Quantitative media studies

Complementary to the qualitative analysis of narratives in the OPPORTUNITIES project, there will be four strands of quantitative analysis.

The first instance of quantitative analysis is a secondary study of data gathered in the European Social Survey. This secondary analysis uses the landmark ESS survey data to trace the evolution of immigration attitudes across different subgroups of the European population.

The second one is a survey analysis (see also “Survey analysis”), where the immigration attitudes of the population in four European countries will be studied (Austria, Germany, Hungary, and Italy). Complementary insights will be gained by data in the Horizon 2020 project HumMingBird (see <https://hummingbird-h2020.eu/>). For both projects, the same questionnaire is used. Data have been gathered mid-2021 in the four OPPORTUNITIES countries and additionally in Belgium, Spain, and Sweden.

A third application of a quantitative method is the corpus analytical study of tweets by politicians. The words used in tweets by politicians in the four countries will be compared, searching for news frames (see “News frames”).

The fourth application of quantitative analysis will be a social network analysis (see “Social network analysis”). Whereas a corpus analysis provides insights into the word usage of politicians (see “Content analysis and corpus linguistics”), the social network analysis provides insights into who follows whom, and who retweets messages from whom. Next to the focus on

content (in the corpus analytical research), there will be a focus on the interaction structures among tweets by politicians.

→ see also content analysis and corpus linguistics, news frame, social network analysis, survey analysis

Category: A

Work Package: 4, 5

[DC / LH / SM]



# - R -

## Race

In the English language, the concept of 'race' has changed throughout history. According to the [Oxford English Dictionary](#), the term *race* (a derivate from the French and Italian terms *race* and *razza*, respectively) enters the English language in the 16<sup>th</sup> century, describing "a group of people, animals, or plants, connected by common descent or origin." There is no reference to biological or other differences such as colour of skin in this definition. By the late 18<sup>th</sup> century, *race* becomes "any of the (putative) major groupings of humankind, usually defined in terms of distinct physical features or shared ethnicity, and sometimes (more controversially) considered to encompass common biological or genetic characteristics." The latter reflects, albeit in a destructive way, the influence of scientific methods of observation and categorisation of enlightenment and modernism. The early 'scientific' and superficial categorisation of humankind by physical markers of colour of skin and other physical features have been debunked by genetics and the fact that humankind share the same genetic make-up. 'Race' should therefore be treated as a social construct and as such has often been used as a basis for division of people into hierarchies of different categories and groups, justifying practices of othering and discrimination (see also the entries on "othering" and "discrimination," respectively), or as "technique of power" (Titley 2020, 45).

→ see also anti-racism, discrimination, epistemic injustice, inequality, othering, politics of mobility, racism

### References and further reading:

- Gilroy. Paul. 2000. *Between Camps: Nations, Cultures and the Allure of Race*. London, UK: Routledge.
- Penket, Laura. 2006. "Racism and Social Policy." In *Social Policy: Theories, Concepts and Issues*, edited by Michael Lavalette and Alan Pratt, 87–104. London: Sage Publications Ltd.

Titley, Gavan. 2020. *Is Free Speech Racist?* Cambridge: Polity Press.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

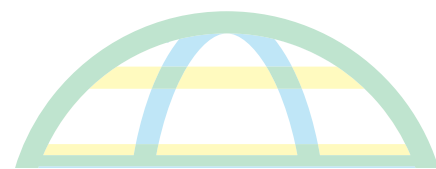
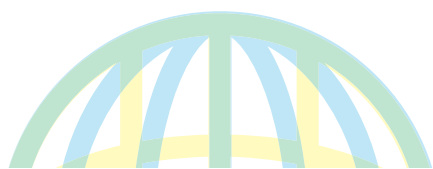
[MM]

## Racism

*Racism* is a key term in migration discourses, where it usually takes the form of narratives *on* racism, including second-order observations of institutional or endemic racism. Notable exceptions are interventions backed up by narratives of personal experience (see, e.g., Eddo-Lodge 2017). Notoriously difficult to define from a theoretical (etic) perspective, racism is easily identified when experienced first-hand (emic perspective).

This programmatic perspective shift from an approach to racism which focuses on in-groups rather than out-groups is in line with the core concern of OPPORTUNITIES, the notion of level telling fields (see the entry on "Level Telling Field"). From this point of view, an out-group-oriented definition challenges both political complacency – i.e., the argument that racism has long been overcome in Western liberal democracies – and the right-wing backlash against anti-racism, which initiates pseudo-debates on cultural appropriation and restitution, designed to re-introducing racism through the back door. OPPORTUNITIES therefore advocates defining racism not merely as an ideology, a mindset or attitude, a set of discriminatory practices (e.g., stereotypes, hate speech, or verbal abuse), or (the threat of) physical violence, but also in terms of the *effects* of such ideologies and practices on those concerned. This is more than a rhetorical maneuver or an academic exercise in perspective-taking: it is the core of a new strategic anti-racist narrative.

This strategic narrative, which understands racism as a certain type of experience, empowers, first, the 'experiencers,' in narratological terms, i.e., those who are confronted with and



forced to endure racism. It foregrounds, secondly, the alertness and vigilance as well as anxiety and fear felt by people who experience racism. It uses the concept of terror, thirdly, to describe such effects in a systematic manner. And it draws an analogy between the experience of racist terror and other experiences of terrorism. The implications are clear: if “racism is terrorism” (Diallo and Sommer, forthcoming), it should be taken as seriously as, and be prosecuted like, other kinds of politically, ideologically, ethnically, or religiously motivated terrorism.

→ see also anti-racism, narratives on migration, othering, stories of migration, refugee archetype, terrorism

#### References and further reading:

Diallo, Moustapha M., and Roy Sommer. Forthcoming. *Racism Is Terrorism: A Manifesto*.

Eddo-Lodge, Reni. 2017. *Why I'm No Longer Talking to White People About Race*. London: Bloomsbury.

Titley, Gavan. 2020. *Is Free Speech Racist?* Cambridge: Polity Press.

Category: C

Work Package: 2, 3, 4, 5, 6, 7, 8

[RS]

## Recognition

Recognition is an act of appreciation; in contact zones, where asymmetrical relationships dominate, the principle of recognition calls for affirmative action and empowerment. Advocating recognition and an ethics of listening is the starting point for a new narrative on migration, one which transforms the debate on migration into a conversation with migrants and refugees.

