

the PEACE JOURNALIST

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- Dispatches from South Korea, Cameroon, Uganda, Ghana
- Jake Lynch: 20 years of peacebuilding media



At Park University, discussing Peace Journalism with

Prof. Raj Gandhi



Cover photos--
Left and top right by Phyllis Gabauer

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 general submissions about peace projects, but are instead focused only on articles with a strong media angle.

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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 back issues of *The Peace Journalist* 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.



Park Univ. peace studies student Alyssa Williams discusses the elements of peace with Prof. Raj Gandhi.

Prof. Gandhi enlightens Park University

By Steven Youngblood

When asked to describe Mahatma Gandhi, most would say he was an Indian independence leader, human rights defender, and spiritual guide. However, "People don't think of him as a journalist" even though "he was a journalist from an early age, and died as a journalist."

This is according to professor, historian, and author Rajmohan Gandhi, the grandson of Mahatma Gandhi. Professor Gandhi was the featured speaker in several classes and a program at Park University titled "Gandhi: The First Peace Journalist," held on Monday evening, Aug. 26.

The evening began with a presentation by Gandhi documentarian Cynthia Lukas about Gandhi's background as a journalist. Gandhi was a prolific journalist and editor who was well-known in India for his articles stressing social justice in such publications as *Indian Opinion*, *Young India*, and *Navajivan* (A New Life). Lukas said his writing avoided inflammatory, "poisonous journalism" (as Gandhi termed it). Instead, Mahatma Gandhi emphasized civility and politeness in his articles, striving always to "step into the shoes

of our opponents."

Professor Gandhi agreed, adding that it is "certainly correct to describe Gandhi as a journalist." His grandson said Gandhi was a staunch defender of the free press who nonetheless understood the need to avoid inflammatory rhetoric, to "put a curb on his own pen."

I gave the next presentation, which supported the thesis that Gandhi was indeed a peace journalist. I listed several characteristics shared by Gandhian and peace journalism. These include rejecting "us vs. them" narratives; journalism as public service; media as a tool to de-escalate conflicts; using journalism as a means to foster reconciliation; carefully choosing one's words to avoid sensationalism; giving a voice to the voiceless; and emphasizing facts and truth.

Regarding language, I shared a quote with the audience. Writing about the

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Indian Opinion journal, Gandhi said, "I cannot recall a word in those articles set down without thought or deliberation, or a word of conscious exaggeration, or anything merely to please..."

The truth, and facts, had no more strident champion than Gandhi. I presented this telling quote from 1926: "The way to peace is the way of truth. Truthfulness is even more important than peacefulness. Indeed, lying is the mother of violence. The truth of a few will count; the untruth of millions will vanish even like chaff before a whiff of wind."

Professor Gandhi agreed with my assessment that Mahatma Gandhi was indeed a peace journalist. He cited an incident where the Mahatma called out those who had labeled an opponent a snake. "To liken someone to a snake...is a degrading performance," the professor quoted his grandfather.

The final speaker was Park professor Abhijit Mazumdar, who discussed inflammatory and often hate-filled

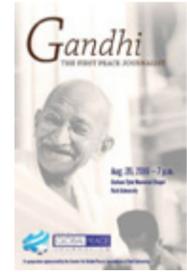
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Gandhi

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speech in South Asian media. He cited examples from social media, including hash tags like #HatePakLovers, as well as inflammatory name-calling on Indian TV like “shrieking raccoon” and venomous snake.”

In addition, he noted many examples of false news that have been reported by Indian television. Professor Gandhi added that Indian media often spread “toxicity.”



Prof. Gandhi was pleased with the Aug. 26 event. He said, “The program encouraged me. It was heartening to interact

with persons living in the very center of the U.S. -- far from the two coasts -- but willing to learn from Gandhi’s life and journalism, which were lived and practiced in distant South Africa and remote India.”

In an essay about the Aug. 26 program, Park student Jessica Glaszczak observed, “(Prof. Raj Gandhi) connected the situation in India to the American audience he spoke to. This was a powerful move to make because it grabbed the audience’s attention and

interest. He brought the big picture of Gandhi’s message to an audience possibly equivocal about its relation to them, and made a direct connection, allowing for Gandhi’s message to not only be understood, but enact certain action from the audience who then at that point did feel directly impacted. Just like his grandfather, he spread the idea of bridge-building, truthfulness, and hopefulness to the audience.”

The evening event was sponsored by Park University’s Center for Global Peace Journalism, which also arranged Prof. Gandhi’s appearances in several Park University classes.

Park students were thrilled to have Prof. Gandhi visit their classes. “A once in a lifetime opportunity...A class I’ll never forget...Inspiring...” were among the avalanche of positive comments from students who met and were inspired by Prof. Gandhi.

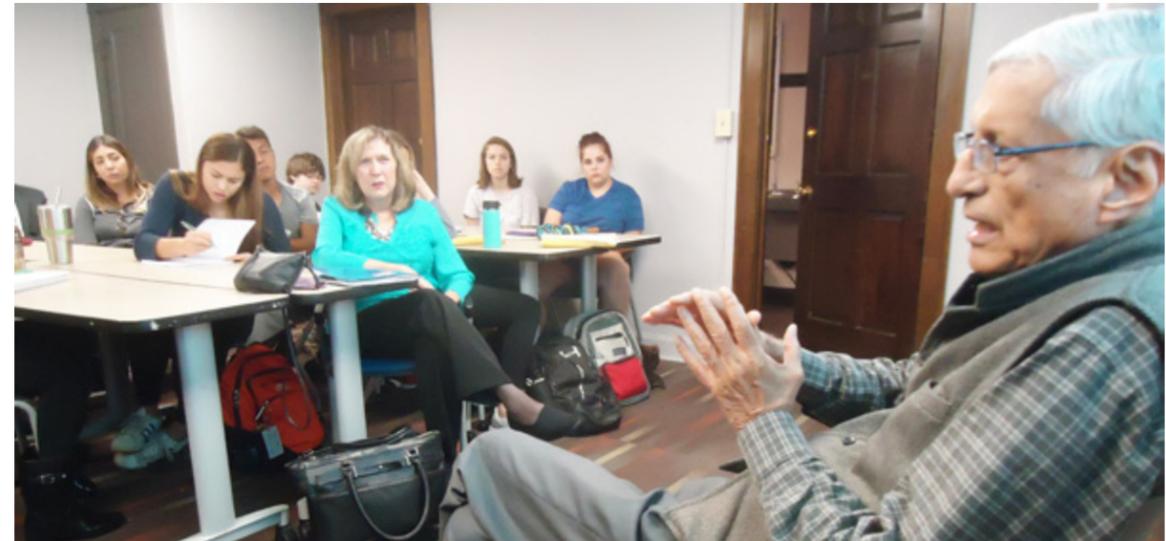
In peace journalism class, Prof. Gandhi addressed the shortcomings of media, but left the students hopeful that media can become more responsible. He said he was impressed by the work that many U.S. journalists do as well as the “commitment and quality of social journalists.” Prof. Gandhi said he

was discouraged because of a “lack of substance,” media bias, and the media’s desire to “keep viewers glued to the screen” through sensationalism. He was critical of Fox News’ “unfortunate bias” that supports the “curious notion” of white supremacy that suggests that whites are the sole, rightful owners of the U.S. Gandhi said, “The way to confront them (white nationalists) is with the real American ideal” upon which the country was founded. “The U.S. has stood for justice and equality. We have to remind America of this,” he said.

The discussion about nationalism in the U.S. and elsewhere continued in Intro to Peace Studies class. Gandhi said that nationalism in the U.S. means “reclaiming” of the country for whites; and in India, “reclaiming” the country for Hindus, despite Mahatma Gandhi’s lifelong struggle trying to build bridges between Hindus and other religions. Prof. Gandhi also answered a question about the viability of non-violent approaches to peace. While he acknowledged that these tactics haven’t always worked, he said it is an unassailable fact that “violence hasn’t brought peace.” Gandhi further

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Filmmaker Cynthia Lukas (top right), Prof. Abhijit Mazumdar (bottom right), and Prof. Raj Gandhi present at an event at Park University titled, “Gandhi: The First Peace Journalist” on Aug. 26. (Photos by Kalie Strain and Phyllis Gabauer)



Prof. Raj Gandhi inspires Park Univ.’s peace journalism class on Aug. 26 (top) and peace studies class on Aug. 27.



Gandhi

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defended non-violence with the logic that violence begets violence, leaving non-violence as the only viable option.

In both of his classroom stops at Park, Prof. Gandhi discussed the current crisis in Kashmir, where 2,000 people have been arrested, the internet and phone service shut off, and over 400,000 Indian troops are deployed. He mentioned repeatedly that the recent Indian government decision to strip Kashmir of its special limited sovereignty status was made “without consulting even one Kashmiri.” He firmly believes in the right of self-determination for Kashmiris, a right he said has been trampled by the current Indian government.

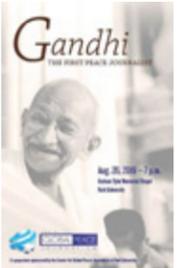
Prof. Gandhi was encouraged by his interactions with Park University students. He said, “Some (student) questions were practical, not theoretical. Those asking them seemed to put themselves in real situations requiring peace-building. Other questions revealed that some solid research was being done.”

Students echoed Prof. Gandhi’s enthusiasm. “I was impressed by the transmission of calmness and knowledge when he talks,” noted Marcelo Aquino. International student from India Aadarash Chandan said, “His views about the events are realistic, practical, and yet polite. His audacity is unmatched.” Destiny Webb spoke for many when she said, “He gave good

advice and a better outlook on a non-violent society. His words were extremely wise.” Finally, Nathan Moore said, “His views and thoughts on peace were very informative and got me thinking about peace in my community.”

Prof. Gandhi finished his Kansas City area trip with a presentation about India and Pakistan sponsored by the International Relations Council and Johnson County Community College.

I know I speak for my students when I say we were truly honored by his presence and touched by his wisdom.



