

the PEACE JOURNALIST

IN THIS ISSUE

- Jake Lynch: New PJ research horizons
- Reports from Lebanon, Kyrgyzstan, Pakistan, East Timor, Afghanistan
- Media and Peace in the Middle East



Syrian Refugee Camp, Malatya, Turkey

Responsible Syrian refugee reporting in

Turkey



the PEACE JOURNALIST

The Peace Journalist is a semi-annual publication of the Center for Global Peace Journalism at Park University in Parkville, Missouri.

The Peace Journalist is dedicated to disseminating news and information for teachers, students, and practitioners of peace and conflict sensitive journalism.

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.

Editor: Steven Youngblood, Director, Center for Global Peace Journalism, Park University
Proofreading: Dr. Carol Getty
Editorial Advice: John Lofflin
Contact: steve.youngblood@park.edu
 Center for Global Peace Journalism, Park University
 8700 NW River Park Dr
 Parkville, MO USA 64152



A Park University Publication

Contents

3 Turkey/Syria
 The journey from Syria to Malatya

6 Reporting refugees
 Power of telling people's stories

8 Afghanistan
 Obligations

10 Kyrgyzstan
 Analyzing hate speech (*below*)



15 Pakistan
 Study shows war journalism

16 Lebanon
 PJ, digital journ seminars (*below*)



17 Middle East
 Turning constraints into optyps

20 Kashmir
 Melodrama sells

22 Jake Lynch
 New horizons for PJ research

24 U.S. election
 PJ needed to counter superficiality

What is Peace Journalism?

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

A number of valuable peace journalism resources, including resource packets and online links, can be found at: <http://www.park.edu/center-for-peace-journalism/resources.html>.

Center for Global Peace Journalism

The Center for Global Peace Journalism at Park University promotes the concepts of peace and peace journalism, including advocating non-violent conflict resolution, through seminars and courses both in the U.S. and abroad, through its website and magazine, and through partnerships.



Approaching sunset at a Syrian refugee camp in Malatya, Turkey.

The long journey from Syria to Malatya, Turkey

By Akin Bodur, Aynur Sarisakaloglu, and Tulay Atay-Avsar

Some crossed the border running, embracing their children, while others waited for nightfall to reach the barbed wire. While official sources put the number of Syrian refugees within Turkey's borders at 2,620,553 (UNCHR, 2016a; Posta, 2016), almost three million Syrians have arrived in Turkey since April 2011 (UNCHR, 2016b).

Most of those able to get here, young girls and children in particular, carried with them – if they were so able – their tiny bags toted over their shoulders, squeezing into them their love, anger, hopes and dreams as they left their homeland behind. But, those

who came with nothing save the clothes they wore carried these across the border in their hearts.

These victims were probably not even aware that they had been chosen as extras for a likely World War III. Some called what was happening the 'Arab Spring', while others referred to it as the 'Greater Middle East Project'. However, those fleeing their bombed homes, those forced to choose between life and death, those who lost loved ones, and those fleeing war could not name their fears and hopes as the people footing the bill of the pain and suffering.

When the use of Turkey's borders by groups coming from Syria and many other countries to fight in the name

of 'jihad', and the problems within different ethnic groups living in Turkey, people with relatives in Syria, those opposed to the war, and supporters of the Syrian administration or rebel groups generated a general misperception, the Turkish media maintained its convoluted coverage. The mostly biased and deliberate coverage of the international and Turkish media, political preferences, as well as the differing views of Turkish politicians towards events in Syria, led society and civil society groups in the country to start taking sides also. Such a view brought different perceptions of asylum seekers with it.

While 273,519 of the approximately three million Syrians coming to Turkey live in refugee camps, very few are able to stay with relatives. These 'Temporary Housing Centers', 'Guest-houses', 'Tent Cities', or 'Container Cities' as these camps were called, were established in the Turkish provinces of Sanliurfa, Gaziantep, Kilis, Mardin, Kahramanmara, Hatay, Adana, Adyaman, Osmaniye and Malatya. Many were able to take refuge in the houses they rented in place of their abandoned homes. So began life in the cloth tents they pitched in streets and parks. This also caused changes in the urban economic, social and cultural structure. Refugees began to be exploited as cheap labor or sex workers. Many Syrian women and girls were forced into loveless marriages in



Akin Bodur began his journalistic career in Iskenderun, where he served as the Hatay representative of NTV and UBA. He is currently the Cumhuriyet Hatay representative, and carries a press card.



Aynur Sarisakaloglu is a Ph.D. candidate in Communication Studies at the Faculty of Cultural & Social Sciences at the Paris Lodron University of Salzburg in Austria and a lecturer at the Faculty of Communication Studies at the Department of Journalism at Gaziantep University in Turkey.



Tülâ Atay-Avsar teaches at Mustafa Kemal University (MKU), Antakya, Hatay, Faculty of Communication, Department of Journalism as a faculty member (Assist. Prof.) and, is a researcher. She graduated from Istanbul Univ. Her Ph.D. was on the division of labour amongst ethnically different villages near Hatay province.



Continued on next page



Life in the Malatya, Turkey refugee camp (L); artwork by a refugee student who attends a UNICEF school at the Malatya camp.

the hope of obtaining Turkish IDs, to protect themselves and their families, and for a sense of security. There are still those continuing to contract such marriages. Most agree to second-wife status. The laws of the Republic of Turkey – unlike in neighboring Syria – prohibit men and women from marriage to multiple partners simultaneously.

Malatya Beyda Container City, which is home to 7,906 people, hosts Turkmen and Arab refugees in 2,083 containers (AFAD, 2016). Though far from the border and the battlefield, refugees' ears and eyes are forever fixed on their country and developments there by means of satellite television broadcasts and their mobile phones. Those in the formal camps can be considered lucky, in part. They have no housing problems and the state that pays for their electricity and water also provides security.

Language and vocational training courses available in the camps offer skills as well as money, however little. Agreement reached with companies on the initiative of some camp administrators allows them to earn TL 15 (about \$5) per day. In fact, with women living in the Malatya camp working for the company contracted to produce the uniforms for the Turkish army, the soldiers' clothes are also made by asylum seekers.

Covering an area of 443 thousand square meters, the Malatya camp has its own sports field, health center, bakery, workshops, mosque, and police station, and is comprised of 6 neighborhood districts, 7 main roads

and 118 streets. Camp residents are given monthly 'meal cards' to the value of TL 35 (\$12) per person by AFAD, and a TL 50 (\$17) card by the Turkish Red Crescent. Residents are also provided with hygiene kits, diapers and sanitary pads, baby formula, milk, and wheelchairs for the disabled. In fact, many things are provided to refugees in the camp, but freedoms are limited by the barbed wire fence surrounding the camp. Even if the wires limit freedom, the authorities point to security as a reason.

Camp administrators maintain that women can work for the companies bringing in work for the workshops in the camp, earning TL 15 per day, and that they are trying to ensure equal income for each household, allowing



A quiet moment at Syrian refugee camp in Malatya, Turkey.

only one person per family to work for a daily wage. Noting the low income of asylum seekers in the camp, these same administrators state that they do not allow the sale of luxury consumer goods in its markets.

Distance from the barbed wire separating the two countries has not brought with it a distance from the war. Fighters for the joint US-Turkey train and equip program have been selected from adults detained in the camp. Children commit the tears, blood and separation to their pictures, adding their own feeling and knowledge.

The drawings of the camp's little students reflect the political side of the war too. As for the women, like the woman waiting behind in the cave after the man has gone hunting, they relive history, looking after their children, and spending the rest of their time doing the housework and cooking. Weddings are the most important social mobility activity for the camp's residents, who view child marriage as part of the culture in which they live. Marriage is a status symbol that women especially invest their lives with. Girls in particular, prefer marriage to education, for this is what is encouraged by their families.

Malatya PJ seminar: Food for thought

The language of media coverage reflecting the wars in the Middle East, which began in Iraq and spread over time, and especially the conflict in Syria, carves out a course for the war's intensification. Provocative, biased, and inaccurate reporting of the situation is standard practice in the mainstream media in Turkey,

Continued on next page



A kindergarten teacher works hard to keep her students' attention at the Malatya Syrian refugee camp.

Malatya from Pg 4

where almost all the media is run like a propaganda machine. A change in the political preferences of politicians and a strengthening of the opposition media are steps in the right direction of peace journalism. So, too, is counter narrative coverage by local media which are publishing information and developments only after relevant processing and filtering--due diligence.

Keeping in mind these challenges and opportunities, the last segment of the "Reporting Syrian Refugees: Building Communities of Understanding" project unfolded November 8-11, 2015. Sponsored by the Center for Global Peace Journalism at Park University and the University of Istanbul and funded by the U.S. Consulate in Istanbul, the event took place in Malatya, Turkey.

The seminar, organized by Dr. Nilufer Pembecioğlu of the University of Istanbul and Steven Youngblood, director of the Center for Global Peace Journalism, included analysis of local media practice, instruction on the basics of peace journalism and its applicability in refugee situations, and examples of outstanding peace journalism-style reporting done by Turkish journalists and filmmakers. The event included a day-long visit by the group to the Malatya refugee camp.

The Peace Journalism seminar has had a positive impact in this direction. Held in the same city as the refugee camp, the seminar allowed bureaucrats, politicians, academics, as well as journalism students several days of focused thought and discussion on the theme, shedding light on the principles and applications of peace journalism while giving direction to future journalists.

In conclusion, let us express the need for peace, in the words of founder of the Turkish Republic Mustafa Kemal Atatürk to the public, in his capacity as a party leader in 1931: "We are working for peace at home and peace in the world."



At the Malatya PJ Seminar: Working on a collaborative project (left); and a presentation by Dr. Nilufer Pembecioğlu from the University of Istanbul.

