DIVERSITY REPORTING – EUROPEAN STANDARDS, DOMESTIC LEGISLATION AND CODES OF ETHICS
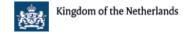
Introduction

This document presents an overview of the most significant European standards and provisions of domestic media legislation, as well as some important excerpts from several relevant codes of ethics regarding reporting on diversity. It focuses on these issues in a systematic manner:

First, it brings a short insight into the main documents of the Council of Europe regarding the right on freedom of expression and its weighing against the right of freedom of individual dignity. Secondly, this text makes a summary of the most important requirements of domestic legislation and provisions of the Code of Ethics of the Journalists of Macedonia – It in fact demonstrates how these documents oblige the professionals to respect human rights and human dignity in the media reporting. Thirdly it presents information on the content of the codes of ethics and guidelines on media reporting of several relevant international organizations. Finally this document contains definitions of key concepts whose understanding is of great importance for professionals who are reporting diversity and who are promoting culture of tolerance.

1. CONCIL OF EUROPE ON THE FREEDOM OF EXPRESSION AND TOLERANCE

The right to freedom of expression is a fundamental right in all democratic societies. This right however, is sometimes prone to misuse both by individuals and groups these individuals are part of. Media too are not immune to this abuse, but the contrary is true. For this reason Council of Europe's standards do not consider this right to be unlimited. It rather holds that it is to be practiced in the wider context of human rights which and it is to be balanced with them. The European Convention on Human Rights (ECHR) makes its stance clear in Article 14: "The enjoyment of the rights and freedoms set forth in this Convention shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status."

Article 10 (paragraph 1) of the European Convention on Human Rights states that the right to freedom of expression is complex and it is consisted of three components:(1) freedom of opinion, (2) freedom to receive and (3) freedom to impart information and ideas.

Additionally, Article 10 (paragraph 2) lists the necessary and most importantly *legitimate* limitations of the freedom of expression, provided that they are precisely incorporated in a law. Thus, all limitations are to be inaugurated exclusively if this is truly necessary. Also the scope of the instated limitations should be narrowly interpreted. This in turn means that the freedom of expression is the basic norm and that the limitations to it should be an exception.

Of all the listed limitations prescribed in this Article the one in connection to the rights of the Other is the most relevant. This means that that Article 10 protection of the freedom of expression does not apply to expressing or publishing racially motivated, xenophobic, anti-Semitic or discriminatory speech.

It can be said therefore that human dignity is the essence of the notion of human rights and freedoms. The European Court for Human Rights in fact points out that "toleration and the respect for the equal dignity of all human beings are the milestones of a democratic and plural society".[1]

The European Court interprets the concept of *human dignity* in the context of various provisions of the European Convention for Human Rights, but it especially ties it in opposition to the concepts of racism, xenophobia and other forms of discrimination and intolerance. This is precisely why the Court in its rulings stresses the negative impact of *hate speech* on human dignity.

The Council of Europe had recognized in 1997 that "the media can make a positive contribution to the fight against intolerance, especially where they foster a culture of understanding between different ethnic, cultural and religious groups in society." While noting the importance of freedom of expression, the Committee of Ministers of the Council of Europe asked media professionals to reflect "on the problem of intolerance in the increasingly multicultural and multiethnic composition of the member states and on the measures which they might take to promote tolerance and understanding…"[2]

In the Recommendation 97 (21) on the media and the promotion of the culture of tolerance the Council of Europe recommends the following:

- Schools of journalism and media training institutes, in so far as they have not yet done so, might usefully introduce specialist courses in their

core curricula with a view to developing a sense of professionalism which is attentive to: the involvement of the media in multi-ethnic and multicultural societies; the contribution which the media can make to a better understanding between different ethnic, cultural and religious communities.

- The problem of intolerance calls for reflection by both the public and within the media. Experience in professional media circles has shown that media enterprises might usefully reflect on the following: reporting factually and accurately on acts of racism and intolerance; reporting in a sensitive manner on situations of tension between communities; avoiding derogatory stereotypical depiction of members of cultural, ethnic or religious communities in publications and programme services; treating individual behaviour without linking it to a person's membership of such communities where this is irrelevant; depicting cultural, ethnic and religious communities in a balanced and objective manner and in a way which also reflects these communities' own perspectives and outlook;

In the Recommendation *(97) 20, on the "hate speech"*[3], the Committee of Ministers of the Council of Europe defined the hate speech as „… all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin".

