

International Christian Service for Peace



EIRENE



Radio, Newspaper and More

Media Tools for Peace

Experiences From the Field, 2002–2008



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Making Ourselves Heard!

The societies we shall be looking at are agrarian societies where the majority of the population live in the countryside, farming the land and herding cattle. They have not been taught to read or write. How can we reach a target group of nomadic cattle herders which not only resides in the wide open spaces of the Sahel but is also on the move for the most part of the year?

How can we make arguments in favour of non-violent conflict management heard? How can people in western and central Africa be made aware of the causes at the heart of the growing number of violent conflicts over mineral resources? EIRENE's partner organisations in Niger, Mali, Chad and the Democratic Republic of Congo have provided different answers to these questions. The oral cultures, the limited access which our target groups have to information and the isolation in which they live, have led EIRENE and our partner organisations to assign the media a significant role in project design. This publication aims to provide some examples of the way in which a variety of media can be used for the non-violent management of regional conflicts.

All of the initiatives presented here made use of radio as a means of communication. They have all examined the role the media plays in conflict escalation. Their staff have first-hand experience of the function and perception of the media in both conflict management and the promotion of peace – experience they have gained at great personal risk. Despite the factors common to the societies in which we work, the situations in which local and regional organisations employ radio differ greatly. In Niger, radio is used to supply the largely illiterate population with basic information. In southern Chad it is used as a platform for political debate while elsewhere,

such as South Kivu in the Democratic Republic of Congo, it is used by potentially violent groups as a propaganda tool.

EIRENE was interested in how it could support key individuals in each locality working within these kinds of context. Social change cannot be brought about within the lifetime of a single project. Consequently, our radio and film work not only helps promote public awareness but also supports groups lobbying for a change in legal conditions, e.g. regarding resource management in Chad. Particularly here, but also in Niger, it is clear that external intervention can play a meaningful and necessary role in facilitating decentralisation processes. Co-operation based on trust, formal and informal networks make it possible to provide fast, effective support in acute crises and ensure the safety of colleagues, such as during the fighting which took place at the beginning of February in Chad.

The joint projects described are currently being realised within the framework of the Civil Peace Service, with the work carried out by national project teams and peace workers. Madjioudou Laoundam Laoumaï, Dr. Ingo Möller (co-ordination of the MEC programme), Raphaël Yimga Tatchi (PADET) and Knud Schneider (GENOVICO Mali) deserve particular mention here.

Martin Zint, a journalist and specialist in media education, was one of the first to initiate this field of work among our partners and EIRENE itself and has regularly provided support at training sessions as well as supplying radio equipment. In the second half of January 2008, he visited Chad to discuss the effects of our work together with our colleagues there. The results of his research into the use of radio in the conflict between arable farmers



Claudia Frank (left), EIRENE Regional Coordinator Africa and Lucy Shondinga, Coordinator of AFIP, a women's organisation in South Kivu where our most recent joint radio project began in 2008

and cattle-herding nomads is presented here. The interviews with those involved in radio in the various countries shed light upon their respective economic and political situations.

We hope this publication will give you a clear picture of the potential which alternative media work offers the Civil Peace Service for raising large-scale public awareness and contributing to democratic debate.

The journalists, radio production teams and our project team look forward to reading your reactions. So please write to us. Make yourself heard!

I hope the following will make for enjoyable and stimulating reading.

Claudia Frank,
EIRENE Regional Coordinator Africa



Why Support a Conflict-sensitive Media in Africa?

Communication is considered to be the basis of all conflict management. Yet the media, one of the most common modes of communication, has not been solely used for promoting peace. The media is a traditional tool for meeting the demands of civil society, one which carries significant influence. Rudolf Augstein, founder of the German Magazine 'Spiegel', describes media as the assault gun of democracy. And as Winston Churchill said it is better to affront than to cannonade one another. For peace to be sustainable the process leading up to it should be free of violence. This is one of the fundamental principles which guides EIRENE's work. The pursuit of peace must therefore be undertaken through peaceful means, without the use of violence. The media can make a considerable contribution to this endeavour.

Mass media and violence often go hand-in-hand. The general degradation of society and the production of non-political couch potatoes have of-

well. Many consider the media to be a tool which provides a service to society, yet its role as a tool for liberation often goes unaccounted for. In the early years of radio Bertold Brecht understood the potential of this medium:

"Broadcasting would be possibly the greatest communication apparatus of public life, if it understood how to make its audience not only listen but speak. If it did not isolate its audience but set them into relation to one another." (Bertold Brecht, 1930)

Mahatma Gandhi also understood this. The legendary apostle of non-violence was also a journalist and editor and used his knowledge gained from these positions in his non-violent struggle for an independent India. For example the 'Salt March' was a professional media orchestration whose audience was based in London, not at the shore of the Arabian Sea.

The media is also often described as the fourth executive power in a democratic system. Free and independent media guarantees transparency to the democratic process. "Good governance" is therefore facilitated by the media's demand for accountability. Furthermore the media is especially beneficial in weak democracies as it can function as a lever to enforce the demands of the civil society. Dark deeds often shy away from the public spotlight.

What is meant by the terms "free and independent media": free and independent from what? In order to act as a control on the government the media must be free and independent from interest groups and the state. Pressure from these groups can be substantial, as the case of Germany shows. In post-war Germany the Allied

Forces placed the control of the public broadcasting system in the hands of the civil society and interest groups. These groups' representatives were on the councils which supervised and controlled the public service. Journalists working for these stations are protected against dismissal and are generously paid, which points to other influences like economic factors. Traditionally print media was financed by the funds gained through offering advertising and strict attention was given to maintaining a separation between the editorial department and the economic enterprise. This separation is strictly regulated by editorial statutes. Mahatma Gandhi went so far as to say that journalists should not be paid for their work.

The impact of social control is significantly underestimated. In order to avoid too many regulations unions have set out journalistic standards which are applied and monitored independently. Journalists and their work are guided by values, one of which is the respect for human rights. Yet values vary between countries and cultures. In Islamic cultures in Chad, Niger and Mali where EIRENE has been working for a long time, human rights are often considered to be a Western concept.

The work of a journalist is a result of a web of social, economical, normative and cultural influences. Journalists are embedded within a complex social framework. Here literature distinguishes between actor- and system-oriented factors. Both of which are relevant to the evolution of a journalist's work.

Conflict-sensitive reporting requires appropriate structures to be in place in order to preserve editorial independence. This can be regulated by

"That since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed"

Preamble of the Constitution of the UNESCO, 1945

ten been considered to be the responsibility of the media. The media can, however, have a mobilizing effect as



"Radio in the colours of life" – creates hope!

statutes, and in addition civil society actors can create their own structures to ensure integrity. Some examples operating with unique structures are Berlin's Tageszeitung newspaper which works as a cooperative, along with the Swiss charity organisation Hirondelle and the American NGO Search for Common Ground.

However, it is possible for personal freedom to exist within an unfavourable structure. It is for this reason that the training conducted by

EIRENE concentrates on the journalist as a person and addresses how he/she can use their freedom in favour to provide conflict-sensitive coverage. Such skills combine with competencies in constructive conflict management as well as professional principles. All of which are based on accepted values and knowledge of journalistic responsibilities. In this context conflict-sensitive journalism does not mean the avoidance of any dispute or argument. On the contrary, a good journalist must be aggres-

sive, willing to over step boundaries or in the very least be willing to look beyond and engage with them. All of this must be conducted without resorting to violence.

Change often comes as a result of challenging and concurring resistance, and involves an enormous amount of energy. Similarly peaceful transitions go through stages which are not perceived as very peaceful. Journalists who are supportive of the peace process are specially trained to conduct their work without increasing the potential for violence or conflict. Instead they work in a constructive manner to decrease the possibility of such acts. Just as journalists who specialise in economics are able to analyse the market, journalists who specialise in covering conflicts are able to analyse them. Knowledge on how to successfully cover a conflict therefore has been developed and does exist. This knowledge was established over the last decade, based off of peace research; and is currently practiced in various places.

Cultures marked by violence require special training on how to cover conflicts because it is necessary for the media to produce information that is constructive rather than destructive. As was previously mentioned sustainable peace requires a process towards it that is free from destructive violence. And those that are working towards

Media Makers – Mediators?

The media can intentionally be put in place as a channel of communication between conflict parties during conflict. For example: One morning through the microphone of a popular radio station in Durban, South Africa comes the voice of a qualified mediator. Using his training as a mediator he is discussing the 'taxi war' which is currently occurring between different companies in South Africa which has resulted in many uncalled for deaths. There is hope that some of the individuals involved in this conflict will call in to the station which he has asked them to do. The first caller who phones in complains bitterly about his competitor. Shortly after, the driver of another company is on the line explaining his perspective of the situation. The mediator goes to work searching for commonalities between the two individuals and addresses the stereotypes which have been used. The mediator's intent is to move the conflict away from violent acts towards peaceful problem solving which works for all of them.

Reporting during times of conflict requires special skills which act to decrease the potential for violence. Strong interviewing, research and facilitation skills are essential. The intent is not to dramatise and "sell" the conflict in order to maximise the audience. Therefore it is important for the focus to be on the solution to the crisis rather than talking about the problem itself. Methods of mediation that journalists can acquire through additional qualifications are to be utilised here.

Conflict-sensitive Media Work



peace must ensure that they work in a manner that is supportive of peace. It is here that the media can make an important contribution. Those involved in the peace work, specifically in the area of media therefore, require high levels of training in order to ensure that this occurs.

How Can Conflict-sensitive Coverage be Promoted?

It is essential to identify what competencies and practices are necessary in order to ensure journalism which promotes peace. These criteria can be deduced from a model in which Johan Galtung opposes aspects of journalistic work which encourages violence to those criteria that support peace. Competencies to be encouraged are as follows:

- Elementary knowledge of a constructive approach to conflicts (ability to analyse, manage, and communicate)
- Proficiency in presentation formatting and knowledge of the importance of it in a conflict context

- Creativity
- Self assured (technically and socially)

Through this framework journalists will also be sensitised to various conflict topics. Additionally they will be made aware of the ethical dimensions and social responsibilities that are a part of their profession.

