the PEACE JOURNALIST

SPECIAL: Symposium Celebrates PJ Center's 10th Birthday

Sahel journalists battle extremist messaging in

Ivory Coast

Contents

What is Peace Journalism?

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

A number of valuable peace journalism resources, including back issues of *The Peace Journalist* can be found at www.park.edu/peacecenter.

Center for Global Peace Journalism

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

Editor's Notebook

In these last 10 years as director of the Center for Global Peace Journalism, I've been privileged to travel to 27 countries to work with journalists, academics, and students. I always use the word "privileged" because that's what I've been—privileged to meet and collaborate with dedicated professionals and peacebuilders all around the world; privileged to experience so much of the world; privileged to make what I hope is a small, positive difference.

For the record, I've made peace journalism trips to: Austria, Cameroon, Rep. of Georgia, Kuwait, Ireland, Colombia, South Sudan, Cyprus, Lebanon, Kashmir/India, United States, Sierra Leone, Azerbaijan, France, Jordan, Ethiopia, Germany, Kenya, Japan, Kyrgyzstan, South Africa, Costa Rica, Turkey, Northern Ireland, Pakistan, Cote D'Ivoire, and Uganda. I'm always asked about my favorite country. This is like asking which flower is most beautiful. There are things I admire about every place I've been. I love the historical sites in Jordan, Ireland, Northern Ireland, and Turkey; the scenery in Uganda, Cyprus, South Africa, and Costa Rica; the food everywhere but especially Lebanon, Japan, and France; and the culture in Germany, Azerbaijan, Ireland, and Ethiopia. I deeply admire the indomitable spirit and determination of those in the midst of or recovering from conflict in places like Cameroon, South Sudan, Columbia, and Northern Ireland. I have made friends everywhere.

If the next 10 years of the Center for Global Peace Journalism are anything like the first 10, it's going to be a busy, engaging, delightful, surprising, and wonderful ride.

--Steven Youngblood

Contributors

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Kathryn Johnston (pg. 8) *is a journalist and researcher based in Northern Ireland. She is co-author of From Guns to Government: an unauthorised biography of Martin McGuinness, and has worked for The Sunday Times, The Daily Telegraph, The Belfast Telegraph, Irish Times and BBC. Kathryn is also a member of the Irish Executive Council -National Union of Journalists-UK.*

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Sahel journalists gather in Ivory Coast
Feb. workshop focuses on violent extremism, PJ

In a groundbreaking effort for the Sahel region of Africa, 21 journalists from nine countries gathered in Abidjan, Ivory Coast beginning Feb. 21 for a workshop titled, "Strengthening the Role of Media in Countering Violent Extremism."

The project began with eight Zoom sessions. (*See sidebar, page 5*).

The journalists from Mauritania, Mali, Chad, Ivory Coast (Cote D'Ivoire in French), Morocco, Senegal, Burkina Faso, Algeria, and Niger spent five days exploring their responsibilities as journalists. They also made two fascinating reporting trips out into the field.

The first trip was to Al Bayane radio-TV in Abidjan. The participants met with CEO Imam Cisse Guidiba, who shared with the group his vision to make his outlet a "social force" in Ivory Coast and indeed throughout Africa. Though his station is Islamic in nature, he said it serves all communities across societal divisions with what Imam Guidiba called "a good message" of fraternity and respect that contributes to the development of society. Certainly, Al Bayane's principles align with those of peace journalism.

Workshop participant Mahamat Ali Mouta from Chad enjoyed the visit, and said he appreciated Al Bayane's commitment to "providing dialogue between communities. Even though they are Islamic, their vision is much bigger."

The second field trip was even more impactful than the first, according to participants. The group bussed to Grand Bassam, a city of 100,000 that has seen its share of troubles the last six years. First, 19 were killed in a terrorist attack at a beach hotel in 2016. Then, Covid devastated Grand

Top L-Trainer Tatiana Mossot makes a point about violent extremism. Top R-Abdou Cisse from Senegal and Mahamat Ali Mouta from Chad compare notes. Bottom-Andre Kodmadjingar from Chad presents about extremists groups in the Sahel region.

Bassam's economy because the community, a UNESCO World Heritage Site, depends heavily on tourism. (France24)

In Grand Bassam, the reporters interviewed four survivors of the attack, including Ebirm Rose, the owner of a café where the terrorists struck. Even six years after the attack, she was still emotional as she recalled what happened. The journalists also interviewed survivor Ali Cisse, a small shop owner in Grand Bassam, who detailed how the attack devasted businesses in the city.

Yasmin Laabi, a workshop participant from Morocco, said that interviewing the survivors was daunting. "I asked myself if I am able to ask the good questions because the situation was so difficult to ask the survivors to repeat the scenario. I felt guilty… because I had to ask questions, to not hurt them. It was challenging for me,"

Sahel   *from Pg 4*

Laabi commented.

The workshop participants were tasked with writing a story that tapped into both the interviews as well as their feelings about interviewing trauma survivors.

The day after the field trip, the journalists gave their impressions about the Grand Bassam experience. One reporter said "the emotion is still there," a sentiment echoed by many. Another lamented that the survivors never received any psychological counseling, and that their trauma is as raw as the day of the attack. "The survivors are not psychologically strong," the journalist observed.

The workshop also featured valuable classroom sessions.

The first day of the workshop began with a discussion about how violent extremism is covered in media in their respective countries. The journalists told stories about the obstacles they faced from governments (propaganda, dearth of information), international media outlets, and social media. We also discussed the importance of reporting about the causes of (why and how youth are radicalized) and solutions for terrorism

Tuesday, I led a discussion about trauma reporting, offering advice on how to report about traumas while respecting victims' rights. Trainer/

journalist Tatiana Mossot followed with a presentation on how journalists can deal with the trauma they have experienced, including PTSD, in the conduct of their jobs. Statistically, 13-15% of journalists suffer PTSD, she said, comparable to PTSD in first responders. The Sahel journalists shared words that describe how they've felt after covering traumatic events—crimes, disasters, terrorist attacks, etc. These words included: pain, anger, abandonment, weakness, guilty, powerless, frustration, stress, surprise, justice, compassion, and worry. Participants shared their experiences in reporting traumatic events, including

Sahel project begins with eight Zoom sessions

Before the Sahel region journalists and trainers met in Abidjan, they gathered online for eight 90-minute sessions in November and December 2021, and one additional catch-up meeting in January 2022.

The first of the EAI project's eight zoom sessions was held in November, and included discussions about problems with traditional media coverage of conflicts, and media and terrorism, including social media.

In this session, the journalists had a robust discussion about how terrorism is covered in their countries. One participant from Chad said that journalists want to be seen as patriotic, and therefore shouldn't give the microphone to terrorists for comment. Several reporters talked about the difficulty in covering terrorism stories that include traveling to hard-to-reach or dangerous attack sites and getting information from non-government sources.

One interesting and unanticipated discussion was about the role of international media in terrorism reporting in the Sahel region. One journalist noted that news sources will speak only to international media, while another from Mali stated that the local media are not listened to, and that only international media have credibility. Others discussed laws that restrict what and how journalists can cover (no live coverage at the scene of terrorist attack

aftermaths in Burkina Faso, for example) and the lack of resources or training ("competence," in the words of a participant) as impediments to better, more comprehensive locally-produced coverage about terrorism.

In one of the December sessions, the agenda included a vibrant examination of how journalists in the region navigate a a minefield of obstacles while reporting protest movements. The journalists had some fascinating insights about their coverage of civil unrest—protests, riots, and so on. Like their counterparts everywhere, the journalists said their media outlets are prone to showing "violent and shocking" images like burning tires and wounded people because these "attract viewers, and the public loves it." One journalist commented that their reports often feature sensational language, while another said that the reporting they produce during protests is "far from peace journalism." A third participant from Mauritania shared information about a troubling law that forbids journalists from showing any images of military or police.

Finally, the reporters discussed how peace journalism can be applied to reporting civic unrest. These guidelines included avoiding sensationalism; using non-inflammatory language, reporting counternarratives; and reporting with reconciliation in mind.

Sahel *from Pg 5*

seeing bodies. Mossot recommended that the journalists get in touch with their feelings, and not hesitate to ask for help.

On Wednesday, the day began with a presentation from Andrew Caulk, public information director for the U.S. special operations command in Africa. He talked about the impor-

tance of context in countering violent extremism. He said building credibility as a journalist is also vital in "degrading violent extremists trying to make people afraid." Caulk added that more information about terrorism threats actually makes populations less fearful, since this info helps them feel empowered to address these threats and make themselves safe.
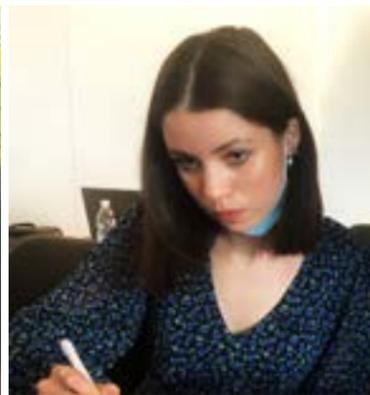
Later, trainer and project organizer Nicolas Pinault discussed countering violent extremist messaging and toxic narratives. The participants gave examples of mis and disinformation from their countries, including faux reports about an illicit impregnation, a French drone being shot down, and Ivorians being beaten in Niger. Pinault also presented six types of ideological arguments given by extremists, including injustice themes, us. vs. them narratives, creating a non-human common enemy, etc. The next day, I followed up on these six arguments, and the journalists and I brainstormed topics for counternarrative stories to refute extremists' arguments.

On Thursday, journalist participant Hamat Ali Mouta talked about his community radio station (RNI Radio) in Ndarason in the Lake Chad basin, a distressed area that has been the site of attacks from the terrorist organization Boko Haram. Mouta talked about the lack of infrastructure there, including schools, as a factor fueling violent extremism. Other factors include unemployment, injustice, and climate change, which has drastically shrunk Lake Chad.

Participants said the workshop was worthwhile. Imane Ballamine from Morocco observed, "It's a huge occasion to know peace journalism and how we can create the perfect article....without having a "black image" that ignores victims and what really happened. (Also), the contacts we made was for me an interesting experience. In Morocco, we don't do peace journalism. This is an opportunity to discover peace journalism, and for me to share this with other journalists," she noted.

The workshop was underwritten by the U.S. Embassy-Algiers and administered by Equal Access International.