Gandhian strategies can counter hate speech

By Vedabhyas Kundu

The Secretary General of the United Nations, Antonio Guterres launching the UN Strategy and Plan of Action on Hate Speech expressed concern at the 'disturbing groundswell of xenophobia, racism and intolerance.'

The Plan of Action was launched on June 18, 2019. Mr. Guterres said, "Hate speech is a menace to democratic values, social stability and peace."

The UN Secretary General urged everyone to treat hate speech "like any other malicious act: by condemning it unconditionally; refusing to amplify it; countering it with the truth; and encouraging the perpetrators to change their behavior."

According to the United Nations, hate speech is, "Any kind of communication in speech, writing or behaviour, that attacks or uses pejorative or discriminatory language with reference to a person or a group on the basis of who they are..."

The UN Plan of Action entails a two-fold objective: a) enhancing UN efforts to address root causes and drivers of hate speech; b) enabling effective UN responses to the impact of hate speech on societies.

The concerns of the United Nations on the harms inflicted on humanity by hate speech have been echoed globally. For instance, Ikeda (2017) talking on the dangers of hate speech says, "Xenophobia and hate speech divide the world into the binary of us and them, which are made to correspond to good and evil."

Bojarska (2019) cites several scholars to discuss the harm hate speech causes at different levels. She notes that it has the potential of disturbing social peace and that "above all, hate speech poses a threat to physical safety and psychological well-being of targeted group members."

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Hate speech in fact is not merely words, it is a type of violence that has the potential to not only gravely hurt individuals but entire communities. Stanton notes, "Classification and symbolization are fundamental operations in all cultures. They become steps of genocide only when combined with dehumanization...In incitements to genocide the target groups are called disgusting animal names – Nazi propaganda called Jews "rats" or "vermin"; Rwandan Hutu hate radio referred to Tutsis as "cockroaches." The targeted group is often likened to a "disease", "microbes", "infections" or a "cancer" in the body politic."

It would be pertinent to explore strategies to counter it, including those from the philosophy of Mahatma Gandhi (whose 150th birthday is this year) to counter the damage being done by hate speech.

The Gandhian Approach to Counter Hate Speech

On the kind of social anchoring available to resist the forces of xenophobia and hate speech that deepen the divisions within society, Ikeda (2017) argues, "I believe the answer is to be found in strong connections between people, the kind of friendship that brings into view the concrete image of another in our hearts." He quotes the British Historian, Arnold J. Toynbee with whom he had a dialogue, "In my experience the solvent of traditional prejudice has been personal acquaintance. When one becomes personally acquainted with a fellow human being, of whatever religion, nationality, or race, one cannot fail to recognize that he is human like oneself."

Ikeda takes us to the realm of connections between people irrespective of religion, nationality or race and the importance of soul to soul communication. When we have soul to soul communication than it is imperative that we identify other people as a human like ourselves, this is the key



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to counter the menace of xenophobia and hate speech, he points out.

For the United Nations Strategy and Plan of Action to become a reality, the Gandhian pillars of nonviolence should become the foundation of our interactions and dialogues. Arun Gandhi (2017) elaborates his grandfather's five pillars of nonviolence. These includes: respect, understanding, acceptance, appreciation and compassion. These pillars of nonviolence are catalysts for healthy intercultural, interfaith, intrareligious dialogue. The importance of nonviolence in dialogue has been aptly pointed out by Ramana Murti (1968), "The way of violence works as a monologue. But the nature of nonviolence is a dialogue."

The importance of dialogue between different faiths, cultures, and religions has been explained by Ikeda (2016). He notes:

The power to move people at the deepest level is not found in formulaic assertions or dogma, but in words that issue from a person's experience and carry the weight of that lived reality. Exchanges conducted in such lan-

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guage can mine the rich veins of our common humanity, bringing back to the surface glistening spiritual riches that will illuminate human society. ... It is indeed in the encounter between people whose paths in life have differed that our eyes are opened to vistas that would not otherwise have been visible. It is in the resonance of people encountering each other in the fullness of their humanity that the melodies of a new creative energy unfold...This is the true significance of dialogue: It can serve as a treasure house of possibilities, a dynamo for the creation of history...

Gandhi's Satyagraha is an important tool with those involved in nonviolent engagement to counter hate speech. Explaining the Gandhian framework, Weber points out, "Satyagraha is a dialogue, therefore, listening to the other, treating them as a reasonable equal is essential. This is an extremely important consideration...to ensure that the resolution of any dispute leaves all the parties satisfied with the outcome..."

As we delve on the strategies to counter hate speech, it would be pertinent to examine how Gandhi looks at the inevitability of hatred. Gandhi (1946) argues that those who advocate counter hatred for hatred are grossly mistaken as the result would be 'deeper hatred and counter hatred, and vengeance let loose on both sides.' In this context, he further says, "I suggested in 1920 the use of nonviolence and its inevitable twin companion truth, for canalizing hatred into the proper channel. The hater hates not for the sake of hatred but because he wants to drive away from his country the hated being or beings...We have discovered through our progress that in the application of non-violence we have been able to reach the mass mind far more quickly and far more extensively than ever before." (Harijan, 24-2-1946)

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Here Gandhi delves on the dangers of matching hatred with counter hatred and the power of nonviolence.

In the Gandhian praxis, the challenge is to ensure that individuals who are involved in hate speech are not hated. Hate speech has to be challenged and the individual who was involved in the act should be berated. Nanda (2002) points out, "The truth is that in Gandhi's philosophy of satyagraha, the enemy was not regarded as an eternal enemy, but a potential friend. It was the duty of the satyagrahis to reason with the adversary, to try to dispel his prejudices, to disarm his suspicions, to appeal to his dormant sense of humanism and justice, and eventually to try to prick his conscience by inviting suffering at his hands."

An important Gandhian dimension to counter hate speech is to disseminate truth and facts. Gandhi (1926) says, "The way to peace is the way of truth. Truthfulness is even more important than peacefulness. Indeed, lying is the mother of violence. The truth of a few will count; the untruth of millions will vanish even like chaff before whiff of wind."

In this context, Parekh (1997) notes, "The satyagrahi sought a dialogue with his opponent. He did not confront the latter with a dogmatic insistence on the justice of his demands. He knew he could be partial and biased, invited his opponent to join him in cooperatively searching for the 'truth' or the most just course of action concerning the matter of dispute." Parekh notes, "When the dialogue was denied or reduced to an insincere exercise in public relations, the Satyagrahi took a principled stand on what he sincerely believed to be his just demands...his opponent saw him as an enemy or a troublemaker. He refused to reciprocate, and saw him instead as a fellow human being whose temporarily eclipsed sense of humanity it was his duty to restore..."

“**The Gandhian pillars of nonviolence should become the foundation of our interactions and dialogues.**”

The moment his opponent showed willingness to talk in a spirit of genuine goodwill, he suspended the struggle and gave reason a chance to work in a more hospitable climate."

Another important lesson nonviolent activists involved in countering hate speech can learn from Gandhi is his power of persuasive communication. When a peacebuilder focuses on promoting facts and information which are truthful and devoid of hate, the next challenge is how to package this message. Gandhian persuasive communication is a strategy that can be used to effectively reach out to the masses both offline and online. For instance, Chakravarty (1995) notes, "The importance that was attached to the written word by Gandhiji and other national leaders reflected their urge to reach out their message to as wide a section of the people as possible. The means to convey that were often primitive, but no medium available at that time was left out. From traditional interpersonal means-including the travelling bards- the bauls of Bengal, for instance- to the educated student going out on literacy-cum-swadeshi missions- the composing of patriotic songs and setting up of choirs in villages, mohallas and bustees, to the immortal 'magic lantern'- no video at the time- nothing was left out..."

In this hypertechnological age, nonviolent activists will have to use multiple media platforms and take leaf from Gandhian persuasive communication in handling hate speech. His writings and speeches are lessons on how to counter hatred. For instance,

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Cross border network seeks peaceful co-existence

By Laura Kastenholz

In the border region of South Sudan and northern Uganda, a radio network fights conflicts between locals and refugees caused by lack of information on both sides. "By sharing information about each other we can foster understanding and create a more peaceful coexistence in the daily life of the people," as Jane Angom, Uganda Coordinator of Cross-Border Network, explains the network's vision.

In 2013, the armed conflict in South Sudan flared up again. Consequently, many South Sudanese turned to the neighboring state of Uganda to seek refuge. The fragile situation in their home country leaves refugees in a constant state of uncertainty – about their own future and the well-being of their families. For the host community, the arrival of vast number of newcomers brings many challenges.

In a situation of political instability and mass migration, information can tip the scale for a society to turn towards tolerance or resentment. "We want to change the nature of the

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the editors of the Collected Works of Mahatma Gandhi point out: "The writings and speeches show remarkable self-restraint and moderation, strict conformity to truth and a desire to do full justice to the viewpoint of the opponent-characteristics which remained with him through life."

Conclusion

While there are myriad initiatives worldwide to counter the menace of hate speech, the Gandhian strategies needs to be integrated in these initiatives. The role of education in addressing and building resilience against hate speech is critical and here Gandhian nonviolent education can play a pivotal role. More and more individuals who have faith in the powerful tool of nonviolent action need to

Laura Kastenholz is part of the DW Akademie project team working on Refugees and Migration in Africa.



DW Akademie has been collaborating with the Cross-Border Network since its inception in 2017.

conflict from one of violent extremism to one that advocates for peaceful co-existence of all stakeholders: the political, military, cultural ethnicity and the other common divides of our society", says Brian Pacutho, chair of the Cross-Border Network.

This network of 24 radio stations intends to provide crucial information and, in this way, to promote peace and tolerance in the border area between South Sudan and Uganda. Journalists from both countries are working closely together; some of them are exiled themselves. The network's member stations are sharing their stories about refugee and cross-border issues. In this manner, they

act to counter hatred. Gandhi pointed out, "Nonviolence is not a cloistered virtue, confined only to the Rishi and the cave-dwellers. It is capable of being practiced by the millions..because it is the law of our species."