West African countries like Chad have only limited print media coverage (due to illiteracy and weak distribution), as well as television coverage (due to economics, limited technical coverage as satellite is only available to modern societies). Radio is therefore the medium where the greatest importance is placed due to its wide availability and how it ties into traditional modes of communication which were based on the oral transmission of information.

The number of radio programmes has changed substantially in Africa over the course of the past ten years. International and governmental stations

with medium- and long-wave transmission signals were dominant for a long time. Recently many of these stations have been replaced by FM transmitters. These signals are much more easily received on radios and produce a much better quality. Due to the limited range of FM signals the stations are located in areas of high population density, especially when economic gain is an intended outcome.

In some West African countries (Mali and Niger) a number of communal and rural radio stations have been established. These stations promote information and educational programmes on small budgets. In some regions these stations are making a substantial contribution to the establishment of a strong civil society which engages in democratic discourse. Yet at the same time there are some stations which promote hate by exacerbating resentment and aggravating tensions which are present. Such programming highlights that it is not simply a matter of influence by sponsors but also an issue related to the skill level of the journalists involved.

Opposing War through Soap Operas!

In addition to journalism there exists a variety of other media mediums through which the promotion of peace and non-violence can be portrayed. Search for Common Ground, an American NGO, uses soap operas along with radio and video clips to promote peace in areas where there is escalating violence. As it is not necessary for soap operas to simply reproduce existing stereotypes but to challenge them. In Macedonia the series *Nashe Malo* which was directed at youth offered them unique perspectives which challenged stereotypes, forcing youth to reflect on their relationships with youth from other ethnic groups. Such actions can be beneficial in decreasing tensions between groups. The use of celebrities in both radio and video clips also has the potential to deescalate conflicts by providing alternative solutions to the current situation



A "family picture" is part of every seminar – to keep the memory/alive, Moundu 2000

Peace Promoting vs. Violence Promoting Journalism

I. War/Violence Journalism	Peace/Conflict Journalism
Focuses on conflict arena, 2 parties – 1 goal (winning), war, 'zero-sum' orientation.	Explores conflict formation, x parties, y goals, z issues, win-win orientation.
Closed space, closed time, causes and exits in arena, 'who threw the first stone?	Open space, open time causes and outcomes anywhere, also in history/culture.
Makes wars opaque, secret	Makes conflict transparent
'Us-them journalism: propaganda, a voice for us.	Gives voices to all parties, empathy, understanding.
Sees 'them' as the problem focuses on who prevails in war.	Sees conflict/war as the problem; focuses on conflict creativity.
Dehumanises 'them', more so the worse the weapons.	Humanises all sides, more so the worse the weapon.
Reactive: waits for violence before reporting.	Pro-active: prevention before violence/war occurs.
Focuses only on visible effects of violence (numbers killed, or wounded, material damage).	Focuses on invisible effects of violence /trauma and glory, damage to structure/culture.
II. Propaganda oriented	II. Truth oriented
Exposes 'their' untruth.	Express untruth of all sides.
Helps cover 'our' cover-ups/lies.	Uncovers all cover-ups/lies.
III. Elite oriented	III. People oriented
Focuses on 'our suffering' on able-bodied elite males, 'being their mouthpiece'.	Focuses on suffering all over; on women, the aged, children, giving voice to the voiceless.
Names 'their' evil doers.	Names all evil-doers.
Focuses on elite peacemakers.	Focuses on people peacemakers
IV. Victory-oriented	IV. Solution oriented
Peace = victor + cease-fire.	Peace = non-violence + creativity
Conceals peace initiatives, before victory is at hand.	Highlights peace initiatives, to prevent more war.
Focuses on treaties, institutions, the controlled society.	Focuses on structure, culture – the peaceful society.
Aftermath: leaving for another war, returning if the 'old war' flares up	Aftermath: resolution, reconstruction, reconciliation

Johan Galtung, low road – high road

From: track two, Quarterly of the Centre for conflict resolution and the media peace centre, c/o UCT, Private Bag, 7701 Rondebosch, Republic of South-Africa, December 1998.



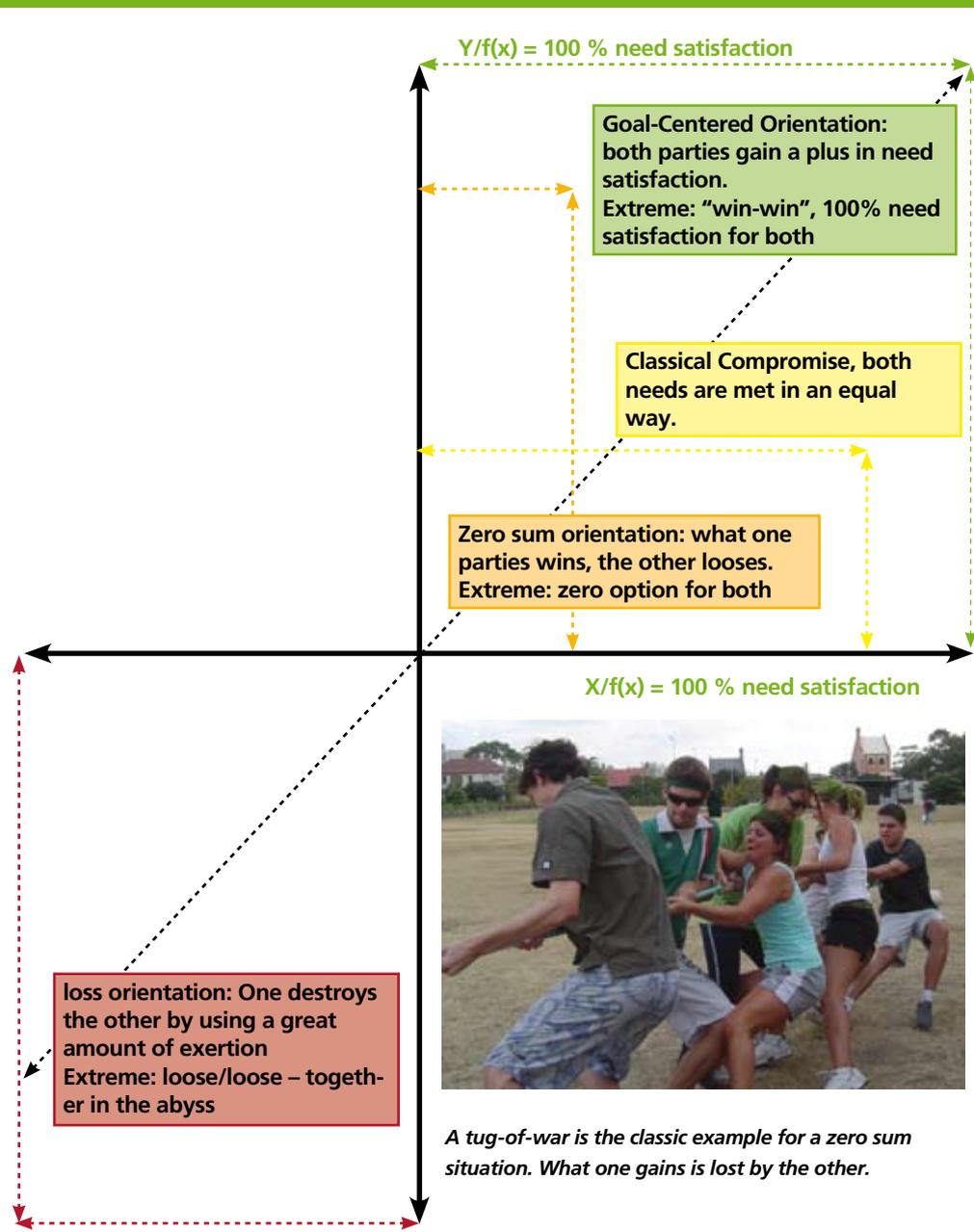
If Two People Fight ...

Once upon a time there was a brother and sister named Sven and Julia. One day while in the kitchen of their home Sven was about to take the last orange from the fruit basket when Ju-

lia said "Wait, I need that orange". "Nonsense, it's my orange now!" replied Sven. "But mom said that she bought that orange especially for me," Julia said.

"So you say, but I am going to keep this orange" Sven said. "You are not!" Julia cried as she reached for the orange trying to get it out of Sven's hand. "Oh you are looking for a fight are you" Sven said, "Well I'm in". And with that they began to fight. Sven held on tightly to the orange while Julia tried to get it out of his hands. With all the pressure on the orange it bang to get crushed and its juice started to drip to the floor.

Conflict Resolution Matrix



... the Third Person Will Help!

Sven and Julia's mother enters the kitchen after hearing the commotion. She separates the two of them and takes the orange and puts it in a safe place. She then asks Sven and Julia each what they had intended to do with the orange. Sven answers that he wanted to make some orange juice, and Julia says that she wanted to bake a cake with the skin of the orange.

The mom points out that if they shared the orange each of them would be able to get what they wanted from it. Sven first squeezes it to get the juice and then Julia gets the rind. In the end both of them are happy!

Conclusion: A classic win-win situation has been reached. How?

The intervention by a neutral third party erased the possibility of one side winning at the expense of the other (Sven would have preferred to throw the orange out the window than to give it to his sister, and Julia would have been happy with squeezing all the juice out of it) and allowed both involved to be satisfied with the outcome.

Stages of Conflict Escalation According to Glasl

The aim of conflict prevention is not to avoid conflict, but to avoid its violent escalation. Conflicts, if carried out in a constructive manner are considered an essential component to social life. Under the condition that they are executed without the use of destructive force conflicts can stimulate positive development. The communication scientist Friedrich Glasl has identified nine stages of escalation. Stage 3 is an important stage for media as it is where it can work effectively to decrease the chance of further escalation of the conflict.



1. Hardening

Opinions transform into positions. In conflict situations perceptions and roles are consolidated. Nevertheless, both parties still believe that misunderstandings can be clarified through verbal argumentation.



2. Polarisation, Debate

Common goals still exist but at the same time individual interests start to increase. It is anticipated that losing ones position would have disadvantageous implications. Each party tries to affirm itself against the other. Ways of behaviour which do not relate directly to the problem are becoming fixed. There is still interest in keeping the relationship alive but tactical manoeuvres increase.