--Steven Youngblood

(Above)-Lynda Abbou from Algeria and Andre Kodmadjingar from Chad discuss journalism in their countries. (Right)- Journalists interview terror attack survivor Ali Cisse in Grand Bassam. (Far right)-Imane Ballamine takes class notes.

(Right)- Al Bayane radio/ TV CEO Imam Cisse Guidiba discusses his outlet's peace programming.

Book Review:
"Digital Contention in a Divided Society"

Among the most comprehensive definitions of 'peace journalism' is Professor Steve Youngblood's 10-point list of Peace Journalism elements (at http://professoryoungblood.blogspot.com) His tenth principle is that peace journalists offer counter-narratives that debunk media created or perpetuated stereotypes, myths, and misperceptions.

In that context, this book by Paul Reilly, a Senior Lecturer in Social Media and Digital Society at the University of Sheffield, makes a very significant contribution to the peace journalism debate.

The book, "Digital Contention in a Divided Society: Social Media, Parades and Protests in Northern Ireland," examines how platforms like Facebook and Twitter are used by citizens to frame contentious parades and protests in 'post-conflict' Northern Ireland.

Reilly addresses these issues by examining how social media were used during the flag protests in Northern Ireland from 2012 to 2013 and the Ardoyne Parade disputes in North Belfast in July 2014 and 2015.

This is no arid academic text. Reilly quotes extensively from many of those engaging in debate, referring to them both by their actual names, where appropriate, and their social media identities. That is immensely helpful; and certainly, drawing attention to these narratives and explorations of contested spaces is a rich and profitable seam for all of us to mine.

> "This is no arid academic text. Reilly quotes extensively from those engaging in the debate."

As a journalist living and working in Ireland, I have always been aware of these narratives and counter narratives. Often bitter, often vicious and designed to wound – and sometimes bitingly funny - Reilly sets them in their historical perspective. He also catalogues some of the attempts to contest these divisive dialogues.

The most striking example of this is the 'flegs' protests on many Northern Irish streets between 2012 and 2016. He also draws attention to the opposition to them from Loyalists Against Democracy (LAD), 'a self-styled non-sectarian "parody group" who believed that their counter narrative expressed the views of the 'silent majority' in Northern Ireland. Reilly highlights what some have seen as a tendency to dehumanise working class loyalists, but as he traces

LAD's development over the period of his research, he finds in his concluding chapter that "...LAD's activism on...equality and social issues suggested that they were, in the words of blogger Alan Meban, increasingly focussed on the 'actions, behaviours and contradictions and characters" within politics requiring scrutiny.'"

On the very first page, Reilly notes the New IRA's murder of journalist Lyra McKee in Derry in 2019, and how "it illustrated the continued threat to the peace process from violent dissidents on both sides.'" Lyra herself was a frequent recipient of vitriol and abuse on social media and her death was marked on social media in some disturbing and contested ways.

A series of incidents outside the period of Reilly's research concerns the abuse directed against many women journalists on social media.

Patricia Devlin, for example, has written about the multiple death threats she has received, both online and in "real life."

In 2020, she lodged an official complaint against the Police Service of Northern Ireland for what she called their "complete failure" to properly investigate a threat to rape her baby – a threat which was delivered via social media.

As Shakespeare might have written, Facebook and Twitter bestride the virtual world like a colossus, while we are left to walk under their huge legs and peep about.

Paul Reilly's book makes an invaluable contribution to the debate on the potential of citizen activity on online platforms to contribute to peacebuilding in Northern Ireland. It deserves attention.

--Kathryn Johnston

New study: Media ignore missing women in Canada

Indigenous women underrepresented and demeaned
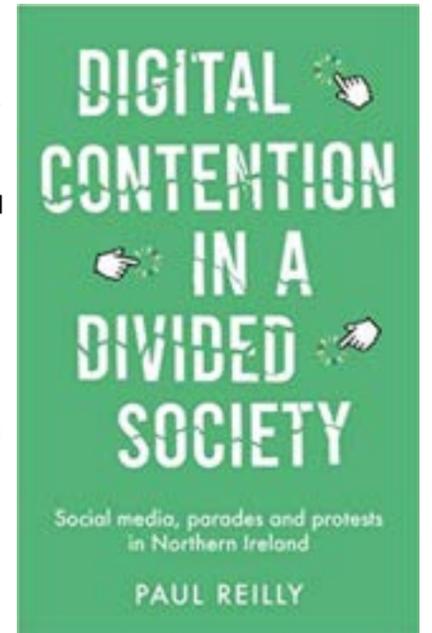
In 2019, a report published by the National Inquiry into Missing and Murdered Indigenous Women (MMIW) and Girls revealed that there was irrefutable evidence that acts of genocide transpired against Indigenous women by the Canadian government. The report showed that the government had significantly underestimated the number of missing women and children, that reasons behind the lack of success in solving missing cases were linked to racist and lackadaisical attitudes by police, and that past government policies actively contributed to the further ostracization of its own native people.

In response to these horrifying accusations, Canadian news media chose to criticize the report, specifically for the use of the word "genocide." This singular noun drew more anger and attention from the media than the implications that the Canadian government had been both complicit and responsible in the ethnic cleansing of its own indigenous people. Canadian news media was, and is, guilty of under-representing the cases of indigenous women as well as using demeaning language in those stories that they do cover.

How the media covers different stories and the frequency with which they do influences the public and has the ability to create substantial change in society. Following the peace journalism principle of giving a voice to the voiceless, Canadian news media have an obligation to step forward and make up for their lack of past representation and education.

There is a significant lack of media coverage about indigenous women in Canada, and when there is coverage, it occurs at a considerably lesser rate in comparison to Caucasian women. When analyzing the *Montreal Gazette's* November, 2021 coverage of indigenous women in comparison to white women, the evidence could not be more clear. When searching 'missing woman,' there are 136 articles published last November, of which there are only two articles that discuss Indigenous women. Of the two articles published, both surrounded the same tragedy and were published by the same author (Magder, 2021). In comparison, eight articles were published in the last thirty days alone all about different disappearances and tragedies involving white women.

Connie Walker, a journalist who focuses on missing indigenous women, spoke of the frustration she feels when

"A lack of coverage perpetuates the idea that indigenous women are not as important…"

seeing cases like Gabby Petito, a twenty-two-year-old white woman who went missing in late 2021, receive significant media coverage but cases with indigenous women, like Jermain Charlo, an American Indigenous woman who went missing in 2018, see only a fraction of any of that coverage. Saying in an interview, "Most of the docuseries, podcasts, and other kinds of stories that focus on this issue of violence against women usually focus on white women, like Gabby Petito (González-Ramírez, 2021)." The question of what is happening to our indigenous women goes unanswered. The information is simply not available. The coverage is severely limited.

The lack of coverage for missing indigenous women also translates to the statistics at which they go missing to be inaccurate and underreported. The official Canadian government estimate for the total number of missing women from 1980 to 2012 is 1,200. However, estimates from indigenous rights groups place that number at 4,000, nearly three times the original estimate (Bilefsky, 2019). Indigenous women go missing at far higher rates than white women yet receive far less reporting. Even when indigenous women receive coverage, it's often a result of Indigenous community advocacy. This community outreach is what's primarily reported on, whereas when white women disappear, it's covered simply because they go missing.

The two previously mentioned articles published by author Jason Madger in the *Montreal Gazette* discussed Elisapee Pootoogook, an elder Inuk woman who died in early November from exposure to the elements. However, her story and the stories of hundreds of homeless indigenous people experiencing the harsh winter conditions were not covered until after Pootoogook's death. Even then it took a gathering of over 200 people before her story was told. In comparison to Gabby Petito, Pootoogook's story was only covered after an action was held by the indigenous community, whereas the coverage of Gabby Petito was the catalyst for the community coming together. This comparison holds true for other cases of indigenous women and girls as well; their stories remain untold until their community is already organized. By not covering indigenous women until communities have already organized, a disservice has been done to Canada's indigenous people.

It has been demonstrated that coverage creates action.

Indigenous   *from Pg 8*

A lack of coverage perpetuates the idea that indigenous women are not as important as white women. Indigenous women getting coverage can be extremely difficult as the system often works against them. Revisiting Charlo, "The attention focused on Gabby Petito's case didn't just result in a lot of headlines — it also influenced the reaction of law enforcement." (González-Ramírez, 2021). The pressure put on by the public forced law enforcement to work harder. The public also worked hard to do their part in creating awareness to find Gabby. For indigenous women, it can be a struggle to succeed in getting reported missing in the first place. When indigenous women are reported, as the MMIW notes, police are slow to take action. The public can't take action if they're not aware of an issue. The public often only cares about what's reported on, and as we know, that's not indigenous women.

In 2021, the Canadian Government published a list of promises to ensure the protection of Indigenous women moving forward, recognized its past discrimination, and made promises to the broader indigenous community (*Al Jazeera*, 2021). This small step forward is a positive change, but to see truly actionable results, the way the news media in Canada covers indigenous women needs to change, and drastically. The original immediate jump to criticism from Canadian news media fundamentally failed to address the points the inquiry had made and also distracted from the facts that the inquiry had found. Even after a year, the coverage from news media has not significantly changed since the findings in the MMIW report (McDougall, 2020).

Media representation of indigenous women and girls must be elevated to the same rate as white women. Current coverage still relegates their stories behind those of white women, which has an effect on how both the public and law enforcement treat cases as well. It is up to the news media to hold itself accountable and to ensure proper coverage, portrayal, and follow-through for how it writes about indigenous women.

Even though changing public perception through news media is just one step, it can have a massive impact on how indigenous women are both viewed and treated.

--Sophia Wilde

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Symposium marks PJ Center's 10th birthday

Event features presentations from 5 continents

The Center for Global Peace Journalism at Park University held an online symposium March 2, 2022 to mark its 10th anniversary. The agenda was to look back on the center's accomplishments and forward to the future of peace journalism. Leading experts from around the world attended.

Park University President Shane Smeed welcomed the several dozen attendees. He spoke of the university's tradition of transforming lives over its 150-year history, with reference to some core values of peace journalism itself, including civil respect, global citizenship, and integrity.

Steven Youngblood explained his role as a founding director of the Center for Global Peace Journalism, which he described as working with academics, students, and journalists worldwide, through workshops, lectures, and a blog and printed magazine publication, The Peace Journalist. Its 20th edition was recently published.