--Article translated by Fulya Vatansever, an Australian journalist, educator, translator and voice-over artist.

REFERENCES

AFAD (The Prime Ministry's Disaster and Emergency Management Directorate), 2016. <https://www.afad.gov.tr/TR/icerikYazdir.aspx?ID=16&icerikID=848>
 EROGLU, H., 1985. Yurtta Sulh, Cihanda Sulh. Vol. 1, Issue: 2, Ankara 1985, pp. 435-449. <http://www.atam.gov.tr/dergi/sayi-02/yurtta-sulh-cihanda-sulh> and <http://www.ayk.gov.tr/wp-content/uploads/2015/01/ERO%C4%9ELU-Hamza-YURTTA-SULH-C%C4%B0HANDA-SULH.pdf>
 POSTA, 2016. "??te Türkiye'deki son kay?tl? Suriyeli say?s?" (January 2016). News report sourced from the Anadolu Agency on 13 January 2016 - 15:43. <http://www.posta.com.tr/turkiye/HaberDetay/Iste-Turkiye-deki-son-kayitli-Suriyeli-sayisi--Ocak-2016-.htm?ArticleID=321871>
 YENI SAFAK, 2016. "Avrupa'ya göç: 3 milyon mülteci yollara dökülün". Aybike Ero?lu, 8 February 2016. <http://www.yenisafak.com/dunya/avrupaya-goc-3-milyon-multeci-yollara-dokulsun-2406122>
 UNHCR (The United Nations High Commissioner for Refugees), 2016a. Syria Regional Refugee Response Inter-agency Information Sharing Portal – Turkey. <http://data.unhcr.org/>

Refugees: The power of telling people's stories

By Monica Curca

If there is one story to tell today, it's the refugees story. A story of tumult, a story of loss, a story of desperation, and with nearly 60 million people forcibly displaced today, each story is simultaneously ubiquitous and unique. The refugee story is one that has also been told many times. Nearly everyone with a recording device or pen be it non-profits enlisting funds, reporters competing for the saddest story, or fearmongering politicians, has told the refugee story.

I know a little about telling the refugee story- I am a recovering refugee. My family and I fled communist Romania in the early 80's to finally live a life in freedom and security. Our struggles and experience often was tokenized by sincere actors waging war against communism or against religious freedom. Stories like ours are sometimes insincerely for personal gain. But one clear difference between how my family tells our story compared to outsiders is how close we get to the pain and how we humanize our collective memory. It stays near to us always.

My parents rarely talked about our refugee experience in terms of politics or policies but rather focused on the pain of not only themselves but of all Romanians. Stories are personal and private; they often do not belong only to one person but to a people, tribe or community. If not handled with care, stories can trigger new traumas, or cause increased bias or stereotypes.

Monica Curca is a communications strategist and social entrepreneur leveraging new media and digital technology for social change. She is the founder of PAX Manifesto, a social enterprise that supports non-profits, grassroots organizers and movements with communications and narrative shifting campaigns around peacebuilding, policy and social cohesion. Monica is also the co-director of the Refugees Welcome Guidebook and a Transmedia for Good: SoCal group in Los Angeles.



Trying out her new bike, Syrian refugee helped repair and clean her new bike at Refugees Welcome Resource Fair Jan. 16th 2016.

These stories of trauma and crisis must be told in a nuanced, layered or realistic contextualized way.

Regardless, the refugee story must be told, even though telling it wrong haunts me. I know that there is a certain power to own a narrative or to name a problem, but it's a power that remains in the hands of the storyteller not the story's subjects. It's a power that I have felt often in my current project "The Refugees Welcome Guide and Advocacy Project" - a peace-tech project that seeks to support sustainable social cohesion for refugees by providing resources and information via a guidebook offered in print, app, and on a website. It is also an advocacy campaign that seeks to shift the narrative about refugees and their needs, who they are, and how they became refugees. We recently organized and sponsored a refugee resource fair in Southern California. Over 130 refugees from Afghanistan, Syria, Uganda, Cuba, Iran, Iraq and more came for free bikes, clothes, food and medical, career, and job support. It was an event that was not open to the media, a decision made to insure everyone felt safe and secure. It was a decision that was collectively and easily made by the organizers.

Each day presents such choices to either tell the story with dignity or not at all. Telling the powerful stories of the powerless in times of crisis to raise one's own profile or to in some way gain more power in a manipulative and unethical way, has been called "crisis porn." When the powerful elites, be they news agencies, humanitarian aid organizations, or charities, use images and stories of their beneficiaries for their own enrichment, that is also "crisis porn." No matter how noble the cause, as a peacebuilder and communications specialist, I believe that a story becomes exploitative when the subjects are not involved in its telling. In the case of refugees, having others tell their stories disempowers them and puts them at greater risks. It also continues the mechanisms that create cycles

Continued on next page

Refugees *from Pg 6*

of violence. Having their story told for them not only disempowers refugees but continues the paradigms of oppression that are often the root cause of violence. Not only should the characters within stories' be empowered to tell the story themselves, the institutions and traditional storytellers (like media) need to disempower themselves and make room for these authentic voices.

Stories are not only in written text, details in a photo or video can either build empathy or create social distance between the audience and the storyteller. Often stories have heroes and villains, but no individual or group is always a super hero, villain, victim, or martyr. Generally, most humans are ordinary, flawed, and complicated. Rather than empower stories, when the traditional storyteller (like media) does not make room for authentic voices or disempower themselves, the situation can become exploitative. This exploitation happens when the stories character's emotions, culture, joys or sorrows can become appropriated by the storyteller but not embodied.

Objectifying values, motivations, actions, histories, knowledge, and ideas in order to create talking points or examples that further an agenda or social cause is also exploitative. I have heard this time and again in my work doing communications as a grassroots community organizer that not everyone wants to lend their story to the cause. In these cases, stories have become collaborate or capital. Community members knew that telling their stories can also elevate an institutions status, making them professional public intellectuals and experts on the suffering of others. In fact, this is only appropriating suffering for one's own personal gain.

And yet it's a difficult balance. Logistically and institutionally, it's a struggle to create opportunities for refugees or others in crisis to speak for themselves. Perhaps they lack the technology, platform or forum to do so; perhaps it is a language or capacity gap that impedes. How can one honor the refugee story and yet not be exploitative? While not always the easiest answer, we can do a few things. First, hand the mic over as much as possible and let them speak for themselves. Second, share the stage or the page, if there is an opportunity to write and speak, bring refugees and their stories with you. Third, be quiet (be disempowered for a moment). Sometimes stories will never be told if the only way to tell them is to betray the trust and dignity of the person. Some pictures should not be taken, some words should not be written.

Refugee stories were never ours to tell. It is not our sorrow to display or our trauma to convey. Sometimes refugee stories sit in the silence and void, comforted by the ambiguity and darkness, for once not exposed to the pain.



L-Refugee children enjoyed face painting and art at the Welcome Resource Fair on Jan. 16. R-Community members enjoyed food from the Olive Tree Palestinian restaurant during the fair.



Two young Afghan refugees enjoy a Southern California day.

PJ Writer's Showcase: Obligations

By J. Malcolm Garcia

My Afghan colleague, Khalid, and I sat in the restaurant of the Mustafa Hotel in downtown Kabul. He had just picked me up at Kabul International Airport.

"The boys have changed," Khalid said putting down his cup.

The previous year, 2003, he and I helped five war-orphaned boys enroll in school. We fed them once a day and made sure they had a change of clothes. Then Khalid and I proceeded with our day. I was a reporter. He worked with me as a translator. The boys didn't know their ages. I guessed about 13.

Each evening we reviewed their lessons in back room of a pharmacy owned by Khalid's brother. When I left Kabul in May of that year, I promised the boys I'd return in two weeks. Khalid assured me he would continue tutoring them, and the boys vowed they would complete school.

We all believed the commitments we had made to one another. But life had not entered into the agreement. Perhaps mine was the first promise to be broken. I was not offered an overseas assignment until a year later.

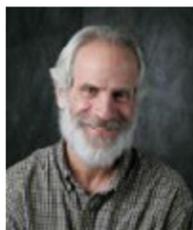
"It was very hard to keep teaching them," Khalid said of the boys. A waiter stopped at our table. We ordered tea.

"I had my life to live," Khalid continued. "I had to find a job after you left. There is no work in Afghanistan. No future. I have a baby coming."

I saw one of the boys, Jawad, as I stepped out of Khalid's car at the Mustafa. His white shirt and dark pants blotched with dark stains. He watched me, head cocked to one side, as if he was unsure whether it was me or not. In 12 months he had grown almost as tall as me.

"You're late," he said after a long pause, his voice flat and without expression.

J. Malcolm Garcia is a freelance writer and author of *The Khaarijee: A Chronicle of Friendship and War in Kabul* and *What Wars Leave Behind: The Faceless and the Forgotten*. He is a recipient of the *Studs Terkel Prize* for writing about the working classes and the *Sigma Delta Chi Award* for excellence in journalism. His work has been anthologized in *Best American Travel Writing*, *Best American Essays* and *Best American Nonrequired Reading*.



The other boys joined him. They were equally subdued. They had stopped expecting me. I had been relegated to memory. Someone they had grown to trust and who had left them. And in that gap they had made choices without me. On our way from the airport to the hotel, Khalid told me that all the boys had dropped out of school.

Jawad and another boy, Jamshid, worked at the Mustafa seven days a week cleaning and running errands for the owner. The others worked for shop owners. The need to put food in their stomachs had taken precedence over nurturing their brains. They all earned about \$70 a month, good money in a country where the average monthly income was \$50. How could school compete with success like that? I had returned 12 months later than I had promised. Who was I to pass judgement?