3. Actions, Not Words

Widely perceptions are not questioned anymore, only those that differ from the norm are considered to be in need of addressing. The right of the other party to retort is denied. Dialogue is abandoned. Actions against the norm receive backlash.



4. Images and Coalitions

Resilient attitudes increase and the focus shifts to victory over defeat; and the assurance of one's own existence. The negative image of the opponent becomes impossible to change and at the same time a glorified image of oneself is emerging. Self perceptions are affirmed by the actions of the opponent.



5. Loss of Face

Defamation of the other in public in order to strengthen one's own position is practiced. Any form of direct contact between the groups is impossible. Disgust towards the other.



6. Strategies of Threat

The conflicting parties have cut off all avenues for pulling back. Violent actions are increasing. Actions of the enemy are considered to be aggressive and one's own behaviour is interpreted as reactive. Irrational acting increases, the aim is to gain absolute control over the opposition and the situation.



7. Limited Destructive Blows

Intention to destroy the enemy through destructive actions to ensure one's existence is secured. Each party perceives the other to be capable of undertaking any actions and in order to avoid this they must be eliminated. One's own purpose must be asserted at any cost.



8. Fragmentation

Destructive blows are undertaken to fragment the adversary, destroy their foundation of existence and cut them off from their supporters. Erratic acts of aggression increase. Aim is to shatter the other party in the greatest possible way but without jeopardising one's own existence.



9. Together in the Abyss

Any and all forms of violence are used, even those with the danger of self-destruction. Immediate goal is the elimination of the enemy.



Seven Theses for Peace Journalism

PECOJON – The Peace and Conflict Journalism Network, PECOJON-Papers, 12/2006 (Nadine Bilke).

Peace Journalism is Accountable Journalism

Journalists have a responsibility to the people that they are reporting to and for. Journalistic research and reporting of a conflict is an intervention that has the potential to alter or influence positions and events. Peace journalism assumes this responsibility when it questions the journalists position in a conflict and also in society.

Peace Journalism is Conflict-sensitive Journalism

Journalism works from an empathetic base in order to comprehend the different perspectives that are involved. Furthermore journalists working on peace require a theoretical background in conflict in order to provide detailed analysis. Therefore the journalists must have a fundamental knowledge of conflict theory and about the specific case as well. It is only when specific conflict management and resolution strategies are known that one is able to judge and analyse correctly.

Peace Journalism Needs Independence

Peace journalism must not be partial. This is the only way for journalists to remain credible. The central task is to listen to the many different voices and positions. If public discourse is centred around one party with a single, military guided position as the solution the journalist will be responsible for proposing nonviolent alternatives.

Peace Journalism Offers Transparency

Journalists are not robots that are inherently neutral or non-partisan. Their work is influenced by their values, their subjective point of view, as well as other conditions which have an influence over their work. To make

these influences public provides transparency to the audience and enables them to interpret the given information, stories and positions.

Peace Journalism is Quality Journalism

Accuracy, transparency and responsibility – peace journalism follows professional regulations. It acts as a mediator and takes seriously its responsibility to create favourable conditions for formulating opinions in a democratic society.

Peace Journalism Needs Certain Conditions

Journalists are pressured by marketing and competition. In order to re-

frain from being influenced by those parties in conflict journalists require sufficient time and space to conduct their research and to produce a nonpartisan presentation. They also need to be supported by their companies, audience and editorial offices.

Peace Journalism Remains a Challenge

Even in non-ideal working conditions journalists do have some space to work within. It is the journalist that decides whether to take a hard-line approach or one that is more open, and whether a war is presented as inevitable or if a nonviolent solution will be given a voice. ■

**We all want peace.
But not in the studio.**

To bring about peace you have to be a fighter. Zorbu Batsoi delivers the most searching questions to leading Nobel Peace Laureates His Holiness the Dalai Lama (pictured), and the Prime Minister of East Timor José Ramos Horta.

Peacemakers: they may be, but the war isn't going easy.

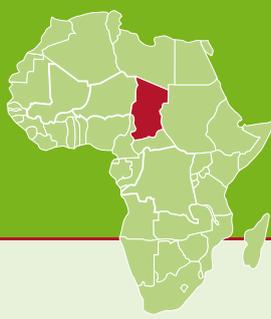
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This advertisement was published in the German newspaper „Die Zeit“ on 14/09/06 to promote the show „hard talk“



Chad – A Country Characterised by Violence and Conflict

In Southern Chad the pickup truck quickly approaches the checkpoint and is signalled through by the police. The soldiers sit in worn uniforms, resting their guns on the side of the loading dock. Only a trained eye is able to determine if they are regular security personnel or insurgents. The other travellers standing close by are relieved that the warriors are not stopping. They must be regular security personnel everyone assumes. Squeezed into our minibus we patiently wait for permission to continue on in our journey. We are in a hurry as insurgents are already attacking the presidential palace in N'Djamena, the capital. Luckily we are over 600 kilometres away from there. "All of this, just for oil" one of the other travellers complains. She has already sent all of her family, including her small child, to the South where things remain quiet for now.

Regardless the travellers are worried. Bloody battles could soon enough be taking place in the South similar to N'Djamena (2./3.02.08). The government's grip on the South of Chad is due to the fact that it houses some of the country's greatest earning potential. Previously its cotton and cattle business was strong, but the recent extraction of oil has greatly increased the area's importance within the country. The United States is planning on drawing 25% of its oil from Chad's reserves until 2015. This has created some issues for those involved in the traditional pursuits of cotton and cattle, as oil towers and pipelines need space as well.

The combination of cotton cultivation and cattle herding has already resulted in some issues due to the country's power imbalances. Cotton farmers, which tend to come from the rural population, are without rights; compared to many of the cattle herders

who are connected to ruling clans in the North. It is common to hear herders making excuses like "the colonel told me to do this" after stomping through cotton fields destroying the harvest. Complaining to the authorities is pointless as herders are often protected by someone in or close to the local authorities. Time of living and working together is over. One village elder reports "in the good old days herders and farmers were working together trading milk and vegetables, now there are too many cattle and too few spaces to grow food." Conflict is now common and some clashes result in injuries and even death on occasion.

Although the relationship has never been perfect, due to competition for scarce resources like land and wa-

ter, it is recent that things have gone dramatically downhill. The progressive spreading of the desert in the Sahel region at the same time as; a population increase, increased agrarian production, and oil extraction, have led to struggles over increasingly scarce resources.

Representatives from the local public authorities are not considered by the farmers to be neutral, and therefore should not be those responsible for settling the disputes. Additionally, due to poor regulation the country has been flooded with small arms. These weapons are being used by security personnel against the civil society as a means of ensuring that their needs and interests are being met. In Chad a climate of violence rules.



Cattle herder, a hard job; but at least not solely the male domain in Chad

Chad



It is situations like this that MEC programming is intervening. Its aim is for the constructive management of the conflicts which are returning with every rainy season. In selected regions

The Project MEC

MEC – Programme to Support the Peaceful Coexistence of Cattle Herders and Arable Farmers in Chad

MEC stands for “Médiation entre Éleveurs et Cultivateurs” which means Mediation Between Herders and Farmers. The project’s intention is to target the regulation of conflicts between sedentary farmers and nomadic herders. These two groups are in constant battle over scarce resources in Chad, specifically land and water, often resulting in violence. The project supports the establishment of “comités d’entente” (communication committees) which are composed of both herders and farmers. These committees are formed when problems between the two groups arise. The committee convenes and discusses the problem and solutions are put forth in a document that is signed by both parties involved. If no agreement can be reached the case is sent to the public authorities, and if that fails it ultimately ends up at the judiciary. But experience has shown that the majority of cases are solved at that committee level. MEC’s national programme focuses on lobbying at the national level. While locally organisations and journalists, along with partner radio stations, are working to improve the judicial framework. MEC’s project is conducted in cooperation with EIRENE, the Alliance of the Traditional Chiefs of Chad (ATTC), the Chadian Association for Non Violence (ATNV) and the Association of the Mediation between Cattle Herders and Arable Farmers (AMECET). Additionally, this project is supported by the Civil Peace Service.

representatives from both the herders farmers, traditional chiefs, and employees of the local public administration come together to form conflict management committees. The main focus of the project is to build a network of these committees, equally composed of farmers and herders which will work to mediate conflicts. Members of the committees received training on how to document incidents, which aids in empowering them to find solutions to such problems. An evaluation of these committees has shown that they are successful and beneficial. Significant improvements have been made by these committees where they have been implemented, although violence has not always been avoided. Additionally, it is the first time that information surrounding conflicts in Chad have been

monitored and documented. The programme’s work also involves educational components and lobbying local chiefs and public authorities. As well, radio programmes done in traditional languages are popular and increase the success of such committees and the work that they do. Development projects are also beneficial as they work to prevent the conflicts in the first place and assist in working through tensions which are currently present. Some of these projects include: resource management measures like the marking of cattle movement corridors, enclosed water posts, the fencing of fields and well sinking. In addition to these projects MEC also works to train local journalist and provides funds to local radio stations to support their part in keeping good programming on the air. ■

Civil Peace Service – What is it About?

The Civil Peace Service (CPS) is a voluntary service consisting of men and women. These individuals respond to requests from local partners to assist in the development of peace supportive structures in situations where there are conflicts, using mediation. Qualified individuals are placed with the partner organisation to offer training and qualifications in supporting such actions in affected regions.

In the CPS state and non-state actors are working together to battle hatred and violence and to facilitate understanding. The aim of CPS is to support the activities of local actors in regions that are in crisis, and who are working to avert the violent outbreak of conflict (conflict prevention) and who are contributing to the peaceful resolution of conflicts (conflict mitigation) through the establishment of peace supporting structures after conflict which secure peace and ensure its sustainability (peace maintenance).

CPS Areas of Focus:

- Reviving traditional problem solving mechanisms
- Training in constructive conflict management
- Establishment of institutions for conflict mitigation
- Logistical support, support of advisory services, and dialogue programmes
- Reintegration of refugees
- Preparation of reconciliation through shared experiences
- Support of projects for conversion
- Advancement of civil society organisations
- Media work

Civil Peace Service Projects are carried out by the organisations of the CPS Consortium in more than 40 countries of the world. More information about the CPS can be found at www.eirene.org, www.frient.de, www.ziviler-friedensdienst.org (each offers an English version of their website).