Finally, those taking up the principles of nonviolence in their fight against hate speech need to have remarkable passion and belief in its power. Gandhi observed, "The truly non-violent action is not possible unless it springs from a heart belief that he whom you fear and regard as robber...and you are one."

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have created a wide radius of coverage extending beyond the borders of the two countries. Thanks to their cooperation, the stations get access to validated information that otherwise would have been hard to obtain.

For example, Patience Aber, editor at CBN member station Rupiny FM in Uganda, says that it is "difficult to get stories from the refugee settlements," which are often located in remote areas. Traveling there is expensive and arduous. But since there are mobile reporters at CBN who live inside the settlements, the stations can connect with them to get reliable and first-hand information.

CBN's reporting has a positive impact in the lives of refugees, for example by sharing information about civil services in the settlements. There have been cases where deficiencies in camps were improved after a CBN report had made them public.

Besides local news, international affairs are also important to refu-

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gees. On the one hand, it is crucial to know what is happening in their home towns where family members still live. On the other hand, many refugees consider Uganda as a transit country, therefore information about potential resettlement countries have a big impact on their future planning. "Based on the information we share, refugees are able to make informed decisions," Jane Angom explains. Unlike the national media, many CBN radio stations broadcast content of specific interest to refugees. Programs like *Let us return home*, *Re-union Hour* or the *Refugee Hour* are giving them platforms to speak.

However, to ensure a peaceful co-existence with the host community, the locals needs to know about their new neighbors. In the past, rumors and false information were spread and led to misunderstandings. Further inflamed by tribal prejudices, some of these conflicts ended in violent incidents.

CBN Editor Ochan Hannington remembers a situation during the latest football World Cup, when one of these misunderstandings caused a

fight between youth groups of Dinka and Nuer tribes. "The scuffle turned deadly when each side was joined by more people of their tribe. Some people died." Hannington further explains how the CBN stations reported this event: "We could have treated the incident as a tribal fight like many media houses and officials had labelled it. But we reported it as a mere misunderstanding between individuals who happened to be from the two tribes. This way we helped to deescalate the tension."

As the example shows, the CBN aims to ensure an objective and peace-oriented coverage. The network has established editorial standards which require the provision of timely, conflict-sensitive and fact-checked information. These reporting principles are supposed to prevent the spreading of unverified and possibly false news, which - according to Hannington - are the main cause for tension between refugees and host communities. He claims that "after knowing the facts and being able to get proper information through various CBN member stations, people from the different communities are starting to

appreciate and accept each other. No one is demonizing the other as it used to be."

The CBN is covering only one border region. However, the approach of sharing validated information across countries' borders has proven a successful peace-building method. The idea offers a lot of potential in other areas where conflicts between neighbors – refugees and host community - are caused by lack of information about the other person's challenges.

The CBN is supported by DW Akademie, Deutsche Welle's center for international media development. As a strategic partner of the German Ministry for Economic Cooperation and Development, DW Akademie carries out media development projects that strengthen the human right to freedom of opinion and promote free access to information.

DW Akademie also works on projects funded by the German Foreign Ministry and the European Union in approximately 50 developing and emerging countries.



Members of the CBN radio stations meet in Kampala for a pro-government back to school program. (Photo by Sheila Mysorekar)

Journalists debate PJ in Northern Ireland

By Steven Youngblood

Journalists, academics, and students are being engaged in a peace journalism project in Northern Ireland sponsored by the U.S. Embassy-London.

Phase I of the project was in March, and featured presentations in Belfast and Derry (Londonderry).

A discussion about social media and peace journalism was featured in the first peace journalism workshop in May for social and online media professionals at the Mitchell Center for Global Peace, Security, and Justice at Queen's University-Belfast.

I presented ideas on how to apply social media principles for peace journalism, including using SM to fact check, to broaden societal conversations, and to connect peace journalists. The participants added two important items: 1. Use social media to seek opinions outside your ideological bubble; 2. Use social media to tag those with opposing viewpoints, as a way of engendering conversations.

We also discussed an interesting fact-checking initiative directed by workshop participant Allan Leonard called factcheckNI. His perspectives on fact checking as a reconciliation tool were fascinating. He said factcheckni.org is not about changing minds. Instead, it seeks to engage viewers to ask, 'Do you think that the data presented constitute a basis for investigating the accuracy of a claim?' Leonard believes that enough people thinking critically about a given issue could even prevent violence in Northern Ireland.

The next day, project participants at the George Mitchell Center considered if journalists have a role in healing Northern Irish society.

Steven Youngblood is director of the Center for Global Peace Journalism at Park University, and editor of the Peace Journalist magazine.



Journalist Lisa Whitten reviews peace journalism during a workshop in Belfast, Northern Ireland in May.

The session began with an overview of the elements of reconciliation, followed by a discussion about what role if any media should play in reconciliation—a particularly salient issue here in Northern Ireland, which is still healing 21 years after the Good Friday accords. I noted that peace journalism would encourage reporting that leads to a productive societal discussion about reconciliation processes and issues, without taking a position on the desirability of reconciliation or advocating for any one reconciliation process.

The journalist/participants agreed that media have a vital role to play in reconciliation. They noted several deficits in reconciliation coverage from Northern Ireland's journalists. These include a gender bias that

marginalizes women, over use of elite voices and under reporting about the marginalized and voiceless, and a lack of background and context in reports about reconciliation.

I mentioned that journalists everywhere struggle reporting reconciliation issues since they are complex and occur over many years. Journalists are geared to cover breaking news—accidents, disasters, violence. Reconciliation, in contrast, doesn't break, it oozes.

Despite the struggles, we discussed several positive examples of reconciliation reporting in Northern Ireland including *The View* magazine (see sidebar, page 12) and *Shared Future News* online.

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NI journalists, community honor Lyra McKee

(Dungiven, Northern Ireland)- As a peace journalism trainer, I've led heart-wrenching conversations about reconciliation and forgiveness in conflict zones like Kashmir and South Sudan. Yet in no place I've traveled is the pain of conflict, and the threat of violence, so close to the surface as it is here in Northern Ireland.

Conflict-induced pain, and the hope for a more harmonious future, were on display at an event in May in Dungiven titled "Having Difficult Conversations." This panel discussion was organized in conjunction with Lyra's Walk, held to honor the memory of journalist Lyra McKee, who was killed during a protest in April in Derry.

Six panelists discussed their experiences during and after the Troubles. Especially inspirational were panelists Jo Berry and Richard Moore, both of whom suffered incalculable loss during the Troubles yet have overcome bitterness and hatred to lead peace movements.

Berry's father was killed by an IRA bomb in 1984. A few years later, she reached out to and eventually met the bomber. She said, "I didn't need an apology...I wanted to see his humanity, that he cared." She said that he did eventually apologize because she learned to "challenge him without making him wrong and me right." She founded and runs an organization called Building Bridges for Peace (<http://www.buildingbridgesforpeace.org/>).

Moore's journey of forgiveness, if it appeared in a movie script, would be dismissed as implausible. At age 10, during the Troubles, he was blinded by a shot to the face by a policeman. He also met his attacker, and they have since become friends. "The greatest thing in my life is the presence of forgiveness," he said. Moore has since gone on to launch Children in the Crossfire (<https://www.childrenincrossfire.org/>), which helps children in conflict zones around the world. During his travels, he met the Dalai Lama, who labeled Moore "an indomitable spirit" and "my hero."

The best audience question at the event cut directly to the most contentious issue: Is there any point in having

difficult conversations if both sides don't want to talk? Berry said one can't launch difficult discussions with the intent of changing opinions. Instead, she said such discussions, properly handled, can create spaces where people will feel safe if they decide to change their minds.

The discussion concluded with an examination about how Northern Ireland can move forward after Lyra McKee's murder? Moore's advice to overcome sectarianism was, "You've got to instill compassion...You not only respond with the head, but with the heart. All groups can justify what they've done (during the Troubles), but we have to draw a line in the sand...and play a new game—learning from the past, but not using the past."

Moore, Berry, and co-panelists Linda Ervine, John O'Doherty, Kathy Wolff, and Michael Culbert left me inspired and hopeful. Yet, neither I nor the other 150 attendees left wearing rose colored glasses. The historical animosities, "tribalism" as it was labeled by several panelists, were apparent in audience comments and questions made during the event.

Even 21 years after the end of the Troubles, it's clear that peace in Northern Ireland is still a work in progress. But one can't help but be encouraged after hearing the panelists tales of courage, integrity, forgiveness, and determination. If anyone can make peace happen here, it's Jo Berry, Richard Moore, and their colleagues.

--Steven Youngblood



N. Ireland from Pg 10

The final lecture in May was at Ulster University in Derry. At the event, attendees correctly pointed out the many obstacles to peace journalism starting with the title. The word peace, I was told, is loaded with baggage here, much of it negative. One journalist suggested calling PJ

socially responsible journalism. I said they could call it 'bangers and mash' if they like and that the principles and concepts are more important than the label. Regarding those principles, journalists at my lectures and workshops seemed to generally agree about their utility. Underscoring this, one Derry

participant said that PJ is not that radical and it "nothing different than what we already aspire to."

Phase II of the PJ project will continue in October with meetings with students at universities in Belfast and Coleraine.



“An opportunity to rethink my approach”

By Una Murphy

We’re a contrary bunch, journalists in Northern Ireland, so when Steve Youngblood invited us to take part in his discussions on Peace Journalism, my cynicism set in.

We’ve seen the best of times and the worst of times; many of us covered murders, riots, and explosions during the conflict (<https://cain.ulster.ac.uk/issues/violence/mckittrick.htm>). The post conflict period has felt unsettled, with political progress stymied and slow.

So, have we journalists been contributing to the unsettled narrative post the Good Friday Agreement in 1998 which ended 30 years of conflict?

When I met Steve at Queen’s University in Belfast I mentioned that journalists I knew covering ‘The Troubles’ had all signed up as members of the National Union of Journalists (NUJ) to

the union’s Code of Conduct. We felt we were doing a good job reporting everyday violence. Were we in fact perpetuating the conflict?