"I'd hoped to come back sooner," I said to Jawad. "I wasn't offered an assignment here until now."

An onslaught of beggars interrupted the awkwardness of the moment by offering—demanding—to carry my duffle bag into the hotel.

"I have a job with the United Nations," Khalid said after a waiter poured our second cups of tea. "I am data entry supervisor for one division of a voter registration drive."

"That's good."

"I am a big shot. I am picked up from my home and dropped off every day. I have a driver. What I'm trying to say is I got very busy. I didn't have time to come by the

Continued on next page

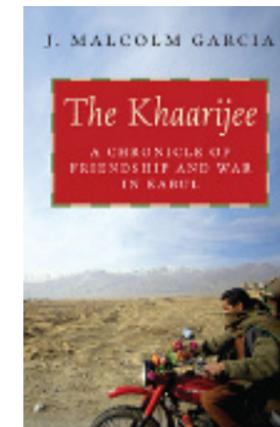
Showcase: Obligations from Pg 8

pharmacy and teach the boys."

I looked out a window behind Khalid to the street. I saw one of the boys sweeping a photo copy shop. Another boy approached cars and tries to sell maps and magazines. I understood that helping the boys had been a selfish gesture with no consideration of the obligation I had taken on, an act of self-preservation that had helped me far more than it had helped them.

During the time I knew them, my days had been filled with the desperate pleas of war widows, amputees and war-orphaned children. I watched police beat them with metal cables, watched freaked-out Westerners flee down Chicken Street chased by hungry children shouting, "One dollar, mister!" For the sake of my sanity, I needed more going on inside my head than the echo of, "Money, Mister!" at the end of each day.

I can feed, clothe and help educate these five homeless boys I see every day begging outside the hotel, I had thought. I can do that much.



As I tried to sleep at night, the shrieks of "Money Mister!" grew louder in my head. The snarling images of people being trampled as they fought for free food distributed by the U.N. filled my room, hovering over the bed with suffocating intensity. The memory of the boys reciting their school lessons just hours before competed with the despair lurking beside me and eased my headaches.

"I am thinking of going to Iraq," Khalid said. "The U.N. people say they need staff there. It will be good money, I think. What do you think?"

"I think you're silly," I said using one of his favorite English words. He smiles, and I can see he's remembering some light moment we had together. I want him to let me in on this moment, to laugh over old times.

"I have to support my family," he says. "There is no job, no future here."

We finished our tea and arrange to meet in the morning to begin the day's work. I walked to my room and unpacked. Next door an American—perhaps a journalist, perhaps someone with an NGO, I didn't know—swatted flies.

"You can run but you can't hide," he screamed.

I closed my door and sat on my bed. Stared at the walls, the light outside turning to gray, the turmoil of dusty air seeping through the cracks of my windows. I heard a knock on my door. I opened it to Jawad.

"What does this word mean?" he said, showing me a slip of paper with "pizza" scrawled across it.

"Someone order this?"

He handed me a tattered Dari-English dictionary I had given him last year. "I can't find this word."

I knew pizza would not be in the dictionary, but I thumbed through it anyway, reeling off words in Dari for him to repeat in English, an exercise I used to do with him and the other boys the previous year.

"Tarafik." "Traffic." "Kuchi." "Nomad." "Sasej." "Sausage."

After a few more words, Jawad stopped me. He needed to get back to work. I explained what a pizza was. He asked me if I'd buy him a bicycle.

"Where did that come from?" He shrugged. "I'd like one," he said. "Where have you been?"

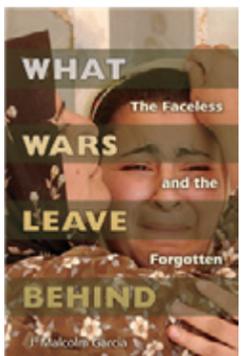
He was 14, his thoughts all over the map without need of transition. Why shouldn't he want a bike and at the same time scold me?

"Maybe," I said. "In the States. I'm sorry."

He left. I presumed he would forget about the bicycle by morning. I presumed he would wake up in the morning as I would and accede to the demands of his job, his life.

I shut my door. I listened to the barking of dogs and the wail of cats outside, the screech of tires and the shouts of passersby until I heard nothing more leaving only my thoughts to intrude on the silent dark and the long, deep night ahead.

J. Malcolm Garcia is also the author of *What Wars Leave Behind*, where he writes about impoverished families scraping by in Cairo's city of the dead, ordinary Syrians pretending all is well as shells explode around them, and others caught in conflicts that rage long after the cameramen have packed up and gone away.



Kyrgyz hate speech *from Pg 10*



Workshop participants discuss the influence and challenges of media-disseminated hate speech in Kyrgyzstan.

Discussion spotlights hate speech in Kyrgyz media

By Alika Karabaeva

The public discussion “Hate Speech and Discrimination through the Media. Trends, Influence, Challenges, Countering,” organized by the School of Peacemaking and Media Technologies, was held on February 10, 2016 in Bishkek, Kyrgyzstan.

The participants in the event were Shawn Steil, Canada’s Ambassador to Kazakhstan, Kyrgyzstan and Tajikistan; Sanzharbek Tazhimatov, expert from the department of ethnic, religious policies and interaction with civil society of the Presidential Administration of the Kyrgyz Republic; Ablabek Asankanov, head of Monitoring Center of GAMSUMO [State Agency for Local Government Affairs and Ethnic Relations] of the Kyrgyz Republic; and representatives of international, civil, and religious organizations, and media experts.

The participants discussed the level of hate speech in the media and on the Internet, the role of new media and social networks in spreading hate speech, its impact on the audience, and dynamics and trends of ethnic, religious and social stereotypes. Presenters also discussed recommendations on preventing hate speech.

Media monitoring of “Hate Speech in Media, Internet and Public Discourse

– 2015” was carried out by a group of experts from the School of Peacemaking and Media Technologies. Their study showed that the main targets of dehumanising metaphors and ad hominem attacks were Muslims, ethnic groups, and the LGBT community. This was related to the increasing number of Syrian refugees in Europe, facts of recruitment of Kyrgyzstan residents to ISIL, increased hate in local society against refugees and foreigners, and discussions about the gay propaganda draft law.

According to the monitoring study, almost 62% of negative statements were used by the media against ethnic groups. Journalists targeted Russians, Chinese, Turks, and Canadians in most cases. Often, authors of articles and posts confused ethnicity of the main characters with their citizenships. In some cases, it happened when the topic was politicized; in other cases, it happened due to the failure to meet professional reporting standards.

Canada’s ambassador Shawn Steil expressed his surprise at the negative image of Canadians in local media outlets. In many cases stereotypes and clichés against Canadians were reported in articles and posts that discussed the Kumtor gold mining company.

“When we first started supporting the

project on hate speech control, we couldn’t even imagine that Canada would become the object of hate speech, which makes the society become a one-dimensional space,” Canadian Ambassador Shawn Steil said. “Our presence here is not only about the Kumtor issue.”

Canada is considered to be a country committed to the principles of tolerance and diversity, which is confirmed by its new government, which contains representatives of various ethnic groups, indigenous people, and the disabled. “We are ready to share the new understanding, experience with Kyrgyzstan and show the benefits of the diversity format,” Steil added.

Representing the outcomes of the

Continued on next page

Alika Karabaeva is coordinator of the Encouraging Diversity Through Media Project implemented by the School of

Peacemaking and Media Technology. Alika is a professional journalist. She spent more than 10 years at Internews Network in the Kyrgyz Republic.



denigrate some politicians.”

In their discussion of the negative attitude of media and online media toward various minorities and so-



First, there was an increase in phobias which was never seen in previous years. The study showed that such types of intolerance spread in media and online outlets as xenophobia, Islamophobia, and homophobia were expressed both overtly and covertly.

Second, the impact of Russian propaganda was still high. However, if compared to the previous year, local journalists tried to provide alternative opinions to the audience, which was still insufficient, though.

Third, the range of network aggression and discriminatory language on the internet grew. Trolling became professional, users eagerly joined discussions on urgent issues by using various forms of hate speech which could have serious consequences both for society and for the authors.

Users of social networks and journalists were recognized to be active propagators of hate speech. The latest trends indicate that reporters use hate speech by showing interviews, quotes and comments from politicians, experts, scientists, and cultural figures that contain overtly xenophobic overtones.

Alia Moldaliev, media coordinator of Coalition for Justice and Non-Discrimination, in her report titled, “The role of monitoring in research of discrimination in the media of Kyrgyzstan,” emphasized that journalists often implanted certain stereotypes and stigma.

“The media are not always reasonable when covering some topics and fails to keep the balance of opinions,” Moldaliev said. “Kyrgyz-language media use the homosexuality topic to

impact on the audience. The survey registered a considerable increase in the share of respondents who reported that they had heard statements constituting hate speech targeted

against religion. For example, 75% of respondents in Batken region said they either heard or read in media abusive language about the Muslims. Almost half of population feels “uncertainty and fear of

destabilization, fear of their lives and of the future.”

Amir Mukambetov, field project researcher, provided survey data about hate speech directed at LGBT individuals in Bishkek and Osh. The data indicated a high level of hostility towards this group.

“90% have heard offensive and humiliating statements from religious leaders, authorities, and homophobic organizations spread in the media,” he reported. Such a high level of hostility towards LGBT persons contributes to decisions to stay closeted.

As a recommendation on development of tolerance and prevention of hate speech in the media, in addition to how to adopt an anti-discrimination law, participants suggested changing the approach to educating reporters, holding trainings on peacemaking journalism, increasing the level of competency for professionals, complying with high international journalism standards and ethics, and pursuing a national policy in the field of education of citizens in the area of diversity and human rights.

Experts of School of Peacemaking and Media Technologies will summarize the recommendations and submit them in the final report in March.