Problem Solving Through Dialogue

Interview with Madjioudou Laoundam Laoumai, co-ordinator of the EIRENE programme for peaceful coexistence of arable farmers and cattle herders, called MEC. Conducted on 13.03.2008 in Brussels.

Which role does the radio play for MEC?

We are living in a country where there is a strong tradition of oral communication and a very low literacy rate, reaching 30% in rural areas. Therefore the radio is widely used medium for communication. People are fascinated by it and associate it with magic. People like to listen to the radio which is the reason we chose to use this medium to increase awareness among the rural community of the conflict that is occurring between farmers and herdsman.

How do you use the radio exactly?

We work in cooperation with these radio stations. They produce periodical programmes in the form of short plays or theatre in French and the languages used within the farmer and herder communities. It is through these programmes that we convey our understanding of the resource problem. We outline the responsibilities of the local administration as well as those of the population in regards to the problem. Furthermore we promote an understanding of the necessity of conserving such resources. Most of this work is not carried out by us. We enable the producers of these radio stations to get in contact with those involved directly in the conflict to gain information. This allows them to hear firsthand the different perspectives of the problem, specifically the consequences and issues at hand. Because these radio stations are local we promote the exchange of programming between those involved in the conflict as well as between regions. This allows individuals to learn

about what is going on in other communities and how conflicts are being solved there.

Do the broadcasting producers make use of the available possibilities? Or do they hesitate?

The producers are thrilled. They find this work tantalising. The only drawback is the lack of equipment. It is not possible to produce a short feature because of the lack of available tools for production. A small amount of financial aid that is received is not enough but the enthusiasm of those involved does cover some of these shortcomings. On occasion there are problems with the local authorities and administration or the military. These types of conflicts are often the result of what has been said about particular public authorities and military personnel. These conflicts affect

the work of the radio staff as some of them have been brought to court for what they have said during their programme. Fortunately this does not happen often as trials and lawsuits take a long time to solve.

Are there reactions of the audience which make their way to your project?

No, none that makes it to our project. We are, however, conducting regular evaluations with our partner radio stations. We encourage them to give us feedback from the audience so that we are aware of how things are going. Unfortunately those that listen to the various programmes are limited in how they can connect with the radio stations. Some send letters requesting that certain programmes be repeated, but those requests are limited. We ask our partner stations to encourage



The EIRENE-staff: Mdjioudou Laoundam Laoumani, Brigitte Dionadji Topinanty and Martin Zint at the opening ceremony of a journalism seminar in N'Djaména in 2005

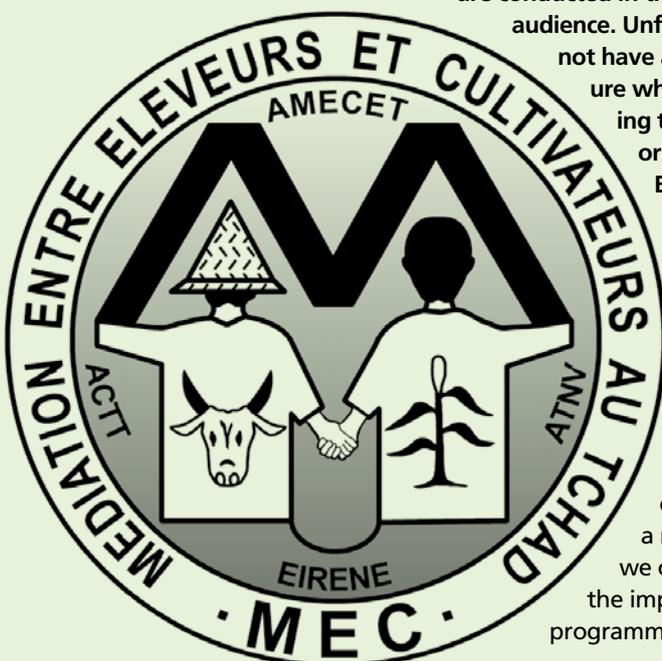


Round table talks are a fundamental element in conflict management seminars

people to give feedback but apparently people are afraid of the authorities. As well people are not used to talking about their problems publicly, which is a cultural constraint.

Nevertheless, do you have the impression that your programmes are listened to, specifically by both the farmer and herder communities?

Yes, especially the programmes which are conducted in the languages of the audience. Unfortunately we do not have any tools to measure who is or is not listening to our programmes, or how many exactly. But because these programmes vocalise problems that affect these people we assume that they are listening. Unfortunately there is fear and the lack of appropriate channels to prevent a reaction. Therefore we can only estimate the importance of our programmes.



Could you give an example where the radio has played a constructive role in a conflict?

In Moïssala the station Radio Brakoss broadcasts programmes that include the local population. There were problems between the farmers and herders which were living together and the station sought to address these. One journalist travelled to the community and spoke with the people involved directly. They set up a „listeners club“ which would discuss the programming after it was finished. This is exactly what our intention is: to solve problems through dialogue. Another example is Radio Terre Nouvelle in Bongor which moved into a remote area in order to produce a programme about MEC. After conducting their research the radio staff organised a football match, herders versus farmers. They played for a prize which might sound small to a European, 200.000 Central African CFA franc (app. 300 €). The winner and loser were encouraged to share but did not have to. Both sides took part in the event with great interest and in the end they shared everything. Not only the money but they also drank a Coke together. This event has contributed greatly to bringing these two groups together; previously they had avoided one another.

How can the advantages gained through your radio projects be further accentuated?

We need more training and skill development for the producers at our partner stations. Through the project MEC many have received training but some have moved on to other areas of work because of economic reasons. We do have some very enthusiastic young people but they often lack the knowledge and skills to perform these jobs well. Another problem is the lack of technical equipment to produce programmes, even inexpensive hardware from Europe would be beneficial to our stations.

The Experience of Radio Stations Cooperating with MEC

In 2005 and 2006 the coordination of EIRENE's programme MEC included partner contracts with 8 private radio stations in Chad. These contracts included financial support for the stations. The idea was that the money should work to support the aim of MEC to enhance production and broadcasting. Special attention was given to providing awareness for constructive approaches to conflict management for the disputes that were occurring between farmers and herders. It was decided that there would be twelve magazine articles in the local languages in the affected area. Additionally, advertisements and other types of publicity campaigns were undertaken as well to support MEC's aim, for example a raffle was held. Each task was noted as well as the intended outcome it set to meet in detail:

- cooperation with MEC's programme and its regional structures and partners with the intention of reducing conflicts between farmers and herders
- to enhance the transfer of information between partner radio stations and MEC's programme in order to establish a databank of contents of the programme beyond financial support
- to enable as many employees as possible to take part in continuing education programmes on conflict prevention and management.
- to participate in the production of audio-visual media
- to urge the legislative body to work at encouraging a peaceful co-existence for farmers and herders
- to win the support of various leaders (party leaders, religious leaders,



A banner belongs at every fair seminar in Western Africa

Chad



Official Language	French, Arabic
Capital	N'Djaména
Government	Presidential Republic
President	Idriss Déby
Prime Minister	Delwa Kassiré Koumakoye
Area	1,284,000 km ²
Population	10,240,000 (July 2007)
Population Density	7,6 per km ²
Independence	11 August 1960

Chad



traditional authorities) in promoting the use of constructive, solution oriented conflict management

- to popularise the existing legislative framework

In order to evaluate the cooperate relationship two representatives from each of the partner radio stations were invited to an evaluation seminar along with representatives of the re-

gional partner organisations. In total 29 people presented on their project activities and then it was opened up for discussion. Additionally the working relationship between the project coordination of MEC, the radio stations and the partner organisations was critically assessed. Apart from some specific issues each radio station was having most of the stations were facing similar problems. All complained about the lack of qualifica-

tions and that at each level they were experiencing deficiencies.

First of all there was a lack of sufficient vehicles available. Bicycles were in short supply, not to mention cars. Radio Brakoss which covers a zone of approximately 70 kilometres commands a "fleet of four bicycles". The availability of energy was also problematic, as energy is the biggest budgetary item for radio stations. Radio

Overview of All EIRENE Media Seminars (2002 – 2008):

Year	Place	Country	Partner
2002	N'Djaména	Chad	Voix des Handicapés N'Djaména
	Moundou	Chad	Centre Martin Luther King, Moundou
2003	N'Djaména	Chad	Voix des Handicapés N'Djaména
	Moundou	Chad	Centre Martin Luther King, Moundou
2005	Méhana	Niger	Promotion de la Paix et de la Décentralisation dans le Département de Téra / PADET
	N'Djaména	Chad	Projet „Promotion de coexistence pacifique entre les éleveurs et agriculteurs“ (MEC)
	Sarh	Chad	Projet „Promotion de coexistence pacifique entre les éleveurs et agriculteurs“ (MEC)
2007	Ségou	Mali	GENOVICO Mali

Date	Place	Country	Topic	Target Group	Continuation in Days	Participants	
						m	f
12.02. – 16.02. 2002	N'Djaména	Chad	Conflict Prevention Through Media Competence: Qualification of Local Radio Journalists	Radio Journalists	5	8	3
19.02. – 23.02. 2002	Moundou	Chad	Same as Above	Radio Journalists	5	13	4
08.02. – 17.02. 2003	N'Djaména	Chad	Same as Above	Radio Journalists	10	13	4
27.01. – 31.01. 2003	Mondou	Chad	Human Rights and The Media	Human Rights Activists	5	14	4
29.01. – 02.02. 2005	Méhana	Niger	Basics of Conflict Management and Mediation for Journalists	Employees of Local Community Radio Stations	5	24	5
14.02. – 18.02. 2005	Sarh	Chad	Conflict Management by Peaceful Means for Media (on the Example of the Conflict Arable Farmers/Cattle Breeders)	Journalists of all Media	5	11	0
22.02. – 26.02. 2005	N'Djaména	Chad	Same as Above	Journalists of all Media	5	12	1
25.02. – 03.03. 2007	Ségou	Mali	Media in Conflict Prevention and Conflict Management	Journalists of all Media	6	14	4
Sum					46	109	25

All seminars were conducted in French language.