A European Court for Human Rights ruling states "… in some democratic societies it may be necessary to sanction or even to proscribe all forms of expression that spread, encourage, promote or justify hatred based on intolerance (including religious intolerance)"[4]. In other words, in democratic societies hate speech must not be tolerated. In the Recommendation (97) 20, the Council of Europe recommends that the governments of member states take appropriate steps to combat hate speech, including the hate speech that is spread through the media. The governments should establish or maintain a sound legal framework on hate speech which makes balance between the freedom of expression and the right not to be discriminated.

2. DOMESTIC LEGISLATIVE FRAMEWORK AND THE CODE OF ETHIC OF THE JOURNALISTS OF MACEDONIA

The provisions of Article 10 of the European Convention for Human Rights are incorporated in Article 16 of the Macedonian Constitution as well as in a separate media law which regulates the rules of conduct of the broadcasting media.

The Law on broadcasting (*Закон за радиодифузната дејност)* contains provisions regarding the general principles of the media content production and it puts a special emphasis on the respect of the rights and freedoms of individuals and groups in the society. For instance, Article 68 holds that media broadcasts are to be conducted under the following principles. : „… fostering and development of humane and ethical values of human beings, and protection of the privacy and dignity of each person; equality of freedoms and rights irrespective of the sex, race, national, ethnic or social background, political or religious conviction, wealth and social status of the individual and the citizen; promotion of the spirit of tolerance, mutual respect and understanding of all individuals of diverse ethnic and cultural backgrounds;… openness of programmes to expressions of diverse culture that are integral parts of society; preservation and fostering of national identity, linguistic culture and national cultural creation;…".

In addition the Law contains explicit elements that proscribe **(ban)** hate speech in media broadcasts: "Content which promotes violent overthrow of the constitutional order of the Republic of Macedonia, content which encourages or invites military aggression or incite national, racial or religious hatred and intolerance shall be prohibited from the airing of broadcasters and as well as from the programmes re-transmitted via public commercial networks".

The Association of Journalist of Republic of Macedonia has adopted a Code of Journalists in which Article 10 holds that „Journalists shall consciously create or process information that jeopardizes human rights and freedoms, they shall not use hate speech and shall not encourage discrimination of any sort (on the basis of nationality, religion, sex, social class, language, sexual orientation, political inclination etc.)". In addition Article 11 holds that "Journalists shall observe the general social standards of decency and shall respect the ethnic, cultural and religious diversities in Macedonia".

These two documents propose general framework on reporting diversity. There are no other rules nor are there any additional instructions adopted by newsrooms which would be aimed at a more detailed self-regulation with respect to diversity reporting.

In January 2011, The School of Journalism and Public Relation promoted a Handbook on Diversity Reporting for the specific needs of newsrooms and journalists in Macedonia. In June 2012 a similar type of handbook was prepared by the Association of Journalists.

3. EXERPTS FROM THE CODES OF ETHICS OF INTERNATIONAL ORGANIZATIONS

The International Federation of Journalists Declaration of Principles on the Conduct of Journalists, among other things, stresses that „the journalist shall be aware of the danger of discrimination being furthered by the media, and shall do the utmost to avoid facilitating such discrimination based on, among other things, race, sex, sexual orientation, language, religion, political or other opinions, and national or social origins." [5]

Having in mind that in modern societies a big part of the practice of hate speech and the discourses of intolerance are disseminated through the new media The IFJ points out that it is of crucial importance for the new media to cultivate these basic principles of journalism:

(1) Truth Telling - an addiction to factual accuracy, checking and rechecking; the skill of anticipating the possibility of error; establishing authenticity through questioning; being ready to admit and correct mistakes; recognising that underlying truths can only be revealed by rigorous research, in-depth interviews and good understanding of the issues.

(2) Independent and Fair – stories that are complete, without suppression of significant facts; striving to avoid bias; rejecting pejorative terms; allowing space for valid and reasonable disagreement; giving those attacked space to have their say; no surrender to the seductive influence of commercial or political interests.

(3) Humanity and Solidarity – doing no direct, intentional damage to others; minimising harm; being open-minded and thoughtful; having due regard for the rights of the public and the moral quality of journalism itself."