→ see also agency, fair dialogue, ethics of listening, multiperspectivity, polyphony

Category: B

Work Package: 2, 3, 5, 6, 7

[CG / RS]

## Re-enactment

In the OPPORTUNITIES project, re-enactment refers to the process of retelling migrant narratives. During Cross Talk events, NGOs and citizens re-tell testimonials of migrants and refugees to establish a connection between in-groups and out-groups. Re-enactment requires both empathy, i.e., each participant's willingness to listen to the others' stories and to take their perspectives; and political listening to understand the other's situation (e.g., an individual's motivation and reasons for migration). It is through such means of recognition that the process of re-enactment enables migrants and refugees to assume agency in the public sphere.

→ see also agency, Cross Talk, empathy, empowerment, narrative agency, recognition

Category: C

Work Package: 2, 3, 5, 6, 7, 8

[CG / MD]

## Refugee

According to the 1951 Convention and Protocol relating to the status of refugees provided by the United Nations, “[a] refugee is someone who has been forced to flee his or her country because of persecution, war, or violence” and who “has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group” (see also UNHCR 2021b). Such forcefully displaced migrants “are defined and protected in international law and must not be expelled or returned to situations where their life and freedom are at risk” (UNHCR 2021, n. p.). Refugees do not leave their home country of their own accord but because they have no other choice (Goubin et al. 2022, 7).

→ see also asylum; asylum seeker, expatriate, forced migration or displacement, migrant, labor migration



## References and further reading:

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Category: D, E

Work Package: 2, 3, 4, 5, 6, 7, 8

[CG]

## Refugee archetype

The term *refugee archetype* refers to a set of stereotypical notions of refugees and displaced people that is typically evoked through the ways in which these groups are framed in the media. Marta Szczepanik (2016, 32) argues that mass media distribute a "[publicly] imagined 'refugee ideal,'" which is based on a "universal set of normative characteristics (such as poverty, passivity or helplessness, [and] gender-related behaviour patterns)." This set then generates a "normative 'refugee archetype'" (24) that underlies debates on whether migrants, and especially asylum seekers, are "legitimate" and hence "deserving" refugees or not (De Coninck 2020).

The archetype of a "deserving refugee" is characterized by a strong bias concerning various dimensions of a migrant's identity, including their gender, race, ethnicity, and origin. According to Szczepanik (2016), women refugees and displaced children are typically depicted as vulnerable, passive victims, who are in urgent need of help and protection, whereas male migrants are "repeatedly portrayed as [a]

dangerous, barbaric collective" (24), who mainly seek to abuse social welfare systems (26). Research on media coverage of migration, moreover, reveals that European mass media tend to present refugees from non-European countries as potentially endangering Western values or the European way of life (Arcimaviciene and Hamza Baglama 2018; Schröter 2023, 28–29). By reproducing and perpetuating refugee archetypes, mass media can contribute to endorsing the (problematic) view that a "good refugee" is "female, poor, helpless, and from a specific country," while "bad refugees" are "people who intend to abuse the social welfare system of welcoming European countries, and who lack all the attributes of good refugees" (De Cock et al. 2018, 306).

→ see also frame analysis, frames of migration, gender, othering, racism, victimization

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- Arcimaviciene, Liudmila, and Sercan Hamza Baglama. 2018. "Migration, Metaphor and Myth in Media Representations: The Ideological Dichotomy of 'Them' and 'Us.'" *SAGE Open* April-June 2018: 1–13.
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- Szczepanik, Marta. 2016. "The 'Good' and 'Bad' Refugees? Imagined Refugeehood(s) in the Media Coverage of the Migration Crisis." *Journal of Identity and Migration Studies* 10.2: 23–33.

Category: B

Work Package: 2, 4, 5

[BBK / CG]



## Remittance

Remittance is any good or money that a migrant sends back to his or her family or friends back in their home country or place of origin. For further details on the amount and importance of remittance, see Ratha 2005 as well as the explanations and discussions provided on the [Migration Data Portal](#) and the [World Bank website](#).

References and further reading:

The International Organization for Migration. 2021. "Remittances." *Migration Data Portal*. URL: <https://migrationdataportal.org/themes/remittances>. Date of access: August 24, 2021.

Ratha, Dilip. 2005. "Remittances: A Lifeline for Development." *Finance and Development* 42.4: 42–43.

The World Bank. 2021. "Defying Predictions, Remittance Flows Remain Strong during COVID-19 Crisis." *The World Bank*. Press Release No: 2021/147/SP. URL: <https://www.worldbank.org/en/news/press-release/2021/05/12/defying-predictions-remittance-flows-remain-strong-during-covid-19-crisis>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[MM]

## Representation of migration

Representations of migration and mobility or migrants and other mobile individuals (see "Figure of the migrant") can be found in a wide range of discourses, media, and genres. These include literary texts (e.g., novels, short stories, plays; see also "Fictions of migration"), non-fiction books, newspaper articles, policy narratives and political speeches, as well as feature films and TV series.

Discourses of migration frequently draw on narrative as a dominant mode of representation. The main reason for this is probably that narrative may appeal to audiences differently than other modes of representation (e.g., argument, description, or explanation). Psychologists and media theorists have repeatedly argued that "stories have the power to influence minds and

motivate action" (Bech Sillesen et al. 2015, n. p.), as they evoke empathy by causing their audiences to become emotionally involved with the characters presented in these stories (see Green and Brock 2000). This 'strategy of affect' is particularly effective in stories presenting vulnerable, marginalized, or even stigmatized groups such as migrants, refugees, or asylum seekers (see Oliver et al. 2012).

→ see also empathy, fictions of migration, figure of the migrant, narrative, narratives on migration, stories of migration

References and further reading:

Bech Sillesen, Lene, Chris Up, and David Uberti. 2015. "Journalism and the Power of Emotions." *CJR: Columbia Journalism Review* May/June 2015. URL: [https://www.cjr.org/analysis/journalism\\_and\\_the\\_power\\_of\\_emotions.php](https://www.cjr.org/analysis/journalism_and_the_power_of_emotions.php). Date of access: August 24, 2021.

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Juvonen, Annimari, and Verena Lindemann Lino, eds. 2021. *Negotiations of Migration: Reexamining the Past and Present in Contemporary Europe*. Berlin and Boston, MA: De Gruyter.

Oliver, Mary Beth, James Price Dillard, Keunmin Bae, and Daniel J. Tamul. 2012. "The Effect of Narrative News Format on Empathy for Stigmatized Groups." *Journalism & Mass Communication Quarterly* 89.2: 205–224.