The center's mission includes producing counter narratives of those who are marginalized. Over the past decade, the center has operated in 27 countries, with hundreds of journalists and students, collaborating with dozens of "outstanding organizations" on numerous projects. For example, in Cameroon the work was to inform about responsible reporting about conflict; in Northern Ireland, about reporting trauma; in northern Uganda, about journalism as a tool for reconciliation; and in India and Pakistan, about coming together as journalists to tell stories of common interest.

Youngblood outlined ongoing and future projects, including work in India, Pakistan, Kosovo, Nigeria, and the US.

Professor Jake Lynch from the University of Sydney gave a keynote address, "25 years of peace journalism," which originated with Annabel McGoldrick and him communicating with Johan Galtung, known as the funder of peace and conflict studies. Lynch described a paradox of peace journalism, whereby the structure of news reportage serves media structures (such as news items being packaged up and sold, and that "bad news sells"), leaving little agency for individual journalists. He summarized results from a small pilot study which suggested that respondents applied and adapted peace journalism principles in creative ways, with a new awareness and reflexivity. This could impact audiences to encourage conflict and debate transformation, Lynch said.

Vanessa Bassil, founding director of the Media Association for Peace (MAP) in Lebanon, described peace journalism as a noble mission, and saw the opportunity to build capacity among young journalists. She set up MAP to promote peace journalism by conducting trainings and seminars as well as hosting an online talk show where they invite journalists to talk about press freedom and peace building. The talk show has included participants from 18 religious/ethnic groups who discuss the challenge of reporting while looking for solutions, which includes having a common definition of "peacebuilding" itself.

Lubna Jerar and Pratyush Ranjan spoke about their joint work in Pakistan and India, respectively, and about their experiences as participants in an East West Center program on cross border reporting. Jerar said she realized that Indian journalists had a mutual challenge in investigating and reporting on issues affecting women, such as legal redress, access to services, climate change; Ranjan said the same. By working with Ranjan and colleagues, Jerar said that both sides have benefited. Ranjan gave examples from the project's website, Journalists for Change, that includes stories of mutual interest. They said that the Center for Global Peace Journalism has given them a valuable space, and both are working to instill peace journalism in younger journalists.

Rose Obah Akah from the Cameroon Community Media Network (CCMN)

Center for Global Peace Journalism
Projects/Seminars/Presentations- 2012-2021
Blue=In Person   Pink=In person and on Zoom   Green=Zoom
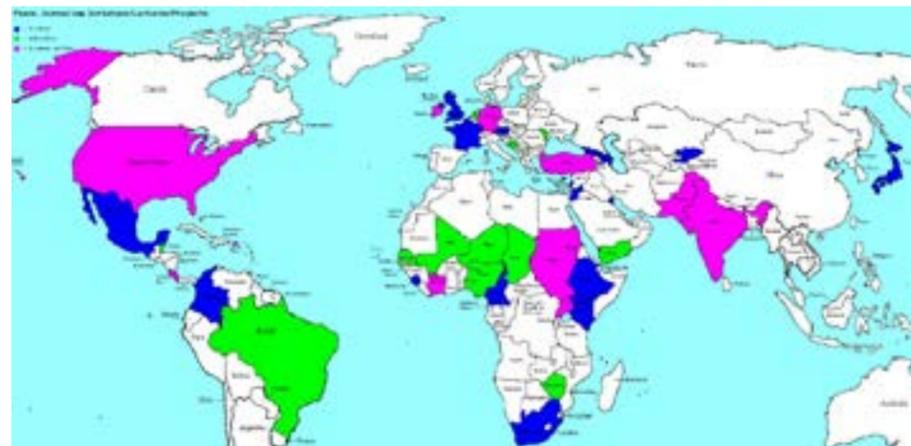
At the Center for Global Peace Journalism 10th anniversary Zoom symposium on March 2.

Symposium   *from Pg 10*

also gave her perspectives at the online symposium. She said, "The history of peace journalism in Cameroon cannot be written without Steven Youngblood." She explained how "the seed was planted" in 2016, establishing the CCMN that has changed the media landscape and shifted the narrative in 8 out of 10 regions (including French-speaking). Akah said that civil society organizations see the network as part of crisis solutions, increasing the capacity of CSOs work. One way this is achieved is by maximizing the voices "of those who are bearing the brunt of the crises." The network is developing a peace journalism manual, which will go into all media newsrooms so as to change the whole country's media landscape.

Christina Avila Zesatti, creator of the online platform Corresponsal de Paz in Mexico, addressed the cynicism that "violence is fact and peace is only an ideal," saying there are journalists who don't want to "reinforce the violence by only telling the violence in our work." The objective, she argued, is to have space to report more about peaceful solutions from all around the world, "a good dose of good efforts that exist in every conflict everywhere."

The final panelist was Una Murphy, who co-founded VIEW digital magazine in Northern Ireland. She shared her personal experience of what it was like to report on the violence in Northern Ireland during "the Troubles," while working in mainstream media in her 20s. She described the accumulation of covering riots, funerals, and recurring violence as traumatic. After some time outside Northern Ireland, she returned for an opportunity to cover more social issue stories. She co-founded VIEW digital "to amplify the voices of people who are making really good contributions but whose stories are not told." Murphy held up an issue of their magazine that covered the topics of dealing with trauma and looking at legacy issues.

Kathryn Johnston, also of VIEW digital, gave the concluding address, speaking of the importance of global citizenship and inclusivity as a core principles of peace journalism, "especially in regards to gender and LGBT+ issues." She described challenges of reporting on the past, with obstacles such as the Official Secrets Act, which stop the revelation of truth. A member of the Irish Executive Council of the National Union of Journalists, Johnston suggested adding a principle of "do no harm" to the NUJ's code of conduct for its members; she referenced Irish poet W.B. Yates, who wrote in 1938, "Did that play of mine send out certain men and then get shot?"

In closing remarks, Lynch suggested an evolution of peace journalism, with an emergence of an independent, community media sector, and affordances with digital technology. He said that we should consider a consequentialist ethic (such as "do no harm"), as well as look for terrain for peace journalism to move onto, with more access and enhancement through training. Youngblood finished by saying how inspirational the symposium's testimonies were. He said, "Your work makes tremendous impact and inspiration, and is invaluable to those in the field. I am re-energised."

-Allan Leonard/SharedFutureNews

Program:
Ctr for Global Peace Journalism
10th Anniversary Symposium

Welcome—Shane Smeed, President, Park University
Celebrating the Center for Global Peace Journalism—S. Youngblood
Keynote address-Dr. Jake Lynch-Univ. Sydney-25 Years of Peace Journalism

Panel—PJ Around the World
Lebanon-Vanessa Bassil
India and Pakistan—Lubna Jerar, Pratyush Ranjan
Cameroon--Rose Obah Akah
Mexico—Cristina Avila Zesatti
Northern Ireland—Una Murphy
Concluding address-Kathryn Johnston, Northern Ireland, "Reaching the Future Through the Past"

Timeline: Center for Global Peace Journalism

Uganda

Turkey

Turkey

Turkey

2013: Kyrgyzstan
Uganda
Bronx, NY
Northern Ireland
Kansas City area, KS/
MO
San Marcos, California
Lebanon

2015: Turkey
Jordan
Kuwait
Costa Rica
Kashmir
Kansas City area, KS/
MO

Ethiopia

Colombia

France

Prof. Gandhi

2017: Kenya
Colombia
Ethiopia
Cameroon
Catskills, NY
Pakistan
Kansas City area

2019: Northern Ireland
Kansas City area
Prof. Raj Gandhi visit
to Park Univ. in
Parkville, MO
Strasbourg, France

2021: India and
Pakistan (virtual)
Sahel region (virtual)
Kansas City area
(virtual)
Yemen (virtual)
Moldova (virtual)
Nigeria (virtual)
Luxembourg (virtual)
Zimbabwe (virtual)
Germany (virtual)
Parkville, MO
Kosovo (virtual)
20th edition-Peace
Journalist Magazine

2012	2014	2016	2018	2020

2012: PJ Center
Launched
Japan
Professor Komagum
published
Bronx, NY

2014: Cyprus
Washington, DC
Mexico
Bronx, NY
Kansas City area, KS/
MO
Kenya

2016: South Sudan
Kansas City area, KS/
MO
Germany
Austria
Washington, DC
Peace Journalism Prin-
ciples and Practices
published
Sierra Leone
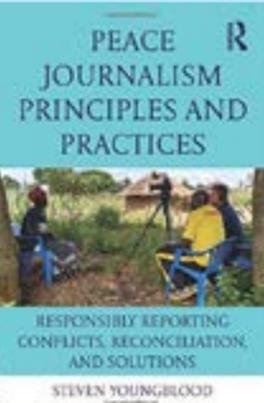
2018: Kansas City area
Ethiopia
Washington, DC
Cameroon
New York
Kansas City area
Santa Fe, NM

2020: Ontario,
California
Northern Ireland
Luxembourg (virtual)
Kansas City area
(virtual)
Cambridge, MA-Har-
vard Univ. (virtual)
Sudan (virtual)
Yemen (virtual)
Washington, DC
(virtual)

Bronx

Kenya

Cameroon

Northern Ireland

PEACE
JOURNALISM
PRINCIPLES AND
PRACTICES

RESPONSIBLY REPORTING
CONFLICTS, RECONCILIATION,
AND SOLUTIONS

STEVEN YOUNGBLOOD

Grassroots Advocacy and Media
Portrayals of Race, Gender, and Protests

Harvard U.

Park U.

PEACE
JOURNALIST

20th Issue Celebration!

Project seeks to unite Turks, Syrians

Goal: Increase social cohesion through collective storytelling

Heightened anti-refugee sentiment fueled by disinformation on social media and weaponized by political propaganda has led to increased violence against refugee and migrant communities in Turkey. Nowhere was this made more apparent than in the Altındağ district of Ankara last August when tensions boiled over following the stabbing of two Turkish citizens by two Syrians. The subsequent riots and vandalizing of Syrians' homes, cars, and businesses in the neighborhood are just one of the more visible outbursts in a string of violent incidents targeting refugees in the country.

The recent wave of refugees from Afghanistan has also exacerbated these tensions, with one mayor even suggesting a ten-fold increase in urban water prices for refugees. As the Turkish economy grapples with record high inflation, a plummeting lira, and soaring prices, locals' perception that they are on the losing side of an inequitable economic playing field could mean that volatile, anti-migrant sentiments quickly erupt into acts of violence and vandalism against migrant communities.