In 2009 The Council of Europe conducted an analysis of codes of conduct prepared by self-regulatory bodies in 30 European countries[6] which showed that majority of Codes contain only general prescriptions to protect individuals from discrimination. Only four of those Codes contain detailed instructions which also include protections of various societal and cultural groups.

For example, in the United Kingdom's Press Complaint Commission (PCC) Code Article 12 of the PCC's code, called "Discrimination", requires that „…The Press

must avoid prejudicial or pejorative reference to an individual's race, colour, religion, gender, sexual orientation or to any physical or mental illness or disability, …unless genuinely relevant to the story."

Ireland is one of the four countries that do deal with groups. In its Principle 8 entitled "Incitement to Hatred", cited in the AIPCE report, the Irish code requires that "Newspapers and periodicals shall not publish material intended or likely to cause grave offence or stir up hatred against an individual or group on the basis of their race, religion, nationality, colour, ethnic origin, membership of the travelling community, gender, sexual orientation, marital status, disability, illness, or age."

In Article 3, entitled Incitement, the Code of Bosnia and Herzegovina provides very clear guidance on media responsibility and requires that "the press shall at all times be aware of the danger that arises when media, deliberately or by inadvertence, encourages discrimination and intolerance. Mindful of this danger, the press shall do its utmost not to incite or inflame hatred or inequality on grounds of ethnicity, nationality, race, religion, gender or sexual orientation or any physical or mental illness or disability."

The London based *Media Diversity Institute* (MDI), which for the past decade has been working on developing of professional standards on diversity reporting, also developed detailed instructions for practitioners on these issues:

(1) Never write a story without interviewing people who have a range of positions on the debate. Any material developed solely from one perspective is inherently biased. If your sources criticize an entire ethnic group, representatives of that group should be offered an opportunity to respond to the charges. Otherwise, the journalist simply becomes a propaganda mouthpiece for one side.

(2) Pay close attention to your choice of words and expressions. Avoid derogatory phrases commonly used to refer to people of other ethnicities. If you quote people who use such expressions, consider paraphrasing them instead of citing them directly. This can be a sensitive area, because some words may be offensive in one language but not in another, so it is part of your job as a journalist to understand the nuances. If you are not sure whether an expression is considered derogatory, ask the people being talked about how they feel about it.

(3) Develop sources in ethnic communities other than your own. Call up NGOs (nongovernmental organisations) representing their interests and ask to meet with them. Ask them about their concerns, hopes, traditions, and fears. Spend time at cultural and social institutions where they gather - community centres, schools, theatres, wherever and talk to as many people as you can. Immersing yourself in their milieu, however uncomfortable it may be at first, is the best way to develop a real understanding of their perspective.

(4) Look inside yourself so you can recognise any prejudices you yourself may have. Everyone has preconceived notions, whether conscious or not, about members of other social groups. While this is completely understandable, the most effective and accurate reporting depends upon the ability to acknowledge these biases and put them aside. That is the only way to really hear what people are telling you about their lives and feelings.

(5) Make sure you place events and situations in context rather than just focusing on who attacked whom yesterday. Nothing happens out of the blue. When ethnic disputes and conflicts erupt, journalists frequently treat each incident as if it has taken place in isolation. But both sides usually have their own interpretations of how matters have arrived at the current moment. In order to present material fairly, you should understand this history and include enough background so that the audience recognizes the real complexities.

(6) Talk to people on both sides other than those who present themselves as leaders. Often, men, women and children on

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the ground have a far different view of what is going on than those who presume to speak or act for the entire group. What is it they really want? Ask them if the strategies being pursued in their name are, in their view, the most effective ways to achieve their goals.

(7) Focus not just on the visible and obvious effects of ethnic fighting but on the less apparent consequences as well. What kind of long-lasting psychological traumas are taking place? What is the consequence of the conflict in the social and economic spheres? What are the implications for the future of what is taking place today?

(8) In your reporting from both sides, try to determine where there is common ground.and then highlight those elements. It is easy to find people willing to demonise those from another ethnic group. But a reporter who digs a little more deeply and asks probing questions may find that, in fact, the goals professed by those on both sides of the divide may not be as different as the people themselves believe.

(9) Try focusing on the emotions of non-combatants as well as the actual events on the ground. We are all human, after all, and it is often easier for members of one social group to empathise with the fears and pain of civilians on the other side than with the inflammatory or aggressive statements of generals and politicians. Most people can empathise with the death of a child or parent, with the loss of a home or of a sense of hope.