Category: A

Work Package: 2, 4, 5, 8

[CG]

## Representative thinking

Cross Talks are based on the idea of "representative thinking," a concept originally proposed by Hannah Arendt (2006 [1986]): "I form an opinion by considering a given issue from different viewpoints, by making present to my mind the standpoints of those who are absent; that is, I represent them. The more people's standpoints I have present in my mind while I am pondering a given issue, and the better I can imagine how I would feel and think if I were in





their place, the stronger will be my capacity for representative thinking and more valid my final conclusions, my opinion.” (Arendt 2006 [1968], 241) Participants in Cross Talk events who lack any migration or refugee experience (i.e., NGOs, citizens, or other stakeholders) enact or re-tell testimonials of migration and refugeedom to understand, and maybe even adopt, migrants’ and refugees’ perspectives. This process of re-enactment creates common ground between the performer and the migrant or refugee, thus opening a window of opportunity for a fair dialogue between the performer, the migrant, and the public.

→ see also Cross Talk, empathy, perspective taking, recognition

#### References and further reading:

Arendt, Hannah. 2006 [1968]. *Between Past and Future: Eight Exercises in Political Thought*. London et al.: Penguin Books.

Category: C

Work Package: 2, 3, 5, 6, 7

[MD]

## Risk

As a noun, *risk* is defined as a situation involving danger or “([e]xposure to) the possibility of loss, injury, or other adverse or unwelcome circumstance” (see the entry in the *OED*). *Risk* as a verb means ‘to endanger; to expose to the possibility of injury, death, or loss; to put at risk’ (see the entry in the *OED*). In both senses a ‘risk’ situation implies the chance of a potential loss.

Note that risk is different from uncertainty, which describes a situation in which you are not certain about future outcomes. Migration involves various risks as well as uncertainty in relation to questions of travel/route, income, unemployment at destination, poverty, cultural shocks, discrimination, etc. (for further discussions of risk in migration studies see the respective entries provided by the *International*

*Organization for Migration* Williams and Balaz 2012).

→ see also migration

#### References and further reading:

The International Organization for Migration. 2021. “Migration and Risks.” *IOM: International Organization for Migration*. URL: <https://gmdac.iom.int/section/migration-and-risks>. Date of access: August 24, 2021.

Williams, Allan, and Vladimir Balaz. 2012. “Migration, Risk, and Uncertainty: Theoretical Perspectives.” *Population Space and Place* 18.2: 167–180.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[MM]

## Rural-urban migrant

The term *rural-urban migrant* is used to designate any person who migrates from a rural location to the city. In recent years, African cities seem to serve as springboards for migrants heading for other countries in Africa and beyond.

→ see also migrant

#### References and further reading:

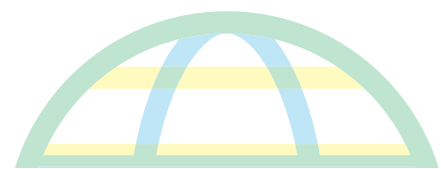
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Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[AT]





# - S -

## Scale

The easiest way to think about “scale” is through visual representations such as maps. The scale of a map is the degree to which it compresses real-world space: for example, 1 cm on the map represents 1 km in the real world. Maps can represent the world at multiple scales, from the street level to an entire continent – or even the whole planet. However, the concept of scale is not limited to the domain of spatial representation: it can be used to refer to temporal duration, or to different levels of abstraction in the understanding of a certain phenomenon.

It is in this last sense that the idea of scale can be usefully applied to migration. Migration involves individuals, with their motivations for migrating, their aspirations and hopes, their unique background and experiences (personal scale). But migration is also a global trend that can be linked to war, political oppression, structural inequalities leading to extreme poverty, and climate change (planetary scale). Migration is further influenced by local attitudes and cultural biases (local scale); even more significantly, it is shaped by policies and legislation on national and regional (e.g., EU-level) scales. Migration is thus a complex phenomenon that spans multiple scales.

Scale is also an important factor in narratives of and on migration, and combining multiple scales in stories can be seen as a form of multiperspectivity. It is widely recognized in narrative theory that narrative has an “anthropomorphic bias,” in Monika Fludernik’s (1996, 13) words: that is, it tends to foreground human or human-like protagonists and their embodied experience. This entails that narrative as a practice favors the personal scale. Typically, the protagonist of a story will be the main focus of the audience’s attention, eliciting responses

such as empathy and sympathy. This bias towards the individual is an asset for narrative, but it is also a limitation when it comes to representing phenomena, such as migration, that go beyond individual experience. How can stories convey not only the experience of a single migrant (or group of migrants), but also the larger local, regional, and global processes that bear on their experience? Put otherwise, how can narrative capture interactions as well as discontinuities across scalar levels (see Woods 2014 for more on these discontinuities)? These questions point to the problem of multiscale (see Caracciolo 2021, 43-46) – that is, of integrating multiple scalar levels in a narrative context. Multiscale calls for different approaches depending on a narrative’s broader pragmatic context and goals: for instance, novelistic strategies for imagining migration as a multiscale phenomenon may not translate easily into the context and vocabulary of journalism (see Adinolfi and Caracciolo 2023). Nevertheless, more exchanges between artistic and media practices revolving around migration are certainly desirable and may help address biases inherent in these discourses. Creating awareness of multiscale remains a priority for narrative-based approaches to migration.

→ see also experiential storytelling, life story, multiperspectivity, narrative, narratives on migration, representation of migration, stories of migration

### References and further reading:

- Adinolfi, Simona, and Marco Caracciolo. 2023. “Narrative, Scale, and Two Refugee Crises in Comparison in Italian Media.” Ghent University. [Working paper of the OP-PORTUNITIES project 101004945 – H2020.]
- Caracciolo, Marco. 2021. *Narrating the Mesh: Form and Story in the Anthropocene*. Charlottesville: University of Virginia Press.
- DiCaglio, Joshua. 2021. *Scale Theory: A Nondisciplinary Inquiry*. Minneapolis: University of Minnesota Press.
- Fludernik, Monika. 1996. *Towards a “Natural” Narratology*. London: Routledge.
- Woods, Derek. 2014. “Scale Critique for the Anthropocene.” *Minnesota Review* 83: 133–42.