In an effort to combat the spread of racist and xenophobic narratives against migrant communities within the media in Turkey, HasNa partnered with Kırkayak Kültür Sanat ve Doğa Derneği in Gaziantep, Turkey and the Center for Global Peace Journalism at Park University, Missouri to pilot a capacity building project titled Media in Tandem: Social Cohesion through Storytelling. Targeting young journal-

MEDIA IN TANDEM: SOCIAL COHESION THROUGH STORYTELLING

PEACE JOURNALISM WORKSHOP

ists from migrant and host communities in Gaziantep, the project strives to:

1. Promote social cohesion between migrant and host community journalists by encouraging them to collaborate and learn with one another

2. Enhance the professional capacities of journalists through targeted skills trainings thereby better preparing them for the labor force

3. Raise awareness of the issues of xenophobia and hate speech relating to refugees in Turkey, fostering empathy with forcibly displaced communities.

The first phase of the project comprised a series of 12 training sessions on various aspects of peace journalism. Cross-cultural collaboration is a core value of HasNa, which is why the project was designed to facilitate collaboration not only among Turkish and migrant journalists, but also among Turkish and American experts who came together to share knowledge and best practices on a variety of topics. The 12-week training curriculum included weekly sessions under such headings as New Media and Social Transformation, Rights-Based Journalism, Visual Media Ethics, Citizen Journalism, Communication Law, Gender Equality in the Media, and Representation of Refugees in the Media.

During the second phase of the project trainees were divided into four multicultural groups, each receiving a small stipend to produce an audio-visual digital story on the overarching theme "migrants." Seeing that project participants were already professional or student journalists, no

Syrian refugees in Turkey

Turkey hosts over 4 million refugees, more than any other country. As the Syrian Civil War enters its second decade and as the humanitarian crisis in Afghanistan continues to worsen, more and more vulnerable families and individuals have fled to Turkey with the hopes of eventually reaching Europe or the US. But with resettlement to third countries occurring at a snail's pace, many refugees have come to call Turkey home and have little intention of returning to Syria. This has presented significant challenges, especially as Turkey struggles with economic uncertainty in the wake of COVID-19.

Despite suffering some of the worst effects of the pandemic and its economic fallout, refugees, asylum seekers, and other forced migrants in Turkey have increasingly become scapegoats, subjected to hate speech and xenophobia in both traditional and social media.

Turks, Syrians *from Pg 14*

additional training was provided on videography or documentary film-making. The digital stories that emerged from the project serve as important testaments to the lives, struggles, and most importantly, humanity of immigrant communities living in Turkey.

For example, one of the short films titled "Chess" tells the story of a Syrian-led chess club in Turkey that brings together both Turkish and Syrian chess enthusiasts. At the center of the story is a young Syrian boy who dreams of representing Turkey in international chess tournaments but is unable to do so as he does not have Turkish citizenship. Another film titled "Youth" tells the story of a Syrian dentistry student adapting to life in a Turkish university as he encounters myriad prejudices and misconceptions but also heart-warming acts of kindness and empathy. In a particularly poignant scene from the clip, the interviewer asks if he faced any difficulties after moving to Turkey, to which he responds, "…Of course there were difficulties…When I came to the 12th grade and when I finished high school they were constantly saying, 'You will enter the university without an exam'…But this was completely wrong, and the trouble was not with the person, but because people did not want to understand the truth…We took the exam for the university […] It does vary a bit, but that doesn't mean it's easy either." Rights-based journalism governed by the overarching principles of peace journalism seeks to disseminate such truths to the public.

The third phase of the project culminated in a virtual peace journalism workshop, which aimed to explore global and local opportunities for building solidarity between Turkish and migrant journalists. This was also the premier screening event for the digital stories created by the project participants. The keynote lectures were delivered by Professor Steven Youngblood, director of the Center for Global Peace Journalism, and Professor Tülay Atay, associate professor of media and communications at Mustafa Kemal University. The screening was followed by breakout sessions and moderated discussions on the challenges faced within the practice of peace journalism in Turkey, as well as opportunities for collaboration and bringing about positive change.

Even though the medium and long-term impact of Media in Tandem is yet to be measured, the need to strengthen solidarity networks between Turkish and migrant journalists was unanimously emphasized during the concluding session of the workshop. To this end, four important recommendations were identified:

1. Academics noted that students of journalism are not familiar with the vocabulary of peace journalism; therefore rights-based reporting needs to be integrated into the mainstream curriculum of media and communications

departments at Turkish universities;

2. Universities should establish partnerships with civil society organizations and local media agencies to create media cooperatives that will promote the principles of peace journalism;

3. Since Turkish journalists are more familiar with communication laws and limitations than their migrant counterparts, mentorship groups may be created through social media and other digital platforms to facilitate an exchange of information and best practices;

4. The economic limitations associated with the field of journalism need to be addressed at a more systemic level; one of the Syrian participants pointed out that for financial reasons, many journalists are compelled to pursue other professions because journalists' wages are often unsustainable, particularly at local media agencies.

HasNa's Media in Tandem project is a small but significant step toward starting a larger conversation about widespread xenophobia and anti-migrant sentiment not only in Turkey but across the globe. By building networks between students and experts and by facilitating the creation of peer groups to share skills and information, the project aims to enhance the quality of inclusive journalism in the largest refugee-hosting country in the world. Considering the critical role of media in shaping public opinion, conflict-sensitivity and a focus on truth-telling should be at the center of all media narratives, especially in light of recent geopolitical turmoil.

--Rukmini Banerjee
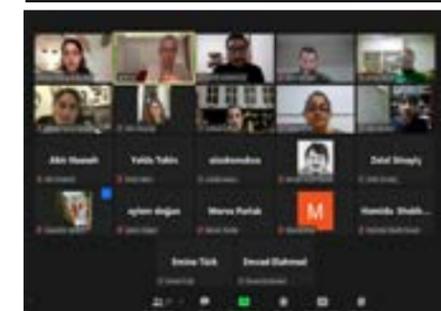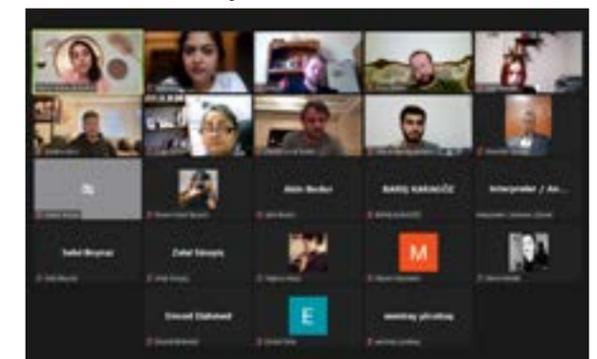
Zoom trainees enjoy HasNa's Media in Tandem project.

Coming to terms with a troubled past in Kosovo

Media play crucial role in shaping narratives

Depending on who you ask, two decades ago there was either a war for freedom or a conflict between a state and a guerrilla group in Kosovo. This is how two different ethnic communities: the Albanians and the Serbs begin to talk about their bloody past. Over the years, both sides have tried to develop a more neutral language when referring to this period. Especially after the war, media from both sides have played a crucial role in shaping the narrative about the past, albeit mostly a one-sided reflection on the events of 1998-99.

To this date, a large portion of the Serbian media use a derogatory name for ethnic Albanians from Kosovo. The local Albanians in Serbia have sued the Interior Minister for using hate speech in public, only to be disappointed by the court ruling that effectively allows for hate language to be used. Serbian tabloids knowingly use the term to appeal for more readers and viewership.

Kosovo Albanians have an equally hurtful derogatory name for Serbs that is broadly used but usually not in mainstream media. However, this is not because the media is sensitive to this issue but rather due to the severe sanctions by the Independent Media Commission, the Kosovo media regulatory body.

As the Serbian media continue to portray Kosovo as a dangerous place which was taken from Serbia by force, the Albanian language media largely use in their reporting the word "Serbs" when talking about war crimes, thus not making a distinction between the state-organized campaign back then and the general public.

The Kosovo Albanian media used a photo of the Kosovo Army vehicles driving in the local highways, claiming it was heading to Albania after the deadly earthquake. It served to raise the national sentiment among the local population. On the other hand, Serbian media publish photos of tanks heading towards the border with Kosovo, whenever there are tensions in the North of Kosovo.

As much as the media can do, in the modern era of technology is it the governments that drive the fake news in Kosovo by publishing articles that distort the past. They invest in different platforms, and often lead online campaigns which at best are disinformation that challenge well-established historical facts.

In 2004, at least 19 people from both communities were killed in two-day long riots that ensued the unprofessional reporting of Kosovo's Public Broadcaster about 3 ethnic Albanians kids who drowned in Ibar River in the North of the country, inhabited mostly by Serbs. Such reporting led to people going into the streets attacking and demolishing Orthodox churches. To date, it remains a topic that divides both sides when reporting.

Missing persons
The topic of missing persons is the only one that really resonates equally to both sides. For many years, special Commissions helped each-other find the missing bodies, but the reporting is mostly one-sided. An attempt by the peacebuilding NGO forumZFD to have Serb victims tell their story too was shunned by the public broadcaster, RTK, but was eventually picked up by private media.

The majority of Kosovo Albanian journalists are at best in their 30s, and even though they have not really lived through much of the war, there is still a strong attachment to the past because of the way how they were raised. The same goes for Serbian journalists and their strong

attachment towards Serbia. However, explaining and understanding each-others' points of view and putting professionalism before nationality might begin to change attitudes.

In addition, media reporting in Kosovo still relies heavily on the overwhelming use of political elites as sources of information. Despite the animosities and deeply rooted ethnic divisions, Peace Journalism and Conflict Prevention are not among the pillars of Kosovo's curricula of relevant journalism and communication courses.

Remzije Shahini-Hoxhaj a professor of the Faculty of Journalism at the public University of Prishtina, pointed out that for countries like Kosovo, it is important to prepare young journalists for peace journalism, transitional justice, and dealing with the past.

"As a part of my courses Ethics and Media and Media and Politics, I am trying to include those elements. It's necessary for post-conflict societies like Kosovo to deal with those topics to properly educate young journalists," Shahini-Hoxhaj said.

