

the PEACE JOURNALIST

IN THIS ISSUE

- Jake Lynch from Lebanon
- Dispatches from Kenya, Austria, Nigeria, Pakistan, India, Norway
- PJ Showcase: My New Limbs



Peace Journalism workshops in Addis Ababa and at the Gondar Community School (lower right)



Special Report: Nurturing PJ in

Ethiopia

the PEACE JOURNALIST

The **Peace Journalist** is a semi-annual publication of the Center for Global Peace Journalism at Park University in Parkville, Missouri. The Peace Journalist is dedicated to disseminating news and information for teachers, students, and practitioners of PJ.

Submissions are welcome from all. We are seeking shorter submissions (300-500 words) detailing peace journalism projects, classes, proposals, etc. We also welcome longer submissions (800-1200 words) about peace or conflict sensitive journalism projects or programs, as well as academic works from the field. We do NOT seek submissions about peace or peace projects, but are instead focused only on articles with a strong media angle.

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Contents

3 Cover story

Ethiopia PJ project

5 PJ project

3 questions

6 7th graders

Learning PJ basics

7 Need for PJ

Word choice matters



SPECIAL REPORT:
Ethiopia

8 Lebanon

Lynch: Need for peace journalism

10 Norway

Dr. Galtung receives peace prize

12 Cameroon

Community media, PJ (pix right)

14 Nigeria

Media as leading cause of tension

16 Pakistan

PJ conference in Sukkur

17 Kenya

Turmoil threatens press freedom

18 Europe

Council of Europe Report: Spaces of Inclusion- Media and refugees



22 Syria

The forgotten #MeToo-Media/War

23 Uganda

PJ Showcase: My New Limbs



Cameroon

What is Peace Journalism?

Peace Journalism is when editors and reporters make choices that improve the prospects for peace. These choices, including how to frame stories and carefully choosing which words are used, create an atmosphere conducive to peace and supportive of peace initiatives and peacemakers, without compromising the basic principles of good journalism. (*Adapted from Lynch/McGoldrick, Peace Journalism*). Peace Journalism gives peacemakers a voice while making peace initiatives and non-violent solutions more visible and viable.

A number of valuable peace journalism resources, including resource packets and online links, can be found at www.park.edu/peacecenter.

Center for Global Peace Journalism

The Center for Global Peace Journalism works with journalists, academics, and students worldwide to improve reporting about conflicts, societal unrest, reconciliation, solutions, and peace. Through its courses, workshops, lectures, this magazine, blog, and other resources, the Center encourages media to reject sensational and inflammatory reporting, and produce counter-narratives that offer a more nuanced view of those who are marginalized—ethnic/racial/religious minorities, women, youth, and migrants.

Intl' partners launch Ethiopian PJ project

By Steven Youngblood

Three international partners launched a semester-long peace journalism project that brought me to Ethiopia in January, 2018—a project that continued despite an Ethiopian-government decreed state of emergency that started in February.

The U.S. Embassy in Addis Ababa, Ethiopia, the University of Gondar (UoG), and the Center for Global Peace Journalism at Park University created the project last fall.

The project gave me a title--U.S. State Department Senior Subject Specialist in Peace Journalism. What this means is that I'm spending four months, from mid-January through mid-May, lecturing students, leading workshops for professional journalists, and teaching classes at UoG.



SPECIAL REPORT: Ethiopia

At each of my stops in Ethiopia, my hosts asked me to not only to introduce peace journalism, but to specifically address PJ's role in reconciliation—an understandable request given the years long civic unrest in Ethiopia. I began by defining reconciliation as the building or rebuilding of relationships damaged by conflict. The elements of reconciliation I presented included truth telling commissions, reparations, power sharing agreements, and so on. Then, from my new textbook *Peace Journalism Principles and Practices*, we discussed how PJ can assist in reconciliation processes by providing platforms for societal discussions, humanizing the "them" or "the other," and encouraging cross-boundary reporting teams

Steven Youngblood is director of the Center for Global Peace Journalism, editor of the *Peace Journalist* magazine, and author of *"Peace Journalism Principles and Practices."*



In Addis Ababa in January, journalists decide: Is the provided article PJ?

and the sharing of information and sources among journalists.

The first of my peace and reconciliation journalism workshops got underway in Addis Ababa in January, when I met students and professional journalists in four half-day sessions.

At Addis Ababa University, (AAU) I was impressed by an impassioned comment made by a PhD student who expressed his concern that the concepts of peace journalism and developmental journalism are being "twisted" by government officials here and elsewhere. That twist is when government officials incorrectly present peace and development journalism as reporting that embraces and supports government policies and initiatives. Of course, the opposite is true. Both genres encourage journalists to hold governments accountable. Journalists do not support governments.

My seminar at AAU was broadcast via Zoom (a Skype competitor) to three universities in Ethiopia. I'm told this was the first such university-to-university hook up. I believe it went well, particularly with my full-house of students at Hariyima University. They were engaged and attentive, posing many challenging questions.

In January in Addis, I also met two excellent groups of professional journalists—the first from professional media associations, and the second at Ethiopian Broadcast Services. After the latter meeting, a young reporter asked me if practicing peace journalism would persuade the government to stop censoring media. I responded that good journalism, including peace journalism, is always harder to censor than poor journalism and inflammatory reporting, which can give officials

Continued on next page



Q&A with Steven Youngblood at a forum for journalists in Addis Ababa in January.

an excuse to censor.

The project continued in February as my classes got underway at UoG. My first day of classes was atypical. What made my first meeting with my Broadcast Writing students unique wasn't the students or the setting. The students were excellent. They seemed inquisitive, and enthusiastically participated in class activities. The journalism department let us meet in their computer lab, which is equipped with new computers and software. It even has a smart board. The lab isn't hooked to the internet yet, but they're working on it.

On that first day, we talked about the elements of news, and what makes a story newsworthy. Later, I introduced peace journalism, and we began talking about writing broadcast and multimedia news in a professional, non-inflammatory way.



SPECIAL REPORT:
Ethiopia

In my second class, Development Communication, we've talked about the parallels between good peace journalism and effective development communication, and about how, if well executed, both empower and give a voice to the voiceless.

In both my classes, attendance was down the first few weeks. However, those who couldn't make it had a pretty good excuse--a general strike.

As classes begun in February, so, too did a general strike that brought Gondar to a standstill. The strike closed down most, if not all, retail businesses in Gondar. All of the haunts in our neighborhood were shuttered, including the tiny TG grocery store and the Red Fox, a hotel/restaurant that serves the best foul (delicious spicy beans) in the hemisphere.



Students are hard at work in a journalism writing course at the Univ. of Gondar.

The strike also halted all motorized transportation, though donkeys and horse-drawn carts still plied the boulevards. This meant no taxis, buses, or bajajes, small three-wheeled vehicles. The transportation shut-down was part of a larger anti-government strike in the region that closed businesses and schools. Thus, those who couldn't make it to my classes literally couldn't make it to my classes, since they had no way of getting to campus. We were all pleased when the strike ended and classes could meet.

A few days after the strike, the Ethiopian government declared a six-month state of emergency (SOE). During the SOE, public gatherings and protests are banned, as are "publications that incite and sow discord." Whether this clause is used to further stifle journal-

ism still remains to be seen.

While the SOE kept the expat community in Ethiopia on edge, and hunkered down in their apartments, the work of the peace journalism project continued with lectures and workshops in Bahir Dar, Hawassa, and Mekele.

My March visit to Bahir Dar in north-central Ethiopia began with an introduction to peace journalism keynote at the International Conference on Language, Culture, and Communication at Bahir Dar University (BDU). After my presentation, I had an invigorating discussion with four Ethiopian communications professors about peace journalism. We talked about

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whether PJ is possible in Ethiopia. (Consensus: It can be implemented here, at least in part, despite strict government control over the media.) The most interesting point made by an Ethiopian professor was that PJ stops being peaceful when journalists report news that will make people uncomfortable or angry. He used an example of police shooting and killing protesters to illustrate his point. How can we report a story like this without creating anger or sparking a riot, he asked?

My response was unsatisfying to him and to me: Sometimes, the best we can do as journalists is to not exacerbate the situation, to not pour gasoline on an already blazing fire. We all agreed that this police shooting story must be reported, since it's clearly news. I added that not reporting a story like this would invite rumors and misrepresentations, and could potentially make matters worse.



Interest was high at a session for journalists in Bahir Dar in March.

Here in Ethiopia, this police shooting story is hardly hypothetical, since dozens of anti-government protesters have been killed during the last three years.