Category: A

Work Package: 2, 3, 5, 6, 7

[MC]



## Segmentation analysis

In a research report of which Leen d'Haenens, promoter for IMS in the OPPORTUNITIES project, is co-author (see Verhoest et al. 2019), the phenomenon of segmentation is synthesized as follows: "Segments are population groups with similar consumption patterns that can be identified on the basis of common characteristics. In the context of news consumption, such characteristics may include political attitudes, psychological dispositions, socio-economic profiles, or any other shared properties that explain observable consumption patterns." (Verhoest et al. 2019, 4–5) Segmentation analysis is possible on both primary and secondary data (see "Survey analysis").

→ see also survey analysis

### References and further reading:

Verhoest, Pascal, Arno Slaets, Leen d'Haenens, Joeri Minnen, and Ignace Glorieux. 2019. *Fragmentation, Homogenization or Segmentation: A Diary Survey into the Diversity of News Consumption in a High-Choice Media Environment*. DIAMOND report. URL: <https://soc.kuleuven.be/fsw/diamond/fragmentation>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 4, 5

[DC / LH / SM]

## Social network analysis

Social Network Analysis involves the representation of individuals and how they relate to each other. Preceding the age of the Internet, this involved the use of sociograms, whereby the application of methods like in-depth interviews were used to identify ties between individuals. Social network analysis involves a methodological challenge. A method needs to be found to identify relationships between individuals. This methodological challenge has disappeared in the use of Twitter data, as foreseen OPPORTUNITIES, because Twitter data contain information on who follows whom and who retweets messages from others. Hence the nodes of

activity will be identified and potential filter bubbles can be identified, especially when there is a large amount of tweeting and retweeting going on between certain individuals.

→ see also filter bubble

Category: A

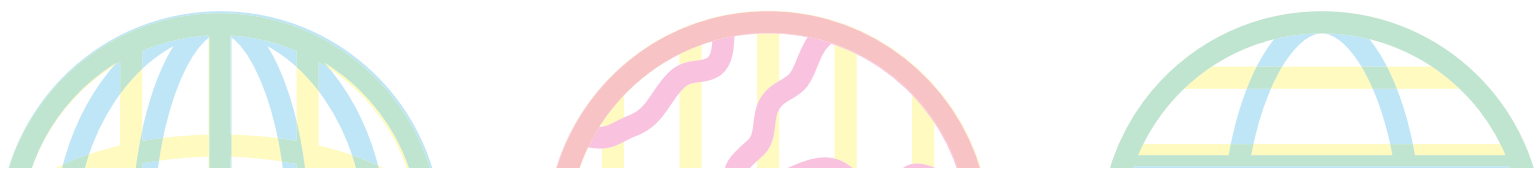
Work Package: 2, 4, 5

[DC / LH / SM]

## Solidarity (with migrants)

The *Oxford English Dictionary* defines solidarity as "the fact or quality, on the part of communities, etc., of being perfectly united or at one in some respect, esp. in interests, sympathies, or aspirations." In the context of migration, solidarity is often equated with migrant support and refugee help: i.e., migrant solidarity refers to the idea of citizens assisting and encouraging migrants and refugees in their attempt to participate in communal and societal life on various levels (e.g., social, political, cultural, etc.). While refugee support can have different motives, ranging from a (seemingly altruistic) moral and humanitarian urge to help to political activism, recent studies in the field of solidarity research have argued that such practices of solidarity always represent some form of political action and resistance (Fleischmann 2020; Fleischmann and Steinhilper 2017; García Augustín and Jørgensen 2019). The political dimension of practices of migrant solidarity can, for example, be seen in various movements that arose from different political situations such as the phenomenon of (German) welcome culture during the long summer of migration in 2015 as well as the global movement #StandwithUkraine, including the numerous peace demonstrations organized worldwide, which immediately followed Russia's attack of Ukraine in February 2022.

→ see also agency, attitudes, beliefs, and values, conviviality, empowerment, integration, narratives on migration, stories of migration, welcome culture



### References and further reading:

Bachmann-Medick, Doris, and Jens Kugele. 2018. "Introduction: Migration – Frames, Regimes, Concepts." In *Migration: Changing Concepts, Critical Approaches*, edited by Doris Bachmann-Medick and Jens Kugele, 1–18. Berlin and Boston, MA: De Gruyter.

Fleischmann, Larissa. 2020. *Contested Solidarity: Practices of Refugee Support between Humanitarian Help and Political Activism*. Bielefeld: transcript.

Fleischmann, Larissa, and Elias Steinhilper. 2017. "The Myth of Apolitical volunteering for Refugees: German Welcome Culture and a New Dispositif of Helping." *Social Inclusion* 5.3: 17–27.

García Augustín, Oscar, and Martin Bak Jørgensen. 2019. *Solidarity and the 'Refugee Crisis' in Europe*. Cham: Palgrave Macmillan.

Category: A

Work Package: 2, 4, 5

[CG]

## Stories of migration

Stories of migration are oral, visual or verbal accounts of migrants' experiences, told by themselves or observers close to them, from an inside ("emic") perspective. Such life stories, which take the form of conversational storytelling, life writing, or narrative fiction, aim at sharing experiences and fostering empathy, but may also serve to claim human rights, justice and solidarity, or to challenge existing stereotypes and clichés. Within a broader framework of narrative ecology, narratives of migration can be classified as bottom-up narratives or storytelling from below, as opposed to top-down narratives on migration.

→ see also life story, migrant narrative, narrative dynamics, narratives on migration, politics of mobility, positioning, solidarity (with migrants), vicarious storytelling

### References and further reading:

Gebauer, Carolin, and Roy Sommer. 2023. "Beyond Vicarious Storytelling: How Level Telling Fields Help Create a

Fair Narrative on Migration." *Open Research Europe* 3.10: 3–14. URL: <https://open-research-europe.ec.europa.eu/articles/3-10#FN3>. Date of access: July 30, 2023.

Category: C

Work Package: 2, 3, 5, 8

[CG]

## Survey analysis

Interviews with large amounts of individuals using a standardized questionnaire and allowing for subsequent statistical analyses on the gathered material are the usual basic ingredients of survey analysis. Two basic types of survey analysis can be distinguished: A first approach is to gather new data within a research project. A second approach is to analyze existing data, because many reputable international databases contain material that has already been gathered. In the OPPORTUNITIES project both approaches are combined. Secondary analysis of different waves of the European Social Survey will be combined with new data within the four OPPORTUNITIES countries (n = 1.500 in each of the four countries, i.e., Austria, Germany, Hungary, and Italy, resulting in total n = 6.000).