Facts About Chad

Population

The population consists of nearly 200 Ethnic groups most of which speak their own languages and dialects. The country can be divided into a mainly Arabic-Islamic part in the Northern and a Black African section in the South. The population in the North is mainly cattle herders, while the South are predominantly involved in farming. Approximately 9 % of the whole population are of Arabs descend.

Language

There are more than 100 languages and dialects spoken in Chad, and many individuals speak more than one language. The most important languages in the Country are Arabic (Sudanese/Chadian Arabic) which is the mother tongue of at least 26 % of the entire population and French, which the official language but can only be spoken by an educated minority. Approximately 65 % of the population uses Sudanese languages, about 12 % Chadian languages, 6.5 % Saharan languages (Dazaga, Zaghawa), 4 % the M'oum and 1.6 % Bagirmi and Craish together. Other languages are Maba (Wadai), Tedaga, Mbum and Kotoko.

Religion

More than 50 % of the total population are mainly Sunni Muslims of the Maliki School. 25 % of the population are practice traditional indigenous religions and 25 % are Christians.

Politics

Chad was released from French colonial rule on 11th August 1960 and it became an independent republic.



The editorial office at the Brakoss Radio station develops its program with the simplest appliance, the entire technical equipment can be found on this table.



Radio today is made with the computer. There are no longer any tapes which saves a lot of money. Regardless, computers are not found in radio stations in Chad. This purchase is much too expensive and they do not last very long due to heat and dust.



Seminars about conflict management provide a lot of space for sharing and discussion.



Brakoss is the only station in Chad which uses solar energy to broadcast. This reduces the everyday running cost but does require a large investment in the first place. Also it limits the broadcasting activity because it cannot provide more than 100 volts at a time and can only provide energy to broadcast for up to four hours after sunset. After seven years of use the batteries also must be replaced. The 10,000€ needed to a new set of rechargeable batteries cannot be raised solely by the radio station. The national station "Radio Rurale" in Sarh had to stop broadcasting for several months beginning in August 2008 after the public energy supply collapsed. These kinds of problems cannot even be solved with the support of MEC/EIRENE.

The absence of qualified personnel seemed more likely to be overcome. EIRENE therefore decided to concentrate on making offers in the field of journalistic education first. This way conflict supporting radio use will be decreased due to the knowledge gained through education. Until recently Chad did not have a structured education programme for journalists.

The EIRENE education programme in Chad could reach approximately 80 journalists, four of which took part in the evaluation seminar. There was an additional twelve journalists working for partner radio stations who also took part in the EIRENE workshops. These individuals were often in positions of leadership. Since the seminar one individual has passed away and many of them have switched occupations. Chadian radio stations are therefore facing a high fluctuation in regards to personnel. Additionally, the working conditions are hard and the salary is low. To be a journalist in Chad one therefore needs to be self-motivated. Radio as a stimulant for development is time and time again mentioned here, which can be problematic for journalists as they are not supposed to be acting as missionary or aid workers.

Cattle breeders and herders are often protected by the highest administrative and military authorities within Chad. If journalists comment on this relationship publicly it can result in serious reactions from those in positions of power. Many of the radio stations have had employees that were poorly treated by the authorities and in some cases have been arrested because of statements they have made. Therefore many radio stations are careful in what they say publicly. In the MEC programme they proved to be incredibly brave, rising to the challenge of addressing critical and challenging issues on the radio.

Secondly many of the employees of local and international human rights and development organisations have ensured that their employees have received training and are qualified for the media work that they will be doing because of its increased importance. The language diversity of the available programmes is remarkable, and is important given that Chad is considered to be one of the most language affluent countries in the world. MEC programmes are developed in both French and Arabic, along with 10 local languages. There has also been a call for more languages to be offered as there are approximately 200 different ones in Chad.

Evaluation Seminar in Sarh

Radio stations are showing great interest in continuing their cooperation with EIRENE and the MEC programme specifically. This was reiterated in the evaluations given by the participants in the seminar in Sarh.

Regarding the increasing relevance of intra communal conflicts in Chad, especially the conflict between the farmers and herders;

Regarding the culpable indifference, maybe even the participation, of certain circles of the justice department, administration, military and traditional authorities;

Regarding the difficulties that the partner radio stations have to face in order to use the MEC grants;

Regarding the bad quality of the programmes of partner radio stations;

Regarding the minimal number of programmes in local languages;

Regarding the lack of cooperation between the radio stations and the partner organisations involved in the MEC programme;

We, the participants of the seminar have evaluated the working re-

lationship of the Programme MEC with private and state run radio stations in the South of Chad, and recommend:

1. To the authorities:

- to recognise their responsibility for the avoidance and positive regulation of conflicts between arable farmers and cattle herders.

2. The programme MEC should:

- advocate for cooperation between radio stations, partner organisations and civil society groups.
- to increase the producers skills at the partner radio stations in order to enable them to produce and broadcast high quality programmes.

3. The partner radios:

- make sure that the instruments provided by the MEC programme are used for the production of their batches

4. The producers:

- should produce more batches in local languages
- should produce high quality batches.

Sarh, 21 November 2001



Rurale's studio in Moundou – where a sound engineer still is a real engineer using screw-driver and soldering iron



The cutting of a radio batch using scissors on a magnetic tape recorder (above) – many of these have been used for more than 20 years



Voix des Personnes Handicapés (VPH – The Voice of the People with Disabilities in Chad)

Voix de Personnes Handicapés (VPH) means “the voice of people with disabilities” and emerged as an organisation in the mid of the 1990s out of a self-help association for individuals that were the physically handicapped in Chad. VPH publishes a magazine about the problems of people with disabilities face and produces a weekly radio programmes which is broadcasted by national radio stations. This has enhanced the perception of the public of people with disabilities and has also increase people with disabilities interest in the public sphere. A small team has gained journalistic competence, which is indicated through their assertiveness in advocating for people with disabilities in Chad and their entitlement to participate in public life. Since its foundation, which EIRENE was part of, VPH has worked closely together with EIRENE. Additionally, VPH has been one of the local cooperation partners for the EIRENE's journalists-training in N'Djaména throughout 2002 and 2003. Members of VPH also took part in all the courses conducted in N'Djaména.

The Media Landscape of Chad

Landline telephones:	13,000 (2006)
Mobile phones:	466,000 (2006)
Radio stations:	see p. 22
TV programmes:	1 (2007)
Internet providers:	72 (2007)
Internet users:	60,000 (2006)



Radio production involves teamwork, especially under the difficult conditions in Chad



But in the studio the moderator is on his own at the microphone- communication with the technical staff on the other side of the window is conducted in sign language world-wide



The equipment room of "la voix du paysan" (the voice of the farmer), in Doba Southern Chad

Experiences

When I think about this seminar, I think about the ways that journalists should act in conflicts. Journalists are obliged to calm tensions rather than fan the fire.

This seminar has taught me that journalists play an important role in conflicts and that saying the wrong thing can make a situation spiral out of control.

First and foremost, it was something new for us. We didn't know what peace journalism was all about. It was an opportunity to think about the role journalists play. What can professional journalists do to help resolve a conflict? We didn't do that before. Now we have a new orientation that's both interesting and hugely important.

I'm not actually a journalist. I'm a woman working for peace which means I occasionally have to talk about peace to the authorities or to my sisters and brothers. What we learnt about mediating is very helpful to me in my work.

Journalists have taken the conflict here in Chad too lightly too often and, as a result, inadvertently aggravated it. What I've learnt here is how to ease tensions by speaking simply and clearly.

How can we, as people working in the media, make a useful contribution to our society? By using our media to help people understand the causes of the conflicts, to understand that they can live together and that they can make peace last in our country.

(Participants in the EIRENE courses held in 2002 in N'Djaména and Moundou)

Visiting the Radio Stations

Lazare Djekourninga Kaoutar is a friendly man of mature years, who one can well imagine sitting on an armchair surrounded by grandchildren. However, when we meet he has just been released from a police cell. He had been held for 48 hours and interrogated.

Nevertheless, the director of the radio station FM Liberté has words of recognition for his persecutors, "This is the first time that my country's police have behaved with propriety towards me" he says. They even permitted him

to keep his mobile telephone, with the result that he was kept informed of the wave of solidarity and concern which his arrest unleashed. "That was a great comfort" he adds.

On the 16th of January 2008 at approximately 5.45 p.m., around 15 policemen raided the FM Liberté studios, demanding to see Lazare. When they were told that he was not there, they asked to check the news programmes which the radio had broadcast in the previous weeks. Madji Madji Odjitan, the station's programme co-ordinator,

insisted that such information could only be requested by the "High Council for Communication" (HCC), whereupon the station was closed down and the programme co-ordinator detained for several hours.

Shortly afterwards, the police forced their way into Lazare's house and took him away. Initially, he was not told why.

"Although it was a surprise I was mentally prepared for it" he says. Being the director of an independent radio



Lazare Djekourninga Kaoutar, director of FM Liberté

Chad



station and taking the job seriously is a very risky undertaking.

Shortly before his arrest, his station had reported on corrupt police officials who were demanding hugely inflated fees for the issue of identity cards. It had also broadcast a statement made by a consumer group condemning the president of the republic as responsible for price increases.

The official reason given for Lazare's arrest and the closure of the station was, of course, the alleged defa-

mation of the president. Although the exposure of corruption is not an offence in Chad, it seems safe to assume that it was ultimately the attack on corrupt police practices which led to his arrest. There was absolutely no legal basis for the police action.

When Lazare was finally taken before a judge he was released immediately. There was no evidence against him and no charges had been made. It was not the first time that the state had taken action against the radio station which was founded in Chad by human rights organisations. FM Liberté gives

a voice to the opposition whose views are not broadcast on state radio stations. Everyone seems to know jingle with which the day's programming ends at 9 p.m.: the deep voice of a judge recites the oath, "I swear to tell the whole truth and nothing but the truth" and confirms it with the blow of a wooden hammer.