The media in Kosovo struggle to report on the past as they have been stuck for years between ethno-centred narratives and political influence, driven to expose the crimes of the "other" while ignoring their own. In addition, state building, post-war conditions, and inter-ethnic tensions are contributing factors to the deficiencies in reporting on the past.

Alexander Vojvoda, project manager of forumZFD in Kosovo, pointed out that the current developments around validation and verification of information and the spreading of "fake news" are worrying. "ForumZFD continuously works with media and journalists in Kosovo to establish dealing with the past and conflict-sensitive reporting as

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Kosovo project trains journalists

From 20 October to 17 November 2021, over 20 young journalists from Kosovo took part in a 5-week online training on Dealing with the Past and Conflict-Senstive Journalism. Project trainers included Serbeze Haxhiaj, Xhemajl Rexha, and Steven Youngblood.

The training focused on Peace Journalism, Reporting on Dealing with the Past in Kosovo, the Role of Media in Reconciliation, mis-, dis- and malinformation ("Fake News"). The participants received support in producing relevant articles, blogs, video reportages, and podcasts which have been published on forumZFD's "Dealing with the Past" blog at www.dwp-balkan.org.

On Dec. 8, the organizers handed out the certificates to participants and continued the exchange on reporting on Conflict-Sensitve Reporting and Dealing with the Past in Kosovo and the region. *(Pictured)* The workshops were organised by forumZFD - Kosovo Program in cooperation with Asociacioni i Gazetarëve të Kosovës-AGK.

Kosovo   *from Pg 16*

a relevant topic in the editorial rooms and provide training on these topics," Vojvoda noted.

The Kosovo media market is not completely regulated, and it finds itself in a situation of deep ethnic and political division, where every community has developed "its own" media. As in other countries of former Yugoslavia, when it comes to nationality, the main journalistic values of impartiality in portraying victims and perpetrators are not always embraced by Kosovo media either.

Nora Ahmetaj, a researcher in peace and dealing with the past, says that with a few exceptions, the media narrative has been consistent with the

political elites. "As a result, the Kosovo media did not always understand the disparities, nor were they bothered to initiate serious discussion and debate about the past," Ahmetaj said.

The current situation which still carries the scars of a post-war society points to future research to help deepen the understanding whether peace journalism can be considered a tool in the field of media development in Kosovo.

Abit Hoxha, a Kosovo-born lecturer and media researcher at the University of Agder in Norway, said that training and doing proper peace journalism is very difficult for media in a highly polarized society like Kosovo. "Nar-

ratives of conflict in Kosovo are not brewing from within and what media can do is to interact more with the other side. Not for a fake balance but for the purposes of bringing in new perspectives on the conflict reporting."

Over the years little has been done to bring together Kosovo and Serbia journalists to talk to one another. Moreover, what is needed is an internal dialogue between local journalists from both communities in Kosovo. Facing each other and talking about the hurtful language to the other community would be a good start.

--Serbeze Haxhiaj, Xhemaji Rexha

PJ study interviews journalists in East Africa

Key question explored: What does PJ mean to peace journalists?

Many conversations about peace journalism focus on peace-journalism content, and for good reason. After all, new stories are the final product of numerous journalistic processes, including editorial meetings, field reporting, copyediting, as well as organizational opportunities and constraints.

For this same reason, however, a content-centered approach may at times overshadow the perceptions of individuals who are practicing peace journalism. These journalist-level perceptions matter to the extent that their attitudes shape content production, which in turn frame how communities understand and respond to conflict. By this logic, our understanding of peace journalism is limited if we do not understand the individuals engaged in this work. In other words, what does peace journalism mean to peace journalists?

Interview Study

This was the central question behind a 2021 interview study involving journalists in Kenya, Rwanda, South Sudan, and Uganda. More specifically, I wanted to learn more about how the organizational and professional dynamics described above, among others, shaped the ways that media professionals interpret ideas associated with peace journalism. East Africa has been a popular site for peace-journalism trainings, evidenced by the region's East Africa Peace Journalism Foundation located in Uganda. This reality, coupled with previous work in the area, made exploring journalists' perceptions in this part of the world particularly interesting to me. The journalists I spoke to had all attended at least one peace-journalism training. They worked at rural and urban, pub-

lic and private outlets as well as held diverse positions, from freelance reporters to station managers. Over our conversations, I invited them to reflect on how they defined peace journalism as well as if or how they saw peace-journalism principles integrating into their day-to-day practice. Journalists I spoke to often described peace journalism in terms of the audience they were writing for, the goal(s) they had when writing, and specific techniques they use to achieve their goals.

I found that these journalists tended to fall into one of two groups. In a first group, journalists understood peace journalism as produced for communities directly experience conflict with the goal of promoting unity and reconciliation—what I call "people-oriented" peace journalism. For example, a Kenyan television journalist I spoke to reported: "My biggest thing about journalism is our responsibility to community. We pick the graphic images, but then how does that affect whoever is consuming this content?"

On the other hand, some professionals I spoke to interpreted peace journalism as geared toward more elite, often urban audiences with a goal of policy intervention or change. A Ugandan communication professional I spoke to presented this "policy-oriented" perspective when recounting a successful peace-journalism story. He shared, "When [the story] ran on the station, it forced government officials to come and cool the situation. There was an intervention." Regarding reporting techniques, those with a people-oriented understanding focused on including a clear peace narrative in their stories, such as craft-

ing headlines that deal with peace outcomes rather than body counts. This is in contrast to the more policy-oriented approach, which emphasized careful word choice and avoiding hate speech. For example, one Kenyan senior journalist I spoke to said, "[Peace journalism] made me more conscious about the words that I use and the words that you sometimes take for granted."

By most accounts, both people-oriented and policy-oriented interpretations of peace journalism are appropriate and useful. For example, peace-journalism trainings do not necessarily tailor content to one type of audience, do not over specify goals for content, and include recommendations about both narrative framing as well as word choice. So, if both of these understandings are rooted in the basic principles that journalists learn in training, why do some people emphasize particular themes over others?

There may be many answers to this question, but I approached the puzzle by examining perceptions of peace journalism alongside journalists' professional situations (i.e., their title, position, or work within an organization). Doing so revealed that journalists who were working in the most precarious situations—perhaps as freelancers or in very rural areas—generally described peace journalism as more people-oriented, while media professionals with more job security, often as editors or managers in large, urban outlets, assumed a more policy-oriented perspective.

We can understand these findings in several ways. For example, in working under precarious conditions, journalists with more people-oriented understandings of peace journalism may be closer to the communities

"Journalists who were working in the most precarious situations (freelancers, rural areas) described PJ as more people-oriented."
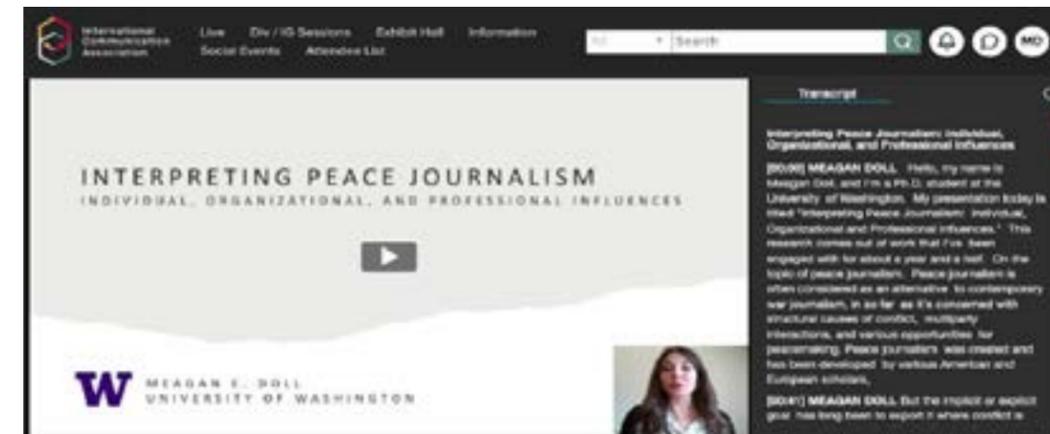
The author Meagan Doll's presentation at the International Communication Association conference in May, 2021 on interpreting peace journalism.

Interviews   *from Pg 18*

they cover, with respect to both physical proximity and interpersonal ties. This positioning may explain the heightened interest in victim experiences. In addition, increased resource uncertainty in precarious positions also means that reporting interventions may need to be more explicit or direct in order to have the intended impact, prompting professionals to assert appeals for peace more blatantly.

These pressures are ostensibly alleviated to some extent for journalists in less precarious positions. Journalists in this category are more likely to work in managerial or editorial desk positions, pulling them farther away from conflict reporting happening in the field. As well, they have most influence over the written reports they review and may be more likely focus their attention on text or word choice.

The same senior Kenyan journalist quoted above illustrated this when she confirmed, "I was always the last person to read the story before it would go; I was the last gatekeeper which meant I always had an opportunity to change and edit."

What are the implications of these findings? First, they suggest certain peace-journalism practices may be more relevant to particular positions. For instance, the most suitable peace ournalism trainings might tailor educational content to include specialized peace-journalism editing workshops

for supervisors, who primarily oversee the work of others. In contrast, journalists in the field may need other types of tools, such as interview guides or safety training.

Discussion and future research

My findings indicate that journalists tend to find some interpretations more salient than others. I suggest that one way perceptions are differentiated is by degree of professional precarity and that while journalists may agree to peace journalism's main principles in the abstract, the extent to which they can approximate such goals varies according to how they perceive their professional situation.

These findings contribute to existing work on journalism professionalization processes by examining how individual perceptions of models are shaped by social conditions. More specifically, this work suggests that professional-structural dynamics, such as professional precarity, may correspond with particular ways of processing new information. Such insights extend discussions regarding how models like peace journalism are transposed across contexts and the ways that media practitioners negotiate myriad influences on their work.

Beyond peace journalism in East Africa, a hierarchy-of-influences approach toward understanding individual perceptions can inform journalism research writ large. Many

efforts to study journalism professionalization focus on institutional-level changes or conditions, such as press system norms or organizational environments. While it is clear that interventions on these levels matter, this project advances the argument that these institutional conditions must be examined alongside perceptions—and the antecedents of such perceptions—of individuals.