I think this needs to be challenged: firstly, many of the journalists were covering acts of violence and arrived at the scene along with first responders. We covered what we saw without the time for analysis that, with hindsight, should have been employed.

News reporters went from one ‘marking’ to the next and most of us didn’t have the opportunity to ponder events during the conflict.

My reflection came when I had the opportunity to study for a MA in Journalism at Cardiff University. By that time, I had moved from Belfast to Dublin and had relished the opportunity of working on a different news agenda that didn’t have ‘The Troubles’ in Northern Ireland as part of the daily news gathering.

In early 1990s Dublin there were political stories from the Dail-Irish Parliament (<https://www.oireachtas.ie/en/visit-and-learn/how-parliament-works/dail-eireann/>) as well as industry, controversy over the late Taoiseach Charlie Haughey’s Chavet shirts (<https://www.irishtimes.com/news/haughey-s-shirt-of-choice-charvet-pair-at-knockdown-charity-prices-1.546811>) and the Beef Tribunal

(<https://www.belfasttelegraph.co.uk/business/uk-world/meat-merchant-larry-goodman-looks-likely-to-be-matchfit-for-brexite-fight-37971299.html>.)

In Wales, where I worked for the BBC in the late 1990s, there were post-industrial Valley’s villages boarded up following the UK miners’ strike (https://www.bbc.co.uk/wales/history/sites/themes/society/industry_coal06.shtml). I got the opportunity to work on TV programmes and long form journalism, much of which were about social issues.

In 2012 back in Belfast, my home town, myself and Brian Pelan co-founded VIEW magazine, which concentrates on social affairs. We look for issues not well covered in the mainstream media. Our publishing company – VIEWdigital <http://viewdigital.org/> – is a social enterprise.

So Peace Journalism? Is it Solutions Journalism? Is it re-framing the media narrative? I’m indebted to Jake Lynch who is a visiting Professor at Coventry University (<https://www.youtube.com/watch?v=eFJwWz9R0Ag>) for an opportunity to re-think my approach to journalism.

We still need to tell the Who, What, Why, When, Where and How; but our journalism in post-conflict should be more nuanced.

PJ school searches for “missing” Korean voices

By Gayeon Kim

Peace Journalism School was held in Seoul, Korea from June 29th to August 3rd, under the title of ‘Searching for missing voices of the Korean peninsula’. This was the second year of the program. Peace Journalism School was introduced in 2018 for the first time in South Korea. This year, eight participants successfully completed the program.

Gayeon Kim—director of Korean Peacebuilders’ Network and an alumna of the Center for Justice and Peacebuilding—planned and initiated the Peace Journalism School. Hananuri, an organization under the Ministry of Unification, and the Center for Conflict Transformation in Seoul supported the program. NewsNJoy, an online Christian news service, offered basic and practical training for journalism. Seoul’s city government provided financial assistance as a part of supporting projects for non-profit organizations based in Seoul.

Peace Journalism School was designed as a six-week program. Participants received four-hour trainings every Saturday. The program was roughly divided into three parts: peace education for envisioning post-division of the Korean peninsula; peace journalism theories; and peace journalism practices. PeaceMoMo—a Seoul-based organization educating peace and conflict sensitivity through activities—opened the first two sessions by helping participants see the division of the Korean peninsula in their daily lives and from different perspectives.

During the third and fourth session, Gayeon Kim and Seongheo Kim, a director of ThinkWhy Institute and a former journalist, introduced the concept and examples of Peace and War Journalism. By exploring and analyzing media reports on the relationship between the two Koreas, we had time to imagine what was missing and what

Gayeon Kim studied Theology and Politics in undergraduate degree in South Korea and completed her M.A in Conflict Transformation at Center for Justice and Peacebuilding from



Eastern Mennonite University in the US. She translated two books from the peacebuilding sector into Korean.

would be adequate forms of peace journalism on this issue.

During the practice session, professional journalists from NewsNJoy gave practical advice on articles which participants were asked to write as practice. Jeongha Yim, a participant this year, commented, “I was able to experience the concept of peace journalism which was new and abstract for me through the whole process of communicating, coordinating, and sharing by moving our bodies.”

Peace journalism focuses more on the voices of non-expert peacebuilders. Since the peace process on the Korean peninsula is dependent on political leaders, the voices of the majority are easily excluded. A complete prohibition of exchange between the two Koreas caused a lack of information about North Korea, which supports this structure of exclusion.

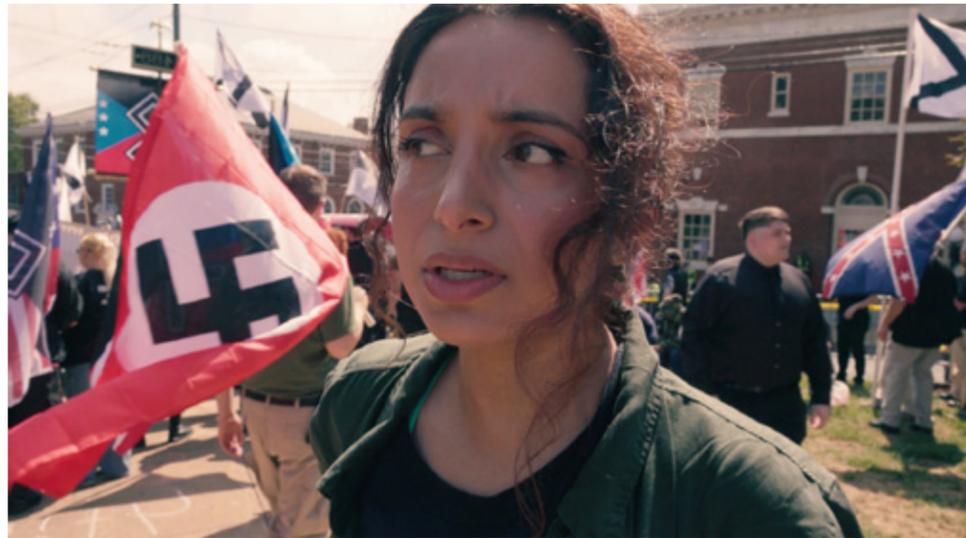


Graduates of the 2019 Peace Journalism School in Seoul, South Korea.

During Peace Journalism School, participants were asked to interview organizations working for peace and/or unification as a practice. The interviewees included female activists, peace educating groups, and a social enterprise run by a North Korean refugee. Those five interview articles were published online by NewNJoy.

Sangwon Lee, a participant of both the first and the second year of Peace Journalism School, said that he decided to return to this program since he was curious about the way to be actively involved in the discourse of peace in South Korea. Interviewing peace related organizations became an opportunity for him to witness a diverse range of actors doing peacebuilding on the Korean peninsula. He also plans to organize workshops with communities where he belongs—such as the house-share community, graduate schools, and churches—in order to apply what he learned from the Peace Journalism school.

Peace journalism is still unfamiliar to South Korean society. However, we notice that there is a growing need for impartial and just journalism on controversial issues. We hope that Peace Journalism School offers a small yet robust platform for peaceful communication where people can look for diverse voices.



Emmy Award-winning filmmaker Deeyah Khan meets with neo-Nazis in Charlottesville while making her film, "White Right: Meeting the Enemy."



Filmmaker crosses divide, meets with "the enemy"

By Kate Roff

When Emmy Award-winning filmmaker Deeyah Khan met with American neo-Nazis she was scared.

"I decided to pick up my camera and go and see if I could sit down with people who feel this intense dislike, or even hatred, towards people like me," Khan told Peace News.

The daughter of immigrants, a Muslim woman, a feminist, a liberal and a

human rights activist, Khan is familiar with being a target for hatred.

"For these movements, and very much represent something that they absolutely despise and that they are trying to prevent," Khan said.

Khan released her film "White Right: Meeting the Enemy" last year to bridge divides between opposing groups and see if it was possible to "hate in person."

"For me it's about primarily getting in touch with our common humanity," Khan said. "To see if it's possible for us to break down the prejudices that exist between groups."

Her first interview was with the leader of the U.S. National Socialist Movement. She was more than a little intimidated. Death threats are not a new experience for Khan and the

Continued on next page

www.park.edu/peacecenter

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violence she has encountered was at the forefront of her mind when she went into the interview.

"He asked me to come to where he lives, in his neighborhood, at a specific motel," Khan said. "We set up all our cameras and were just waiting for him to arrive and I remember thinking, 'What are you doing?' America is filled with weapons and a lot of these guys are usually armed. I was thinking, 'What if he's armed? What if he's bringing people with him?'"

Once he arrived, however, Khan said the experience was extraordinary. It was awkward at first, but without the usual context of angry mobs facing each other and shouting, Khan said the dynamic had to shift as well. She said just by being ready to listen, everything changed.

"Because they're not used to someone engaging with them," Khan said, "they also weren't able to behave in the way that they are used to behaving - they know how to react

to someone who comes in pointing fingers and shouting at them, ready for a fight."

They talked about everything. Life, family, and politics were all part of the conversation and Khan said that, as she hoped, her interviewee couldn't hate her in person. She left that first meeting feeling liberated and wants to share what she found.

"It reminded me that they are just people, they are just human beings," she said. "I have spent my entire life being stereotyped, I am not going to turn around and do that to somebody else."

The Norwegian-born filmmaker, who now lives in the United Kingdom, recently earned an International Emmy award for her film, and has previously been nominated for BAFTA awards. Her film was picked up by Netflix in June and is available on the streaming service in the U.K. and the U.S.

Her previous film, "Jihad: A Story of

Kate Roff is the founding editor of Peace News (kate@peacenews.com). She has worked as a journalist and editor for print media in Australia, New Zealand, Canada and Costa Rica.



the Others, focused on violent extremists. Khan is the founder of Fuuse, a media and arts company that focuses on minorities telling their own stories.

"I'm also interested in the human, emotional, psychological and social drivers of why people are drawn to these movements, in the hope that we can understand it better so we can be better at countering it," she said.

For more on the film, see: <http://fuuse.net/white-right-meeting-the-enemy-fuuse-film-deeyah-khan/>.

This piece originally published at peacenews.com.