The International Conference on Language, Culture, and Communication

sessions at BDU included a presentation of political identification in Ethiopia as reflected on Facebook, by far the most popular social medium here. Prof. Tesfaye Zelalem found that Ethiopia's two biggest political parties use FB to belittle their opponents, thus missing out on an opportunity to engage in reasoned, reciprocal, productive discussions about substantive issues.

Prof. Feyisa Mulisa presented research about FB which showed, unsurprisingly, that high school students spend much more time on social media for recreation than for academics. He suggested finding a way to better engage students academically on social media.

Dr. Adem Chanie's research was about how the Ethiopian government entity BOLSA ineffectively communicates to and about their constituency, the

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3 questions about the Ethiopia PJ project

The Peace Journalist asked Nick Barnett, information officer at the U.S. Embassy in Addis Ababa, about how and why the embassy decided to work with the University of Gondar and Center for Global Peace Journalism to facilitate the 2018 PJ project.

1. Why did you the U.S. Embassy decide to get involved in this peace journalism project?



SPECIAL REPORT:
Ethiopia

We are committed to supporting professional journalism in Ethiopia. The principles of peace journalism are founded on solid journalistic practices and are particularly appropriate in the Ethiopian context as we seek to promote constructive dialogue.

2. What outcomes would you like the project to achieve?

Our hope is that aspiring and working journalists will incorporate these principles into their work, contributing to fact based and solution-oriented coverage of events in Ethiopia.



In January, Nick Barnett discusses free speech issues with Univ. of Gondar students

3. Is peace journalism possible in Ethiopia?

Anything is possible in Ethiopia, what is required is the commitment and patience to see any process through. There are certainly challenges, but they are not insurmountable.

7th graders learn PJ, produce newspaper

By Brian Landers

Ten seventh grade students at the University of Gondar (Ethiopia) Community School have begun work on a school newspaper under the direction of community school faculty members Margaret Landers, Habtie Maraw, and Steven Youngblood. The students are learning



SPECIAL REPORT:

Ethiopia

Eyasu Yeshiwas, the school newspaper's editor-in-chief, said that it is important for the school to have a newspaper so that "students can be informed to make their own decisions better." As fledgling journalists, they understand the importance of their reporting and are excited to work with a professional in the field. After the first orientation meeting for the group, one of the first questions the students asked was,



Teacher Habtie Maraw helps students with an in-class assignment.



Newspaper editor Eyasu Yeshiwas confers with his staff about news assignments at the Community School.

"When can we get to work?"

While working with Youngblood and collaborating with each other, the students learn how to actively and constructively communicate in order to initiate dialogue about their school.

Brian Landers is a culinary school graduate and freelance writer living in Gondar, Ethiopia. He works at an ecolodge in the Simien Mountains and is also working with the U.S. Embassy to recruit scholars to work in Ethiopia.



Ethiopia from Pg 5

disabled. He recommended participatory communication approaches that would better engage the disabled.

The day after the conference, I met with about 50 journalists from the Amhara Mass Media Association and about the same number of students at BDU about the basics of PJ. One especially astute graduate student asked: If journalists write objectively and in a balanced fashion, are they automatically peace journalists? I responded that being objective and balanced isn't enough, and that peace journalists make the extra ef-

fort to give peacemakers a voice, to avoid inflammatory language, and to give voice to the voiceless.

The peace journalism project also featured stops in March and April in Hawassa and Mekele that included presentations at universities and workshops for professional journalists. The project is scheduled to conclude in early May with a series of workshops in Addis Ababa.

For ongoing updates on the project, see the Peace Journalism Insights blog: <http://stevenyoungblood.blogspot.com>.



Opening ceremony, International Conference, Bahir Dar Univ, March.

www.park.edu/peacecenter

Commentary: "A good tongue calms anger"

By Mustofa Worku

In a quiet afternoon, I was sitting in my office at the University of Gondar (Ethiopia) and trying to see what is new on my Facebook page. As I scroll down, there was a link to a video shared by the U.S. embassy Addis Ababa page. Knowing the connection would struggle to play the video, I clicked it anyways. It was Steven Youngblood giving a peace journalism workshop. And that is how I first learned about Steven and peace journalism.



SPECIAL REPORT:

Ethiopia

Just like any other genres of journalism, I understand peace journalism shares the core principles of journalism and requires due attention in our vocabulary. In fact, it requires the journalist to be intellectually aware of what sort of emotion would every word that is used provokes, and to thus choose words wisely. I think it is possible to find an equivalent term for most hostile actions, though it might be difficult to come up with it for every event without slightly slanting the facts a bit. This little fraction of fear of slanting lets my imagination to pop the question, "Why not calling the spade a spade?" Well, this is what I tell myself: one thing is not always perfect for every situation. Different situations may require different approaches. We can call a spade a spade when the situation demands and we can also choose to coin our terms so as to spread a peaceful environment when it is our goal.



Development communication students collaborate at UoG during a March class.

Despite the current situation in Ethiopia, many claim that there is no independent media to provide credible information. This led most literates to adapt the social media as an alternative news source. However, the social media has also created a platform where people spill hatred, insults, and misinformation based on ethnicity and so forth about other people. And I think some of the principles of peace journalism could be applied here so that there could be a space for fruitful conversations and discussions with respect to diversity of individual perspectives. This would highly contribute to building a better public discourse.

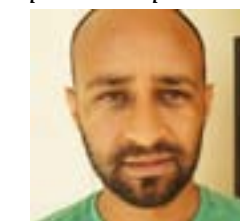
There is an Ethiopian saying which literally translated to "A good tongue calms anger." This should be a motto for people to live by in their everyday lives. Thus, using good words will always create a peaceful environment. Every day we talk with our family, with our friends and colleagues, with strangers, with our teachers, with our students and so on. Think about the impact of a person who chooses to exchange with peaceful terms. If everyone does so daily, everyone would be peaceful at home, work, school, in the neighborhood, in the country, and the world at large.

In spite of the current situation in Ethiopia, I can say, there is a very limited public space where people would exchange ideas, feelings, attitudes, and information. In the social media, most people share information that is usually polarized to their own beliefs, supporting their own race or ethnicity and prejudices about others. Then, when the same thing is done to them by others from a different ethical or racial background, flames of hostile exchanges will follow.

Recently, we have even noticed news stories broadcast in the media saying one ethnic group is being attacked by others. This is like putting gas on the fire. Therefore, I believe, some of the profound concepts of peace journalism would highly contribute in creating a peaceful public space where people can freely and peacefully express their feelings, ideas, attitudes, and information without the fear that they will be judged or associated to a certain group. And this will result in the adoption of considering communication as a tool to find solutions for mutual problems and learning to respect others feelings and opinions.

That being said, having Steven Youngblood here at the University of Gondar will give us a chance to learn more about the peculiar features of peace journalism which, I think, would help us grow professionally and personally.

Professor Mustofa Worku is the chair of the Journalism and Communications department at the University of Gondar, and a key organizer of the Ethiopia PJ project. He was selected to take part in a special U.S. State Department travel program to study journalism in the U.S. in April, 2018.



ment travel program to study journalism in the U.S. in April, 2018.

Lynch: Lebanese hunger for peaceful discourse

By Jake Lynch

Lebanon is a country in acute need of Peace Journalism. In a general sense, there is a hunger among both journalists and their readers and audiences for ways to engage with social and political issues in the public sphere that do not exacerbate the tensions inherent in a diverse society, still coming to terms with the legacy of a vicious civil war.

It is also true in a specific sense, as I heard when invited to give the keynote address to the Association of Media Educators of Lebanon (Med Leb), at its inaugural conference at the Lebanese American University in Beirut, in

A PJ treatment could be created by hearing from people on the ground...living with violence.

early December. Successive contributors to this event – from professional as well as academic backgrounds – lamented the difficulties for Lebanese media in creating and projecting a distinctive identity, capable of addressing the particular experiences and perspectives of the country and its people, in mediascapes that are distinctively globalised, and dominated by US-based corporations.

Thanks to technological changes, “there is no such thing as watching television” any more, according to one of the conference speakers, Peter el Daher, a programme-maker from LBCI Lebanon News: instead, “there is content consumption”. Viewers can now see “what they want, whenever they want.” And, in the words of Professor Jad Melki, the conference organiser, this cornucopia of choice and access points up one uncomfortable conclusion. In comparison, news produced locally is “boring.”