(10) Do not assume that each side has a monolithic reality and that everybody is of one mind. Every community will have dissenters from the majority

position. Some people may be afraid to express themselves for fear of reprisals from neighbors, politicians or others. But you should always be aware that other factions exist even in seemingly cohesive societies and you should make a concerted effort to find them and present their perspective.

(11) Try to describe events accurately and cite the sources of your information instead of relying on inflammatory adjectives like .brutal., .inhuman., and .barbaric. Journalists often fall back on such expressions as a way of demonizing one side and, whether intentionally or not, goading the other side to perpetuate the cycle of violence. In doing so, they are generally fulfilling the goals and disseminating the views of just one party to the conflict.

(12) Remember to be skeptical. Do not let yourself be used or manipulated by those on either side of the conflict. Check every fact to the fullest extent possible. If you cannot be totally sure whether something is accurate, either do not include the information or attribute it to your source rather than presenting it as the truth. When evaluating what you hear, take into account the source.s reliability in the past. Provide the audience with as much detail as possible about your informants and their motivations so that people can judge for themselves how reliable they might be.

(13) Ignore appeals from authorities and others demanding that you demonstrate what they deem sufficient loyalty or ethnic solidarity. Your role should not be to perpetuate racist stereotypes, act as a cheerleader for one side, or disseminate unconfirmed ru-

mours that could promote extremist actions. Your loyalty and solidarity belong to your audience, for whom you are supposed to be gathering the most thorough and accurate information possible.

(14) Many people have strong negative feelings about those from other ethnic groups just because some authorities, politicians, clerics, and others may use offensive terms and expressions when discussing them does not mean you are required, as a journalist, to include this sort of insulting language in your material. If necessary, paraphrase their words. If you decide to quote them directly, you should mention that members of the group being discussed consider such language to be insulting and inflammatory.

4. DEFINITION OF TERMS

Ethnocentrism

Ethnocentrism is a belief in the inherent superiority of one's own culture. It often includes assessment and judgment of the aspects and values of someone's culture against one's own culture. Ethnocentrism is the level to which the individuals consider other cultures as inferior to their own culture[7]. The term ethnocentrism was coined by William Sumner and it originates from the two Greek words (ethos – people or nation and ketron – center), which means a viewpoint that one's culture is in the center (against which all groups cultural values are judged). Sumner divided the term ethnocentrism in two parts: beliefs in the superiority of someone's group and the subsequent belief that the other groups are inferior. Therefore, ethnocentrism makes the effective intercultural communication impossible, because it simply prevents us from understanding those who are different.

Ethnocentrism is not only an intellectual comparison with other cultures, but, according to Levine and Campbell, it also involves emotions. The symbols of someone's ethnic group, religion or national in-group become objects of pride and respect, while the symbols of the out-group (for example, flags) become objects of contempt and hatred.

Stereotypes

One of the obvious barriers to intercultural communications is stereotypes, as a continuation of ethnocentrism. Stereotypes are defined as "perceptions or beliefs that we hold for groups or individuals based on our previously formed opinions or views"[8]. As the definition explains, stereotypes do not develop suddenly, but are formed over time through our culture. They are established through the information we store and use to "give meaning" to what happens around us. The psychologist Gordon Allport, who was known for studying the process of creating prejudices, gave the following definition of stereotypes: they are «generalizations about any group of people, which simplify the reality to a great extent"[9].

Stereotypes can be either positive or negative and, as mentioned above, they help us to «make sense» of the world by categorizing and classifying people and situations that we encounter. For example, we can create stereotypes when we are abroad and when we are faced with people and situations that we are not accustomed to. Stereotypes become a kind of template, so, for example, we often hear "The Germans constructed the best cars», «The French have the best chefs,» «Italians are the best opera singers», «blacks are good for athletics and dancing,» etc.. These are examples of positive stereotypes. But when you say «all Muslims are terrorists», of course, it is a negative stereotype.

There are several ways in which stereotypes are harmful and hinder communication: [10]

• First, stereotypes can lead us to the assumption that one widely accepted belief is true when it may not be so.

• Second, the continued use of stereotypes reinforces our beliefs and can lead us to the assumption that the widely accepted belief is true for each individual in the group. If, for example, there are stereotypes that one group is aggressive, a tendency can occur to apply this stereotype to all members of the group, regardless of their individual characteristics.