→ see also data, data set, data mining

### References and further reading:

De Coninck, David, Stefan Mertens, and Leen d'Haenens. 2021. "Cross-Country Comparison of Media Selection and Attitudes Towards Narratives of Migration." KU Leuven. [Working paper of the OPPORTUNITIES project 101004945 – H2020.]

Gideon, Lior, eds. 2012. *Handbook of Survey Methodology for the Social Sciences*. New York, NY: Springer.

Wolf, Christof, Dominique Joye, Tom W. Smith, and Fu Yang Chi, eds. 2016. *The SAGE Handbook of survey Methodology*. London et al.: SAGE Publications Ltd. DOI: <https://doi.org/10.4135/9781473957893>.

Category: A

Work Package: 2, 4, 5

[DC / LH / SM]



# - T -

## Tellability

*Tellability* is a term from narrative research. Having its origins in conversational storytelling analysis, the concept “[refers] to features that make a story worth telling, its noteworthiness” (Baroni 2014, §1). In conversational scenarios a story’s reportability “is often negotiated and progressively co-constructed through discursive interaction” (Baroni 2014, §1). Generally, stories are considered to display a high degree of tellability if they have a “point” – that is, if storytellers judge these stories “worthy of being reported in specific contexts” (Baroni 2014, §1), for example because they depict events that are unexpected, newsworthy, or for some other reason significant to the storytellers and/or interlocutors. Stories with a low degree of tellability, by contrast, are often perceived as boring and irrelevant.

Foregrounding the “dark side of tellability” (Norrick 2005), linguistic work on conversational analysis has shown how stories can transgress the upper-bounding side of tellability if they present content that puts either the storyteller or the interlocutors in uncomfortable situations. In OPPORTUNITIES Cross Talk scenarios, the act of sharing migrant or refugee experiences may evoke traumatic memories or put storytellers in danger. Such circumstances not only raise ethical issues that deserve thoughtful consideration, but also lead to a ‘narrative dilemma.’

→ see also migrant narrative, narrative dilemma, narrative of migration

### References and further reading:

Baroni, Raphaël. 2014. “Tellability.” In *The Living Handbook of Narratology*, edited by Peter Hühn, Jan Christoph Meister, John Pier, and Wolf Schmid. URL: <https://www.lhn.uni-hamburg.de/node/30/revisions/338/view.html>. Date of access: August 24, 2021.

Norrick, Neal R. 2005. “The Dark Side of Tellability.” *Narrative Inquiry* 15.2: 323–342.

Category: A, B

Work Package: 2, 3, 5, 6, 7

[CG]

## Terrorism

There is no universally accepted definition of terrorism. In the United States, the FBI distinguishes between international terrorism – i.e., “[v]iolent, criminal acts committed by individuals and/or groups who are inspired by, or associated with, designated foreign terrorist organizations or nations (state-sponsored)” – and domestic terrorism – i.e., “[v]iolent, criminal acts committed by individuals and/or groups to further ideological goals stemming from domestic influences, such as those of a political, religious, social, racial, or environmental nature.” The European Council’s anti-terrorism strategy puts emphasis on the prevention of radicalization, which “is not a new phenomenon,” but “has become a more serious threat in recent years”; a key part of the strategy is stricter control of online communication: “In April 2021, the EU adopted a regulation on addressing the dissemination of terrorist content online. The new rules will apply as of 7 June 2022. Competent authorities in the member states will have the power to issue removal orders to service providers requiring them to **remove terrorist content or disable access to it within one hour.**” (original emphasis)

→ see also anti-racism

### References and further reading:

Council of the European Union. 2023. “The EU’s Response to Terrorism.” *European Council*. URL: <https://www.consilium.europa.eu/en/policies/fight-against-terrorism/>. Date of access: September 8, 2023.

FBI. 2023. “Terrorism.” *FBI*. URL: <https://www.fbi.gov/investigate/terrorism>. Date of access: September 8, 2023.

Category: C

Work Package: 2, 3, 4, 5, 6, 7, 8

[RS]



## Threat perception

The concept of *threat perception* relates to the question of to what extent citizens believe that migration is posing a threat for themselves and their country. Group conflict theory (GCT) (Blumer 1958; Blalock 1967) states that people may feel anxious about migration. The “in-group” wants to protect their social structures from the competition of “outsiders” who are often referred to as the “out-group.” The main assumption behind this theory is that valuable resources within a society (e.g., jobs, housing, access to healthcare, etc.) are scarce, and that migration increases competition over such resources. It is, moreover, assumed that members of the in-group seek to protect their social identity, irrespective of whether they can safeguard their socioeconomic position (Scheepers et al. 2008). However, threat perceptions of migrants and refugees do not result exclusively from economic reasoning, but they may also have cultural and ethnic causes such as the fear of an alleged ‘Islamization’ of the country as well as the demise of ‘Western values’ (Goubin et al. 2022, 9–10).

→ see also attitudes, beliefs, and values, crisis, frames of migration, othering

### References and further reading:

- Blalock, Hubert M. 1967. *Toward a Theory of Minority-Group Relations*. Hoboken, NJ: Wiley.
- Blumer, Herbert. 1958. “Race Prejudice as Sense of Group Position.” *The Pacific Sociological Review* 1.1: 3–7.
- Goubin, Silke, Anna Ruelens, and Ides Nicaise. 2022. “Trends in Attitudes towards Migration in Europe: A Comparative Analysis.” KU Leuven, HIVA – Research Institute for Work and Society. [Working paper of the OPPORTUNITIES project 101004945 – H2020.]
- Scheepers, Peer, Mérove Gijssberts, and Marcel Coenders. 2002. “Ethnic Exclusionism in European Countries: Public Opposition to Civil Rights for Legal Migrants as a Response to Perceived Ethnic Threat.” *European Sociological Review* 18.1: 17–34.

Category: A

Work Package: 2, 4, 5

## Toxic narrative

We speak of toxic debates, when there is good reason to doubt that all participants are sincerely interested in establishing common ground and finding a consensus on controversial issues. Narratives can be toxic, too, when they are employed strategically to initiate or sustain toxic debates, fostering “centrifugal” narrative dynamics (Sommer 2023). The toxic nature of harmful “strategic narratives” (Miskimmon et al. 2013) may be a question of (1) content, e.g., falsehoods, disinformation, conspiracy theories, fake news, or hate speech; (2) a lack of transparency with respect to origins and proliferation paths which makes it difficult, if not impossible, to identify senders and disseminators; and (3) intended effects such as triggering confirmation bias or fostering ontological insecurity (Kinnvall et al. 2021).