Curbing institutional pressures to attend peace-journalism trainings or gain related skills represents only partial progress toward model adoption if individual interpretations of such model principles continue to be stratified by the same or similar institutional influences. In short, equal access to knowledge may not translate into comparable uses or interpretations of that same information.

More broadly, this research reflects the many ways that peace journalism is adopted across diverse contexts. It also suggests that professional situations may correspond to particular ways of processing new information, with possible implications for peace journalism practice and ultimately the progress toward more peaceful socieities.

--Meagan Doll

Williams presents "Truth in Black and White"

Innovative project apologizes to KC's Black community

The truth can be painful. Just ask the Kansas City Star's Mara Rose Williams, who "many times sat at my desk and cried because I knew these things happened. It made me so sad that I just cried."

"These things" are a century of neglect of and racism directed at Kansas City's African American community by the *Kansas City Star* newspaper. In 2020, Williams decided that the newspaper needed to expose "these things." She developed, pitched, and led a project at the *Star* called "The Truth in Black and White" that offered an examination of and apology for the *Star's* mistreatment of African Americans. This project is exemplary, textbook peace journalism.

Williams' presentation at Park University in Parkville, Missouri was part of the 2021 Greater Kansas City Peacebuilding Conference that centered on the theme "Healing Our Polarized Societies." The conference was co-sponsored by Park's Center for Global Peace Journalism and Johnson County Community College, and was held both in person and on Zoom in September and October.

Williams, a reporter and editorial board member for the *Kansas City Star*, spoke on the *Star's* project "The Truth in Black and White." This project acknowledged and apologized for the newspaper's role in perpetuating racism in Kansas City.

Williams saw in 2020 the newspaper had misrepresented Kansas City's Black Lives Matter protests by portraying the protestors as the antagonizers rather than the police. She also saw "that Kansas City had come together in one place" to fight racism. As a

peace journalist, she wanted to be part of that effort.

While researching the *Star's* previous reporting on the black community, Williams realized that the newspaper had "covered it inadequately, inaccurately, or ignored it completely." This flawed reporting had "perpetuated racism" in Kansas City by giving its (mostly white) readers a skewed perception of what the black community was like.

Williams persuaded the *Star's* editorial board to apologize for 100 years

of flawed reporting and to make amends. On 20 December 2020, the *Star's* president and publisher printed a front-page apology to the black community along with six stories illustrating the flawed reporting. These stories examined reporting on black culture, the Civil Rights Movement, education, housing, Kansas City's 1977 flood, and the general portrayal of black people.

Common themes were that the *Star*

Truth   *from Pg 20*

only used white sources (e.g., the police or the school board) while ignoring black perspectives. It only covered the impact of policies and tragedies on whites while ignoring the impact – even the deaths – of blacks. The only blacks mentioned in print were criminals with all others – including cultural icons – completely ignored. When elected officials or the police broke the law to harm the black community (as the school board did multiple times), the *Star* was silent.

Since the apology, the *Star* has formed a black advisory committee, has hired more reporters of color, and has added a race and equity editor. Reporters now go into minority communities in search of stories to give a voice to those who were previously ignored.

Williams said that these measures are enabling the *Star* to gain trust in the

black community. She noted, "If the newspaper can polarize, it can also unite."

Williams told the audience she considers herself a peace journalist. She is not alone in this assessment. Center for Global Peace Journalism Director Steven Youngblood said, "Williams' groundbreaking work provides a blueprint for media of all kinds to reach out to marginalized communities, to give a voice to these marginalized voiceless, to build bridges between seemingly disparate communities, and to give agency to these voices as solutions to societal problems are discussed and decided."

"I wanted to be a part of peace journalism, as a journalist who perpetuated peace," Williams told the gathering at Park University. "It's why I got into this business. I'm happy to be a peace

journalist."

Two other speakers rounded out the peacebuilding conference. Michael Collins (see pg. 18), Executive Director for the Americas at the Institute for Economics and Peace (IEP), explored IEP's work in defining eight pillars of positive peace which all peaceful societies have in common (https://www.economicsandpeace.org/). The Rev. Dr. Donna J. Simon, pastor of St. Mark Hope and Peace Lutheran Church in Kansas City, discussed Stand Up KC's efforts to ensure that community members are offered a livable wage.

The conference's sessions were moderated by educator Lewis Diuguid. All session recordings are available at: www.jccc.edu/peacebuilding/.

--Janette Jasperson

Opposite page--The Kansas City Star's Mara Williams explains the paper's "Truth in Black and White" project during a presentation Oct. 6, 2021 at Park University. Above left--Graphic accompanying the Star's "Truth" project. Left--Mara Williams discusses the project with moderator Lewis Diuguid.

Media often hostile in covering Arabs, refugees

Systematized coverage fuels Islamophobia

Around the world, anyone old enough to see their teen years with nostalgia in all likelihood remembers vividly the very moment when the first news about the 9/11 events appeared. Two decades later, what happened on that sunny September morning and in its aftermath echoes throughout the politics, economics, and collective imaginations worldwide – especially in the West. Claimed by Al-Qaeda, the attacks carried out on September 11, 2001, put terrorism on the agenda in those three important social spheres. The media has played an important role making that happen.

For the French philosopher Edgar Morin, the attacks constituted a "decisive electroshock for the world-society's future.With the disintegration of the two towers in Manhattan, the feeling of a planetary threat across the globe spread." Consequently, the response to this new threat, which became popularly known as the "War on Terror," directed its efforts against fundamentalist groups. One of the main actions in that regard consisted in the military occupation of Iraq and Afghanistan. The fine line that connects 20 years of repercussions has been enlightened by the unraveling of recent events in Southwest Asia with the Taliban swooping in almost immediately after two decades of American occupation.

Studies carried out in recent years have shown hostility present in the media representation of Arabs and Muslims, especially in their association with terrorism. Western media tend to confuse Islam, terrorism, Muslims, and migration as synonymous, ignoring their intrinsic complexities.

For Morin, the Islamist term is the most "rich in misunderstandings", as it is usually used by the Western press. The French thinker claims that the word "reduces everything Islamic to an Islamist and everything Islamist to a potential terrorist, which prevents the complex aspect of Islam from being perceived" – and understood. Reinforcing the "Muslim as a terrorist" portrayal, already impregnated in the social imagination, the journalistic coverage of terrorist attacks in western nations has fueled the moral panic created around this association, which is filled with images and complex

concepts concerning a religion and culture mostly unknown by western society. With media reinforcement, references to Islam, such as the notion of jihad, were systematically related to terror, detached from their original universe through a continuous and decontextualized use, becoming independent and polysemic. This phenomenon and its consequences relate – in a complex way – to journalism's social role, especially in regarding the promotion of debate and the clash of divergent ideas towards the construction of the public opinion, collective memory and representation of highly symbolic events, such as terrorist attacks.

By examining the journalistic coverage on terrorism in Western vehicles, it is possible to identify how the news process has been systematized. The polyphony absence due to the disproportionate use of official sources – often called official source syndrome – as well as the use of religious allusions in direct association with terrorist attacks perpetrators, can be pointed out as the main mechanisms of reinforcement and homogeneity of the media discourse.

In a previous work, I conducted a study focusing on the use of Islam allusions – jihad, Islamist/Islamic and Muslim – in association with articles published about 9/11 in the digital version of *The New York Times* and one of the most important Brazilian newspapers, *Folha de S.Paulo*. The analysis included over 560 articles published in the milestones of one, five, ten and fifteen years after the attacks. With this solid data, it was possible to observe a progressive increase in references to religion over time, which suggests the narrative solidification. Considering the research global corpus (n=562), slightly more than half (51%) of all articles published by the two vehicles mentioned Islam. T*he New York Times* highlights, showing percentage levels above 90% both in 2011 (93%) and in 2016 (92%), which indicates that almost every article published about 9/11 was associated with Islam.

Media approaches such as this, anchored in the orientalist rhetoric, gives visibility to ethnocentric and xenophobic narratives, which find resonance in incendiary speeches,

(Top)-Lebanese and Syrian border, in the city of Arida, north of the country. It is considered the most tense border in Lebanon.(Bottom)-Al Yasmine Syrian refugee camp in the town of Bar Elias, Zahlé district, in the Bekaa Valley, Lebanon. (Photos by Wagner Ribeiro)

Biography offers insights about PJ pioneer Fried

The importance of the press (the only kind of media before the invention of cinema, radio, television, and the internet) in affecting international relations was recognized by the pre-World War I peace movement. The Viennese writer, editor, and peace researcher Alfred H. Fried (1864-1921) referred to himself as a peace journalist.

Petra Schönemann-Behrens' excellent biography of this fascinating but unjustly forgotten (1911) Nobel peace laureate, first published in German in 2011, has now appeared in English in the centenary year of his death. The book is freely accessible online at https://brill.com/view/title/60873?language=en
--**Peter van den Dungen**
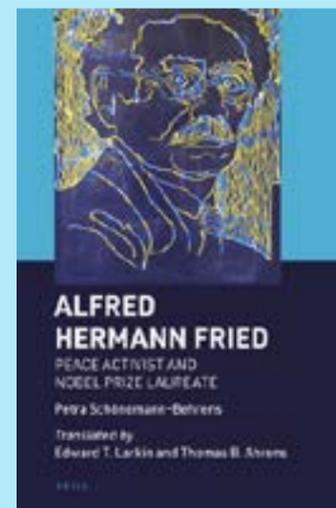
Islamophobia *from Pg 22*

commonly used as political strategy by some members of the extreme right wing. The idea is propagated based on the discourse that every Muslim would be a potential terrorist found fertile ground in the last months of 2015, the year in which the migratory flow in Europe reached its peak. According the International Organization for Migration (IOM), more than one million people arrived in Europe via the Mediterranean Sea. The Syrian war got worse and longer, completing 10 years of ongoing conflict also in 2021, and the living conditions in refugee camps in the nearby countries deteriorated, particularly in in Turkey and Lebanon. Added to this already complex situation, the Paris attacks perpetrated in 2015 – against *Charlie Hebdo* in January and the Bataclan series in November – constituted a crucial point for the erroneously established connection between, mainly, Syrian refugees and terrorism, fostering the feeling of Islamophobia in the non-Muslim population. Paradoxically, these same migrants generally labeled as terrorists are, for the most part, fleeing war and terrorist attacks that occur in their own countries in a recurrent and lethal way.