The crux of the problem, in his view,

is how Lebanese media can “offer ‘sexy’ news that does not shade into sensationalist news, that in the long term will destroy our credibility.”

Peace Journalism, with its emphasis on “people as peace-makers,” has always offered potential to differentiate local news from the constant stream of – as Prof Melki put it – “breaking news updates from CNN app.” In addition to my keynote address, I also facilitated a workshop, attended by up to 50 conference-goers over three hours of the second afternoon of the event. Participants diagnosed War Journalism, and identified and discussed opportunities for Peace Journalism, in the context of recent stories about issues of conflict. Two examples were a deadly attack by Islamic State militants on a mosque in the Egyptian Sinai peninsula, and the announcement by President Donald Trump of plans to move the US Embassy to Israel from Tel Aviv to Jerusalem.

In each case, a Peace Journalism treatment could be created by hearing from people on the ground, affected by and living with the contradictions underpinning the violence. With his proposed embassy move, Trump appeared to forestall a negotiated agreement the Palestinians. The future of Jerusalem – a city claimed as a capital by both Israel and the Palestinians – was one of the “final status issues” in the Oslo process. Workshop participants discussed ways of getting into

contact with the Palestinian families of East Jerusalem, and local groups advocating for their rights, as they struggle against the ongoing pressure and harassment from an Israeli state that is trying to squeeze them out.

Social media – identified in several conference panels as a threat to professional journalism – might, in this case, be a helpful tool for newsgathering. If constraints of mobility and finances make it difficult to, say, take a TV crew to East Jerusalem to access such perspectives, then Facebook, Instagram or similar platforms which allow the sharing of material, including video, that could help to overcome such constraints.

With the attack on the Sinai mosque, which took place two weeks before the conference and killed over 300 people, workshop participants considered two versions of the same story.

The first, drawn from the website of the English-language Lebanon Daily Star newspaper, was an Associated Press report, which confined itself to the details of the numbers dead, the time and location of the attack, as well as some material about the efforts of emergency services to care for the wounded. It also had a prominent place for official political responses, notably a threat from Egyptian President Abdel-Fattah al-Sisi that the

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Associate Professor Jake Lynch, pictured with MAP founding director Vanessa Bassil, chairs the Department of Peace and Conflict Studies at the



University of Sydney. He is the most published and most cited authority in the field of Peace Journalism; the author of six books and over 50 refereed book chapters and journal articles. He has devised and led programs of professional training for journalists in many countries, for clients including all the leading aid and development agencies. Lynch enjoyed a 20-year career in journalism as a TV reporter and presenter. In 2017, he received the Luxembourg Peace Prize.

Lebanon *from Pg 8*

attack “will not go unpunished.” Sure enough, days later, Egyptian air force bombers were pounding what were claimed as “Islamic State positions” in Sinai.

The second version of this same story was by the web news service of Deutsche Welle, the German broadcaster and media development agency which was also among the sponsors for the Med Leb conference. In this version, a “long and bloody conflict between local Bedouin tribes and the government in Cairo” was cited as an essential element of background and context for understanding and explaining the traumatic sequence of events.

The issue was explored through the inclusion of quotes from a “German-Egyptian political scientist,” Asien El Difraoui. “Bedouin in the Sinai were always seen as second class citizens,” he had told DW in an interview. Bedouin communities, deprived of any economic benefits from either the oil or tourism industries, were breeding grounds of discontent and therefore vulnerable to the influence of extremists. The remedy, according to El Difraoui, was “to find the way back to dialogue” over such matters. “You can’t answer terror with just bomb.”

In allowing for violent acts to result from an intelligible sequence of cause and effect, including social and political grievances, El Difraoui was taking issue with a fundamental tenet of the US-led “war on terrorism”: a phrase seldom used now by political leaders, but still the dominant orthodoxy. “Any attempt to discuss the ‘root’ of terrorism is an attempt to justify it,” Richard Perle, a neoconservative ideologue in Washington, intoned after the 9/11 attacks on the US in 2001: “it simply needs to be fought and destroyed”. It’s an orthodoxy that fitted perfectly with the dominant form of War Journalism, which excludes and margin-



Prof. Jake Lynch discusses peace journalism at the Lebanese American University in Beirut. (Photo by Mahnaz Maktabi)

alises backgrounds and contexts, in favour of a surface narrative of violent events.

Did the resultant pattern of reporting then, in turn, influence the actions and calculations of conflict actors? The effect is called “mediatization”: the seepage of media logics and assumptions into source behaviours. Back in 2005, when Annabel McGoldrick and I published *Peace Journalism*, we modelled this effect as a “feedback loop”: journalists report facts, but some facts, at least, are deliberately provided for them to report. How does any source know what facts to provide, and in what form, in order to gain advantage when they are reported? Why, only from study of previous reporting.

The enduring ascendancy of War Journalism, and the “war on terrorism” ideology, has left an explanatory gap. Into that gap has surged dyadic formu-

lations, which – when entered into the feedback loop of mediatization – risk incentivising further violence.

Today, in the Middle East and North Africa region of which Lebanon is part, the dyad is between ‘Riyadh’ and ‘Tehran’. The current Saudi regime, in particular, is inclined to see the malign hand of Iran behind every problem. The Saudi bombing campaign against the Houthis in Yemen – the subject of well-attested claims that civilians are being indiscriminately targeted – is routinely justified with reference to this claim. And Hezbollah, in Lebanon, is viewed through the same prism – overlooking the entirely home-grown issues that gave rise to the emergence of both groups, in the first place.

The governments of Lebanon take the form of coalitions, to ensure no significant section of Lebanese society

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Dr. Johan Galtung wins people's peace prize

By Fredrik S. Heffermehl, TRANSCEND Media Service

On Sat 2 Dec 2017, Dr. Johan Galtung received the People's Nobel Prize 2017. The Norwegian father of peace journalism and academic peace studies received the People's Nobel Prize in conformity with the testament of Alfred Nobel that is awarded annually by the Swedish peace group at Orust.

A seminar connected with the award ceremony reacted with consternation about the present infighting in the Norwegian parliament, and about the selection of Nobel Committee members based on party interests, not on knowledge of peace thinking and belief in cooperation among nations and the abolition of armaments. These were supposed to be the roadmap for global peace that Nobel intended to support with his prize.

"Norway should have left the task to others in 1949," Galtung said, while at the same time offering recognition for committee chair Berit Reiss-Andersen for this year's prize against nuclear weapons.

The People's Peace Prize came about after the Norwegian awards lost all contact with the Nobel method for durable Peace, stated Tomas Magnusson, a leader of Nobel Peace Prize Watch.

He stated that Johan Galtung for years has been on the NPPW short list of persons who are nominated and qualified to win the official Nobel Prize. Magnusson thought that the struggle for seats in the Nobel committee this fall has made it apparent to everyone that the official Nobel Prize today is about self-centered Norwegian parliamentarians lusting for the coveted seats and how little the prize now has to do with the original peace vision Nobel wished to stimulate.

--From Transcend Media Services: www.transcend.org/tms/



Dr. Johan Galtung gleefully accepts the People's Nobel Peace Prize.

Lebanon from Pg 9

is unrepresented: a prudent precaution, given its history. So it is that Hezbollah's political wing has seats in the current cabinet, of Prime Minister Saad al-Hariri.

When I arrived in Beirut, he had just arrived back from a diplomatic mission to Riyadh that lasted several weeks longer than scheduled, amid reports that he had been detained by the Saudi authorities. He went on Saudi TV to read a scripted statement of resignation. Was this under duress? Applied because including Hezbollah in his cabinet made him suspect, in the dyadic official Saudi view? Only later did he rescind his statement, and

things began to return to normal.

So, Lebanon is potentially endangered by War Journalism, and has a direct interest in promoting and enabling more Peace Journalism. Fortunately, it is also notable for home-grown Peace Journalism initiatives, exemplified by the Media Association for Peace, founded and directed by Vanessa Basil. MAP has emerged and grown as a successful NGO, partnering with other reform-minded groups in Lebanon, and international agencies, to offer



journalist training courses, as well as regular conferences to promote discussion of peace, human rights, and media roles.

Whilst in Lebanon, I took part in an evening question-and-answer session Vanessa organised at a local hotel. Whether journalists should be aiming to offer Peace Journalism to their readers and audiences was an issue that participants had, by and large, already resolved. The remaining issue was, how to do more of it. A question that is now under increasingly urgent discussion in the wider Lebanese media community.