Upcoming PJ events

Build Peace Conference

U.S. and Mexican media coverage of immigration: Lessons from storytelling about "the caravan"

Cristina Avila Zesatti (Corresponsal de paz, Mexico) and Steven Youngblood (Center for Global Peace Journalism, U.S.) will discuss and analyze coverage of "the caravan" from both sides of the border, and discuss how the peace journalism storytelling approach would be beneficial.



Build Peace brings together practitioners, activists, academics, policy makers, artists and technologists from around the world to share experience and ideas on using technology, arts and other innovations for peacebuilding.

For more information: <https://howtobuildpeace.org/>



2019 Greater Kansas City Peacebuilding Conference

Oct. 31 Avila Univ.; Nov. 1 Park Univ; Nov. 2 JCCC

Nov. 1 at Park University---1:00-4:00pm, PDL/Underground **Human Rights Journalism: Challenges and Opportunities**

Do journalists effectively cover human rights as they are articulated in the Universal Declaration of Human Rights? When these human rights are reported, are they covered fairly and contextually? We will discuss these questions at the Nov. 1 event at Park University in Parkville, MO.

For more information: <https://tinyurl.com/y3fmejry>.

Making a difference: 20 years of conflict-resolving media

By Jake Lynch

“Tidak bisa! Tidak bisa!” The journalist – taking part in a workshop Annabel McGoldrick and I were running in the Indonesian city of Surabaya – shook his head in agitation. The words, in Bahasa Indonesia, mean “cannot be done”. The Peace Journalism precepts being presented were not, he clearly felt, compatible with the expectations on him and his colleagues in a professional milieu. Later, when some participants from the training came with us on a field trip to another urban centre, Manado, we set up a “Ruang Redaksi Jurnalisme Damai” (Peace Journalism newsroom) with the slogan, “Tidak ada, yang tidak bisa” – “There is nothing that cannot be done!”

But the words stayed with us, and indeed the feasibility of Peace Journalism in practice was one of the weak spots unerringly identified by a top media researcher, Thomas Hanitzsch, when our ideas first began to be exposed beneath the unforgiving lens of critical scholarship. It relies on “an overly individualistic and voluntaristic approach,” he wrote, in a specialist journal, *Conflict and Communication* – ignoring the overbearing influence on news content from the structures and systems in which it is produced.

So I have always wanted to follow through, with participants from our teaching and training courses, to find out whether, how and how far they can implement Peace Journalism after learning about it. And now, findings from a research pilot project indicate that, broadly speaking, they can, and they do. Participants had all studied *Conflict-resolving Media*, a course we recently ran at the University of Sydney for the 20th time, and have also offered, now and then, at JOMEC (Cardiff University’s School of Journalism, Media and Cultural Studies) and London’s Frontline Club, as well.

I conducted Skype text discussions with 12 alumni – six who had gone on to take up journalistic careers, and the

Jake Lynch divides his time between Australia, where he is Associate Professor of Peace and Conflict Studies at the University of Sydney, and Oxford, where he writes historical novels. Previously, Jake enjoyed a 20-year career in journalism, with spells as a political correspondent for Sky News, and the Sydney correspondent for the Independent, culminating in a role as a BBC World TV presenter. For his work in Peace Journalism research, training and development, he was honoured with the 2017 Luxembourg Peace Prize. In 2020, he will be a Visiting Professor at Coventry University.



other six in professional communication roles. In response to the first question, whether the ideas they met on the course influenced them in their work, they were unequivocal. Dilnaz Boga, who studied with us in 2004 and went on to win an international award from Agence France Presse for her reporting from Kashmir – and who offered permission to name her in accounts of the research – said:

“What struck me most were certain elements like I should be looking at processes over events, foregrounding people’s views... It changed the way I approached stories.”

Another Indian journalist, who took the course at Cardiff University in 2003 and was (at the time of the interview) just about to go to Kashmir to cover the constitutional crisis there for a television news channel, told me:

“In my reportage, taking from the course, I always stay focused on stating facts, the truth and let the voice of the people dominate the narrative as opposed to political parties or ‘elite sources’ as you call them. These sources tend to have vested interests that I avoid. I focus on people’s stories, the human-interest ones. Solutions are not what I intentionally work towards, but they can be inevitable outcome of any such endeavour and I hope for that.”

For a London-based Senior Producer with an international television news channel, who took the course at the Frontline Club in 2014:

“It’s definitely encouraged me to think differently when I’m actually putting stories together, and to think creatively about different angles. Also not to assume that ‘it won’t get past the editor’ or that no-one wants to hear it.”

An experienced documentary-maker, who studied in Sydney in 2018 and is now based in Spain, commented:

“The course made me re-evaluate how I’d work in a conflict zone in the future. I’d worked mainly on instinct in Nigeria and Afghanistan, for my two most recent projects, but thankfully I had used PJ techniques in my approach. It can be tempting to just go for the most visual and dramatic shocking material when you’re out in the field. But that’s not the full story and won’t contribute to the peace building process. For the edit of the Nigeria film I’m keeping much of the material we discussed in mind.”

Those whose career in media took them into professional PR roles also testified as to the influence of Peace Journalism in their work. One graduate who now fulfils the lead communication brief in a major global aid agency, reflected:

Continued on next page

It’s Just Good Journalism: Theory, Practice, and Effects of Reporting Beyond the Problem

Lang Publishing; Summer 2020 release

Editors:

Karen McIntyre and Nicole Dahmen

About the book: Experts argue that the news media’s emphasis on problems

PJ Bookshelf

has had a negative effect on the public, the press itself, and democracy. This book provides an in-depth examination of socially-responsible news reporting practices. Each chapter focuses on one reporting form, defining it and detailing its evolution and status among scholars and practitioners.

Chapters include:

- Constructive Journalism
- Civic Journalism
- Participatory Journalism
- Engagement Journalism
- Explanatory Journalism
- Solutions Journalism
- Slow Journalism
- Peace Journalism*

20 years

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“A lot of what I do is crafting communications to sell products and ideas that then convert to fundraising opportunities. Conflict Resolving Media made me pause about what agenda I had in terms of communicating issues of crisis, conflict and poverty, and whether there was scope to tell those stories with more of a peacebuilding focus, rather than dramatising violence, and still raise much-needed funds and project the same influence.”

In the interviews, I reminded former students that we presented the four main ‘orientations’ of Peace Journalism, from Johan Galtung’s original model, as being towards conflict and peace, rather than violence; people rather than elites; truth rather than propaganda (which can be interpreted as prompting and equipping readers and audiences to think critically), and solutions rather than victory. Which of these could be implemented most readily?



(PJ training) has definitely encouraged me to think differently when I’m actually putting stories together.



Finding opportunities to tell ‘people’ stories was, several respondents said, relatively easy – forming a “sense of justice/voice/representation/progress and also align[ing] in softer ways with journalists’ basic concepts of

what they need to cover” – according to a participant who had studied at Cardiff in 2003 and gone on to work in a range of media in both South and North America.

“Peace as opposed to violence is the one that gets the most push-back,” this same person said. “In fact, it is outright rejected by most, sarcastically entertained by some, [greeted with] genuine interest by a very small group, and quite vehemently attacked by the profession as a whole. Always in a state of flux, and things change slowly, but there is a guard that doesn’t want the word peace introduced at all and will bar you for it.”

These observations chimed with other answers where respondents were asked to specify the strongest constraints in professional journalism, making the Peace Journalism orientations most difficult to implement. A widely-cited

academic work, by US researchers Pamela Shoemaker and Stephen Reese, sees the influences on news content arranged in a “hierarchy” of levels: the level of the individual; of media routines; media organisation; as well as the extra-media level and the ideological level. It is, if anything, the last of these that most obviously limits the potential for journalists to implement Peace Journalism, and – as Dilnaz Boga testified – political pressure is often at its most intense on a local level, where media themselves have internalised it:

“The editors all over the world were happy with my work. Some of them were even concerned about my safety. But in India, the story was completely different... My stories about Kashmir were received with hostility... The Indian editors used to delete the historical background I had provided in the story. They would say things like this is an anti-national story, if you don’t like India, why don’t you go back to Iran (because I’m a Zoroastrian). In 2013, when I was working for a national newspaper, this national editor asked me if I was a covert Muslim!!! The thing is they couldn’t understand why stories were around people and not what the army was saying.”

Findings from the study were due, at time of writing, to be presented in full at two academic conferences: the Conflict Research Society in Brighton, and the Future of Journalism conference in Cardiff, both in September 2019. In the latter, I was to co-present with my colleague who is conducting the research with me, Dr Giuliana Tiripelli of De Montfort University, author of *Media and Peace in the Middle East*, a book published by Palgrave Macmillan in 2016.

Drawn from semi-structured interviews with just 12 participants, any emerging themes, let alone conclusions, must be regarded as tentative, and indeed the research is probably best seen as a pilot project, and preparation to seek funds for a larger study. But the project does provide at least some justification for commissioning and conducting Peace Journalism training, in a university setting or otherwise. Those who undergo such training can and do alter the content of their media work accordingly, often in the face of political and other pressures that make it more difficult.

Journalists gather for world conference

By Rahul Aijaz

In March, nearly 70 journalists from 50 countries gathered to participate in World Journalists Conference (WJC) 2019, held in Seoul, South Korea, to discuss the reunification of the two Koreas and the role of journalists in ensuring peace.

Organized by the Journalists Association of Korea (JAK), which celebrated its 55th anniversary this year, this was the seventh consecutive World Journalists Conference and was held at the Korea Press Center. Representatives from Indonesia, China, Pakistan, India, Turkey, Germany, Australia, and Kenya participated.

The first day of the conference, on March 25 began with a welcome address by the JAK president Mr. Jung Kyu Sung and a special session by Lee Taeho, the second vice minister of the Ministry of Foreign Affairs, Korea.

The first session included Teresa Pfuetzner (Reporter, Die Welt, Germany), Teguh Santosa (member of Ethical Council, Indonesian Journalists Association) and Janet Marie Tarquinio (President, National Society of Professional Journalists, USA).