Studies conducted in the social psychology field have shown that the media are capable of deconstructing the moral panic atmosphere created by the association between terrorism and Islam. The message disseminated by the media directly influences individuals and social perception, which, later, will form public opinion. If news coverage systematically associates Islam with terrorism, then it consequently contributes to the whole Muslim community to be perceived as terrorists, increasing the sense of threat among non-Muslim individuals. Psychosocial theorists corroborate that changing the terrorism coverage approach could reduce fear and fight Islamophobia.

To face this challenging scenario, humanitarian and peace journalism concepts and practice are glimpsed as alterna-

tives to deconstruct the crystallized media representation of terrorism and its perpetrators. One of the main confluence points between humanitarian and peace journalism is the importance given to and the encouragement of promoting voice plurality in journalistic coverages. The humanitarian journalism theorized by Martin Scott, Mel Bunce, and Kate Wright defends the principles such as media independence while it reinforces a more active role to equalize conflicts, giving space to discussions about possible solutions and a voice for those who are typically silenced. It is mpossible to study and think about these concepts without connecting these principles with the peace journalism postulate established by Dr. Johan Galtung, one of the main references in the field, as well as Dr. Jake Lynch and Annabel McGoldrick. Their principles revolve around the promotion of plurality in providing a 'voice to the voiceless,' thus creating a normative mode of responsible and conscious media coverage.

The premises presented go beyond just inserting disparate voices in journalistic texts, which would already represent an advance compared to the current coverage. Despite the challenges faced, centered on the technical and economic systematics of news production, initiatives have been observed both in academia and in the journalistic market worldwide. Projects of this nature aim to contribute to the modification of solidified narratives reportig more responsibly not only on terrorism and conflict situations, but also various social interest agendas.

As stated in "What makes news humanitarian," Scott sums up humanitarian journalism as "news which conforms to a broader understanding of humanitarianism: as an ethic of kindness, benevolence and sympathy extended universally and impartially to all human beings." And, we journalists owe to society to do just that.
--**Lillian Sanches**

Press freedoms critical to building peace

IEP's Collins: Free flow of information's is positive peace pillar

In a hyper-connected and increasingly digital world, constant access to information has the potential to increase levels of Positive Peace.

Positive Peace, as defined by IEP, is the attitudes, institutions, and structures that create and sustain peaceful societies.

According to research from the Institute for Economics & Peace (IEP), the average score for individuals using the Internet indicator has improved by 29.5% since 2009, indicating a rapid increase in access to information. This brings good outcomes for the global Positive Peace score, which has improved by 3.3% since 2009. However, on closer inspection, IEP's findings show that disinformation is undermin-

ing those gains.

A 2020 analysis of Positive Peace around the world showed that two indicators for IEP's measure for the Free Flow of Information are deteriorating – press freedoms and the quality of information. Free Flow of Information, as measured in the 2020 Positive Peace Index (PPI), is one of the eight pillars of Positive Peace. It measures the degree to which citizens can easily access and exchange information while being free from restrictions or censorship. It considers the economic, legal, and political context that journalists operate within, informal constraints such as self-censorship as well as diversity of context.

The quality of information – the use of disinformation by governments – has deteriorated with the access to technology, and as such the Positive Peace Index score for this indicator has shown a deterioration of 9.8% over the period. In the United States,

the biggest deterioration reported on the PPI was the quality of information indicator. This contributed to the Free Flow of Information Pillar deteriorating in the country by 18.4% over the past decade.

According to the Oxford Internet Institute, a recent report found that organized social media manipulation campaigns operate in 81 countries, up from 70 in 2019. More governments are hiring professional, private agencies to harness the power of social media to spread political propaganda, suppress freedom of speech and freedom of the press.

In addition, the 2021 World Press Freedom Index finds that journalism — an important antidote to disinformation — is completely or partly blocked in 73% of the 180 countries assessed. According to the index, the pandemic has blocked access for jour-

Percentage change in PPI indicators, 2009–2019

Source: IEP
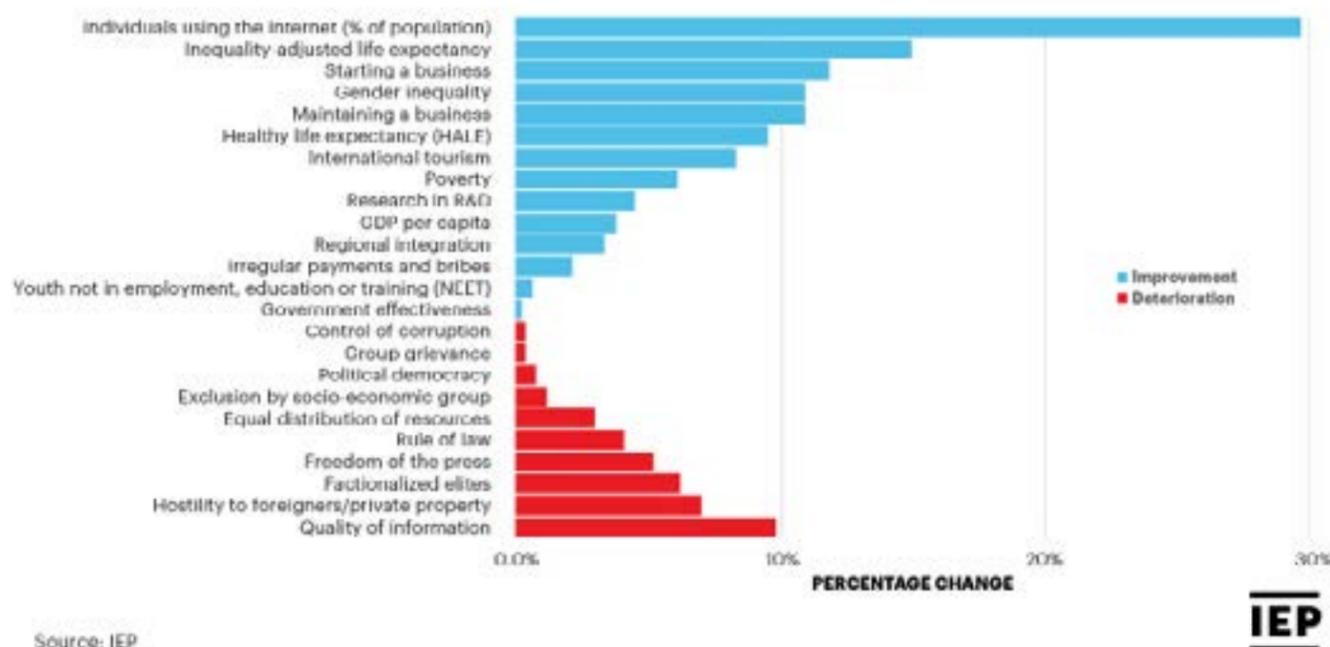
Rotary offers fellowships for peace journalists

Are you interested in the intersection of peacebuilding and journalism? Consider applying for a Rotary Peace Fellowship to pursue a master's degree in Journalism, Strategic Communication or Visual Communication in the School of Journalism and Media at the University of North Carolina – Chapel Hill. As a Rotary Peace Fellow at the Duke-UNC Rotary Peace Center, you will take courses related to peacebuilding and conflict transformation while also completing the requirements for a Master of Arts in one of three programs. Interact with other Fellows from all over the world while studying for a graduate degree related to journalism and media at a top U.S. university.

Around the world, up to 130 peace and development leaders are selected every year to earn either a master's degree or a post-graduate diploma in peace and conflict studies at one of seven Rotary Peace Centers at leading universities around the world, including Duke-UNC. The application deadline is 15 May. Learn more at: https://www.rotary.org/en/our-programs/peace-fellowships .

Rotary Peace Fellow Patience Rusare, who was based at Makerere University in Uganda in 2021, initiated a peace journalism project during her fellowship. She noted, "The fellowship offers the practical side of peacebuilding. Its applied field experiences (AFE) has helped me to rediscover homegrown peace approaches. For my peace journalism/social change initiative, the lectures and the field visits in Gulu (Uganda) made it easy to grasp many theoretical approaches to peacebuilding and conflict resolution. These excursions enabled me to have firsthand engagements on how the media has been instrumental in peacebuilding and conflict transformation."

Since the program began in 2002, the Rotary Peace Centers have trained more than 1,500 fellows who now work in over 115 countries.

--Sarah Cunningham, Rotary Peace Centers

Freedoms   *from Pg 24*

nalists working in the field, making it extremely difficult for reporters to research and report stories.

The Free Flow of Information Pillar forms an integral part of IEP's Positive Peace framework. Journalists play an important role in producing and sharing this information, while also tackling misinformation and other harmful content. Free and independent media

disseminates information in a way that leads to greater knowledge and helps individuals, businesses, and civil society make better decisions, leading to better outcomes and more rational responses in time of crisis.

Building Positive Peace requires systems change. In addition to the Free Flow of Information Pillar, IEP's Positive Peace framework includes

other inter-related pillars that work together to build and sustain stable, long-lasting peace: Well-Functioning Government; Equitable Distribution of Resources; Good Relations with Neighbors; High Levels of Human Capital; Acceptance of the Rights of Others; Low Levels of Corruption; Sound Business Environment.

--Michael Collins

Research shows Pakistani youth prefer PJ
Work needed to promote 'neutralizing' approach

Introduction
Pakistan is a country where its youth is shrouded in the security dilemma due to a presumably reactive and aggressive style of reporting by its media. The youth are exposed to negative stimuli daily through elements of war journalistic approach in reporting conflicts. It becomes even more necessary to report events responsibly where a nation has not fully recovered from a wave of terrorist activities and border disturbances. Peace journalism can be the right tool for reporting conflict-sensitive areas; hence it is important to know if young minds find it relevant.

According to its pioneer Johan Galtung, Peace Journalism is a branch of journalism that is defined as a set of choices that can be made of what and how to report something which allows opportunities for societies to consider and value nonviolent responses towards conflict.

The Study
The study is primarily based on the works of Dr. Jake Lynch and Annabel McGoldrick regarding the idea of responses towards peace journalism and how people responded towards a peace journalistic stimulus. Despite having a lot of research and works regarding peace journalism in Pakistan, a review of the literature revealed that minimal work has been done on the participation of youth and their responses to a conflict. Keeping in view, the study seeks to examine youth responses towards PJ.