Invoking freedom of speech in pluralist democracies, toxic narratives are typically designed to exploit legal loopholes, violate unwritten rules, and test taboos, with the aim of redefining the spectrum of acceptability and tellability (for instance, in racist, extremist, and nationalist discourses). Toxic narratives are typically part of a larger framing strategy or image campaign which aims at unfolding a centrifugal narrative dynamics with the goal of destabilizing democracy, curbing the influence of independent media, and sidestepping public debate in order to influence public opinion, for example by spreading disinformation online. The abuse of stories and storytelling has lately received considerable attention (Fernandes 2017; Meretoja and Freeman 2023); see also the recently completed “dangers of narrative” project at the University of Tampere (Mäkelä et al. 2021). At worst, toxic narratives are part of state propaganda, justifying wars of aggression, torture, and genocide.

→ see also counter-(master-)narrative dynamics, frames of migration, narrative dynamics, narratives on migration, racism, terrorism

[SG / AR / IN]





## References and further reading:

Kinnvall, Catarina, Ian Manners, and Jennifer Mitzen, eds. 2021. *Ontological Insecurity in the European Union*. London: Routledge.

Mäkelä, Maria, Samuli Björninen, Laura Karttunen, Matias Nurminen, Juha Raipolda, and Tytti Rantanen. 2021. "Dangers of Narrative: A Critical Approach to Narratives of Personal Experience in Contemporary Story Economy." *Narrative* 29.2: 139–159.

Meretoja, Hanna, and Mark Freeman, eds. 2023. *The Use and Abuse of Stories: New Directions in Narrative Hermeneutics*. Oxford: Oxford University Press.

Miskimmon, Alister, Ben O'Loughlin, and Laura Roselle. 2013. *Strategic Narratives: Communication, Power, and the New World Order*. New York, NY and London: Routledge.

Sommer, Roy. 2023. "Migration and Narrative Dynamics." In *The Routledge Companion to Narrative Theory*, edited by Paul Dawson and Maria Mäkelä, 498–511. New York, NY and London: Routledge.

Category: B

Work Package: 2, 4, 5

[RS]

## Trafficker

The trafficker is a person whose activity is to recruit, escort and even lodge another person seeking to migrate in return for a financial or other material benefit. In some West African countries, the trafficker is usually called a "passeur" or "cocher."

→ see also human trafficking

## References and further reading:

Tandian, Aly. 2006. "Barça ou Barsaax (Aller à Barcelone ou mourir) : Le désenchantement des familles et des candidats sénégalais à la migration." *Diasporas. Histoire et sociétés* 9: 124–137. URL: [www.persee.fr/doc/diasp\\_1637-5823\\_2006\\_num\\_9\\_1\\_1073](http://www.persee.fr/doc/diasp_1637-5823_2006_num_9_1_1073). Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[AT]





## - U -

### (Un)reliability

In literary theory, narrators – or storytellers – are considered reliable when their accounts adhere to the reader's evaluation and comprehension of a story. Vice versa, they are considered unreliable when their account of the narrative gives the reader cause for mistrust. This can happen, for instance, when the narrator contradicts him/herself, shows excessive emotional involvement, or reveals questionable norms and values. Moreover, sources of unreliability can vary from storytellers' deliberate lying to limited knowledge of the facts they are telling, from their psychological status to their personal interest in shaping their account in a specific way (see also Shen 2013 for further reference).

As far as narratives *of* and *on* migration are concerned, (un)reliability is a powerful and useful tool to employ. For instance, a migrant may shape his/her narrative to protect a relative, or obtain refugee status. However, it must also be considered that, more often than not, migrants', journalists', and activists' narratives are deemed as unreliable by public opinion or by a court on the basis of cultural or racial bias (see Campbell and D'Agostino 2021 for further examples). The OPPORTUNITIES project recognizes the importance of taking the concept of (un)reliability into account when approaching narratives *of* and *on* migration.

→ see also attitudes, beliefs, and values, multiperspectivity, *narrandum*, narratives *on* migration, stories *of* migration, tellability

#### References and further reading:

Campbell, Zach, and Lorenzo D'Agostino. 2021. "Friends of the Traffickers" *The Intercept*. 30 April 2021. URL: <https://theintercept.com/2021/04/30/italy-anti-mafia-migrant-rescue-smuggling/>. Date of access: August 24, 2021.

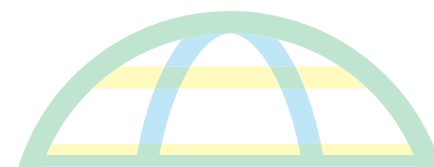
Nünning Vera, ed. 2015. *Unreliable Narration and Trustworthiness Intermedial and Interdisciplinary Perspectives*. Berlin and Boston, MA: De Gruyter.

Shen, Dan. 2013. "Unreliability." In *The Living Handbook of Narratology*, edited by Peter Hühn, Jan Christoph Meister, John Pier, and Wolf Schmid. URL: <https://www.lhn.uni-hamburg.de/node/66/revisions/264/view.html>. Date of access: August 24, 2021.

Category: A

Work Package: 2, 3, 5

[SA]





## Vicarious storytelling

The OPPORTUNITIES project distinguishes between stories *of* migration (emic perspective), narratives *on* migration (etic perspective), and various hybrid forms which employ references to the migrant experience for rhetorical and political purposes. In order to account for this variety, Carolin Gebauer and Roy Sommer (2023) have introduced the concept of vicarious storytelling, which builds on previous research on the notion of “vicarious narrative” (Hatavara and Mildorf 2017a, 2017b; Norrick 2013), and allows narrative analysts to differentiate hybrid narratives with the help of functional criteria. The functional approach acknowledges that journalists, human rights groups, and representatives of NGOs supporting refugees and migrants at various stages of their journey (from transit and immigration to projects geared toward integration and inclusion) employ life stories for different reasons.