• Third, when we use negative stereotypes to interpret the behavior of individuals within a group, it can lead to further limitation or preventing of intercultural communication, by strengthening of these negative stereotypes.

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The imposition of such negative stereotypes can become «a prediction which is accomplished» for those 'who are target' of such tendencies and thus expose them to risk. Examples of this would be the prevailing stereotypes that women are not good drivers; blondes are not smart, etc. As a consequence of the stereotypes a situation can occur that the groups who are exposed to their influence could adopt these beliefs and women, for example, to avoid driving cars.

Stereotypes and prejudices are often confused as concepts. Sometimes it is difficult to distinguish between these two terms in the everyday language.

Gordon Allport suggested that stereotypes lead to prejudice[11]. Stereotypes are usually based on some kind of contact or image that we have acquired in school, through the media or in the family, which are then generalized to apply to as many people we are connected. Put differently, the stereotypes are more associated with the mental image that one has for a particular group, which may be true, while prejudices are associated with some assessment or creation of some kind of assurance, without doing a research for this group.

Prejudices

Prejudices, according to the definition of Samovar and Porter, mean «unfair, biased or intolerant views or opinions toward another individual or group simply because they belong to a specific religion, race, nationality, or other group.»[12].

Prejudices, same as stereotypes, can be either positive or negative. For example, if a person says «I do not want (such and such group) to live in my neighborhood,» it comes to expressing a prejudice. Also it comes to bias if, for example, an individual said, «Americans are not as smart as Europeans.» Prejudices can take many forms, varying between those that are almost impossible to detect i.e. unintentional, to those who are clearly reckless or intentional.

Attempts to group prejudices in intercultural communications were also made by the scientist Richard Brislin. According to him, some of the ways in which you can express prejudices in intercultural communications are as follows: 1) symbolic racism, 2) «tokenism» (formal, but not substantive treatment of some groups), 3) real interests and aversions, and 4) known and unknown[13].

Discrimination

The moment when the negative attitudes towards a particular group would move to some action, it comes to discrimination. It prevents communication because it involves "unequal treatment of individuals based on their ethnicity, gender, age, sexual orientation or other characteristics."[14] The difference between prejudice and discrimination lies in the fact that prejudices are attitude while discrimination is obvious behavior. Members of minority groups take measures to combat the negative discrimination, and it is sometimes supported by members of majority groups. In this context the term «positive discrimination» is mentioned.

It is a policy or practice favoring groups (mainly ethnic groups and women) who have experienced some problems throughout the history (usually in employment and education). Those who advocate for positive discrimination consider that a separate policy is necessary in order to ensure equality in the opportunities for the historically privileged groups.

Xenophobia

Xenophobia can be defined as the creation and dissemination of an image for a particular community in which there is no place for "others", and in this image the other

is seen as a destructive element for that culture. Xenophobia is a feeling or perception that is based on socially constructed images and ideas, not on rational or objective facts. Xenophobic perception of the world involves reducing complex social and cultural phenomena to simplified good and bad scenarios. Xenophobic individuals would think in the following way: We (locals) serve as an example, we are good and normal, all should follow our example, to think and feel like us, while they (the foreigners) are delinquent, present a threat, they annoy us, they are violent, steal, invade etc.. Or, in short, we are good and they are bad.

Segregation

In the Merriam Webster dictionary segregation is defined as "the separation or isolation of a race, class, or ethnic group by enforced or voluntary residence in a restricted area, by barriers to social intercourse, by separate educational facilities, or by other discriminatory means". Basically, segregation means separation of people based on different criteria, which are basically in conflict with the provisions on human rights and freedoms.

Segregation occurs when significant limitations are imposed to the less powerful groups by legal, political or normative requirements. There is also a so-called voluntary segregation, which occurs when people decide to associate only with others like themselves. Most severe form of segregation is the apartheid.

Hate speech

There is no universally accepted definition of *hate speech*, although its spread through the media is prohibited in the legislation of many countries. Most often, "hate speech" is described as a form of expression, which is motivated and aimed at encouraging hostility towards a group or its members. Group in this sense is a social group, defined by its distinctive features, mostly related to race, color, ethnic or national origin, religion, and other personal characteristics such as gender, sexual orientation, disability, etc. Although the term 'hate speech' is associated to speech, written or spoken, this phrase means "speech" in various forms: text, images, symbols, codes, gestures, videos etc.. Also, the

formulation implies that the expression is accompanied by a visible emotional and / or psychological state of hatred, which is not always present.