Santosa, who shared he has made several trips to North Korea himself, highlighted one of the important points in the conference saying the leaders of the two countries have agreed in the past that reunification

will be the result of conversation among Koreans without the interference of third parties. "As far as I am concerned, the peace process between the two Koreas has often been disturbed by the third parties. Their concern is that there will a political change in the region that could harm their...position," he said.

A completely differing idea was put forth by Pfuetzner, who insisted that activism and journalism must be separated. "The title of this conference is 'The role of journalists in ensuring peace on the Korean Peninsula'. But I personally think that this is kind of misleading," she said. "(It does not) lie in the power of journalists to ensure peace, nor is it our task. Although we all hope for peace, journalism and activism cannot and shall not be mixed, even if it is for such a noble goal," Pfuetzner opined.

She emphasized that the way we report news can make a difference and that journalists should not play into the game of politicians and stop giving attention to the one shouting the loudest. "Deliberate provocations are being used to as a tool to get the media's attention, and therefore the attention of the public," she observed.

Tarquinio maintained a neutral stance and focused more on how a free press can be essential for the peace process. She said the U.S. was proud to call South Korea an ally and pointed out

Rahul Aijaz is a freelance journalist, writer and filmmaker based out of Karachi, Pakistan. He has previously worked at Asia Journalist Association in Seoul, and Pakistani English daily The Express Tribune. Currently, he writes at www.filmnchips.com.



how South Korea leaped 20 places in the Reporters Without Borders 2018 World Press Freedom Index.

Tarquinio said, "It is especially important that a free press functioning in an open society behaves responsibly by focusing on the legitimate security concerns of each side; but it should not omit to report on troubling developments," she remarked, giving an example of how *The Washington Post* published an account of the disappointment felt by many South Koreans after the two-day Hanoi Summit between Kim and Trump was cut short after no agreement was reached. "Journalists must report what is done, what is said, and whenever possible, what is unsaid."

She concluded, "The greatest contribution that we, as journalists, can make to peace on the Korean peninsula is to report back honestly and fully what we see here."

(Left) Lee Taeho, the second vice minister of the Ministry of Foreign Affairs, South, Korea, addresses 70 attendees (right) at the world journalism conference in Seoul.



In Ghana, using radio as a change agent

By Media Foundation for West Africa

Across eight municipal and district assemblies in Ghana, hundreds of citizens are engaging their local authorities on pertinent development issues in coordinated radio conversations.

In a project aimed at increasing citizens' participation in local governance, the Media Foundation for West Africa (MFWA) is harnessing the power and influence of radio - which is a major source of information in Ghana - to bridge gaps and increase local authorities' responsiveness in finding solutions to the myriads of development challenges raised by citizens.

The initiative is providing support to well-structured radio programmes, such as the quarterly State of the District broadcasts and Live broadcast town hall meetings, which have offered the platform for fruitful citizens-authorities engagements. The project has also enhanced the communication capacity of the local assemblies by developing and implementing communication strategies which are boosting the assemblies public outreach with their constituents.

In February 2019, over 50,000 citizens across eight municipal and district assemblies in Ghana, tuned in to listen to their Chief Executive Officers present reports on the state of their district in a live radio session. Thereafter, citizens, through direct phone-ins, text messages, social media platforms

including Facebook and WhatsApp, asked follow-up questions that sought to clarify the issues raised in the report.

The State of the District Broadcast is held quarterly and presents an opportunity for local media, citizens and community groups to be informed of the state of affairs in the district and as well follow-up on critical issues ranging from health care, schools and education, farming and agriculture and infrastructure.

The live broadcast town hall meetings witnessed a massive turn out of hundreds of community members—including women, youth and persons with disabilities (PWDs). Citizens and local assembly officials on a common platform discussed key developmental issues including lack of access to clean and potable water, the absence of health facilities, malfunctioning community-based health planning services (CHPS) compound, high rate of unemployment among the youth, dilapidated infrastructural facilities and the distribution of government-procured fertilizers among the farmers. Other community members who could not be present at the meetings followed the discussions live on radio.

Across the eight districts, community members have expressed delight for the provision of the platforms that have enhanced their engagement with the authorities, adding that the coordinated radio programmes will offer them the opportunity to follow up on the promises the authorities have given.

"Here in Vieri our biggest problem is the poor road. We are happy the District Chief Executive (DCE) is here himself. He has promised to take it into consideration and we will be following up with the assembly on the promise. We are happy the town hall meeting was held in this community,"

“Coordinated radio programmes will offer (the public) the opportunity to follow up on the promises the authorities have given.”

a Women Group leader in the Vieri, a community in the Wa West District in the Upper East Region, said.

The Chief Executive Officers and other authorities of the Municipal and District Assemblies have also indicated their commitment to engage with the citizens and the media through the platforms created to ensure the improved access to information in the communities is sustained.

"The Assembly will provide the necessary support to the community and we advise parents and community members to take advantage of the Free SHS and other government policies to create a good livelihood for themselves and their families. We will continue to partner with the media to get information to you on the development interventions in the District," said the Municipal Chief Executive Officer (MCE) of Walewale Municipal Assembly.

The project is being implemented in Wa East District, Wa West District, Wa Municipal, Lawra Municipal and Sissala East Municipal all in the Upper West Region; Walewale Municipal in the Northern Region; Ellembelle District in the Western Region and Twifo Ati-Mokwa District in the Central Region.

The initiative forms part of the MFWA's media and good governance programme and is being implemented with funding support from the Star-Ghana Foundation.

--Originally published on mfwa.org.

Alternate Kashmir provides voice to youth

by Sohini Jana

Kashmir, the Valley of the Sages, has much wisdom and many stories to offer to the world. And no, they are not stories of violence, bloodshed and geopolitical claims to the land only. There are stories of strength and courage, stories of peace and culture, stories of an emergent, educated generation who are eager to contribute to building their own narrative for Kashmir.

With the view to initiate such a dialogue of purpose with the world and to provide a space for crafting an empowered in-house narrative of hope, socio-political activist and journalist Mr. Touseef Raina brought forth his media project and started out on the journey to lead his peers and his juniors towards a new dawn in 2016.

In a friendly discussion with a fellow peace-builder, Touseef shared his vision and intention as he opened up his Facebook Page and scrolled down the content besides opening up a new tab on my laptop to show me the website. I had invited him to attend a training that I hosted. In between all the learning, a few moments of sharing visions left me with a lot to think about.

Touseef's vision as a young journalist is powerful. Kashmir's problem has been its depiction, the narration and re-interpretation of its voice by outsiders, catering to myriad motives and toeing the lines of popular mainstream narratives.

Sohini Jana is the Euphrates Institute India Chapter President and KAICIID International Fellow for the South and South East Asia region, 2019-2020.



In the light of these depictions, the actual voices and aspirations of Kashmiris are often lost somewhere amongst the faceless numbers that are conveniently presented as re-researched data. Through *Alternate Kashmir*, an online digitized media platform with in-house reporting and production of content from everyday people, particularly the youth (college students), Touseef had started the important process of providing a safe space for constructive engagement for the youth in a chaotic and conflict prone region. He seeks to inculcate in the youth a sense of responsibility as they take to digital media to express themselves.

In engineering this platform and providing a voice to young Kashmiris, he plays the role of a mentor to groom them to present a more personalized and grassroots narrative of Kashmir which is oriented towards finding peace and its own space in the cultural narrative of the subcontinent. This is a story of the people on the ground, the people who have been misrepresented, stereotyped and often othered.

In their Facebook page overview, the vision further unfolds as a much-needed milestone given the uptick in radicalization since 2016. The page overview says:

"In the constrained atmosphere of Kashmir, youth are pushed to the wall. By understanding young people's interaction with digital media, *Alternate Kashmir* aims to take forward the development of digitally networked youth and use digital media as a tool for nurturing youth capacity in a positive and fruitful manner."

As more and more young people feel voiceless and wronged, deprived of a normal childhood and opportunities, there remains the issue of non-harnessed youth energy and capacity. These young people remain vulnera-



ble to resorting to express themselves violently because they have no where to go and no space to engage creatively and constructively. Touseef's project is one amongst few that silently but tactfully nudges the youth to choose peace, to choose to be empowered and to choose connection.

As *Alternate Kashmir* started growing popular with the youth, the production team further decided to engage the youth in events, one of which was "Kashmir Got Talent". Who would have thought that in a highly militarised region where prospects seem bleak, there could be a spurt of creativity of the level that the event brought forth into the public eye? People from all age groups came together to celebrate creative expression through music and stand up comedy. For once the Valley rang with laughter and enthusiasm with people uniting beyond identity labels to celebrate and appreciate the talent that they possess, that which remains unsung. *Alternate Kashmir* indeed stands for an "alternate Kashmir," a Kashmir which proudly takes responsibility of the aspirations and voices of its people.

Disclaimer: The views expressed in this article are my own and are not representative of the position of either the Euphrates Institute or KAICIID.

Peace Journalism Updates: Cameroon

Journalist wins first PJ prize

By Ambo Jane Sahfor

In Bamenda, Headquarters of North West Cameroon, the Peace Journalism concept is not only being accepted by members of the Journalism corps, but also by Civil Society actors who are beginning to take interest in promoting it.

Gilbert Nyongamsen Ndasi, a Peace Journalist in Bamenda, Cameroon on Sunday June 30, 2019, became the first journalist to back the YOCICOPO (Young Citizens Contributing Positively) Premier Peace Journalism Award organized in Bamenda, Cameroon by the Fombillion Company through its subsidiary, Yocicopo.

Mr. Fombi Armstrong, CEO of the Fombillion Company said during the award ceremony that he was amazed with the peace journalism practiced by Nyongamsen and his good works in the profession. Regarding the judging, Armstrong said, "We were compelled by the amazing works and new narratives by Nyongamsen Ndasi. From his works, we appreciated the the peace journalism idea as a great approach to prevent and mitigate conflicts."