The term *vicarious storytelling* relates to the act of speaking on behalf of someone else which is typical of migrant advocacy and humanitarian narratives. Based on the different functions of vicarious storytelling, one can distinguish four dominant ways in which narratives on migration incorporate stories of migration: (1) case stories, (2) documentary storytelling, (3) ambassadorial storytelling, and (4) allied storytelling. The first two types – case stories and documentary storytelling – both draw on migrant testimony, often in anonymized form; yet each of these types of vicarious storytelling does so for a different purpose: Case stories, which are usually found in humanitarian campaigns by NGOs such as Pro-Asyl or Sea Watch, mainly serve to provide factual information, whereas documentary storytelling are frequently deployed in investigative journalism as a means to illustrate strategies, practices, networks, and relationships of trust between

different groups of migrants and stakeholders. The third type of vicarious narrative – ambassadorial storytelling – refers to practices of retelling individual migrant life stories, for example in UNHCR narratives in social media and journalism. Calling for humanitarian, social, or political action, ambassadorial narratives usually draw on affective narrative strategies which focus on the individual with the aim of evoking empathy and fostering perspective taking. The fourth category, allied storytelling, is the only type of vicarious narrative which actively involves migrants themselves in the act of storytelling. Examples of allied storytelling include collaborative literary and artistic work between authors, artists, and migrants which seeks to provide access to the lived experience of migration in the hope of creating a welcome culture as well as promoting new ways of conviviality.

→ see also *conviviality*, *empathy*, *migrant narrative*, *narrative dilemma*, *narratives on migration*, *perspective taking*, *positioning*, *stories of migration*

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Category: C

Work Package: 2, 4, 5, 6, 7

[CG / RS]

## Victimization

Given the well-documented negativity bias in the news, it is not surprising that negative frames of migration as a problem, crisis, or even threat dominate media representations of



refugees and migrants (see also the entry on “frames of migration”). Mass media offer an optimal platform to spread fake news on various topics, including migration (Ireton and Posetti 2018); however, they can also serve to convey the sense of a moral obligation to help migrants and refugees. This often manifests itself in attempts to foreground the actions and activities of a committed civil society or emphasizes the broad willingness among national populations to support groups on the move (Greussing and Boomgaarden 2017, 1756; Heidenreich et al. 2017, 177–178). These examples testify to the existence of an imparted will to help in mass media, which is mainly brought about through framing practices foregrounding humanitarian aspects of migration (see also the entry on “frame analysis”).

However, such humanitarian narratives on migration can also achieve the opposite of the intended effect and contribute to the victimization of refugees. The reason for this is that they tend to focus on migrants’ need of assistance, thus characterizing them as desperate, suffering, and in constant lack of individual agency (Greussing and Boomgaarden 2017, 1750). In this respect, victimization is closely linked to the refugee archetype (see the respective entry), which stigmatizes certain types of refugees as victims due to aspects of their identity such as their gender or their origin. Sophie Lecheler et al. (2019, 694–695) consequently caution us that, even if they often emanate from a humanitarian perspective which is built on ethical concerns and moral convictions, practices of victimization can easily turn into practices of objectifying and dehumanizing refugees.

→ see also agency, frame analysis, frames of migration, gender, othering, refugee archetype

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Date of access: July 20, 2023.

Category: B

Work Package: 2, 4, 5

[BK / CG]

## Voluntary return

Voluntary return occurs when the migrant decides to return to his or her country of origin. It may be spontaneous or assisted with the support of either a state policy or an institution such as the International Organization for Migration, following a freely expressed wish of the migrant.

→ see also migrant

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Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[AT]

## Vulnerability

In common language usage, vulnerability is about susceptibility or being open to attack and injury (see the definition in the [OED](#)). As a concept vulnerability is applicable to geographic/environmental as well as social settings. A geographic region could be vulnerable



to floods or other disasters in which case groups of people could be at risk and vulnerable to death and injuries as well as loss of resources and livelihood (Birckmann 2013). In a social setting, by contrast, people could be susceptible to and at risk of loss of rights, resources, etc. as well as social exclusion due to, for example, their social background, race, gender, citizenship rights, or migration status. In this context, susceptibility implies being at risk, which is measurable at an individual level and which could be mitigated by appropriate social policy of administrative rules and regulations. An individualistic approach to social vulnerability may not negate susceptibility of groups based on their common characteristics of race, gender, or migration status, but it may well underestimate the structural sources of group vulnerability due to, for instance, unequal distribution of assets and economic resources as well as the lack of political and social power, of a public voice, and of social rights of migrants.

→ see also equality, risk

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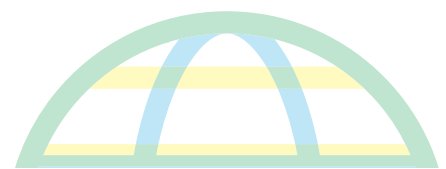
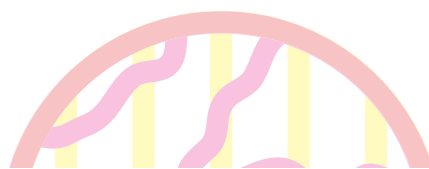
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Category: A

Work Package: 2, 3, 4, 5, 6, 7, 8

[MM]



## - W -

### Welcome culture

The term *welcome culture* refers to the recognition and appreciation of social and cultural diversity. It implies a positive, welcoming, inclusive, and appreciative attitude toward migrants, which manifests itself in cooperative, neighborly, and administrative everyday practices. Welcome culture is not only directed toward migrants and refugees who count as new arrivals in a country, but it also addresses migrants who have already been living in this country and perhaps even adopted new citizenship. The main objective of practices of welcome culture are to ensure attractive living conditions for every member of society, irrespective of their origin, as well as to establish integration and inclusion as central social duties (Huke 2022, 299).

Media coverage of the long summer of migration in 2015 mainly used the term *welcome culture* to refer to German solidarity with refugees (Gebauer 2023). When then chancellor Angela Merkel refused to close the country's borders, allowing an unlimited number of refugees to seek asylum in Germany, an impressively large part of German civil society decided to volunteer in refugee help (Becker 2022, ch. 3; Fleischmann 2020). The humanitarian narrative of German welcome culture which emerged from these events marked an important discursive shift in German debates on migration: Before the European refugee 'crisis,' *welcome culture* had been mainly used as the official term to denote governmental measures of tackling the shortage of skilled workers in Germany, including the improvement of educational and employment opportunities for the population

already resident in the country as well as the immigration management of skilled workers from abroad who should cover the need for employable people (Schäfer 2023, 329–331).