For more on the School of Peacemaking and Media Technology of Central Asia, see:

http://ca-mediators.net/index.php?action_skin_change=yes&skin_name=eng

cial groups, participants expressed their recommendation on increasing responsibility for xenophobic statements. Almaz Tazhybay, head of Peremena Public Foundation, pointed out that for the last two years, civil society has developed anti-discrimination laws that would differentiate between the freedom of expression and hate speech and would define hate crimes.

Sanzharbek Tazhimatov, expert of the Presidential Administration of the Kyrgyz Republic, encouraged the creation of a set of anti-discrimination standards and assured those present that his department would give positive recommendations on the implementation of this law.

“The problem is that today we have criminal penalties for incitement of national, religious and other hatred,” Tazhimatov emphasized. “And this issue is considered at the level of national security, not at the level of human rights.”

The results of field surveys of the audience presented during the discussion showed the attitude of people towards hate speech and its negative



At the Kyrgyz hate speech seminar.

Peace media style is “decisive” in East Timor

By Cristian Talesco

Imagine being in Timor-Leste in 1975: people left without the means of government by the former colonial ruler, citizens menaced by the Indonesian military in charge of forcing the East-Timorese to accept annexation of Timor-Leste into Indonesia. Imagine that while the Indonesian military was killing thousands of innocent East Timorese, the international community was silent about it. Imagine a country with no other instruments to fight a powerful military invasion other than a peaceful protest. In fact, a violent confrontation was not in the genes of the East Timorese. Therefore, little imagination is needed to envisage the reality of Timor-Leste. In this context, the East Timorese relied on what James Scott called the “weapon of the weak”, hence a discourse on human rights and peace - as leitmotiv - to gain international recognition and protection against the brutality of the Indonesian military.

This discourse began with the support of international peace journalists, who - by risking their lives - portrayed the suffering of the East Timorese in the international arena. Peace journalism, in fact, focuses on giving a “voice to the voiceless”. It is people-oriented and endeavors to lay bare untruths, with a focus on peace rather than violence. Largely, peace journalism is an ethical choice.

Nevertheless, achieving peace is the duty of politicians and governments, and not an exclusive mission of responsible journalists. However, in the case of Timor-Leste, democratic and free states such as Australia, New Zealand and the USA buttressed the invasion, to the point of ignoring the death of six Australian journalists killed in Balibo (Timor-Leste) by the Indonesian military in 1975. Essentially, Timor-Leste from 1975 until the 1990s has been a media blind spot, in other words, a forgotten country, where the only ruling authority was widespread violence accepted by the international community. Yet, journalists turned out to be strategic in depicting the struggle of the East Timorese. In an interesting article, David Robie (2014) argues that journalists are able to promote peace, while John Pilger criticizes traditional journalism for being oriented towards power instead of people.

John Pilger has been one of the key peace journalists in reporting the cause of Timor-Leste in the 1990s. Pilger and Christopher Wenner are particularly remembered. Wenner, known as Max Stahl, taped - *Cold Blood: the Massacre of East Timor* - broadcast in the UK in 1992. Pilger, instead, crossed the border of Timor-Leste illegally in 1993, and recorded a documentary - *Death of a Nation: The Timor Conspiracy*. These materials were screened internationally and raised awareness and concern about human rights violations. Wenner recorded the Santa Cruz Massacre in Dili, the capital (12 November 1991). A crowd of people joined the mourning of a young pro-independence activist who was killed days before. The funeral turned out into a protest against the Indonesian military, which in turn shot more than 200 people. International protests began in support of Timor-Leste. Several civil society organizations have been established internationally: The East Timor and Indonesia Action Network (ETAN) in the USA; Tahanan Politik (TAPOL) in London, run by former Indonesian political prisoners; and the Asia-Pacific Coalition on East Timor (APCET) in the Philippines.

Today there is a prevailing perception that the media in Timor-Leste have poor capabilities to carry out their work with consequent limited impact of the whole country. Media’s permeability on the national scale is undermined by the lack of proper coverage of radio and TV, which is mostly confined to the urban center, marginalizing the population of rural areas. Yet, it is incontestable that media, as *Tempo Semanal* (Weekly Time), so far have done a striking job in dredging up cases of government corruption. For instance, when in 2014 the



Continued on next page

Cristian Talesco is a PhD Candidate in Social Development and Social Theory at the Hong Kong Polytechnic University. His research focus is on foreign aid in Timor-Leste.



After Paris attacks, in pursuit of a PJ approach

By Kirthi Jayakumar

For a while after the terror attack in Paris, there was outrage: not only at the incident in Paris, but also at the near-absence of media coverage of incidents in Lebanon and, earlier in the year, Kenya. This led to angered statements that denounced the media’s choice in reporting incidents of equal magnitude, intensity and concern, and even led to a sense of exclusion. The Western media was accused of racism. People began asserting claims that some lives probably mattered lesser than some others, in a manner of comparison.

Regardless of the motivations underlying this, the media’s response and reaction to both incidents – and I say both rather than all of the incidents collectively because these incidents ran and occurred almost in parallel, give or take a few days and hours – is a reflection of how far the global media is from peace journalism.

For the uninitiated, war journalism refers to journalism that projects violence and focuses on portraying violence. It tends to encourage a media

presentation that is heavily-oriented towards violence and projecting the conflict arena in a two-party and one-goal deal, confining itself to closed spaces and time, with the cause and effect studied only in the arena.[1] It is concerned only with the visible or tangible effects of violence, thereby making conflict “opaque”.

Furthermore, war journalism is exceptionally exclusionary – and focuses on an “us-and-them rhetoric”; seeing the enemy ‘them’ as the problem while dehumanising them. It is heavily reactive in that it waits for violence to start before it does or says anything; is heavily propaganda-oriented, seeking only to expose their untruths while

The media’s response (to Paris)...is a reflection of how far the global media is from peace journalism.

helping to cover-up “our” own flaws and lies. War journalism tends towards the elite, by focusing on their violence and our suffering, calling them evildoers and focusing only on the elite segments of society – spokespersons and peacemakers; and is skewed towards victory, in that it considers peace as victory and ceasefire, while concealing peace initiatives even before victory is at hand. War journalism focuses on controlled societies and treaties and gives up on a



Kirthi Jayakumar is a Lawyer, specialized in public international law and human rights. A graduate of the School of Excellence in Law, Chennai, Kirthi has diversified into research and writing on public international law and human rights. She has worked as a UN Volunteer, specializing in human rights research in Africa, India and Central Asia and the Middle East.

war once it is through – not looking at the root of the issue that needs solving, and returns only if the war flares up again.[2]

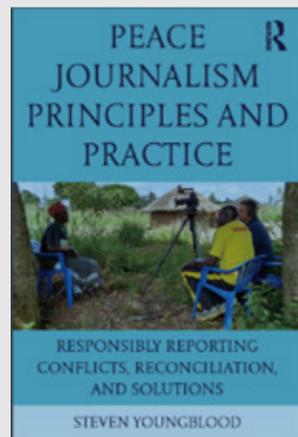
In simple terms, peace journalism offers what war journalism doesn’t. It does not concern itself with anything aside from the facts of and surrounding the issue. It encourages the exploration of backgrounds and contexts of conflict formation, and presents the causes and options of every side when it portrays conflict in realistic terms. It

Continued on next page

East Timor from Pg 12

government of Timor-Leste attempted to pass a law intended to limit media’s freedom, José Belo, an investigative journalist of *Tempo Semanal*, called for peacefully protesting to uphold the rights established within the constitution. Section 41, in fact, guarantees the independence of media. Eventually, a judgement of the Court of Appeal sentenced that such a law was unconstitutional.

As substantiated, the mass media are key players in free countries when their focus is on peace. The history of Timor-Leste explains that a peace journalism approach was decisive in helping the East Timorese to show what was happening in their homeland. Peace journalism - responsible journalism - can contribute to support the cause of voiceless people. Today, Timor-Leste is a democracy, with basic rights guaranteed, and journalists again can make the difference to maintain the balance and check on governments and public officials. As a matter of fact, in a functioning democracy like Timor-Leste, the media have a crucial role in preserving the law and the constitution. Nowadays, East Timorese journalists - by peacefully protesting and arguing against any unconstitutional moves - support the victory of peace and democracy, and help the public to know about their constitutional and legal rights.



Coming fall 2016: New PJ text from Routledge

The first U.S. published peace journalism textbook will be released in September or October, 2016. The text is titled, "Peace Journalism Principles and Practices: Responsibly Reporting Conflicts, Reconciliation, and Solutions." It is authored by Steven Youngblood, director of the Center for Global Peace Journalism, and editor of the Peace Journalist magazine. The book includes a foreword by Dr. Jake Lynch of the University of Sydney.

Table of Contents:

An overview of PJ; How traditional media inflame and encourage conflict; Propaganda and PJ; Reporting civic unrest and the need for peace journalism-Examples from Ferguson, Missouri and Baltimore, Maryland; Peace journalism: The academic and practical debate-criticisms and responses; Measuring peace and peace journalism; Peace journalism, stereotypes, and race;

Crime, mass shootings, and the peace journalism approach; Debunking traditional media narratives about terrorism and Islam; Media narratives of the vulnerable-Immigrants, IDP's Refugees; Peace and Electoral Journalism and media narratives; Peace journalism as a tool for reconciliation; PJ as a tool for development; Peace Journalism: Obstacles and Prospects for the future.

Paris and PJ from Pg 13

effectively serves the purpose by being transparent in the representation of the causes, background and issues causing a conflict, giving a voice to all the rival parties involved and their views, offering creative ideas that can culminate in conflict resolution, development, peacemaking and peacekeeping.[3] As a matter of principle, therefore, it works on exposing lies, revealing excesses committed, revealing all the suffering inflicted on people of all parties involved in the conflict, paying attention to peace-stories and efforts for peace and bringing out information on post-war developments.