The research is an experimental study conducted in a quantitative manner using survey based quasi-experimental design to investigate the cognitive perception and response towards peace journalism. The research involved the study of a controlled group of participants both male and female aged between 18 and 25 years and was taken from the Media Studies department of a public university in Islamabad. Questionnaires were distributed individually in person to minimize any chance of plagiarism or casual form filling.

Findings
The primary research hypothesis for this research was "audiences like the peace journalism approach more than the war journalism approach." To test the hypothesis and deduce answers regarding the approach towards PJ over WJ, SPSS has been used and the variables were measured through Likert scale while mean values were calculated using SPSS software. The variables of peace journalism and war journalism are compared below in a paired t-test table.

Nine attributes of peace journalism and war journalism were examined and compared which include: (1) Proactive vs reactive; (2) Post Conflict vs No Post Conflict; (3) Socio-Cultural Damage vs Casualties Count; (4) Psychological Damage vs Material Damage; (5) Non-Elite Focus vs Elite Focus; (6) Similarities vs Differences; (7) Past Explanations vs Zero-Sum game; (8) Future Projection vs Dichotomies, and (9) Diversity vs Status Quo.

A table comparing these attributes indicates that youth generally preferred peace journalism more than war journalism. The mean value for collective summation of peace journalism is 35.4, whereas the value for war journalism is 27.3. This confirms our research hypothesis. From the nine attributes compared, three variables cannot be generalized to the population due to lesser significance, but the other six attributes are significant in this research and clearly indicate how youth-based audience is more interested in peace journalism.

Discussion and Conclusion
The researcher was able to identify that youth was more inclined towards peace journalistic attributes when dealing with conflicts rather than war journalistic approach which is a positive answer towards the idea that people generally have a tendency towards aggravating conflicts rather than their resolutions. The research also helps in identifying missing work on especially youth-based audience that was lacking and attention towards this important research gap was studied to ensure the spread of peace journalistic knowledge.

Setting our obtained results as the base, it is important for people, especially youth, to acknowledge how peace journalism can effectively improve the standard and impact of their journalistic reporting. Peace journalism is a concept which does not ignore important concepts such as cognitive abilities of individuals and the multiple dimensions of a conflict. As a firm believer that youth are the major catalysts for upcoming media, more work on the youth around the world should be done in order to promote this neutralizing approach especially when more and more conflicts are emerging with every passing instance. Pakistan is itself a country struck with a lot of ongoing and previous conflicts in itself which makes it an ideal location to determine what sort of approach the youth have towards the manner in which a conflict is being reported.

The applications of peace journalism in countries like Pakistan are necessary due because it is a country filled with multiple conflicts ranging from religious, ethnical, territorial and demographic issues.

--Hassan Daniel Dar

Photos convey, hide truth of Ukraine war
Study shows stark contrast in Western, Russian media

During the first month of the war in Ukraine, much was written about the words being used to describe the war, or the euphemisms employed by the Russians to sanitize it ("Special Operation"). However , from a peace journalism perspective, an examination of the war's images is just as crucial, perhaps more so. As Saumava Mitra writes in *The Peace Journalist*, "Peace journalism asks for the 'true face' of war to be exposed. Arguably there is no better way of showing the true cost of war and violence than through photographs because of the universal emotional appeal of visuals. Photographs, as such, are unmatched as messages of hope, empathy, and peace." (Oct. 2016, p. 6)

While images can be messages of peace, it is also unfortunately true that they can powerfully convey propaganda, or distort reality. To analyze this, a new study compared Ukraine war images in Russian and Western media.

Study
The study examined three Russian media outlets (*Russia Today, Tass,* and *Pravda*) and three Western media outlets (*Reuters, AP,* and *Le Monde*). On March 16 and March 18, the first 10 photos encountered on their websites were categorized. Most were on home/landing pages, others were found on "Live Update" pages or in the first Ukraine story encountered. A total of 20 photos from each outlet (10 on March 16, 10 on March 18) were categorized. 120 photos total were analyzed—60 from Russian media; 60 from Western media. Some were double listed if they were "hits" in more than one category ("Suffering" and "Bloody," for example).

Findings
In Russian media, the most common category of photos included those of officials/diplomats/generals, with 27 cataloged. 19 photos were general in nature (troops not in combat, Kremlin, meeting rooms, airplane, UN, dam, portraits of deceased soldiers, etc.)

Of the 60 photos from *Tass, Russia Today,* and *Pravda,* none showed any Ukrainian victims. Only one showed destruction in Ukraine, though this was blamed on Ukrainian soldiers. One showed "Donbas refugees."

In Western media, of the 60 photos, 29 showed destruction, and 19 suffering (6 bloody). The suffering photos included 5 of children, 3 of families, and 10 of others—adults, or victims who couldn't be clearly identified.

Analysis/Peace Photojournalism
The contrast between Russian and Western media is stark. The Western media coverage clearly reflects more of the reality of the war, while the Russian photojournalism virtually ignores the war itself—in fact, few images were even taken in Ukraine. No Ukrainian victims were shown. Combine the lack of empathy-producing images and the "de-Nazification" propaganda spewed by Putin, it's no wonder that 58% of Russians support the invasion of Ukraine, while 25% oppose it. (*Washington Post*, March 8)

Regarding photojournalism from the Ukraine war, peace journalism would ask the following questions:
1. Are the images needlessly sensational/bloody?
2. Do they accurately reflect the events? (Are the images presented in context?)
3. Do the images demonize "them," and deepen "us vs. them" narratives?
4. Do they portray survivors only as victims, only as helpless?
5. Taken as a whole, are an outlet's photos disproportionately concentrated on leaders/officials? Are citizen/survivors ignored or marginalized?

For Russian media, the images are noteworthy for what they omit—victims, destruction, and brutality. As for demonizing the West, there is one scary image from *Pravda* (below) that shows a women silhouetted against a mushroom cloud with a headline asking if NATO is planning for a nuclear war. Pictures like this and photos of stern, lecturing Russian officials (half of all Russian photos in the survey) combined with propaganda positioning Russia as a victim have worked, since 60% of Russians blame the U.S. for the war. (*New Yorker*, March 14)

Western media could sometimes do a better job providing context. We see a destroyed apartment building, but it this the exception, or are all the surrounding blocks destroyed as well? Also, many victims are photographed, but only three were identified as IDP's or refugees. Are the rest of the survivors huddled in shelters refugees, IDP's, or locals? This context matters.

Despite these minor blemishes, Western photojournalism of the war has been exemplary, putting a human face on the suffering inflicted by the Russians, while in the process compiling photographic evidence of Russian war crimes. The most brilliant example of this is a photo spread by the *AP* titled, "Why, Why, Why? Ukraine's Mariupol descends into despair."

It's vital that peace photojournalists continue showing us rays of humanity and hope through the dark clouds of conflict. If enough shafts of light and truth can shine through to the Russian people, perhaps this awful war can be over sooner than we think possible.

--Steven Youngblood

Nigeria

Do media contribute to terror, conflict?

While much attention seemed to have been diverted from the security challenges facing Nigeria to the Covid-19 pandemic, recent developments bring fresh concerns both to the government and the citizens. Nigeria's mass abduction of school students across the northwestern region, the incessant farmers-herdsmen conflicts, and most recently the ethno-religious crisis in Benue and Plateau states adds to a growing list of challenges.

The mass abductions clearly show a an erosion of human security in the country with serious implications for the nation's education system. By virtue of the fact that Boko Haram's strategy of kidnapping hundreds of school children to extract ransoms has become a money-making avenue, criminal groups in northern Nigeria have equally followed suit. In previous years, bandits have stolen children off the roadway, but today they exploit the terror and political pressure created by school kidnappings to obtain higher ransoms.

A study conducted by SB Morgen, a Lagos-based risk analysis company, found that Nigerian citizens paid over $18 million in ransom money between 2011 and 2020, with over two-thirds of that amount going to kidnappers during the last four years of the period. Apart from the economic implications, an estimated figure of over 40,000 people have lost their lives, over 2 million people have been displaced and 240,000 Nigerians forced to flee as refugees to other countries, according to the Global Terrorism Index Report (2020).

This leads to an examination of how the media, through its actions or inactions, have contributed to Nigeria's current situation. First, the media is supposed to be the watch dog of the society but unfortunately, the media

has allowed itself to either be used as a lapdog or attack dog in the hands of its owners. The fundamental principles of objectivity, accuracy, balance, editorial independence and other ethical standards which the media is built on has now largely become theoretical principles rather than practice.

Furthermore, hate speech, fake news, news commercialization has now become a norm rather than a taboo. According to Prof. Pate, the desire to

Lagos street protest against the current state of insecurity in Nigeria.

survive in the midst of competition has compounded our problems in terms of distribution of hatred which we now term as news. This view was corroborated by ace Nigerian broadcast journalist Eugenia Abu, who argued that we (Nigerians) are as a people highly emotional. Hence, rather than looking at the real issues, we spend time looking at the emotions, ethnicity, religion, etc.

There is a need for the media industry in Nigeria to take a self-audit and ask: Are media personnel able to deal with conflict? Do they have a proper understanding of the situation? Are they able to identify the main players as well as the shadow parties and

their interests? Are these interests beneficial to the society? Media practitioners also have a responsibility of balancing their stories. In some other climes of the world, there are certain stories that are withheld for weeks for proper fact-finding before being released for public consumption. In Nigeria, most journalists are only interested in making the headlines, making the money, and moving on to the next story. The danger in this is that when facts are wrong or mis-represented, those affected will respond either in words or by retaliation.

Finally, scholars have affirmed that there is also a collapse of the radio system in Nigeria. There are over 400 radio stations in the country, and 90% of them are FM transmitters. The over-abundance of local radio means that happenings and developments are only known within an isolated local area. Large portions of the country, especially in the northern region, are not covered by any indigenous media stations. Hence there is need to re-vitalise the national broadcasting system in Nigeria for our strategic and security interest. This will strengthen national unity and combat fake news and hate speech.

If necessity is the mother of invention, it is safe to posit that reality is the mother of necessity, the nature of conflict is changing, and journalists also need to keep evolving in order to meet the demands of these realities. I must admit that arriving at a suitable title for this write up was quite a dilemma. Based on the foregoing however, it is safe to conclude that the media should strive to be the lubricant that will keep Nigeria as a sovereign nation together, not the dynamite that rips it apart.

--Phillip Teniola David

the **PEACE JOURNALIST**

In the Oct. 2022 edition:
-Nigeria PJ workshops
-KC peacebuilding event

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