→ see also attitudes, beliefs, and values, conviviality, diversity, inclusion, integration, solidarity (with migrants)

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Category: A

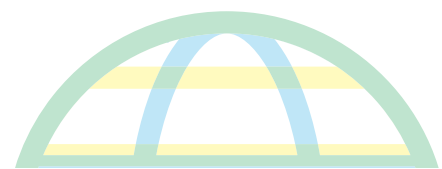
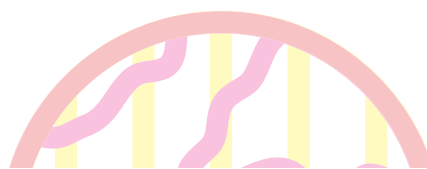
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[CG]



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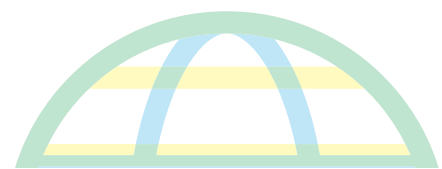




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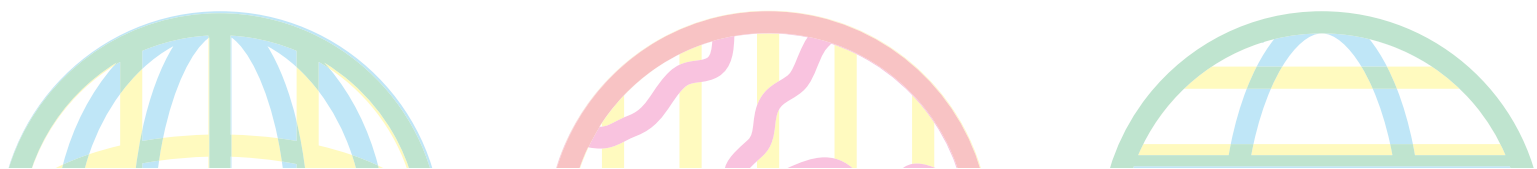
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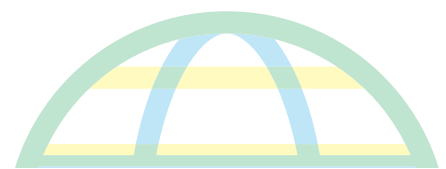
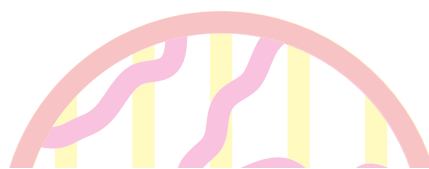




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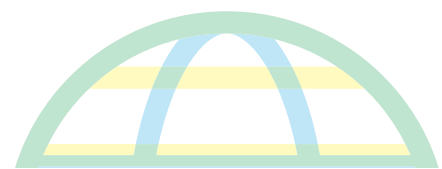
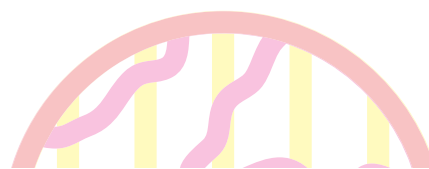




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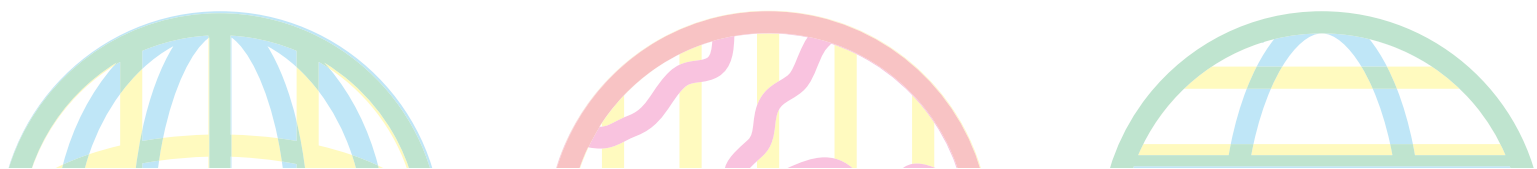
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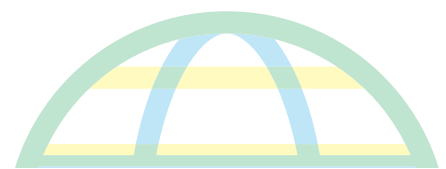
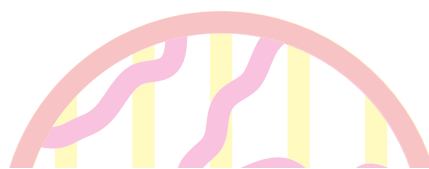




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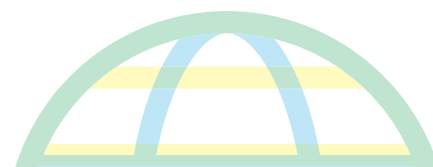


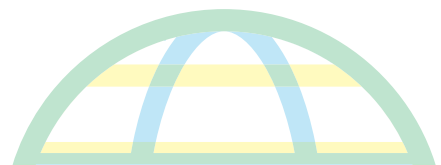
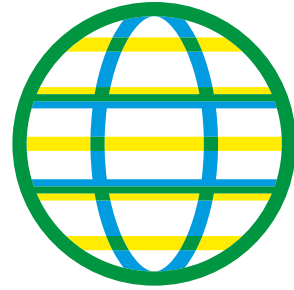
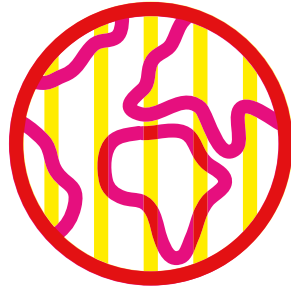
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Combining narrative theory with qualitative and quantitative media studies and migration research, OPPORTUNITIES explores, analyzes, and evaluates representations of migration and immigration in various media. In analogy with the concept of the level playing field in global trade, we will develop and promote a Level Telling Field for the public sphere to move beyond the toxic debates which often dominate European discourses on migration. In local Cross Talk events, NGOs, migrants, and stakeholders will work towards a fair dialogue and a new narrative on migration. Art-based methods (e.g., short film productions and exhibitions) and an international theatre production will serve to promote and encourage a fair conversation on migration and integration across national borders and across different walks of society.

The consortium of OPPORTUNITIES comprises eight European partners from Austria, Belgium, France, Germany, Italy, the Netherlands, Portugal, and Romania, as well as three African partners from Ghana, Mauritania, and Senegal. Thanks to this transnational collaboration, the project not only offers a broad geographical and transcultural perspective on migration, emigration, and immigration, but also provides insights into different migration policies in terms of countries of origin (Ghana, Senegal), countries of transit (Italy, Mauritania, Romania), countries of arrival (France, Portugal), and main destinations of migration (Belgium, Germany, Austria).



opportunities  
for a fair narrative on migration