Commonly cited definition of "hate speech" is that of the Council of Europe set out in Recommendation 97 (20), according to which the term covers "... all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin. [15] The "term" hate speech "covers a multitude of situations: (1) inciting racial hatred directed at individuals or groups based on their race; (2) incitement to hatred on religious grounds including the hatred that is based on the difference between the believers and non-believers; (3) encouraging of all other forms of hatred based on intolerance expressed by aggressive nationalism and ethnocentrism.

The identification of statements that are classified as «hate speech» is quite difficult because this type of speech is not always manifested in explicit expressions of «hatred» or emotions. Hate speech can be concealed in statements which at first glance may appear to be rational and logical. Nevertheless, a few parameters can be drawn from the case law of the European Court of Human Rights and the texts of other bodies[16], which can identify expressions from abusive character and which discriminate against groups or individuals based on their affiliation or origin.

In order to determine whether any form of expression is a hate speech, the European Court of Human Rights uses the original purpose of the author's statement as a basic criterion. This may not always be easily determined and therefore the Court gives great importance to the context in which the statement is made. Thus, in order to determine whether there is a hate speech it is analyzed whether the author of the statement knowingly spreads racist ideas of intolerance or tries to inform the public on the topic of general interest.

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Hate speech can be described from different angles, and the linguistic is one of them. Various abusive and bad words to individuals or groups based on their characteristics, origin, attitudes, commitment and so on can be used while speaking. Explicit words and metaphors that promote hate speech can be also used. To analyze hate speech the aspect of communicology is also used, through which we can see the actual intention of the speaker contained in the message delivered. Sometimes the intention is obvious, but it can be also hidden in the messages used and they can be interpreted in different ways. Another angle in explaining hate speech is the focus on the emotional consequences of that speech, i.e. the psychological aspect. The speech that qualifies the interlocutor based on his affiliation or non-affiliation can cause fear, embarrassment, anger or distress to the individual. This kind of speech may invoke inequality or subordination of a group or a member of the society.

Diversity reporting

Diversity is a condition or circumstances when someone is different or when there are differences. This notion leads to heterogeneity, and when linked with mankind the word "diversity" refers to differences in gender, ethnicity, religious beliefs, ideological attitudes, political inclination, place of residence, marital status, work experience, but not limited to them[17].

Diversity reporting means that all members of the community media texts should be represented in a fair and correct manner, by applying equal standards of treatment of all groups.

1 Gündüz v. Turkey (2004), §40.
2 Recommendation n° (97) 21 of the Committee of Ministers on the Media and the Formation of a Culture of Tolerance, Strasbourg, Council of Europe, October 1997
3 Recommendation (97) 20 of the Committee of Ministers on "hate speech", Strasbourg, Council of Europe, October 1997 , Достапно на: http://www.coe.int/t/dghl/standardsetting/media/Doc/CM/Rec%281997%29020&ExpMem_en.asp#TopOfPage
4 Gündüz v. Turkey (2003), § 40.
5 Available at: http://ethicaljournalisminitiative.org/pdfs/EJI_book_en.pdf
6 Media & Diversity: The next steps to promote minority access to the Media, Council of Europe. Достапно на: http://www.coe.int/t/dg4/anti-discrimination-campaign/ressources/themes/general_en.asp
7 Rogers, M.E., Steinfatt, M.T. (1999) Intercultural Communication, Waveland Press Inc.
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11 Allport, G. (1979) The Nature of Prejudice, Addison-Wesley Pub. Co
12 L. A. Samovar,R. E. Porter,E. R. McDaniel's (2008) Intercultural Communication: A Reader, Wadsworth Publishing.
13 Brislin, R., Yoshida, T., Cushner, K (1997) Improving intercultural interactions: modules for cross-cultural training programs, Sage Publications.
14 Rogers, M.E., Steinfatt, M.T. (1999) Intercultural Communication, Waveland Press Inc.
15 See: http://www.coe.az/pfddoc/committee_of_ministers/Exp%20Mem%20%28e%29%20Rec%20R%20%2897%29%2020.pdf
16 More detailed in: Anne Weber (2009) Manual on Hate Speech, Council of Europe, 2009.
17 Tuneva, M. (2011) Diversity Reporting Handbook, Skopje: School of Journalism and Public Relations