Kashmir reporting follows patriarchal pattern

By Diksha Poddar and Padmini Ghosh

Much like the conflict itself, the reporting of conflict thrives on the notions of masculinity, and thus operates in a very patriarchal manner. This is manifested in various forms in which the media operates — what gets reported, who make it to the headlines and how the information is presented to the larger audience.

Media reports from areas of conflict tend to focus too much on the 'violence' and 'victim' aspect, and in this process, less emphasis is given to progress made in the direction away from violence. Also, the vocabulary used for reportage is often extremely violent, harsh, and masculine in nature. For instance, often a viewer or reader's attention is drawn towards giving a face to the so-called 'terrorist', and 'how many of them were killed by the army', among others. Last, such reportage is also caught between the binaries of victim and perpetrator, heroes and villains, 'us' vs. 'them', etc.

While such practices demonstrate conflict reporting to be masculine in nature, experiences of women in the zones of conflict too often are ignored or under-reported. They are usually projected as miserable victims and mere passive recipients of violence. Therefore, women find space in the media only to reiterate the dominant narrative around 'violence'.

In the context of Kashmir, women make headlines only when the community expresses its aversion to instances of sexual violence committed by different parties to the conflict. This too is only a marginal and episodic phenomenon. More recently, instances of 'braid-chopping-induced' mass hysteria has forced Kashmiri women to move back into their 'private spheres'. It was so because the media covered the episode in a manner that instilled more fear than



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sensitivity among the people. This reinforced the position of women as victims and fosters a chauvinist, protectionist culture.

In the recent past, few Kashmiri women were also able to make it to the headlines to highlight women's participation to end violence in the valley. Instead, the image put forth was of women students from a government college pelting stones, hence feeding into the violent masculinist and militarized culture of conflict. This raises a plethora of questions—how do we see women in conflict zones? Does mere indulgence in violence depict and determine agency? Is this how media would like to portray the image of an 'empowered woman' or woman showcasing agency from a conflict zone? Do only such images seek attention of the masses? Have there any attempts by the media to bring out the alternatives in the public discourse?

Women's role in the conflict has never been limited to mere victims of violence. In Kashmir, they have been performing civilian public protest since the 1990s. Though there was a retreat in between because of heavy repression, but now they are back and are choosing alternate methods of expression, such as through writing and taking up so-called masculine roles of cricket players and footballers, and forming collectives.

Women are playing active roles in making their quotidian experiences of

living in a conflict zone visible, of ways that move away from seeping into the conflict but building peace around the conflict, as reflected through works of Nighat Shafi, Perveen Ahanger, and Ezabir Ali among others.

In this context, when there exists many alternate ways of accessing information, it is important to critically reflect on both who and what make the headlines. The idea is not just to bring voices of women in the forefront, but to also engender methodologies adopted in journalism. The mere presence of women in the headlines does not entailed 'engendered reporting.'

There is a need to bring into the fold the engendered practices of reporting that requires an inclusive approach. This is to say that it is not just the experiences of violence that needs to be highlighted, but also that of peace and resilience; away from the vocabulary of binaries. Thus, moving beyond the narrative of victimhood, towards agency.

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Community media is 99% community, 1% media

By Alexander Vojvoda and Sebastian Lasinger

From 28 to 30 November 2017, the Cameroon Community Media Network (CCMN), CBS Radio FM 95.3 from Buea, Cameroon, Culture Radio FM 104.5 and the Community Media Network Sierra Leone (COMNET SL) from Freetown, Sierra Leone organised a workshop titled, “Community-Based and Conflict-Sensitive Media Production in West and Central Africa.” The 3-day practitioner workshop took place in Douala, Cameroon and focused on the contributions of community media to empower marginalised and underrepresented communities around the world and on the role community broadcasting in conflict situations.

In order to promote the visibility and collaboration of Community Media, Culture Radio FM 104.5, the CCMN and CBS Radio FM 95.3 MHz invited community media practitioners from Cameroon, Sierra Leone, and D.R. Congo to discuss principles of peace journalism, reflect on roles of community media, and to identify further possible areas of collaboration between the community media sector in the West and Central African regions.

Prof. Vinod Pavarala, UNESCO Chair on Community Media and the Head of the Communication Department at the University of Hyderabad in India, emphasised in his opening keynote speech at the workshop that, “Community media are an effort to democratize the public sphere and that the state alone does not represent the public sphere. The state is surely a legitimate player but there are civil society organisations and community voices which should matter.”

Prof. Pavarala continued, “Community radio is 99% about community and only 1% about radio. And if you forget that and lose sight of those people on whose behalf we are holding microphones, people on whose behalf we use cameras, then we lose sight of the very purpose of community media. So we need to put community back in the centre of community media.” Prof Pavarala, used his keynote speech to stress the importance of community media

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The input sessions were followed by extended Q&A sessions and discussion, in this instance, about the situation in D.R. Congo and their work in the field of peace journalism.

in conflict situations as they provide a locally embedded dialogue platform where opposing parties can exchange and discuss and get in contact with the communities which are affected by these conflicts.

Alexander Vojvoda (CCMN) and Sebastian Lasinger (COMNET SL) presented a jointly developed online documentation and archiving platform for community media and civil society organisations. The Community Media Archive in West and Central Africa (CMA) allows community media and the civil society to upload audio and video content, but also images and documents with a view to exchanging with other organisations and to thereby foster collaboration, networking, and co-operation beyond national boundaries.

D.R. Congo- based Jacques Vagheni, Reagan Mwanaweka, and Judith Raupp from CORACON (Collectif des Radios et Télévisions Communautaires du Nord-Kivu) elaborated on the difficult situation of journalists in D.R. Congo and specifically in Goma at the shores of Lake Kivu. CORACON is training community media in the Nord-Kivu region on peace journalism and journalistic standards. In addition, they are working on reconciliation projects between Rwandan and Congolese journalists including through work exchanges and common journalistic productions.

In a concluding working session, all participants emphasised on the necessity of further cooperation, exchange of practices and knowledge, and concrete collaborative

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Community media from Pg 12

action against pressing challenges which commonly affect different countries within the West and Central African region. It was this joint call for action which culminated in the demand to launch a regional network - the West- and Central African Community Media Network - consisting initially of the community media networks of Sierra Leone, Cameroon, and Democratic Republic of Congo.

In support of unifying community media in West-and Central Africa, a joint plan of action was drafted, aiming to develop a holistic approach to community media development within the region. The joint plan calls for the following actions:

- That we will deepen the relationship between various national networks of community media in the region;
- That we shall strive to balance the challenges of providing independent and professional journalism with the primary advocacy role of community media in the cause of deprived and marginalized communities;
- That we will continuously build ties and find solidarity with civil society and community-based organisations that are working on critical issues concerning the lives, livelihoods, and physical/social environments of communities;
- That we will work together on advocating for a more favourable and enabling policy and legal framework for community media in the delivery of an important public service;
- That we shall jointly resist all forms of repression and inducements directed against practitioners of community media and call upon authorities to assure the safety and protection of community media personnel in the performance of their duties;
- That while upholding the centrality of the welfare of the

communities in our community media, we will ensure that we adhere to codes of practice enunciated by international agencies such as UNESCO and the World Association of Community Radio Broadcasters (AMARC);

- That we will promote peer learning among community media entities through regular meetings, sharing of content and best practices, and through exchange visits and internships;
- That, where possible, in order to enhance the effectiveness of knowledge- and content-sharing activities among community media, we shall work to create and adopt online tools and archives;
- That we will work closely with academic institutions and independent researchers in the region to foster a proper understanding of community media in both teaching and research activities;
- That while recognizing the importance of forging an ecology for appropriate teaching and research on community media, we will encourage community media entities to undertake systematic and periodic reflection on their own practices through self-assessment and peer review methodologies

It is important to note that the drafting of this plan of action is still an ongoing and open process, presently done among various community media in their respective countries. The current members of the West and Central Africa Community Media Network want to use this opportunity to invite other community media organizations and networks in West and Central Africa to join the efforts for a broad collaboration. You can contact the collaborative at WCANetwork@communitymedia.cm



Prof Vinod Pavarala, UNESCO Chair on Community Media, addresses the participants of the practitioner workshop in his keynote speech.

Nigerian media is “a leading cause of tension”

By Innocent Iroaganachi

Introduction

In my travels around some states in the eastern part of Nigeria (West Africa), since the issues of herders and farmers crisis in the north got heated, I am worried about peoples’ heated opinions (even online) that are exacerbating the tension on the issue. The opinions of many in the remote areas on the issue are hate-filled for one group against the other. The media through their publications are demonising a group and the government and have been spotted as the leading cause of this tension among remote consumers of publications about herders/farmers conflicts. This kind of framing on farmers/herders conflicts in the north is aggravating a bad feeling for the media consumers in the south.