For peace journalism, therefore, it does not matter where an incident occurred. Lebanon or France, it is all covered with equal value and attention. In sum, it is about transparent journalism that relies on facts, exploratory and evaluated reality that focuses on causes and effects, and efforts.

Looking at Paris and Lebanon as distinct, looking at one worthy of coverage at the cost of the other, and treating both accordingly is clearly a case of war journalism. It has been argued that people are "more likely to be concerned about victims they can identify with." While this may be an agreeable agreement, it is disappointing that people can't identify with other people, and can't recognize others' attributes.

The media's perception of what is news should be restructured. As a vehicle of information, the media has a responsibility to the masses, to provide authentic information without clouding it with judgment. Let the people decide and form their opinions themselves – and let the op-ed column take care of publishing opinion. The mainstream media channels should stick to reporting news in an unbiased way. True, there maybe a sense of rarity to the occurrence of terror attacks in Paris. But this does not mean that any other part of the world should be overshadowed.

It is not for a media house to determine what should receive more coverage in a global space. The only exception for this would be the local geo-situation of a news outlet. For example, if there's a news outlet that caters primarily to an audience in Tamil Nadu, India, focusing on a cyclone and its movements as a matter of priority over and above the attacks in Paris and Lebanon are acceptable, and perhaps even necessary – for it can be a greater priority for people to be safe in their immediate lives as it is.

If we want a peaceful world, it's time we stop choosing between the geographies of global violence.

NOTES:

1. See Lynch, J. & Galtung, J. (2010). Reporting Conflict: The Low Road and High Roadl 2. Ibid.; 3. Lynch, J. & McGoldrick, A. (2010) "A Global Standard for Reporting Conflict and Peace" in R.L. Keeble, J. Tulloch & F. Zollmann (eds.) Peace Journalism, War and Conflict Resolution. (Peter Lang: New York)

Study discovers war journalism in Pakistan

By Ruqiya Anwar

Media play a vital role in transformation of conflict, while communicating characteristics and all the black and white sides of the conflict. However, a number of potential outcomes along with varied influences within the context of conflict could be accounted for by war and peace journalism. A study has been conducted to analyze the reporting of the Baluchistan conflict by print media of Pakistan. The Baluchistan conflict is a guerrilla war waged by Baloch nationalists against the governments of Pakistan in the Balochistan region (see map, in green).

Analyzing from the war and peace perspective, focused around classification by Johan Galtung in two largest Pakistani newspapers "The News" and "Dawn," editorials from "The News" have covered the conflict as the creation of local tribal leaders to preserve their power and to practice control over provincial resources. Fighting and target killing news stories were prominent during the period of study. The war journalism framing focused on the elites, the here and now, along with a dichotomy of good and bad.

On the whole, this study has identified war journalism as dominant frame in the coverage of the interstate-conflict, more than the neutral and peace journalism frame in case of "The News" newspaper. Media reporting on the Balochistan conflict is elite-oriented, highlighting the leaders and elites as actors and sources of information supporting the government stance of Bugti operation as legitimate Partisan. It is biased for one side in the conflict and is here and now, war arena reporting that lacks context.

Moreover, the media reporting reflected that the conflict as the local tribal leaders fighting for a greater share of resources and royalties and opposing the development in prov-



ince to reserve the power of greedy sardars (leaders). Among major news stories, frequently covered were fighting incidences and target killings. Findings reveal that "The News" favored the government stance as legitimate and justified.

On the other side, the research study has revealed prominent peace journalism indicators on the reporting of Balochistan/Pakistan conflict by the "Dawn" newspaper in Pakistan. This has fulfilled the principles of peace oriented indicators and has explored the backgrounds and contexts contributing to the creation of conflict.

This newspaper also presented conflict resolution strategies by initiating dialogue between the government and tribal leaders. It followed a people-oriented approach covering conflict from all sides and by giving name to all evil-doers. The noteworthy feature of the "Dawn" newspaper was largely solution-oriented news stories. Peace building initiatives were highlighted and thus focused on conflict resolution measures. Truth-oriented articles uncovered fabrications on sides, government and Balochistan, were presented.

This study shows that the approach of the Pakistani media appears to be war oriented in an ongoing intrastate conflict that is already an extreme situation. The study found that media play a vital role in transformation of conflict, while communicating characteristics and all the black and white sides of the conflict. However, a number of potential outcomes along with varied influences within the context of conflict could be explained by the war and peace journalism model.

Pakistani media have covered the conflict as the creation of local tribal leaders to preserve their power and to practices control over provincial resources. Fighting and target killing news stories were prominent during the period of study. While on other hand in case of "Dawn" newspaper it can be concluded that, the peace journalism indicators for the reporting of conflict were prominent.

Pakistani media can play a positive role in reporting the Baluchistan conflict. Peace journalism can incorporate elements of peace building and conflict resolution by providing new opportunities for peaceful resolution of this ongoing conflict. Hence, Peace Journalism could be a useful tool for reporting this inter-state conflict in Pakistan by stimulating the dialogue process and providing a space for analysis and reflection on both the root causes of conflict and possible feasible solutions.

Ruqiya Anwar is an Academic Coordinator at International Islamic University of Pakistan and



MS Scholar of Media Studies at Riphah International University in Pakistan.

MAP presents PJ, digital seminars in Lebanon

By Vanessa Bassil/MAP

As part of its Media, Peace and Conflict program, the Media Association for Peace (MAP) recently held two workshops--the Annual Peace Journalism workshop and the Digital Journalism workshop, supported by the German Agency for International Cooperation GIZ-ZFD as part of "Hayda Lubnan" project (This is Lebanon).

The Fifth Annual Peace Journalism Workshop was held on November 27th, 28th and 29th at Crown Plaza Hotel – Hamra, Beirut. It started with Vanessa Bassil, Founder, President and Executive Director of MAP, presenting an evaluation of Lebanese and Arab media and how to pinpoint war journalism. Bassil has also stressed the relationship between politicized media and levels of objectivity.

In addition, Bassil introduced the concept of Peace Journalism and its role in divided societies through investigating factors that lead to conflicts and division, and comparing them with the concepts of diversity and the problematic variance between root causes of conflict and factors of difference.

Bassil emphasized the role of Peace Journalism in managing diversity and transforming conflicts into positive opportunities. The day ended with a better understanding of conflict, where everyone agreed that it is a natural phenomenon that could become something positive and manageable that does not necessarily lead to violence.

On the second day, participants were divided into groups and were asked to evaluate different media coverage of the violent incidents that took place on May 7th, 2008 in Lebanon through analyzing the power of words and pictures affecting the track of conflict situations.

Their study was based on terms and

expressions used to report the news and the connotations behind each one of them. As a result, participants were able to specify the standards and regulations that every peace journalist should refer to when covering news-worthy stories.

During the afternoon, MAP member Zeina Merhi introduced the concept of media literacy as a complement to Peace Journalism, while Rachel Karam, reporter at the local TV station *New TV*, explored various kinds of media practices in the Lebanese context and how they can be used to achieve peace.

The day ended with a panel discussion with MAP Peace Journalists who were participants of previous Peace Journalism workshops. They shared their experience working in the journalism field in Lebanon and discussed the challenges and opportunities of practicing Peace Journalism.

MAP, the Media Association for Peace, was founded in 2013 by the Lebanese Young Peace Journalists group, created by the journalist and peace activist Vanessa Bassil (bassil.vanessa@gmail.com). Bassil is a journalist and peace activist. She holds BA's in journalism and political sciences- Lebanese University. Vanessa also earned a master's degree from the University for Peace in Costa Rica.



The last day of the workshop proved to be diverse as many topics were presented.

The first session revolved around the issue of Media, Peace and Human Rights and highlighted the reality of violence against women in the light of the U.N Security Council Resolution 1325: Women, Peace and Security.

The resolution aims at raising awareness about the necessity of protecting women everywhere and preventing violence against them as well as promoting women's role in peace processes.

On another topic, MAP members Christina Boutros and Aya Amakieh gave their comments and insights on the garbage crisis in Lebanon within the framework of MAP's Media, Peace and Environment program, while Dana Arnaout talked about media monitoring of violence and hate speech in the framework of human rights.

Finally, Bassil and Gertraud Beck, representative of GIZ, introduced the "Hayda Lubnan" webspace whose target is to feature positive, peaceful, and constructive articles for Lebanon.

The participants were then asked to brainstorm story ideas that would promote the role of journalism in conflict transformation and its contribution in achieving real and sustainable peace. Certificates of participation were distributed at the end.

Two months later, MAP organized a Digital Journalism Workshop on January 15th and 16th at AltCity – Hamra, Beirut, to provide digital tools for

Continued on next page

Lebanon from Pg 16

the trainees on Peace Journalism so they can be able to write for online media. The workshop kicked off with a session on peace journalism and its relationship to digital media with MAP Executive Director Vanessa Bassil, who led a debate about citizen journalism and its role in digital peace.



Vanessa Bassil

Then, Veronique Abou Ghazaleh Margossian provided in the second training session the most important techniques that must be adopted in the digital press, and explained how to use the search engine "Google" to publish articles and news in a faster manner.

Another training session was on digital rights and digital safety with Mohammad Najm from Social Media Exchange organization. He briefed the participants on the latest piracy programs, and provided them with advice on how to protect their accounts on social networking sites.

Najm also highlighted Lebanese laws related to digital journalism and discussed incidents that took place with some digital journalists.

The first day ended with a session



The MAP peace journalism workshop was held in Beirut in November.

with the Editor-in-Chief of "Al Jadeed" website Ibrahim Dsouki in which he displayed his digital experience and how he moved from working in traditional media to digital media, explaining the challenges and opportunities of electronic media.