People have a great deal of faith in the station which makes its responsibility all the greater. As Lazare said in our interview (next page), "Words are like stones, once cast they can no longer be stopped."

Radio Stations in Chad

State radio:

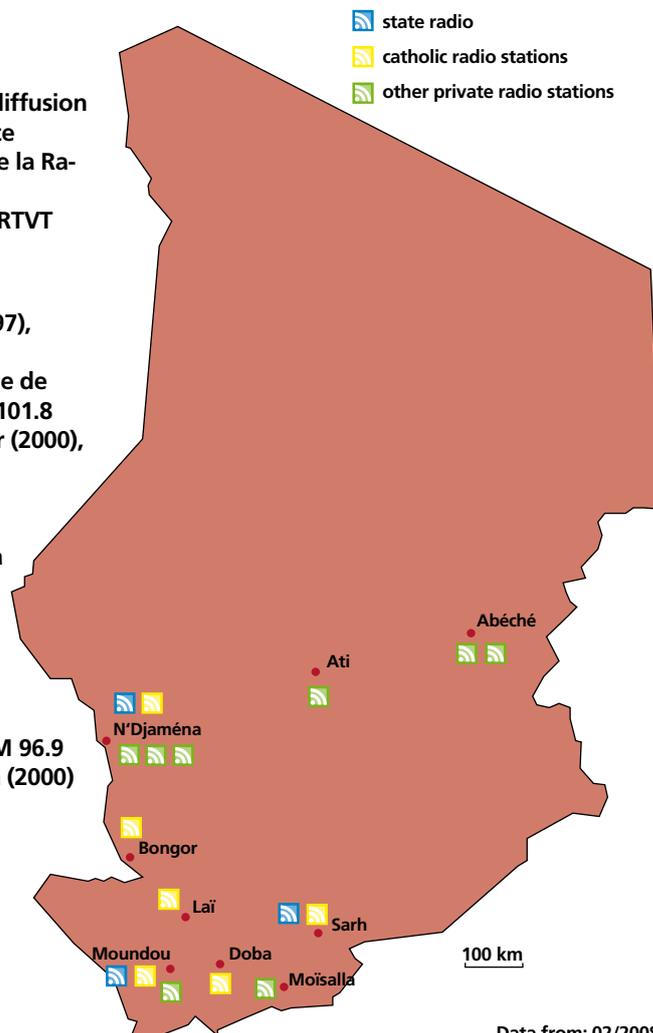
State radio since 1955 Radiodiffusion Nationale du Tchad/RNT, since 1.1.2008 – Office Nationale de la Radio et Télévision Tchadienne/ONRTVT

Catholic radio stations:

La Voix du Paysan, Doba (1997), FM 98.0
 Radio Duji Lokar / Radio Étoile de Matin, Moundou (2000), FM 101.8
 Radio Terre Nouvelle, Bongor (2000), FM 99.4
 Radio Lotiko, Sarh (2001), FM 97.6
 Radio Arc-en-Ciel, N'Djaména (2005), FM 87.6
 Radio Effata, Lai (2005), FM 98.0

Other Private radio stations:

Dja FM, N'Djaména (1999), FM 96.9
 Radio FM Liberté, N'Djaména (2000)
 Al Nassr, N'Djaména
 Radio Brakoss, Moïssala
 Radio Al Nadji in Ati
 2 stations in Abeché
 second station in Moundou



Data from: 02/2008

Words are Like Stones

Interview with Lazare Djekournin-ga Kaoutar, director of FM Liberté, 24.01.08, N'Djaména/Chad

You have just been released from police custody, how did you experience your arrest?

My arrest didn't come as a surprise to me after everything that's happened in this country over the past month, particularly the war between the government troops and the rebels. We comment on it regularly. I was mentally prepared for the fact that I could be arrested at any moment.

Did they treat you properly?

For the very first time, my country's police at least kept to basic standards. I was treated very well and my family, colleagues and relatives were allowed to visit me. That kind of thing would never have been possible two or three years ago.

So there has been progress?

Yes, some progress has been made in that regard. I was treated well although that may just have been because of Radio FM Liberté.

You are the director of Radio FM Liberté. What does radio mean to you?

To me, radio is a development tool. We help educate women and men so that they can become proper citizens and put their creative skills to good use in the development of our country. That is Radio FM Liberté's main aim.

What role do journalists play?

Journalists actively promote development because they act as educators and advisors. Journalists draw the attention of governments and the governed to what is happening in the

country. That's why it is very important what journalists do.

The media is often referred to as the Fourth Estate. Do you act as a check to those in power?

It would be an exaggeration to call us the Fourth Estate. We don't act as a check on the government. But we try to explain what the government is doing. We explain and it's up to the public to react. We don't react.

How should a journalist react when faced with a conflict situation?

As I said before, a journalist is an educator. If there is a conflict, he must adopt the role of mediator, he must be neutral. He should try to accommodate the views of the conflicting parties and avoid taking sides. If he did that, he would have failed to achieve his goal. Words are like stones. Once cast, it is difficult to stop them. Journalists must be very careful in conflict situations in order to avoid escalation.

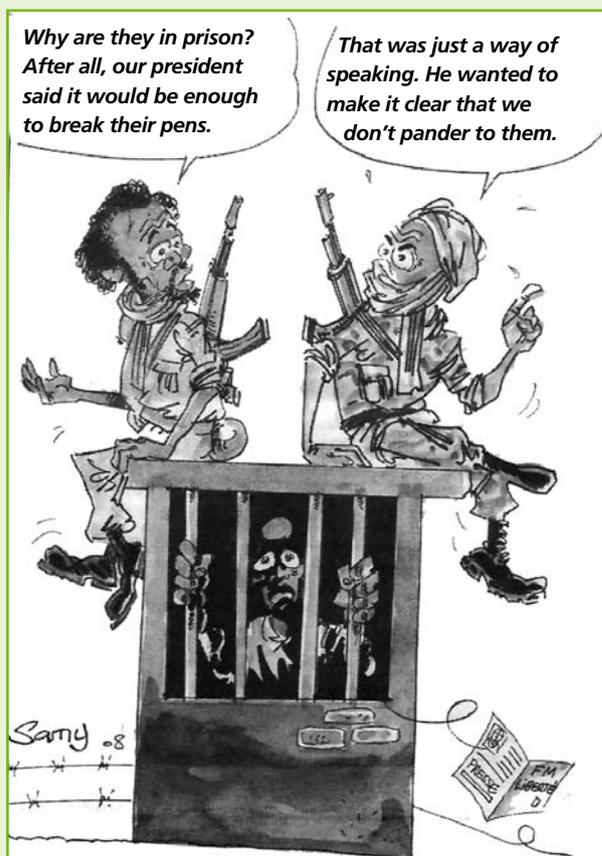
Can you give me an example?

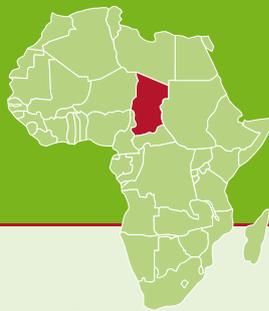
Here in Chad we have the conflict between arable farmers and cattle-herding nomads, and that against the background of the north-south conflict. These are the kinds of conflict in which journalists have to proceed with great caution. There was one such conflict recently in the Benoye area. Our correspondent sent

us alarming reports of murder and people being beaten to death. But we tried to report the case objectively and not stir up the emotions of relatives here in N'Djaména which could have allowed the conflict to spread. So we did our job and the government dealt with the conflict. We were the first to know about it through our correspondent and the government dealt with it.

What would you like to have in order to improve your radio station's ability to help manage conflict?

Our journalists need further training. They tend to be generalists. Some of them have a combative style of working, they're passionate. But that's the kind of thing that can lead to civil war. If it were possible to train them in conflict management, that would be a positive step. ■





Radio FM Liberté

Director:

Lazare Djekourninga Kaoutar

Organisation: Community radio, eight members, seven organisations (mainly human rights organisations) and the national federation of trade unions (UST)

Funding: Membership fees generate just under € 900 a year and the station is entitled to approx. € 2,300 in government funding a year. This funding is not, however, provided regularly. Other income is secured through advertising (family announcements), fees gained from music played on request together with a personal dedication (dédicasse) and joint projects with NGOs such as EIRENE. Radio Canada sends CDs with development policy programmes. Transmission is paid for with consumable goods. Radio Express, a commercial for Coca Cola, is sent to the station on CD and is also broadcast.

Personnel: Twelve full-time staff, one female journalist, five male journalists, two technicians, four administrative staff, ten voluntary / freelance staff who are occasionally given a little money to keep them motivated.

Qualifications: Most of the staff are social science graduates and their radio skills are self-taught. Up until a year ago, a two-year, EU-funded course in radio journalism was avail-

able, which several staff members attended. FM Liberté staff attended all of the courses offered by EIRENE.

Religion/ethnicity: The team comprises Muslims and Christians, the latter being in the majority.

Airtime: From 6 a.m. to 9 a.m. and 4 p.m. to 8.30 p.m. from Monday to Friday, and 6 a.m. to 8.30 p.m. on Saturdays and Sundays. News bulletins at 7 a.m. and 7 p.m. in French and Arabic.

Types of programme: Magazine, news, discussion: "Sunday studio – studio guest and phone in" (telephone calls or SMS messages).

Topics: The programme "Intimité", in which a sociologist gives advice on personal problems is very popular. There are special programmes for young people and children as well as off-air activities; football games are occasionally organised. There is one programme a week on MEC. Other conflicts are not dealt with explicitly but the station's programming regularly brings up civil rights issues, e.g. labour law.

Programme exchange / use: Voice of America programmes are transmitted directly by satellite. The station also works together with Radio Al Nadji in Ati, a city in the north east of the country. Al Nadji receives support from the US-American NGO AED

(Academy for Educational Development).

Power supply: Public electricity supply and a generator.

Languages: Arabic, Sara languages, French. News in French and Arabic only.

Sources of information: Press releases which the editorial team receive are evaluated. There are correspondents in parts of the province. A lot of the information is supplied by members. The journalists meet every day from 9 to 10 a.m. for an editorial meeting at which the day's main stories are agreed upon and subsequently researched.