Media publications about the crisis give little or no attention to using contents to prevent, mediate, and ameliorate the conflict. As a result of this problem, this study seeks to evaluate how publications on the herders’ and farmers’ conflicts in the far north have caused increased tensions among remote residents in the eastern part of the country. This research presents peace journalism (PJ) as method for journalists wishing to propagate peace in Nigeria to adopt in constructing news on the farmer/herder conflict.

Peace journalism in Nigeria

Dr. Johan Galtung, who was said to have in the 1970s introduced PJ, is of the view that PJ is in response to unpleasant effects of the traditional journalism style of reporting conflict, which presents stories as winners vs. losers or us vs. them (McGoldrick and Lynch, 2000, p.10). The first attempt at engaging Nigerian journalists with PJ began in 2014. The American University of Nigeria in her maiden workshop on peace journalism saw the gathering of news reporters, editors, and producers covering the insurgency in the Northeast. The workshop gathered that about 57 journalists from print, broadcast, and online media from throughout Nigeria. The workshop offered “practicing journalists an in-depth intellectual and professional perspective to the task of reporting news in a time of insurgency and

to a nation in search of order, stability and development” (Ating Nelly, 2014). According to the key facilitator of the workshop, Professor Jacob Udo-Udo Jacob, “peace journalism has crystalized in the last 10 years. However in practice it is yet to be well developed, particularly in Nigeria” (Ating, 2014). The workshop was “the very first peace journalism workshop in Nigeria, which explained to Nigerian journalists “the concept of peace journalism and illustrated its step-by-step application” (Udo Jacob, 2016, p4).

A peace oriented journalism understands what is going on, which will involve knowing the underlying causes of the conflict, and its full effects on various component groups. Oji (2012, p.7) analysed the peace media efforts to include three main stages. The first is to prevent, mitigate, and mediate in crisis. As observed by Lynch and Galtung (2010, p.13), the focal point of PJ is to address the invisible causes of crisis, to ensure clarity of conflicts, and to be positive and truth-based, thus avoiding propaganda. This implies that journalists play a great role in bringing forth solutions.

Publications intensifying remote consumers’ tension on farmers/herders conflict

Crisis journalism is consistent with the traditional journalism ‘winner, loser’ model. The bulk of the outcome of using such an approach to construct news on conflict will be the ignoring or concealing “peace initiatives from the other side or third parties, particularly any option for a non-violent outcome, which does not give, total victory to ‘our’ side” (The Peace Journalism Option, 1997, p.18). Looking at the popular headlines of publications on the crisis in the print and online media, an inference can be made that the crisis journalism approach is strongly evident.

Looking at the popular headlines of publications on the



UTexas Library

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Nigeria from Pg 14

crisis in the print and online media, an inference can be made that the crisis journalism approach is strongly reflected. Some headline examples include:

- a. Mob kills seven ‘herders’ in Benue.
- b. Delta youths repeal alleged attack on farmers by herds-men, kill eight cows
- c. Fulani herdsman kill woman, 3 month old daughter in Ibadan
- d. We are killing Tiv people because they stole our cattle
- e. Missing police officer killed by herdsman found in forest
- f. Herdsmen: OPC, Agbekoya mobilise fighters in southwest

From the above headlines, it is clear that they are not helpful in the peace building process. If a news consumer sees or hears news publications alleging the killings by ‘Fulani’ herdsman, this will affect the person’s perception about the Fulanis, the Hausas, and by extension the Muslims the person will eventually encounter (Bonachristus Umeogu and Ifeoma Ojiakor, 2012, p.158).

The rate at which the media use language and causality is another challenge encountered by Nigerian media consumers. Often, media display pictures capable of instigating violence. An instance was the lives lost in herders/farmers crisis in Benue, ignited by photos on most online publication showing dead bodies, alleged to be farmers to have being killed by Fulani herders. The effect was spontaneous attack of Fulanis’ verbally and physically, especially those far from the conflict location. This tension among consumers of these conflict-intensifying publications seems to be interpreted along the lines of ethnicity and religion (Olerede and Olorede, 2015, p.89).

Reinforcing peace on farmers/herders conflict reportage

Guided by the recommendations of Dr. Galtung (1998), Majid Tehranian offers ten points, which he popularly referred to as Ten Commandments of Peace Journalism. These are ground rules to guild journalists when writing stories about farmers/herders conflicts:

- 1. Never reduce the parties in conflicts to just the farmers and the herders. Attention should also be on those who are not farmers or herders but were affected.
- 2. Identify the views and interests of both the farmers and the herders in conflicts, and by extension others engaged in different businesses.
- 3. Do not just rely only on government sources.
- 4. Be skeptical, and deduce interests represented in the

- reporting about the crisis.
- 5. Give voice to the oppressed and peacemakers to represent and empower them.
- 6. Seek peaceful solutions to conflict problems.
- 7. Your representation of conflict problems can become part of the problem if it make worse oppositions and hatreds.
- 8. Your representation of conflict can become part of the solution if it employs the creative tensions in the conflict to seek common ground and nonviolent solutions.
- 9. Always exercise the professional media ethics of accuracy, veracity, fairness, and respect for human rights and dignity.
- 10. Rise above your own ethnic, ideological, religious or political biases to see and represent the farmers and the herders in conflict fairly and accurately (Tehrani, 2002, pp.80-81).

Conclusion

The study makes a case for peace journalism to be adopted by journalists in their reporting of conflicts like the herders’ and farmers’ crisis. Doing so will make consumers, who are far from the conflict location, not to be tensed, hateful, or seek violent retaliation for a category people labelled to be the villain. This puts journalists in Nigeria on the level of now considering the greater good in their choice of frames and language for reporting herders ‘and farmers’ conflicts.

Nigerian PJ network thrives

The Peace Journalists Network is a coalition of Nigerian Journalists committed to following the tenets of Peace Journalism, which include the following: reporting peace initiatives across the country; uncovering the non-visible effects of conflicts on societies and individuals; going beyond the conflict issues; reporting the systemic and structural causes of conflict; emphasising solutions to conflicts; avoiding incendiary comments, hate and dangerous speech; relying not only on official sources but also and more importantly, on the direct victims of the conflicts; encouraging the society to value non-violent responses and peaceful resolution to conflicts; giving greater voice to peace makers across the country. The Peace Journalists Network is a collaborative project of the US Embassy in Abuja and the American University of Nigeria, Yola.



For more, see their website: <http://www.peacenetwork.org.ng/home-1/>.

Can media foster Pakistani peace?

By Steven Youngblood

Can media be a force for peace in Pakistan?

That question, among others, was on the table at a conference titled “Peace Through Education and Journalism” on Oct. 12, 2017 at Sukkur IBA University in Sukkur, Pakistan.

Four Pakistani journalists gave their fascinating takes on the subject.

Naz Sehto (bureau chief, KTN-Pakistan) started the day by noting that “something is wrong” with education and journalism in Pakistan. He cited examples of how hate speech still proliferates in Pakistani textbooks. For example, he quoted several texts that said, “Islam is superior to all other religions;” and “Many other religions claim equality but do not act on it.”

Sehto noted that current media reporting “creates hate,” and that the lack of openness and freedom in media fuels conflict and “makes people easy to manipulate.”

Picking up this theme, Mahim Maher (news editor, Friday Times) presented data that demonstrated the marginalization of and hostility towards women in Pakistani media. A 2013 study analyzed 21,949 TV and newspaper stories, and found that women were used as sources only 74 times—hence the title of Maher’s presenta-



Attendees at the Sukkur conference (left) learned from presenters Mahim Mahir (in pink below) and Hira Siddiqui (lower left).

tion, “Silence of the Lambs.”

She also discussed language and framing of stories. Maher said women are portrayed only in limited narratives—as poor, sick, or victims. She analyzed terms like “allegedly” and “domestic dispute,” noting that they are used by Pakistani media to sanitize or misrepresent violence against women.

Hira Siddiqui (Center for Excellence in Journalism, IBA Karachi) discussed language and diversity in media. She

noted that newsrooms have failed when it comes to diversity, and indeed, that Pakistanis generally think about diversity in only “a limited way.” Siddiqui also led an interesting discussion about language, including the use of the term “enemy” to denote Indians.

The event kicked off with a keynote address by Steven Youngblood, director, Center for Global Peace Journalism at Park University.