The second day of the workshop, commenced with Joseph Yaacoub, trainer and strategist in digital marketing, in a session on personal marketing via the Internet, in which he talked about the importance of social networking sites and how to use them, and gave instructions for the participants to increase their digital interaction.

The second session was presented by the Editor-in-Chief for "MTV" website, Danny Haddad, on how to create, develop and manage a news website. He also discussed the use of social networks to support sites, highlighting the most prominent daily difficulties faced in his work.

This was followed by a collective group work led by Bassil aimed to determine the characteristics of digital peace journalism and how to apply them in practical journalistic work, specifically in "Hayda Lubnan" webspace that will be managed by MAP.

The participants put forward their vision of a better Lebanon and solutions they would like to write about in "Hayda Lubnan."

The last session was with the activ-



Digital journalism workshop, Beirut.

ist Assaad Thebian who introduced the way which journalists must adopt to electronic writing and publishing. He discussed the stages of writing, information gathering, and the use of keywords and social networking sites to increase the number of readers.

The workshop ended with the distribution of certificates to the participants and taking souvenir pictures of the activity.

About MAP

MAP, the Media Association for Peace, is the first non-governmental organization in Lebanon, the Middle East and North Africa region dedicated to work on the role of Media in Peace, Conflict and Social Change through the concept of Peace Journalism.

The vision of MAP is to get to a media that play an essential role in peace-building especially in conflict and post-conflict areas in order to reach a less violent, more peaceful world by spreading, advocating, training, developing, practicing, and researching the concept of Peace Journalism through workshops, seminars, conferences, public debates, projects and publications.

Turning media constraints into opportunities

by *Giuliana Tiripelli*

Journalists working with the Israeli-Palestinian conflict experience a variety of constraints, which are discussed in my book *Media and Peace in the Middle East: The Role of Journalism in Israel-Palestine* (2016 Palgrave Macmillan, series Palgrave Studies in Compromise After Conflict). Many of these constraints are typical of conflict coverage in general, but in Israel, the Gaza Strip and the West Bank, they take on peculiarities and intensities that are characteristic of this area. Reflecting on these constraints helps to develop strategic applications of peace journalism, which fully take into consideration the complexity of the professional work in Palestine.

The journalists interviewed in the book represent a range of outlets and working styles, but all of them are primarily professional practitioners. Their testimonies highlight a series of constraints, which affect different stages of their work.

In the first instance, journalists are familiar with attacks against their stories from members of the public. These 'flaks' (as defined by Herman and Chomsky in *Manufacturing Consent*, 1988) frequently follow the publication of news reports, with intensities varying according to the particular stage of the conflict and public debate dynamics. Journalists are criticised for how they frame their accounts and how they use the language. They also receive personally abusive remarks in their emails.

This kind of reaction against journalists is the expression of a wider and general polarising tendency

Giuliana Tiripelli is the author of *Media and Peace in the Middle East*. She carried out her doctoral research at the Glasgow University Media Group and is now teaching and researching in the fields of social change, the role of old and new media in society.



Media Group and is now teaching and researching in the fields of social change, the role of old and new media in society.

cy in the debate about this conflict. Stories of every kind risk being sucked into a vicious circle of accusations and hate, which can reach unimaginable levels of cruelty when stories focus on powerful symbols of change. One example is the coverage of the death of Italian activist Vittorio Arrigoni, killed in Gaza in 2011.

Among the critical commentators of Arrigoni's work, historian Geoffrey Alderman started his article in *The Jewish Chronicle* (May 13, 2011) by stating "Few events – not even the execution of Osama bin Laden – have caused me greater pleasure in recent weeks than news of the death of the Italian so-called 'peace activist' Vittorio Arrigoni". Peace activists are not real peace activists: that's the leitmotif of these oppositional voices. The main dynamic at work here is one which constantly, and successfully, strips from those subjects under discussion (the peace activist, the professional journalist) the role and identity that these acknowledge to themselves.

This tendency makes it easy for journalists to be labeled as 'partisan' or unprofessional, and this is a risk of which

the practitioners speaking through the pages of *Media and Peace in the Middle East* are very aware, and very worried about. Journalists constantly think and evaluate how they see themselves, how they are seen, and how they implement the requirements of the sector. They manage personal feelings and experiences to meet a great variety of different expectations, which they have to constantly balance. This creates a difficult context to work in, one which pressures practitioners to detach themselves further from life in the conflict area, and to stick with the mainstream rules of the job. For the journalists covering Palestine, external constraints all contribute to an intense cognitive and 'internal' experience.

This polarising dynamic also causes a problem for peace journalists more directly. It not only distorts and misrepresents subjects working for conflict transformation, but it also transforms these very subjects and their actions into a source of further dichotomisation. Audiences take one side or the other and these sides fight against one another, reinforcing conflict narratives at global level.

For peace journalists, coming to terms with these dynamics then means strengthening narratives and tools that 'protect' the identity of actors working for change. It also entails developing strategies for the prevention of polarisation, and for the management of debate dynamics in those cases where their own stories come under intense fire across the media. The balance between activist narratives and peace-focused ones is particularly important in order to achieve those objectives.

Another relevant constraint for journalism among those discussed in *Media and Peace in the Middle East* is

Continued on next page



(L) Journalists tour the Bedouin village of Um Batin, Negev, Icahd in 2008. (Top) Archaeologist from the alternative archaeologists group show Silwan to visitors during a 2008 tour.

Israel-Palestine from Pg 18

the presence of a powerful PR machine on the Israeli institutional side, coupled by a less consistent Palestinian system. While reliance on official perspectives is discouraged in peace journalism, an analysis of the development of news management can inform and strengthen peace journalism application in the area. Israeli news management goes beyond the management of official information, and it acts on the experience of the practitioners during the production stage. This action represents an advanced way of shaping information for political purposes, which can be called 'experience management'. Experience management is implemented 'negatively' (through closures and the withholding of press cards) and 'positively' by organising what the journalists are able to easily approach and see in the field.

A strategic approach in peace journalism has its roots in this reality. It includes developing projects that expand opportunities for experiencing the region in unconventional ways and triggering a journalistic desire for alternative narratives on the conflict.

For those journalists who make an extra effort to overcome established professional conventions and take control of their experiences creatively, the personal pressure arising from their new encounters adds to the other pressures that all journalists already deal with. This context calls for applications of peace journalism to be matched by adequate support for the practitioners in the field, both in the form of assistance and in the form of training over and above the provisions of innovative journalistic skills. In such an environment, where constraints are not only physical but also act at cognitive and emotional levels, safeguarding the well-being of the practitioners is a primary necessity for the provision of more opportunities for change.

While these, and other external constraints, cause a lot of pressure in the work routine, often determining the actions of practitioners, the journalists interviewed in *Media and Peace in the Middle East* also take pride in their ability to distinguish and decide. They consider themselves free agents who make continuous choices for meeting the needs of their audiences and

producing correct information.

For a consistent group of journalists among those interviewed, one of these choices is that of not dealing with conflict transformation. This group sees the promotion of peace as 'doing' politics, an action that defines partisanship, and therefore strongly undermines professionalism. The idea at play here is also the belief that, in promoting peace, journalists would take over a decisional role about the future of societies that belongs exclusively to citizens. What this means is that, for some mainstream journalists, it is difficult to conceive of peace as the potential outcome of more accurate information.

This sophisticated ideological armour, which is discussed in detail in *Media and Peace in the Middle East*, is one of the main elements preventing immediate engagement of mainstream practitioners with peace journalism. Implemented through journalists' reflection and choices, this ideological element also strengthens a structure that keeps rejecting more responsible

Continued on next page

Study: Melodrama sells; development ignored

By Diksha Poddar and Padmini Ghosh

In a situation where there are at least 42 active conflicts raging worldwide, with nine of them being in the South Asian region, there is a prerequisite of responsible reporting and consuming of news that is published or made public to avoid adding further fuel to the already existing fire, in order to promote sustainable peace. The media, often conceived of as the fourth estate, wields an unparalleled power of societal and political influence to have a considerable impact on the progress of any democracy, which should ideally serve the purpose of not only educating the public but also enabling them to make well-informed decisions.

However, in an era of 'mediatized conflict', the narratives chosen often tend to be partial, violent, incomplete and dramatized. The following excerpt brings this forward in the context of Kashmir when a Kashmiri (a close acquaintance) visits New Delhi for the first time and hires a local taxi to reach the hotel.

Taxi Driver: Kaha se aaye ho aap, yahake toh nahi lag rahe? (Where have you come from, you don't seem to be a resident of Delhi?).

Friend: Ji, Kashmir se. (Yes, I am from Kashmir).

Taxi Driver (Looking through rear view mirror): Ji, yaha kaise? (How come you are here?).

Friend: Kuch kaam tha. (Had some work).

Taxi Driver: Kashmir mein toh roz bomb blast hote rahete hai! (Kashmir experiences bomb blasts every day).

Friend: Nahi, aisa nahi hai. Roz nahi hote. (No, that's not true. It's not an everyday affair).

Taxi Driver: TV par toh yahi aata hai. (This is what is shown on television).

The above incident does not really reflect the mindset of a poorly informed taxi driver, but indicates the viewpoint of a majority of the people from rest of the country as fueled by the consumption of news on popular media.

A perusal of contemporary press headlines on Kashmir reveal that more than half the reportage on the region

Israel-Palestine from Pg 19

news coverage and practices. At the same time, however, the ideological element also belongs to a field - the cultural one - in which it is possible to intervene through the means of journalistic work and projects. For this reason, dynamic and flexible dialogue between peace journalists and classic journalists should be at the heart of the strategy for peace journalism in Palestine. In the long term, this exchange could trigger structured and transformative collaborations having comprehensive impact.