Gilbert Nyongamsen Ndasi is a journalist with the Christian Broadcasting Service, CBS Radio Bamenda FM 101.0. In his acceptance speech after receiving the award, he said, "In my

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Gilbert Nyongamsen Ndasi

profession, I kept asking myself what can I do to be different? And so I carved a niche in the concept of peace journalism, which is reporting to construct and enhance the prospects for peace."

He went on to address his colleagues by saying, "The day you journalists report and two people start quarreling or fighting, stop journalism. The day you journalists report and people pick up machetes or burn houses, stop journalism. It is important because you must be able to protect and preserve the spaces in which you practice your activities and profession. I am excited about this award for one thing – which is the fact that the organizers and the Civil Society here is accepting and promoting Peace Journalism." He ended by thanking the awarding body for recognising his efforts in reporting to construct by giving another narrative to the people to understand that the best way to survive is not by taking up arms, insults and using hate speech but understanding, tolerance and respect for humanity.

Twenty five other youth in Bamenda, Northwest Region were awarded during the ceremony for outstanding contributions in various societal domains.

Learning PJ in conflict areas

By Choves Loh and Geraldine Fobang

The Northwest and Southwest regions of Cameroon are not at ease with themselves following the crisis of identity that has featured the massive destruction of property, killings, kidnappings, school boycotts, and economic slowdown, summed up in the socio political and security crisis that is not helping matters for the vulnerable. Reporting the crisis has not been chocolate for the journalists in a country whose 59 year old history only showcased peace, work, and fatherland as news worthy subjects. It was against this backdrop that the Cameroon Community Media Network; (CCMN) chose to strengthen the role of members towards reporting that reduces conflicts.

Not until the erstwhile BBC reporter Omer Songwe drilled them on the concepts of humanitarian crisis and response and the role of media in crisis did they come face to face with what it takes to be crisis-sensitive journalists. CCMN member from HiTV Buea

Continued on next page

Choves Loh is author of the book "Ugly Journalism," president of the Cameroon Association of English



speaking journalists, and correspondent for the Cameroon Tribune.

Rev. Geraldine Fobang is a journalist, station manager of the Christian Broadcasting Service Radio FM 95.3 Buea, and president of the Cameroon Community media network.



Crackdown constricts South Sudan reporters

by Joseph Oduha

The world, or at least the civilized portion of it, is placing an ever-greater importance on journalism. This world has been devoting more and more resources to fostering vibrant and unfettered media communities.

This is being done because the world knows that these communities are key elements along with vigilant and aware citizens of robust and development-capable civil societies.

However, things are different in South Sudan. Since mid-December, 2013, the state of independent journalism has been steadily deteriorating in South Sudan even though few coun-

tries in the world so desperately need objective reporting.

Mid-December 2013 was the launch of what has turned out to be a protracted and concerted attack on South Sudan's media by the country's government and institutions responsible for this sector.

This attack has, unfortunately, been highly productive. Large numbers of journalists have quietly left their professions. Others, fearing for their lives, have fled to neighboring countries.

A number of media organizations decided to restrict their coverage to supposedly safe topics and to make sure

Joseph Oduha is an independent investigative journalist from South Sudan. He had work with variety of news outlets both local and international. He is a correspondent for Nation Media Group (NMG), the largest publication in Eastern and Southern Africa. He also freelances for southsudan.com.



that their staff had ethnic, cultural and religious backgrounds that are acceptable to the powers that be.

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Yannick Fonki acknowledged that he retired from the three day workshop in Bafoussam, West Region of Cameroon equipped to pitch reports on effective peace communication in times like this when some hate, revenge and taste of injustice is suffocating the space. Abanseka Jude took home lessons on responsible and credible reports that keep journalists safe.

Meanwhile, Fongoh Primus, the community reporter from the neighbourhood of Momo Division is now a believer that the relevance of journalists in crisis or conflict situations produces reports that maintain human dignity and inspire hope for especially vulnerable children, women, disabled and elderly. It is tricky to seek the truth and report in conflict situations. The challenges are huge.

National PCC peace coordinator and coordinator of the peace journalism and conflict transformation project Rev. Mokoko Mbue Thomas encouraged members to set themselves apart as standard bearers of peace journalism alongside the CCMN.

“CCMN prides itself on successfully changing the narratives...by engaging journalists positively.”

The CCMN prides itself on successfully changing the narratives from war and conventional reporting to conflict sensitive reporting. They achieve this by engaging journalists positively in ways that enhance livelihood especially in times of the ongoing crisis in the Northwest and Southwest regions.

The workshop also discussed the media's role in delivering news articles and reports that safeguard and protect the vulnerable, being honest in dealings with them, helping to manage community expectations and giving affected populations a voice, and fulfilling the peoples right to know. The presentation was topical at the event that disseminating the right information at the right time saves lives. This reporting requires passion, courage, independence, respect and positivity.

Conflict sensitive journalism seeks to bring relief to those critically affected. It goes beyond information to include solutions-oriented reporting. Mastery of actors in humanitarian response is crucial and the critical thinking ability of the reporter is required. It is equally about understanding the needs of affected populations and communities to spur humanitarian response and featuring news stories that correct misconceptions.

Rev. Mokoko Mbue Thomas expects practicing CCMN member journalists to now step up reporting on the depths of the humanitarian crisis that is worsening in the Northwest and Southwest Regions of Cameroon.

Peace journalism is the hallmark of CCMN, which offers journalists a vision and objectives to enhance the professional capabilities and rights of community media to respond to community needs. CCMN promotes access to quality information by vulnerable persons and communities and stresses peace journalism as an alternative to attain peaceful societies.

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Among the bravest, those who have resisted this crackdown, six have been killed since 2015, and five of those were murdered with impunity, according to the Committee to Protect Journalists. Others have suffered detention or systematic harassment. Committee to Protect Journalists reports about South Sudan include “Media Regulator Bars Newspaper from Covering Crisis,” “Editor Detained for Over Three Weeks,” and “South Sudan Suspends Broadcast of UN-Backed Radio Station.”

Along with the journalists and with the truth itself, prime sufferers from this attack have been the people of South Sudan, who have lost their ways of learning what's really going on in their country, and their ways of expressing their concerns and wishes.

“This attack has left the people in a cloud of ignorance and uncertainty,” states Tom Rhodes, a British journalist and a regional media expert who have extensively covered both South Sudan and Sudan.

He adds, “South Sudan remains one of the most corrupt countries in the world since there are few independent institutions to provide oversight. An independent press needs to be there from the beginning to rectify this trend.”

It is worth noting that this cloud of press repression has partially lifted in 2018 and in the first part of 2019, in which investigations of illegal and corrupt practices on the part of the government of South Sudan and its corporate allies were conducted by international organizations and NGOs. These investigations revealed scandalous misappropriations of public funds, horrible environmental practices, and widespread abuses of human and environmental rights.

“Rather than helping us in our work, these investigations actually and

unfortunately made it even more difficult, as they caused the government to step up its efforts to stifle the truth,” said another journalist who requested anonymity for fear of persecution.

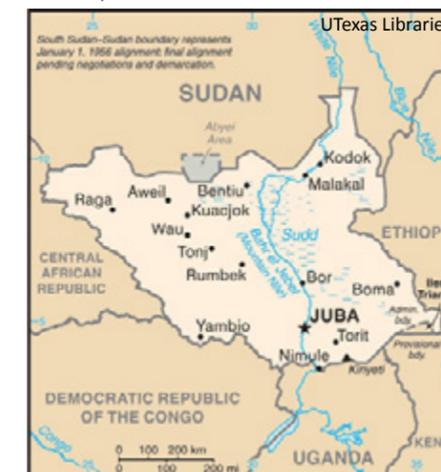
But Mr. Rhodes noted that one of the key ingredients missing in South Sudan these days is, sadly, trust.

“Conflict and vested interests have waned trust away in South Sudanese society. An independent press, a voice that people can rely on as factual and impartial, is so crucial to re-establishing the traditional trust and support systems that used to be so abundant and relied upon in South Sudan's culture,” he told *The East African*.

Majak Kuany Alier, a Juba-based freelance journalist, also asserted that an independent press could spark vibrant economic and political empowerment in the country.

“When journalists are independent the country benefits from accurate reportage that lead to critical thinking; hence citizens will make informed decisions of their own. For instance, the ongoing peace process need independent journalism that can shape parties' engagement toward the implementation of the deal,” he said.

Although South Sudan President Salva Kiir promised a free and fair society in the proclamation of South Sudan



“Journalists have been killed or suffered detention or systematic harassment.”

independence in 2011, the truth has turned out opposite to the majority of the populations who have witnessed the human rights environment in the war-torn state.

On many occasions, civil society activists and journalists have appealed to President Kiir to allow journalists to do their job freely.

Freedom of the press and of speech are guaranteed in South Sudan transitional constitution.

Presently, two South Sudan journalists are been held in detention by the country's National Security Service (NSS), a government spy body. Those in detention are Mr. Michael Christopher, an Editor-in Chief of Al-Watan Arabic daily newspaper, and Mr. John Agok of the local Rumbek radio.

“It's unfortunate that despite the media laws in place and awareness about the role of Media Authority in handling media issues, our colleague Michael Christopher was arrested and kept in detention at the Security facility in Juba. The law is very clear that if any Journalist is suspected of having committed any offence in their work a complaint is remitted to Media Authority,” said Mary Ajith, the Chairperson of Association of Media Development in South Sudan (AMDISS).

Human Rights Watch and Amnesty International have also documented other serious violations of human rights in South Sudan by the South Sudan National Security Service (NSS). Arbitrary arrests, enforced disappearance of government critics, killing and torture were among the serious violations committed by NSS.

Media, society must support multicultural ed

by Bette Tate-Beaver and Lewis Diuguid

This year marks the 400th anniversary of a Dutch ship delivering about 20 Africans in 1619 to the English colony of Virginia in what now is Jamestown. In a just few years afterward, the peculiar institution of slavery with the made up creation of race — already established in Central and South America and the Caribbean — enriched the 13 colonies and later the United States. The Triangle of Trade expanded kidnapping black human cargo as free labor, ensuring the complete and brutal colonization and exploitation of the so-called New World.