2017 elections strain Kenya media freedoms

By Fredrick Ogenga

In the aftermath of the disputed 2007 elections, Kenyans signed the National Accord as a road-map to a new Kenyan nation. With this was born the new constitution as the guarantor of this roadmap. The challenge has been the implementation of the new constitution especially including aspects touching on liberty and freedom of the press, which is a form of individual freedom of expression.

The constitution of Kenya protects freedom of expression and freedom of the press, including the right to receive and impart information under Article 33 and 35. However, the latest media crackdown in the aftermath of the 2017 controversial elections that saw three mainstream television channels shutdown for more than 48 hours is a threat to freedom of expression and a direct violation of the constitution.

All this was done by the government in a bid to contain a situation emerging out of a prolonged electoral crisis whose results were rejected by the opposition on the 8th of August 2017. The dispute spilled into 2018, subjected to a Supreme Court of Kenya ruling that nullified it prompting a new election on the 26th of October 2017 that was largely boycotted by the opposition and upheld by the same Supreme Court of Kenya (SUCOK), setting precedence for a chaotic jurisprudence that has left the country in crisis. The



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Daily Nation newspaper is a subsidiary of one of the TV stations that was shut down by government, the Nation Television. This newspaper reported the media shutdown in a headline titled: “Switch-off a Throwback to Dark Days of the Past” that expressed their disappointment in the shutdown. The paper argued that:

“While Kenya has one of the freest media spaces on the African Continent, it has intermittently faced repression from the government...In the 90’s the government had an atrocious reputation as a muzzler of the press...the free press of 1994 criticized the government of what it called blatant harassment and persecution of journalists through relentless abuse of the legal machinery and use of police.”

This was happening in the advent of multiparty democracy. One would have expected that 17 years down the line, the media would have advanced in terms of freedom and the democratic culture in Kenya to have slightly improved given the new constitution. Sadly, the country seems to be eroding back to dictatorship under the Jubilee regime, and it appears the media has been gagged. Citing security concerns, three TV stations were switched off by the Communication Authority of Kenya so that Kenyans would not see the live coverage of the swearing in of opposition leader, Raila Odinga, as “The Peoples President.”

Even though the ban was challenged at the High Court which revoked the decision, the government ignored the ruling, highlighting the suspicion in many quarters that the state has gone rogue and is beginning to rear its ugly dictatorial head by intimidating the judicial system and shutting down the media. This leaves Kenya in a volatile

situation regarding its democratic experiment, which if not well handled could transform into the darkest moment in the country’s political history.

An ongoing cycle of electoral conflict calls for a more independent and robust truth-telling African media, or at least media in Africa that is free from state influence and control, unlike the current media enterprise that is vulnerable to political and economic manipulation.

In an environment where the media is largely influenced by the state, citizen journalism has become popular, replacing traditional journalism through social media spaces. In such instances,

social media becomes the avenue and space through which Kenyans engage in uncomfortable discussions about democracy.

The 2017 elections prove Kenyans are increasingly relying on social media to provide an alternative voice. Even though privately owned media is quite visible and robust, its role is increasingly becoming questionable through its relations with elite politicians and businessmen. Consequently, Kenyans are beginning to lose faith in mainstream media judging by the nature of attention that social media is currently receiving. This is especially true when it comes to discussions about the controversial electoral power transitions since the disputed 2007 elections.

It is the latter that seems to haunt the incumbent political class in Kenya’s quest for electoral democracy, since it appears the constitution was celebrated by the political class who apply it selectively, without understanding what constitutes constitutional democracy. Constitutional democracy

...This calls for a more independent and robust truth telling African media...

Report studies refugees, community media

From the report "Spaces of Inclusion" by the Council of Europe

Introduction

Due to conflicts and crises in the Middle East, most prominently the ongoing war in Syria, an increasing number of European countries have been faced with the arrival of larger numbers of refugees and migrants since 2015. Whereas the media coverage of the 'refugee crisis' and the ways in which refugees are portrayed have been in the focus of a range of academic studies and public debates, media practices, communication needs and possibilities of participation and self-representation of recently arrived migrants and refugees have been rather neglected.

Addressing precisely these questions, this explorative study aims at providing an overview of key issues that will deliver first indications on how to develop adequate responses.

Media as facilitators of public communication and discourse are widely viewed as key tool to managing the increasing diversity in society and promoting inclusion. This role cannot be fulfilled, however, when whole

Kenya from Pg 17

is about respect for independent state institutions that mutually co-exist to drive governance--but that seems not to be case in Kenya. It appears the most crucial state institutions such as law enforcement, the legislature, the judiciary, and now the media are under state capture by the executive. It is important to remember that in 2013, Kenya had a hotly contested election that was petitioned in the SCOK where it was ruled that Uhuru Kenyatta was validly elected. This decision that was not well received among the local and international jurisprudence community.

However, this ruling paved the way for more advanced jurisprudence in



segments of the population, including recently arrived and long settled immigrants who may still encounter similar barriers in their media practices are excluded from participation in media communication. In this context, inclusion means the recognition of refugees and migrants as relevant

2017 that encouraged The Supreme Court of Kenya to nullify the election of Uhuru Kenyatta, ordering fresh elections to be conducted in strict conformity with the law. Nevertheless, this landmark ruling was further watered down when the same court failed to hear a crucial case a day before the second presidential elections on the 26th of October. This case concerned the second election's legality and the implications of opposition's flag-bearer Raila Odinga's withdrawal after SCOK failed to raise a quorum due to State (executive) intimidation. This occurrence was only superficially covered by the mainstream media.

The media therefore contributed

and respected parts of the audience with specific interests and needs (e.g. concerning information about rights, as well as the possibility to develop a voice that can be heard, especially, in the context of this study, in and through community media.)

Research questions

Questions explored by the study are:

- (1) What role do different media, formats, and genres play in the daily routines of recently arrived refugees and migrants?
- (2) In how far do offers correspond to needs, expectations, or desires?
- (3) What possibilities of participation and self-representation can be made use of and in how far do these possibilities correspond to the needs, expectations, and desires regarding the freedom of expression/right to information?
- (4) What barriers do refugees and migrants meet when they want to make use of their possibilities for media participation and self-representation?
- (5) How far does active participation in community media or similar media projects facilitate coping with the

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to the tensions experienced in the country to date. Whereas media should play a more proactive than reactive role in the electoral process, the local mainstream media seems to be victims of political-economic and cultural structures that will continue to define its modus-operandi for a long time to come. The conversation should therefore shift from news content about what is being represented, tent and inherent bias, to discourses about media diversity and plurality, as well as African forms of peace reporting (African Peace Journalism/Hybrid Peace Journalism) found in a more diverse media ownership landscape and what this means for electoral democracy in Africa.

Spaces of Inclusion from Pg 18

challenges of the new environment?

Defining Community Media

Any effort to define community media should start with how those who produce such media content define themselves. According to The Community Radio Charter for Europe...community radio should promote the right to communicate and provide access to training, production, and distribution facilities that lead to beneficial programmes. The stations should be established as not-for-profit organisations and should ensure their independence by being financed from a variety of sources. They should further be managed by a body that is representative of the local geographical communities or of the communities of interest that are being served. Finally, ...community media should be editorially independent of government, commercial, or religious institutions and political parties.

This description...attempts to establish community radio as different from mainstream broadcasting.

Community-owned media can contribute to dialogue, inclusion, and a more socially representative media landscape. The following sections of this study will discuss this in more detail.

It is relevant here to point briefly also to the role that a more diverse media system can play in the context of humanitarian crises. Local initiatives such as the Radio for Refugees project run in 2005 by Manchester's Radio Regen, have played a very important role at the local level in supporting integration efforts, promoting social cohesion and contributing to the professional development and self-confidence of refugees. This is illustrated by the following quote from the Project Manager: "Self-confidence and a degree of independence... How do you make someone independent? ... It's by gradually giving them control over the process and giving them the space to

experiment..."

Community media as a tool for self-representation

Clemencia Rodriguez has provided a very vivid conceptualisation, based on research on the ground in Colombia, on how these media (although she uses the term 'citizen media'), can impact on the participants' sense of themselves:

"It implies having the opportunity to create one's own images of self and environment; it implies being able to re-codify one's identity with the signs and codes that one chooses, thereby disrupting the traditional acceptance of those imposed by outside sources; it implies becoming one's own storyteller (...); it implies reconstructing the self-portrait of one's own community and one's own culture..."