Technical equipment: Equipment is still completely analogue with tapes and cassettes. During telephone conversations, the mobile telephone loudspeaker is held to the microphone.

Training and further training: Since the end of an EU project funding the qualification of Chadian journalists, former project staff come once a year from the French university of Tours to provide further training. This has resulted in the setting up of the journalists' association "Media Excellence Formation" which itself organises further training.

Target group: Not specified. In 2004 a listeners' survey was carried out which found that FM Liberté is – after "Radio France International/rfi" – the most popular station, even more so than the state radio stations. A somewhat dubious honour given that FM Liberté is kept under keen state surveillance. Police visits to the station are not infrequent and it has been closed down on numerous occasions.

Feedback: People drop in, telephone, SMS, mail from listeners.



"For lasting peace – communicate more for less money" – mobile telephone advert at a "peace rally" held by Chad's president Déby on 25.01.2008, 7 days before fighting broke out in N'Djaména

Radio Sends Out Messages, it Mobilises and Educates the People

Interview with Dournar Jem Kam Kam, director of Radio Rurale in Chad, N'Djaména, 23.01.2008

What does radio mean to you?

To me, radio is an important means of communication. It's easy to reach the population using it. It's cheap and you can reach a lot of people simultaneously. People who are very far away, who are anonymous, who don't know each other, who have no connection with one another. Rural radio establishes contact with villagers who live far away from the capital. Radio sends out messages, it mobilises and educates the people. I can't think of any other tool which could do the same thing, which could replace radio.

What role do you think radio journalists play?

A journalist is someone who gives the people a voice, who lets people express themselves and who disseminates information. I think journalists play an important role in our society. Radio educates and mobilises but the journalist who decides which voices are heard is the lynchpin. Journalists play a very important role in our society.

How should a journalist deal with a conflict situation?

Very carefully. The journalist should try to be neutral and help mediate. He should go to both the arable farmers and the cattle herders. Listen to them, give them a voice and stimulate discussion with his reports. And he should pass on his findings to the farmers or cattle herders. That's what we do in rural radio. We write reports and public service announcements. The public service announcements are

particularly good at getting the message across to the farmers and cattle herders.

You produce radio public service announcements for your programming?

Yes, we've produced public service announcements in which we call on the arable farmers and cattle herders to think back to their past. Earlier, these groups lived together and accepted one another. There's no reason why they shouldn't accept one another today. And that's something which we remind them of using public service announcements which are two to three minutes long. We tell them that marriages even took place between farming and cattle-herding families. There were cattle herders who married female farmers and lived together with them and vice versa. And the cattle herders brought gifts to the farmers because they were living near to their village. Those were the good old days of course. But if we remind people about them it might influence their behaviour and make them rethink their current attitudes. Why is there so much hostility nowadays? What's the problem? Our reports make people think; they make people accept each other.

What would allow your station to improve its ability to deal with conflict constructively?

That's an important question. We would like to im-

prove our service, particularly regarding production. Recently, the problem has been a lack of materials. Tapes, cassettes, our equipment is out of date. We have ancient tape recorders. We need new, modern, digital equipment and our technicians need to be taught how to use it. That's what we would need. Then we could improve our programmes to educate and mobilise arable farmers and cattle herders so that they can get on with each other and live in peace. ■



Dournar Jem Kam Kam, director of Radio Rurale



Radio Rurale

Subdivision of the Offices Nationales de la Radio et Télévision Tchadienne / ONRTVT

Director: Dournar Djam Kam Kem

Organisation: State. A subdivision of the national radio station (RNTV Chad) until 31.12.07. Since the founding of ONRTVT on 01.01.08, Radio Rurale has become independent and is under the direct control of the Communications Ministry. The station is soon to be given its own frequency (short wave and FM).

Funding: From tax revenue and income from joint projects: UN agencies, NGOs

Personnel: 16 full-time staff, 9 female, 7 male and a large number of volunteers who occasionally receive a small sum of money to keep them motivated.

Qualifications: All trained journalists, generally having qualified abroad (Niger, Burkina Faso) and, more recently, at the University of N'Djaména. Staff

must be able to speak at least three languages and most of them have additional qualifications for working in rural radio, e.g. as a mid-wife, vet or in agriculture.

Employs: Journalists and technicians.

Religion / ethnicity: Determined by the language used for broadcasting, Arabic = Muslim, French = Christian.

Airtime: Daily from 5.30 p.m. to 6.00 p.m., Thursdays: 8.30 p.m. to 0.00 (main airtime).

Types of programme: Magazine, reports, micro-programmes/ public service announcements (1 – 3 minutes) – playful, humorous, Chronique (5 – 7 minutes) – practical tips, discussion, public access programmes – 60 minutes of outside broadcasts from villages featuring competitions.

Topics: Works together closely with seven ministries. An inter-ministerial committee provides a broad outline of the stories to be covered. A number of NGOs are also involved.

Magazine programmes, discussions and reports on MEC are created as part of a joint programme with EIRENE, funded by MEC. This work is intended to contribute to peaceful co-existence. Radio Rurale considers itself apolitical.

Programme exchange / use: No programmes from other international stations are used. The regional branches of Radio Rurale in Abeché, Sarh and Moundou supply material on tape or cassette.

Power supply: Public electricity supply and a generator.

Languages: Sara languages, Chadian Arabic, French.

Sources of information: Local correspondents follow up current stories. Findings of reports carried out by the seven ministries are broadcast.

Technical equipment: Currently still analogue with tapes and cassettes. The station plans to switch to digital but needs to train its technicians in the new technology first.

Training and further training: No money available at present. Several staff members, including staff from Sarh and Moundou, have attended EIRENE journalism courses.

Target group: Rural population, farmers. In 1997, UNICEF conducted a listeners' survey which found that these target groups are being reached extensively. Since then, regular surveys of sample groups according to region, gender and population group (cattle herders / arable farmers) have been carried out.

Feedback: Mail from listeners and an increasing number of telephone calls and SMS messages, highlighting the ever-growing access to mobile telephone networks



EIRENE consultants Manuela Römer and Thomas Jenisch in conversation with the director and technician of the rural radio station in N'Djaména

Solidarity is The Only Way

Interview with Tchangiuiz Vathankha, editor-in-chief at Radio Brakoss, Moïssala, 30.01.2008

What does radio mean to you?

To me, radio is principally community radio, a development tool. It helps the people to develop. It changes their lives with regard to education, health and human rights.

What role do journalists play?

For us, a journalist's main duty is to abide by the rules of his profession: to check information and not simply accuse people. That is, to abide by the general code set out by the rules of professional journalism.

What role do journalists play in conflicts?

Our role is to help settle conflicts amicably so that communities can live in peace. Two groups may have a very basic problem with each other. In that case, it's our job to make it clear to both groups that they have to find a peaceful solution to their conflict. War never solves problems. There has always been war but peace is the only solution, the peaceful resolution of problems.

How exactly do you do that?

As part of a joint project with the MEC programme, we produce public service announcements and short programmes aimed at bringing the two groups closer together. So that everyone understands that both cattle herders and arable farmers provide our food. We can't eradicate the one to the benefit of the other. If, for example, cattle herders come to an area and their cattle stray into the fields, the farmers get really angry. They kill the cattle. But that doesn't solve the problem. We make it clear to them that they have to find a peaceful solu-

tion. If you have a problem, you have to stick together, talk to each other. Because if you turn to the authorities it's going to cost money. And in the end, the injured party gets less or even nothing. So it really makes sense to solve problems together.

Can you give us an example?

In general, it's not easy for cattle herders and farmers to live close together, there's a law that they have to keep a distance of 15 kilometres from each other. But Moïssala village has a cattle herders' camp which is only 500 metres away. It's right near the village but there have never been any problems. If problems do arise, if, by accident, the cattle are allowed to stray into the fields and eat the farmers' crops, they sit down together. There's a committee for problem management which helps to resolve the problems between the groups. And here at the radio station, we repeatedly remind the people that

peaceful solutions must be found so as to avoid difficulties between the groups.

What kinds of problem do you encounter in your work?

If we're talking about the conflict between the arable farmers and the cattle herders, then it's the herders that are just passing through that cause the problems. If they cause damage on their way through the area, that's when difficulties arise because it's not easy to find them 24 hours later. By that time they're already far away and no one can find a solution anymore. And the other problem has to do with radio. If we report something which is quite true but which concerns the authorities or the military. They can cause problems for us. It's often difficult to accept the truth. We were the first radio station in a rural setting. Some people still find it hard to accept the fact that our station is independent. People ask,

Tchangiuiz Vathankha – an Iranian in Chad – for 30 Years

Tchangiuiz Vathankha is originally from Iran. He fled the country 30 years ago and settled in Moïssala, a small town in southern Chad, near to the border with the Central African Republic. He married a Chadian and has become one of the key individuals involved in development in this remote corner of Chad. He has set up and partly funded schools, health centres and a radio station. A portrait of him in the magazine "Tchad et Culture" stated that he was "more Chadian than Iranian." However, his dedication has not brought him a word of thanks from the state. Indeed, since Radio Brakoss went on air in 2000, he has been a thorn in the side of the local authorities. He has been arrested several times and maltreated. In September 2005, an attack from the very top was launched. Tchangiuiz was arrested and taken to the capital N'Djaména where he was handed over to the UN High Commissioner for Refugees. Although not fatal, this was a move designed to put an end to his livelihood. Chad wanted to rid itself of a dedicated but inconvenient fighter. The UN refused to play ball and a wave of international protest led the Chadian government to drop its plan for the time being. Tchangiuiz was not, however, permitted to continue as director of Radio Brakoss. His wife, who works as a journalist at the station, took over his position. Tchangiuiz does not let this kind of harassment get to him as long as he is able to continue working towards his aim of peaceful coexistence between people with dignity and without financial hardship



Tchangiu Vathankha, editor-in-chief of Radio Brakoss, Moïssala in front of the solar panels at Radio Brakoss

“State radio doesn’t broadcast that kind of thing, why do you have to broadcast it?” And that causes problems for us. They don’t understand that we have our own editorial concept and that it’s a different one. We report what we see. We give a voice to those who aren’t able to speak.