Too many people desperately want to believe such problems exist in the past. But the trauma continues with schools, colleges and the media constantly colonizing the minds of the world's more than 7.5 billion people to value Eurocentric and Western culture over all others. In May, we presented a solutions-based paper on that very subject at the Korean Association for Multicultural Education (KAME) conference at Seoul National University, where the theme was "Multicultural Education and Diversity: Driving the Potential for Changing Societies in a Globalized World." Our paper was titled "Decolonizing Minds through Multicultural Education to Save the Planet and the Diversity of Life It Supports."

Scholars from Asia, Australia, Africa, the Caribbean, North America, and Europe stressed in papers they presented the global value of multicultural education in promoting equity and social justice by ensuring inclusion of all people's histories, stories, cultures, contributions, triumphs, and tragedies so everyone is appreciated and no one is undervalued. That way of thinking is essential now as millions of migrants and refugees from war-torn countries and areas devastated by climate change relocate to more stable parts of the globe. Not since World War II has the planet seen



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Lewis W. Diuguid is an author, lecturer diversity facilitator, and chair of the Political Action Committee of the National Association for Multicultural Education. He is a St. Louis native and graduate of the University of Missouri-Columbia School of Journalism.



such a global population shift. The United Nations reported in 2017 that wars and strife have forced 65 million people to flee their homes to live as refugees in other countries. For the sake of planetary peace, this development now mandates a radical behavioral change, which can only occur if multicultural education is widely embraced. But the resistance by schools, colleges, and the media remains strong because they are deeply rooted in continuing the colonization of people's minds, which affects how they think and view the world.

The people at KAME, which is based in Seoul, South Korea, knew this, and that organization receives government support with South Korean officials speaking at the conference, applauding KAME's efforts to refute colonization with the truth to bring people together. In 2018 at the

KAME conference with a theme of "Working Together for a Better Multicultural Society," we drew on last year marking the 50th anniversary of the Rev. Martin Luther King Jr.'s assassination on April 4, 1968, in Memphis, Tenn., and presented a paper titled "Working Together for a Beloved Multicultural Community: Embracing Dr. King's Dream through Multicultural Education."

In that presentation, we shared data on the world's extreme poverty, its enormous disparity of wealth, and people's desperate but unsuccessful struggles for change. Each is a type of population-wide violence that is almost impossible to overcome. In such situations, people turn living in such circumstances turn on one another instead of turning to one another for help and support. We brought in King's voice, quoting him saying in 1965 during urban unrest in America, "Riots are the voice of the unheard." King added in 1968, "Crime often grows out of a sense of futility and hopelessness." Each remains true today as an outgrowth of the continuing and relentless reinforcement of colonization by schools, colleges, the media, politicians and the people who benefit from the global oppression-filled system of inequities.

Certainly King worked for civil rights in the United States. But we shared at the 2018 KAME conference that King's dream was for a "Beloved Community." It was one based on justice, equal opportunity and love for one's fellow human beings. It would be free of poverty, hunger, and homelessness. Racism, all forms of discrimination, violence and warfare wouldn't exist. People would have peaceful means to solve conflicts. And economic and social inclusion would rule the planet. In 1968 King said: "Let's not burn America down. Let's take her like she is and rebuild her. We must maintain and advocate and promote the

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philosophy of nonviolence." Last year's KAME conference was just ahead of the unprecedented June 12, 2018, summit in Singapore between U.S. President Donald Trump and North Korean leader Kim Jong Un, and our South Korean hosts were excited about the possibilities of a lasting peace and ending the war with their neighbor to the north. Despite the on-again, off-again whipsawing from Trump about whether the Singapore Summit would actually occur until it was finally on, the KAME conference emanated with the hope that King's Beloved Community could take hold and become a reality on the Korean Peninsula. The possibilities then would be endless on where King's Beloved Community could take root and grow from there.

We made a similar presentation to revive King's Beloved Community last fall in Memphis at the National Association for Multicultural Education (NAME) conference, where the theme was "How Many More 'Til We Rise Up? Multicultural Education, a Radical Response of Love, Life and Dr. King's Dream." In November 2019 at the NAME conference in Tucson, Ariz., we will share our "Decolonizing Minds through Multicultural Education" presentation with about 1,000 educators and community activist expected to attend from countries throughout the globe. This year's theme at the NAME conference is "Decolonizing Minds: Forging a New Future through Multicultural Education."

Like NAME, based in Washington, D.C., our presentation embraces the Sankofa, a mythical bird from Ghana, whose directive is that people can't move forward until they first learn and understand their past. So we have to know the origin of colonization, the violence and division it spawned worldwide and how and why that drumbeat continues today through our schools, the media, politics, community, business, industry and faith organizations promoting the Eurocentric Western culture above all others.

NAME scholar and author Gary R. Howard in his book, *We Can't Teach What We Don't Know: White Teachers, Multiracial Schools*, explained that the colonizing European countries appear to have used what he called the seven basics of Western Dominance: bacteria (such as small pox), bullets, beads, bureaucracy, books, booze and the Bible. Bacteria from European invaders killed Indigenous People worldwide because they lacked immune systems to fight off the diseases. Bullets killed even more people. Beads and similar worthless items were used to trade for the land and other resources. Bureaucracy and books in restrictive laws and treaties that were broken also bamboozled Indigenous People out of their land. Selective use of the Bible in missionary work and the required servitude of Indigenous People added to the exploitation. Each stripped Indigenous People worldwide of their land, resources, language, culture, children, faith, future, and life itself.

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Today is not much different. In U.S. schools, colleges and the media teachers, administrators, journalists and other media workers are overwhelmingly white. They along with politicians, faith leaders, community organizations, and leaders in business and industry maintain the health disparities, violence and unsafe communities, wealth disparities, government reinforced inequities, segregated and grossly unequal education, and an intoxicating media constantly marketing goods payday loans that strip precious resources from people with precious little to give. Behind it all is the thinking in the dominant community, which President Trump often amplifies, that the problems in underserved communities are those of their own making. In addition, the stories of tragedies and triumphs of people of color and people of different faiths, also aren't taught in schools or included in the media.

Mary Frances Berry in her book, *The Pig Farmer's Daughter and Other Tales of American Justice*, said it best: "Whose story counts in legal decisions rests heavily on who con-

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We've got to get more
educators, politicians, and
media to shed the shackles of
the past and promote multi-
cultural education”

controls political and
economic power,
in a process that
is circular and
progressive. The
stories of the pow-
erful are the only
ones that count,
and the counting
further enhances

the power of the tellers in the economic and political arena. The exclusion of their stories reflects the historical silencing of African Americans." Added to that are other people of color and underserved groups.

World leaders like Trump were elected because they amplify the scapegoating and hatred for people of color, people of different faiths, and other underserved groups. Such leaders' violent rhetoric has spawned the anti-immigrant crush in countries worldwide, the Brexit crisis, and the recent mass shootings of Latinos in the United States.

Multicultural education would change that, decolonize minds, end disparities, embrace the potential of all people and open the world to new opportunities. KAME, NAME and their supporters insist on an inclusive instruction and curriculum in all schools for all students.

NAME's founder Dr. Rose Duhon-Sells knew 29 years ago, as we know now, that multicultural education provides the best hope of embracing the diversity of people throughout the planet. It offers a solution to decolonize minds; to overcome Western dominance; to get the population of



the PEACE JOURNALIST



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Journalists build home, enhance life for widow

By Buluhan Muyinda

Sixty nine year old Elizabeth Tiko, a resident of Kyayaaye Village in Busaana Sub-county, Kayunga District, Uganda, shed tears of joy when her dream of getting a decent home finally came true.

The widow and mother of five with four grandchildren had for the past 12 years lived in a ramshackle mud and wattle house. "Whenever it rains, all my household property gets soaked in water, because of sleeping in the cold, I always fall sick," Tiko said as journalists under Kayunga Journalists Association (KAJA) constructed for her a new house.

Tiko was chosen by KAJA as a beneficiary when journalists were celebrating this year's World Press Freedom Day on May 3. KAJA president, Charles Jjuuko, said Tiko was selected by a panel of journalists who went around the district looking for a needy persons for whom the media personali-



Kayunga, Uganda journalists celebrate Press Freedom Day by building a house for a needy widow.

ties would provide assistance.

"This year, we wanted to do something that will impact and change the life of one of the residents. That's how we came up with the idea of building a new house for Tiko," Jjuuko said.

On May 16, the practicing journalists in Kayunga and other partners in development started building the house in Kyayaaye Village, Namukuma Parish, Busaana Sub county in Kayunga District. They were later joined by some area residents who helped them in preparing the mud.

The journalists handed over 15 iron sheets and a blanket to Tiko and promised to complete the house in

two weeks' time though still lacking with a number of home necessities.

The Kayunga District speaker, Saleh Bulinsoni, commended the journalists for the initiative and urged them to always report objectively. "This is the first time I am seeing journalists practically trying to change the life of those in need. Great work and keep the ball rolling because there're a number of needy persons in places where you operate," Bulinsoni said.

Jjuuko said KAJA would not stop at building a house, but would continue to assist in her daily needs urging other partners in development to come out and facilitate the move thus improve and strengthen livelihoods.

Buluhan Muyinda is a practicing journalist seeking to contribute to the transformation of the community. He lives in Uganda and is passionate about Social Work.



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the world to shift to alternative, renewable, planet-saving energy sources; and to drive the potential for changing societies in a new, more productive, non-zero-sum-thinking, yet more sustainable planet. We just have to get more educators, politicians and people in the media to shed the shackles of the past and promote multicultural education, it's inclusiveness and anti-bias principles.

Imagine an end to human consumption of coal, gas, oil,

and wood as fuels for heating, cooking, and energy uses to power the world's industries, homes, communities, and transportation needs. Picture instead the expansion of such renewables as wind, hydro-electric, solar, and geothermal energy sources with improved efficiencies and conservation so that they power the needs of the world. It's all possible. The world just has to unchain the minds of billions of people from colonization. All that's lacking is the political will and determination.