In other words, community media can support local, cultural production and local heritage and they can improve social and political participation of those communities. As far as refugee communities are concerned, whose coverage in mainstream media is often driven by external agendas, content that is produced from local

communities (or refugees) can facilitate, encourage and promote 'spaces of inclusion'.

It is also important in this context to draw attention to the ways in which community media challenge the view of mainstream broadcasters and policymakers who believe that media production should be limited to professionals in order to achieve the highest quality. This, Rodriguez argues, has led to non-dominant groups being prevented from participating in the process and from circulating their views through the airwaves.

Community Media, Social Media, and Diversity

In the past, reference was made to international audio-visual companies. Today, reference is made even more to social media networks...that contribute to the shaping of perceptions of ethnic and social minority groups, including refugees, and often contribute to their misrepresentation. Facebook and Twitter have surely given space and relevance to many issues that have often been overlooked by mainstream media. However, it

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Community Media Profile Radio LoRa-Zurich

On Air Since: 1998

Languages: Mainly Somali; sometimes German

Topics: Somalia news; life in Switzerland; asylum

Airtime: Every Thursday



Broadcasting since 1983, Radio LoRa in Zurich is one of the oldest community radios in Europe. Men and women with a migrant background have been involved in the radio since its onset and today programs are aired in more than 20 languages. Four of the seven employees managing the radio in 2017 have a refugee or migrant background.

Radio Somalia is a weekly one-hour program in Somali reporting news about Somalia, information related to life in Switzerland and to the life of Somalis in Switzerland, including asylum-related topics. The program also includes music and cultural topics. It has been on air since 1998 and is coordinated by the promoter of the Somali Swiss Diaspora Association.

Spaces of Inclusion from Pg 19

is important to reflect upon the fact that platforms that ultimately are designed to aim for maximum profit for their shareholders and not necessarily for the social good or for values such as societal inclusion...By deduction, one must also reflect on the fact that local issues have little or no influence on how local and international social and political agendas are formed.

Community media can strengthen local identity and interest in local affairs through the production of broadcast and online programmes that are closer to its listeners, viewers, and users. Thereby they help the growth of an 'informed citizenry' (and thus serve) a community development function. They contribute to diversity in the media landscape and therefore tackle issues such as misrepresentation, stereotyping, bias, and racism.

Study: Data collection

The data is derived from in-depth semi-structured interviews conducted in Austria with refugees and migrants with experience with local community media or other media specific projects, and refugees and migrants without such experience...The data resulting from the interviews may be biased towards more 'felicitous' accounts of experience with the local media. The interviews were based on guiding questions that aimed at eliciting narratives and acts of positioning by the interviewees.

Study Findings

As half of the participants are actively involved in media production, while the other half are not, the results of the study contain both perspectives, from audience and from production.

Participants described their media practices generally in rather diverse ways. Information on their daily media practices was elicited through dialogue. With the active media professionals, this question was less focused, leaving more space to accounts

Community Media Profile Indimaj TV-Vienna

On Air Since: 2017
Languages: German
Topics: Art & Culture; Integration; life of refugees
Airtime: Monthly



Okto is a community television in Vienna, established in the fall of 2005, providing training, infrastructure and support to around 500 volunteer producers.

The monthly Magazine Indimaj ("Integration" in Arabic) presents stories from the perspective of newcomers, in particular refugees. Every episode features 3-4 stories and addresses diverse topics such as poetry, arts, films, cuisine, integration, cultural diversity, politics or music. Through reporting about events and initiatives in the Austrian society,

Indimaj helps newcomers integrate and connects people together. The video element is particularly powerful, as it effectively counters narratives and images of refugees as helpless, giving visual space and voice to their needs and aspirations. Indimaj was one of the outcomes of the Austrian initiative Join Media, facilitating professional exchange of experiences between newcomer, refugee journalists from Afghanistan, Austria, Iraq, Iran, Lebanon, Pakistan and Syria and Austrian media.

of their work. From the collected data, the following aspects can be distinguished as relevant when assessing the media practices of participants:

A. Physical access and devices

Irrespective of the purpose (news, general information, learning, or leisure activities), media were described as being accessed mostly via smartphone, with television and radio receivers playing minor roles. Preferences for different genres varied, including blogs, radio, online editions of newspapers, videos, and applications.

B. Networks and platforms

According to the interviews with the participants, networks of various kinds assume an important role in the exchange of information and therefore in media practices of refugees and migrants. Social capital...was described in all the interviews as playing a significant part in relation to their media routines...In the case of media professionals, platforms providing

professional training and job opportunities...seem to assume a particularly important role for persons working in the media.

Social media, in particular Facebook, appear to have the role of a platform for assembling content from different media, constituting an important space for information exchange and establishment of networks. The quality of the information (on FB) is viewed as varying greatly, but the anonymity of the medium...plays less of a role. Two participants also described FB explicitly as a space for vivid discussions. YouTube was often mentioned as an additional source of content, especially in relation to language learning.

C. Spaces of reference

Most participants declared that they consume news regarding their countries of origin, while two explicitly stated that they avoid or disregard

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Spaces of Inclusion from Pg 20

them...One participant explained that she would continue to participate in discussions on political issues with friends and family via Facebook and WhatsApp, while another declared to be actively involved in projects by NGOs targeted at the country of origin. Thus, disengagement with the political situation in the former home country exists alongside continued and active participation. Sources for news from the countries of origin are in part big media houses, e.g. *Al-Jazeera*, *BBC Somali*, *Middle East Broadcasting Center* – these play also a role in the consumption of 'world news' –, but also individual news blogs/pages (on Facebook and other web platforms) by journalists.

Needs, expectations and desires

This section concerns both questions of access and of recognition.

A. Information and entertainment

Access to information and to a more general understanding of the media environment are basic needs that are articulated in the interviews. This involves language-related needs, such as surpassing the 'language-barrier', learning the host country's dominant language, and having access to information in the first languages. But access to media is not only viewed as essential with respect to information. Access to media is also considered a source of enjoyment and entertainment, which provides a sense of normality in an otherwise often challenging life situation.

B. Access-professional development

Access to media is also seen as a possible entry point to having access to paid work in the media. The continuation of a career in the media is a clear desire articulated by the media professionals among the interviewees... as well as for access to employment and economic remuneration.

C. Influence on media representation

Another desire that is frequently articulated is that of having an influence on the seemingly distorted representations of refugees/newcomers or their causes in the media. This entails the desire for agency in public debates.

D. Positioning in public debates

Participants of the study also expressed a desire for assuming a social position beyond that of a 'refugee' or 'migrant'. In this category, the different stances towards labels such as 'refugee' and 'newcomer' are frequently addressed in the interviews. Some participants articulated the more substantial desire of overcoming in mediated contexts the constraining delineation of their positions as refugees.

Conclusion

This explorative, qualitative pilot study was concerned with the role that media in general and community media in particular play for refugees and migrants in response to their particular needs and with regard to their human right to freedom of expression. It was interested in:

- Media practices and media repertoires, asking the question what role different media, formats, and genres play in the daily routines of the study participants;
- Needs, expectations, and desires concerning access to media;
- Possibilities of and barriers to participation and self-representation in media;
- The role of community media and media-related projects in coping with the challenges of the new environment.

The participants were persons with recent experiences of displacement living in Austria, from diverse geographical, social, and professional backgrounds.

The study confirms earlier findings regarding the importance of smartphones and similar devices when it comes to material access to different types of media and media content.

In the case of media professionals, displacement was additionally experienced as a break in their careers. Media practices develop from the search for information of various kinds, as well as for entertainment and education. They further refer to different 'spaces', such as the respective countries of origin, the current place of residence, and to transnational spaces, for example in terms of 'world news' or virtual networks (specialised social media groups).

Networks in general, virtual and face to face, are primarily mentioned in their function as providing social capital with regards to problem solving.

This study clearly demonstrates that there is a need for further exploration of the patterns in change of media routines that are prompted by displacement, as well as the role of different kinds of networks and platforms in coping with the challenge of a new life in a new environment.

The study points to a number of media-related needs that can be addressed through projects such as community media. These include:

- (1) Bridging language barriers;
- (2) Providing a less constrained space for alternative narratives and self-representations as well as for socially recognised positions for refugees and migrants from where they can speak their own voice;
- (3) Giving access to knowledge, in particular for coping with the new environment;
- (4) Establishing and integrating networks; and
- (5) Accommodating the needs of (language) learners.