In the short term, instead, the starting point for this synergic work can be found in the need to enhance the visibilities of articulated analyses of the conflict, and the mutual and urgent need to protect journalists from the polarising and de-legitimising dynamics of the public debate about this conflict.



Diksha Poddar (left) is a research scholar at Jawaharlal Nehru University, New Delhi where she is studying the interlinkages between conflict and development in



South Asia. **Padmini Ghosh** is currently a student of LLM, Faculty of Law, Jamia Millia Islamia, New Delhi. She also has a degree in Political Science and her interests lie in cross and interdisciplinary studies of law, politics, conflict and peace studies, gender and human rights.

focuses on stories that promote a perception of perpetual war. Media being the major and often the only source of information about a region stuck in protracted conflict, such reportage covering only incidents of violent and counter-attacks contribute to creating a negative image about the region and its people in other parts of the country. This results in further alienation from reality and strained relations. In this article, we dig deeper into the complexities of understanding Peace Journalism as a practice in one of the prolonged conflicts that the world experiences – Kashmir, stressing upon its importance, possibilities and challenges. The arguments are based upon the responses from practicing journalists in Kashmir (with an experience of 10-12 years) which were collected through questionnaires, using a snowball sampling method.

Journalism is an intervention in a situation of conflict and the ethics of such intervention often determine popular perceptions of events, feelings of insecurity, empowerment, loss, belonging. These factors are instrumental in effecting trajectories of development. The practices of 'sensationalism' in the media generate images that halt development processes, as expressed by a respondent who said that "while melodrama sells big, development finds a dustbin." Substantial peace therefore becomes an essential

Continued on next page

Kashmir Melodrama from Pg 20

prerequisite for the region as "this dispute has stalled the march of progress for both India and Pakistan," as stated by a journalist who holds an experience of over ten years of reporting in Kashmir.

Peace is not just the mere absence of violence. Substantial peace aims to be much deeper rooted in building sustainable relationships and constructive social change, it is thus necessary to move beyond conflict resolution and intent to transform the conflict, which as a praxis focuses on building relationships. Peace journalism reporting which is concerned with truth, people, and solutions plays a significant role in this regard. McGoldrick and Lynch point out that Peace Journalism employs "a deliberate creative strategy to seek out and bring to our attention those portions of 'the facts' routinely under-represented; the significant views and perspectives habitually unheard."

Peace and conflict-sensitive journalism build on the practices of impartiality, balance and accuracy of conventional journalism while reporting on diverse parties, acknowledging different viewpoints, and departing from the 'objectivity paradigm'. Such an approach tries to reveal areas of common ground, discuss how shared problems and issues are leading to consequences that all parties never intended, explore peace initiatives wherever they come from, and open up the space for a discussion of more creative outcomes.

In the context of Kashmir, having established the significance of media and its inherent bias in disseminating information about the region; there is a consensus on "twisting of truths" by the media to "suit the requirements of the channels." One of the respondents draws attention towards the "herd mentality" followed in case of electronic media, indicating that news channels in their broadcasting blindly follow and compete with each other without critically examining the content. At the same time, print media is limited in its reach in the valley due to lack of readership for editorial and op-ed pieces, explains another journalist.

The prevalent reporting practices have overshadowed the positive news from the region amidst incidents of violence. Topics like infrastructure development, development of new tourist spots, and improving human development parameters are minimally reported outside of Kashmir. Furthermore, constant pessimistic reportage of the region typically creates downbeat images which discourage tourism in the Kashmir valley, adversely affecting its economic cycle and hampering economic interventions in the region. Therefore, the need to practice Peace Journalism in the Kashmir context becomes all the more important.

Practicing Journalists in Kashmir realize the disparity

between ground realities and mainstream national cover-stories which often overlook the convoluted dynamics between the sources, the issue, the audience and the consequences and impact of such reporting. Shortcomings within the local media do not go unnoticed. One journalist commented, "the local media is under self-imposed censorship and the regional media is totally biased" (sic). Such practices and attitudes unleash a journalistic vacuum, when other aspects of the society go unreported – where "human rights, the plight of minorities, and women's issues are ignored," according to one respondent.

The good practices of Peace Journalism are supported by sensitive journalists within and outside the Kashmir valley. In fact, some of them even incorporate it in their work to foster overall progress and development. Yet, more often than not they are met with challenges. Censorship, excessive interferences by the higher authorities within the media sector, demand to fetch high ratings through "exaggeration and sensationalization" pose major challenges to not only practices of Peace Journalism but also peace per se since consumption of such news results in polarizing public opinions.

However, despite such challenges, journalists have pointed towards the alternate space and popularity of the social media which provide an opportunity to explore journalistic freedom and grow in solidarity. These alternative spaces can create conditions for positive peace in Kashmir.

NOTES

1. See, <https://acd.iiss.org/> (accessed on March 5, 2016)
2. Lynch, J and McGoldrick, A. Peace Journalism. Gloucestershire: Hawthorn Press, 2005
3. Lynch, J and McGoldrick, A. Peace Journalism-How to Do it, TRANSCEND, 2000. https://www.transcend.org/tri/downloads/McGoldrick_Lynch_Peace-Journalism.pdf (Accessed on November 20, 2014).
4. See, Galtung, J. (1990). Cultural violence. *Journal of Peace Research*, 27 (3), 291-305.



At the Islamic University of Science and Technology in Kashmir, a series of PJ seminars were held in 2015. See the October, 2015 edition of the Peace Journalist for more details.

Jake Lynch: New horizons for PJ research

By Jake Lynch

Scholarly research in Peace Journalism has taken a significant step forward with the publication, in the peer-reviewed journal, *Global Media and Communication* (GMC), of a special edition devoted to 'Theoretical and Methodological Developments in Peace Journalism' (see table of contents below).

Researchers first began to take a serious interest in PJ in the early 2000s, chiefly from a series of conferences organised by the Toda Institute for Global Peace and Policy Research. A key figure in enabling the field to attain a sense of coherence was Professor Wilhelm Kempf, a notable theoretical

Associate Professor **Jake Lynch** is Director of the Centre for Peace and Conflict Studies at the University of Sydney, and a Senior Research Fellow at the School of Communication of the University of Johannesburg. His book, *A Global Standard for Reporting Conflict*, has been published by Routledge:

http://routledge-ny.com/catalogs/routledge_research_media_and_communication/1/10/



contributor to PJ in his own right and also the Editor of a specialised, online, open-access journal, *Conflict and Communication*. Articles published there, based on contributions to Toda conferences, also appeared in print in the form of edited collections, includ-

ing *Peace Journalism: The State of the Art* (edited by Wilhelm himself, with Professor Dov Shinar), and *The Peace Journalism Controversy* (both under the Regener imprint from Berlin).

But these endeavours were based largely on the contributions of a small number of interested scholars, exchanging views and perspectives among themselves as they developed their ideas.

The publication of a special edition in a field-leading journal such as GMC, which takes a more generalist brief across the broadly defined field of Media and Communication, marks a point where PJ scholarship is seen as having been successfully established as a thriving sub-field in its own right; one capable of generating perspectives of potential interest to researchers with a much broader range of preoccupations.

To date, however, as journalist educators Stig Arne Nohrstedt and Rune Ottosen argue in their contribution to the GMC special edition, a programme of "co-ordinated and organised reforms" has not yet arisen from the PJ movement. A wide range of projects are underway at any given moment, including many in journalist training as chronicled in *The Peace Journalist*, but Nohrstedt and Ottosen comment, they are "scattered geographically and do not have a global scope".

Continued on next page

Lynch

from Pg 22

To add resources for coordination of these efforts there is, they say, a need for "a joint approach together with universities, colleges, training institutes, NGOs such as Reporters Sans Frontieres and the International Federation of Journalists, and the European Council and the UN, in particular Unesco with the suggestion of safety indicators for journalists".

Saumava Mitra's contribution to this special edition traces more of the conceptual 'connecting tissue' between the fields Communication and Peace, in providing a summarising overview of contributions to an important recent book, an edited collection of that name, edited by Julia Hoffmann and Virgil Hawkins and published by Routledge in 2015. She proposes dividing the approaches into three broad streams:

- Reporting and Representing Peace;
- Intervening for Peace;
- Enacting and communicating Peace.

Nathan Farrell and Stuart Allan, two researchers from the School of Journalism, Media and Cultural Studies at Cardiff University, explore, in their contribution to the special edition, the vexed questions of reliability and trust arising from a situation in which material salient to stories about conflict has become more likely to reach news publics without passing through the filters of trained observation and copy editing – or, perhaps, ideological censorship – associated with mainstream media production methods.

One organisation alive to the potentialities of this situation for peace and human rights is the international non-profit, WITNESS, and Farrell and Allan assess its work, which includes equipping citizens in conflict zones with video cameras and the training to use them, as a contribution based on a strong ethical commitment.

"Other stations show you what happens when the missiles are launched. We show you what happens when they land". The slogan is from advertising for the satellite TV station, Al Jazeera English, during the US-led invasion of Iraq in 2003. However, Qatar, where AJ is based, is a member of the Gulf Cooperation Council (GCC), the six-member bloc of Gulf Arab states, which are closely aligned with Washington and host US military assets in the region.

Zainab Abdul-Nabi's article in the GMC special edition uses the PJ model as a source of evaluative criteria to assess Al Jazeera's coverage of two



episodes of conflict in which the GCC has been directly implicated: Bahrain's uprising during the first week of the military Saudi intervention, and the Syria conflict in the week that followed the Al-Ghouta Chemical Weapons attack in Damascus.