--Report edited for length

Forgotten #MeToo: Media, GBV, Syrian war

by Grace Boone

The effects of gender-based violence (GBV) can be seen overwhelmingly in the Syrian civil war.

GBV is the gendered aspects of violence, particularly sexual violence against women, men, and children, including child marriage, rape, sexual assault, kidnapping, forced marriage, verbal harassment, and domestic violence (United Nations, 2017; United Nations Population Fund, 2013). Although GBV does affect men, women and children have been identified as the most widely affected groups in the Syrian crisis due to their vulnerable nature by belonging to a particular gender, age group, or social status (Anani, 2013).

Reporting on GBV is difficult due to the sensitive nature of the violence and patriarchal norms in Syria. Historically, the Syrian media has been controlled by an authoritarian state, treating women's issues as secondary while reinforcing stereotypical images of Syrian women (Stitching Female Journalist Network, 2016).

Although there has been greater attention to gender inequality since the uprising in 2011, media is still a largely male-dominated field maintaining the existing power structures (Stitching Female Journalist Network, 2016). Additionally, concrete statistics on GBV in Syria are not available, limiting accurate reporting about it (Malkawi, 2015).

Reporting on GBV within the Syrian context becomes particularly risky when discussing sexual violence that is not only deeply stigmatized but also potentially dangerous for women survivors (United Nations Population Fund, 2013). For example, women can be subjected to honor killings if they are accused of sexual adultery. Although Article 548 of the Penal Code, which waived punishment for a man

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who killed a female family member due to sexual adultery, was abolished in 2009, the article that replaced it still allows for lesser sentences for honor killings (UPR Working Group, 2016). As instances of rape have increased throughout the Syrian crisis, so have honor killings (Al-Watan, 2016). Other legal structures that allow for sexual violence include but are not limited to: the criminalization of abortion, women needing the permission of their male guardian to marry, legality of marital rape, and the Syrian Nationality Law that prevents children of single Syrian women or non-Syrian fathers from gaining citizenship (UPR Working Group, 2016; United Nations Population Fund, 2013; Davis, 2016).

Despite the stigmatization of talking about GBV, media coverage is crucial. Media influence the political and public agenda, increases the awareness of GBV, advocates for the allocation of resources to prevent the violence and support the survivors, and works to change the legal structures in place (United Nations Population Fund, 2013). If the media ignore this targeted sexual violence executed by Al-Assad forces and rebel groups, perpetrators more easily avoid punishment, and medical and legal support for survivors is minimized (Forestier, 2017; United Nations Population Fund, 2013).

The media play a role in shaping the stereotypes around issues of gender and GBV. In Syria, reports of rape often engage in women-blaming, focus-

ing on what the woman was wearing and the time of the incident rather than the perpetrator or the incident itself (Stitching Female Journalist Network, 2016). In war, these patriarchal reporting trends are exacerbated while rape, and other forms of GBV, are used as weapons of war.

As of July 2017, the United Nations High Commissioner for Refugees estimates that women make up an estimated 48.5% of approximately five million Syrian refugees (Asaf, 2017). Notably, Syrian refugee women claim that sexual violence or the fear of sexual violence is one the main reasons they fled their country (Forestier, 2017; Davis, 2016). This incredibly high rate of GBV proves how vital it is for the media to adequately represent the survivor's experience in order to gain support to meet survivor's needs and address the structural systems that allow this violence to exist.

In their report, "Reporting on Gender-Based Violence in the Syria Crisis," the United Nations Population Fund (2013) outlines the ethical principles of working with survivors of GBV: accuracy, fairness, upholding privacy, careful consideration of monetary incentives for an interview, protection of sources, and using "Do No Harm" to guide the process.

Ultimately, a survivor-centered approach, prioritizing the survivor's experience, is necessary to ensure that survivors are in control of the narrative about their experience and lead the global conversation moving forward (United Nations Population Fund, 2013). In order to best address reporting on GBV in the Syrian civil war, the structural inequalities and power dynamics within media must be explored while also continually improving upon the methods of discourse production (Stitching Female Journalist Network, 2016). With more

Continued on next page

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PJ Writer's Showcase

Ugandan amputee learns to make new life

By Irene Abalo

The Peace Journalist periodically features examples of outstanding peace journalism. This is one such article, a perfect homage to PJ's exhortation to give a voice to the voiceless.--Ed

"Move your limb, try to move it a bit. No no no, not like that. Let's try again," an orthopedic therapist tells an amputee. "Good. Take another step."

These are instructors at the orthopedic department of Gulu Regional Referral Hospital. The amputee, Justine Olweny, is trying his new artificial limbs made at the orthopedic workshop.

Abalo Irene Otto is a freelance journalist writing for print and online media. She has been a journalist for six years reporting conflict in post war Northern Uganda, environment and Health issues in the region. Her works appear in The Observer Newspaper, PMLDaily (On Line) and Black Star News in New York.



Syria from Pg 22

courageous, accurate, and survivor-led media coverage of GBV, media can begin to positively impact the complex systems at play, and shed light on the stories of survivors of gender based violence in the Syrian crisis.

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An orthopedic expert explains to ICC officials Motoo Noguchi (L) and Judge Fernandez (R) how a Swiss limb is made at orthopedic workshop.

The workshop makes about four artificial limbs every month for patients from the 7 districts of Acholi Sub region and beyond. At the workshop, priority is given to land mine survivors of the two decade Lord's Resistance Army (LRA) insurgency.

Today, Olweny, 57, from Atiak Sub County, Amuru district, is learning to take his first step after stepping on a land mine in 2003.

Olweny is a double amputee. He has to balance his weight to take the first step, says Lucy Angee, the

physiotherapist training him how to walk. It will take Olweny about one month to walk on his new limbs made at the Gulu Regional Referral Hospital's Orthopedic Workshop.

"It is difficult to learn how to walk at my age. I feel helpless but I have to practice so that I can do something to care for my family," he commented while standing with the support of his artificial limb holding a pair of crutches.

Irene Laker, 36 years old, a former

Continued on next page

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Uganda *from Pg 23*

business woman from Pece Tegwana, Gulu Municipality, lost her left limb to land mine in August 2002 after an attack by the LRA in her area.

“Life was difficult and I had to turn to God for courage. I recovered but life was hard because I would always fall down due to imbalance,” Laker said. “When I got my artificial limbs, life changed and things were a lot easier for me,” she adds with a smile.

Hawa Muhumuza, an orthopedic technologist at Gulu Regional Referral Hospital, says they patients came to the workshop hopeless and weary.

“When I got my artificial limb, life changed and things were easier for me.”

“On getting their limbs fixed, it’s not easy, but it is always a joy to watch them hope for a better

life. Our prayer is that they find their fulfilment in life with these artificial limbs that we give them free of charge,” said the orthopedic technologist.

At 76 years old, Alice Acayo is an amputee at the upper right knee due to land mine planted near her home in Lamwo 11 years ago by LRA rebels. She is at the orthopedic workshop to have her worn out limb replaced after using it for five years.

Fetching water and selling veg-
pg 24

etables at a local market in Lamwo town is what Acayo does to earn a living after getting her artificial limb from Gulu Orthopedic Workshop five years ago.

“Because of my new limbs, I can now do some things on my own without assistance which makes me happy. People were tired of lending a hand always,” a joyful Acayo told ICC President Silvia Fernandez.

Judge Silvia Fernandez de Gurmendi, the president of the International Criminal Court (ICC), was in Uganda early this month to visit victims of the Lord’s Resistance Army rebels benefiting from Trust Fund for Victims assistance projects in Northern Uganda. She says the fund can only support a few, but not all who need assistance.

Trust Fund for Victims is assisting war victims with physical rehabilitation through partners like GWED-G and AVSI which are supporting the orthopedic works to provide free limbs to the disadvantaged who cannot afford orthopedic services on their own.

Dr. Augustine Mindra, the senior Orthopedic Specialist at Gulu Regional Referral Hospital, says a limb in private facilities could cost between 1 million to 1.5 million Uganda shillings (\$280-\$420 USD) depending on the service provider.

He encouraged amputees to access the free orthopedic service at the Gulu Regional Referral Hospital to



A land mine survivor is fitted with a new Swiss artificial limb at the orthopedic workshop of Gulu Regional Referral Hospital.

improve their livelihoods.

Approximately 45,000 war victims have benefited from the Trust Fund for Victims in the last eight years since the ICC started channeling funds to war victims in Uganda. The funds were used for physical and psychosocial rehabilitation, and to support livelihood programs and medical operations of those with bullet wounds and shrapnel in their bodies.

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