Leticia Anderson offers an innovative analytical treatment of a comparatively 'cold' conflict: the symbolic construction, in Australian media, of Muslims and Islam. She compares coverage by selected newspapers from two key political moments: the month leading up to Federal elections of 2004, and 2007, respectively.

Anderson operationalises the definition of Islamophobia set out in an influential report by London's Runnymede Trust, which sought to clarify how Islam can be presented as a

monolithic and threatening political force rather than a nuanced and diverse religion. In supplementing Peace Journalism with an analytical framework designed to draw out highly coded issues of cultural violence, as against merely in the coverage of direct violence as in much previous research, Anderson's article represents a significant methodological innovation.

Finally in this special GMC edition, Annabel McGoldrick, James Heathers and I present and discuss the results of an experiment in which physiological tests were performed on different groups of participants who watched War Journalism and Peace Journalism versions of two familiar stories from television news: on Australia's treatment of asylum seekers, and the US-sponsored 'peace talks' between Israel and the Palestinians.

Participants were measured for Blood Volume Pulse as they watched the two items. This measure indicates Heart Rate Variability, which in turn indicates Vagal Tone, which has been called "an autonomic correlate of emotion". In the experiment, vagal tone decreased from baseline through both WJ stories, but showed a slightly smaller decrease during the PJ asylum story, then a significant increase during the PJ Israel-Palestine story. These readings correlated with questionnaire results showing greater hope and empathy among PJ viewers, and increased anger and distress among WJ viewers, of the Israel-Palestine story.

Taken together, then, the articles collected in this special edition constitute a significant new horizon in the theoretical and methodological development of Peace Journalism in scholarly research.

To access the journal, go to: <http://gmc.sagepub.com/content/11/3?etoc>

Global Media and Communication December 2015

Jake Lynch, Annabel McGoldrick, and James Heathers
Psychophysiological audience responses to war journalism and peace journalism

Rune Ottosen
Peace journalism: A proposition for conceptual and methodological improvements

Nathan Farrell and Stuart Allan
Redrawing boundaries: WITNESS and the politics of citizen videos

Leticia Anderson
Countering Islamophobic media representations: The potential role of peace journalism

Zainab Abdul-Nabi
Based on the peace journalism model: Analysis of Al-Jazeera's coverage of Bahrain's uprising and Syria's chemical attack

Saumava Mitra
Communication and peace: Understanding the nature of texts as a way to resolve conceptual differences in the emerging field

Obituary
Terhi Rantanen
Ulrich Beck – A cosmopolitan from Munich

PJ needed to counter superficial election news

By Steven Youngblood, Director, Center for Global PJ

Current media coverage of the U.S. presidential election has three overarching characteristics. News coverage is Trump heavy, it features extensive coverage of personal attacks and mudslinging, and it's loaded with stories highlighting the latest polls.

As a proponent of peace journalism, which encourages reporting that is less sensational and more substantive, these findings are disappointing, though hardly surprising.

First, election coverage is Donald Trump-heavy. A story in *Slate Magazine* (Dec. 14, 2015), observes, that "Trump coverage was notable, first, for its abundance. A Tyndall Report analysis of the nightly news shows on ABC, CBS, and NBC discovered that from January 1 through November, 2015, these newscasts featured 234 minutes of reporting about Donald Trump but only 10 on Democratic candidate Bernie Sanders. The motivation for the avalanche of Trump coverage is obvious, according to journalist/media commentator Bill Moyers, who said, 'Big surprise, the problem is money. Tons of it. Trump brings ratings and ratings raise advertising revenue.'"

The Trump coverage, it must be noted, occurs at the expense of other candidates. Observed *Media Matters'* Eric Boehlert, "Obviously, Trump is the GOP front runner and it's reasonable that he would get more attention than (Bernie) Sanders, who's running second for the Democrats. But 234 total network minutes for Trump compared to just 10 network minutes for Sanders...?" (Dec. 11, 2015)

Next, coverage is also heavy on reporting about personal attacks and insults.

A Lexis Nexis newspaper database search for Feb. 3-March 3 shows that insult coverage far outstripped coverage of at least two substantive issues. Of the first 1000 hits under "Trump", 172 featured stories containing the keyword "attacks." Of the first 1000 hits under "Rubio", 296 contained "attacks," while 204/1000 hits under "Hillary Clinton" contained "attacks." In total, 672 of 3000 newspaper stories, or 22%, mentioned the mudslinging attacks.

Compare that to the newspaper coverage of important issues like immigration (discussed in 2.9% of the stories about Trump, Rubio, and Clinton) and jobs (6.8%). An identical Feb. 3-March 3 search, done with broadcast news transcripts, showed that 27% of the stories contained at least a mention of "attacks."

Finally, election coverage is laden with stories about the horse race—the latest polls and who's ahead. The Lexis Nexis newspaper and broadcast news transcript search

Connecting Peace and Electoral Journalism: 3 Tips

1. Avoid treating the election like a horse race. Polls and surveys are fine, but they are only a part of the story. Instead concentrate on issues of importance as identified by the public.
2. Avoid airing inflammatory, divisive, or violent statements by candidates. Instead, edit these comments to eliminate these inflammatory statements. Or, broadcast these comments, and then offer analysis and criticism of what is being said.
3. Avoid stories that give opinions/sound bites only from leaders. Instead, center stories around everyday people, their concerns and perceptions about the candidates and process.

--Center for Global Peace Journalism; adapted from Lynch/McGoldrick (2005)

found a combined 5975 stories about Trump, Rubio, and Clinton (Feb. 3-March 3). Of these stories, 2003, or 34%, included mentions of "polls." Coverage of the horse race and polls, in fact, was more than three times higher than coverage of jobs and immigration.

A responsible peace journalist wouldn't preach that Trump, polls, and insults shouldn't be covered, but rather that they should receive much less coverage, since each minute of this reporting about these is a minute that is ignoring other candidates and issues that truly matter.

Peace journalism, the principle that reporters should consider the consequences of their reporting while they better serve the public, offers a prescription for what ails election coverage. In *Peace Journalism Principles and Practices* (Routledge Publishing/fall 2016), I discuss several peace journalism-inspired suggestions for improving election coverage, including concentrating on "issues of importance as identified by the public." I also advise journalists to "avoid letting candidates get away with using imprecise, emotive language. This includes name calling. Instead, hold candidates accountable for what they say, and use precise language as you discuss issues," as well as offering critical analysis of ideas and proposals put forth by candidates. Trump's border wall, which he insists will be paid for by Mexico, is a claim begging for critical analysis.

Journalists have a responsibility to help produce an informed electorate, and not one fed a diet consisting predominantly of junk food like polls, mudslinging, and the latest outrageous utterance. While it's true that the candidates aren't making responsible journalism easy, reporters should still take the high road, and produce more thoughtful pieces about the vital issues that we should be discussing this election year.



the PEACE JOURNALIST



©2015 by Park University

Conference Notes



IPRA: Sierra Leone, November

The International Peace Research Association (IPRA) will be convening in Freetown, Sierra Leone Nov. 27-Dec. 1, 2016. This conference will bring together more than 1000 participants including scholars, experts, civil society activists, human rights activists and peace practitioners from different parts of the world. General conference topics include peace journalism, art and peace, conflict resolution and peacebuilding, ecology and peace, migration and peace, gender and peace, internal conflicts, human rights, and non-violent and peace movements.

A number of sessions at IPRA are being sponsored by the **Peace Journalism Commission**--an interest group focusing on PJ and peace media generally. The Peace Journalism Commission (PJC) seeks to build on its progress at previous conferences by working towards the wider applicability and implementation of Peace Journalism in both research and practice.

For the 2016 conference, the PJ commission is still looking for paper proposals (deadline: April 15) about the feasibility of Peace Journalism in practice; the applicability of Peace Journalism models, precepts and methods to settings of development and intra-national conflicts; the applicability of Peace Journalism models, precepts, and methods to coverage of refugees and migrants, and prospects for collaboration with aid and development sectors in spreading Peace Journalism as a basis for norms and expectations of media covering all kinds of conflict.

For more information about IPRA, the 2016 conference, or to submit an application form, abstract or proposal, go to www.ipra2016.org or <http://iprapeace.org/>



A session on "**Peace Journalism and Peace Building: Theory and Practice for the 21st Century**," dedicated to the memory of Majid Tehranian, will be held at the 2016 annual conference of the International Association for Media and Communication Research (IAMCR) at the University of Leicester, UK in July 27-31.

A Renaissance-type scholar, Majid studied and was active in a broad

AfP: DC, May

The Alliance for Peacebuilding's (AfP) annual conference May 24-26 in Washington, DC is themed, "Next Gen Peace."

The conference will feature a presentation by the Center for Global Peace Journalism and the American Friends Service Committee on storytelling in the media that will include a discussion of media narratives, particularly with regard to violent extremism, and peace journalism solutions.

For more information, see: <http://www.allianceforpeacebuilding.org/our-work/annual-conference/>



IAMCR: Leicester, England, July

range of major cultural, social and communication issues, using a deep humanist orientation to become a loyal and creative friend, student and supporter of Peace Journalism.

At IAMCR, Majid's colleagues will discuss topics such as: "Memories of the Past, Learning for the Future: Lessons from Majid's PJ Heritage" (Dov Shinar, Ben Gurion University); "The dangers of Peace Journalism" (Wilhelm Kempf, University of Kon-

stanz, Germany),"Critical insights into cultural forces, theories, and concepts of Peace and Peace Journalism" (Lea Mandelzis, Kinneret Academic College, Israel); "Greening Peace Journalism?" (Robert Hackett, Simon Fraser University, Canada); and "Peace Journalism: adapting and implementing the theory" (Steven Youngblood, Center for Global Peace Journalism).

For more information, see: <https://iamcr.org/leicester2016>