What would improve your station’s ability to manage conflict?

We have to stand by each other and keep up a united front. That’s why we set up the Chadian union of private radio stations. At the moment one of our stations has a problem. Radio FM Liberté in N’Djaména has been shut down by order of a minister. Because they reported that up to CF 10,000 are being charged for identity cards which normally cost CF 4,000. The authorities didn’t like that. Particularly because it’s true. And that’s why we are closing our station down for four days in solidarity. As a show of solidarity. Solidarity is the only way to work together to solve problems. We’re not interested in who’s right. We want to solve problems and if it turns out that the station is in the wrong they should simply be told that they have been unprofessional and to get things right next time. ■

Radio Brakoss

Editor-in-chief: Tchangiu Vathankha

Organisation: Community radio run under the auspices of an environmental and human rights organisation based in N’Djaména. Members of the organisation are key figures in the capital and Moïssala, e.g. the mayors.

Funding: Income from advertising (family announcements), requests for music, the sale of telephone cards and calls for donations which also bring in donations in kind (millet and other foodstuffs), the station is entitled to

government funding but this money is not provided regularly and is subject to a certain amount of shrinkage as the officials responsible for paying out the money charge for “expenses”. The income from joint projects with UN and non-governmental organisations such as EIRENE is more significant.

Personnel: Eight full-time staff consisting of three women and five men, a director.

Qualifications: Self-taught + various courses (e.g. one journalist attended an EIRENE course in 2002, two journal-

ists in 2005). It is difficult to get qualified staff to come to Moïssala because it is a remote area even for Chad. The staff are locals.

Religion / ethnicity: Bahá’í, Christian, Muslim.

Airtime: 5.30 a.m. to 8.30 a.m. and 2.45 p.m. to 10 p.m. (currently just until sunset due to faulty solar panel batteries).

Types of programme: News, magazine, talk show with a guest of the day, outside broadcasts (record-

ed) from villages in the surrounding area.

Topics: Human rights, women's rights, women in development work, the use of oil revenues / transparency, religious diversity, conflict prevention, outside broadcasts from the surrounding area: discussions with elders, wise men/women and farmers on issues regarding village development – successful farmers explain their methods.

Programme exchange / use: Deutsche Welle via satellite.

Energy supply: Solar energy since 2000, the batteries have now been used up and no longer work, they need to be replaced. Therefore, a 10 kW diesel generator is current-

ly in use. Electricity is the greatest expense.

Languages: French, Bai, Gor, Dai, Arabic.

Information sources: SMS messages from local staff, information from listeners, own research, listening to other stations on short wave. If at all possible, verification of sources, otherwise sources are given or quotes broadcast with the original sound.

Technical equipment: Completely analogue with simple cassette recorders and CD players.

Training and further training: Two events are planned for 2008 as part of a joint project with journalist organisation MEF and Radio Lotiko in Sarh.

Target group: Not specified, determined by the language used. Only the broadcasts which are part of the MEC programme are specifically aimed at arable farmers and nomadic cattle herders.

Feedback: People drop in, telephone calls, SMS messages, mail from listeners, 300 listeners' clubs, competitions with around 100 responses per programme. The current record is held by a competition organised by a mobile telephone provider to which approx. 900 listeners responded. UNICEF has donated a large number of radio sets. These are given as prizes to people who give the correct answers to test questions posed following educational programmes (230 sets to date). ■



The journalist Mala Klarisse from Radio Brakoss interviews cattle herders in their camp



Visiting the Listeners

The Cattle Herders I

We leave the field's narrow path at the village of Godela near Sarh in the department of Moyen-Chari in the south of Chad. The drive continues across rough terrain. Suddenly, in between the sparse trees and the bushes, single awnings, stretched across large branches, hove into view. Children play between them, women prepare food. Five men come towards us and greet us amiably. We have arrived at a ferrick, a nomadic cattle herders' camp. A rug is spread out in the shade of an acacia, a small bench brought for the guests and the sitting room is complete. We take our shoes off before entering and women bring us tea in small glasses. Our hosts only speak Arabic so our Chadian escorts translate our questions and their answers.

Around 50 people live here, looking after roughly 1,000 cattle. The cattle have already moved on ahead. Each family has at least one radio which they generally listen to in the early mornings and evenings. They regularly tune into the early news provided by state radio on short wave. In the

afternoons, at 4.00 p.m., it's time for the regional FM station, Radio Lotiko, and state radio's evening news in Arabic rounds off the day at 7.00 p.m.. The cattle herders say they are loyal radio listeners. They particularly enjoy programmes which deal with their problems. Radio Lotiko, the MEC programme partner, is especially good in that respect. They can think of a few programmes off the top of their heads which made a particular impression on them in the past. For instance, the programme which gave precise information on how conflicts between cattle herders and arable farmers could be resolved. The names and addresses of people to contact were given and procedures were explained. That was something which the cattle herders found helpful.

"If our cattle cause damage, then we reimburse the farmers, of course", they say. "We don't want them to hurt or even kill our animals out of revenge. We have absolutely no sympathy with anyone who does that." The programmes they tuned into promoted co-operation and helped them make contacts. They would like

even more information on non-violent ways of managing conflict. Programmes which provide advice and information on other areas such as the economy, prices and trends, and self-organisation are also popular.

It has not, however, occurred to them that they could get in touch with a radio station. With the result that the stations are forced to manage without feedback or suggestions. Only when there is news of a death, marriage or birth of a child, does someone make their way to Radio Lotiko to submit a small ad verbally.

The cattle herders have recently set up an association with which to better represent their interests. They say that literacy is their greatest concern. Their children, and they themselves, want to learn to read and write. As do the women of course. A slate for writing has already been acquired.

"Keep making the programmes about our common problems", they say as we take our leave. "And support our idea to learn to read and write." When they hear that we are now go-



Young people in particular take their radios with them wherever they go



The herds are large and the herders often small – a recipe for disaster when passing a tempting field of millet

ing to visit the neighbouring farmers, they give us a chicken for them.

The Cattle Herders II

We meet Ndougoussu Kamiss, cattle herder and representative of his group's chief, in town, where he is in the process of rallying the committee d'entente (see page 12) together. There is a serious problem. Five oxen and a heavily pregnant cow have got into a field of cotton which was ready for harvesting and destroyed the crop. The farmer has captured the animals and is keeping them. "Cotton has been harvested everywhere in the region, apart from in this field", complains Ndougoussu. "It's provocation pure and simple! These are the kind of traps farmers set to get their hands on our animals!" Mediators are needed and, thanks to MEC, available. "We heard about it on the radio", says Ndougoussu. "Earlier, we would have gone in right away and taken our animals back by force. But we don't want trouble. We feel pretty much at home in this area. War in the east and the many years of drought in the north mean that the major routes covering several hundred or even thousands of kilometres are almost impossible to follow. So we stay here in the south with our herds and we want to get on with the farmers here. If our animals cause damage, we pay compensation. But then the farmers mustn't keep our animals or do anything to them."

We drive through the bush again, accompanying Ndougoussu to his group's camp. We don't have far to go. This ferrick located just outside of the town is called Moïssala Village. The simple huts are evidence that the cattle herders have been here for a while and clearly want to stay. Again, a sitting room is provided by the shade of a tree, under which a couple of rugs are quickly spread. We take our shoes off, sit down on the rug and drink tea with the group's elders who have now appeared. The interview can begin. "We listen to the radio ear-



EIRENE consultant Manuela Römer talks to nomadic cattle herders and partners from the MEC programme

ly in the mornings and in the evenings", they say. "In the mornings it's state radio on short wave, in particular to get information about the situation in the country. It's a situation which is very tense. In the evenings we listen to our local station on FM. Yes, we know the MEC programmes. They're very interesting and engaging. We especially like the sketches. They don't blame anybody. They emphasise the need for co-operation and that's something we approve of. There was a time when we didn't do anything about the damage our animals caused. And who could we have turned to? In retaliation, the farmers stole or killed our animals if they managed to catch them. Those were terrible times and, unfortunately, it's something which still happens now. But now we can meet and sort the problem out together. Ideally, without involving the authorities because then you just end up paying money unnecessarily. We're all Chadians and we all have to live here together."

Mala Klarisse, a journalist from Radio Brakoss, has come along and conducts another interview with one of the

elders on the current problem. Then we have to be on our way. But the cattle herders have one more thing to tell us. "It would help if the government could set a date by which all the crops have to be harvested. Then we could fit in with that. Our cattle can still find enough on harvested fields and the farmers get something out of it too. What our cattle leave behind makes for good manure. And we're happy to sell them milk or exchange it for millet."

The Arable Farmers

The village chief Dakoula is waiting for us in the village of Maimana just a few kilometres away. He also works for AMECET, an organisation which mediates between cattle herders and arable farmers in Chad. Twelve farmers have come together to talk to us. Some of them own radios, most of which are on as long as programmes are being broadcast. In the mornings between 5.00 and 6.00 a.m., state radio on short wave is all that's available. In the afternoons and evenings from 4.00 to 9.00 p.m. it's Lotiko they listen to.

Chad



At the moment, private radio station Radio Lotiko has no competitors on short wave. The public electricity network has been down for weeks and state radio doesn't have the money to buy fuel for the generator. But we are told that Radio Lotiko is more popular anyway because the people feel more of a connection with the topics it deals with. The programmes on arable farmers/ cattle herders are very popular here too.

We are given an example of a programme which went down particularly well. A sketch parodied the authorities' methods, which tend to escalate the conflicts between the farmers and cattle herders rather than resolve them. They too listened with interest to the programme which gave advice on how to resolve such conflicts as well as providing the names of people to contact and describing procedures. They also enjoy the advice programmes, such as the broadcast on mi-

cro-loans and how to save money together in self-organised co-operatives.

Here the atmosphere is palpably tenser. "We listen to the advice which the radio stations give. But we don't have the feeling that the cattle herders do", says one. "Our fields don't have legs – but each of their animals does", says another, settling the question of who's to blame without further ado. "Strangers to the area have to adapt. It's the cattle herders with their animals who are causing all the disruption", says another and mentions a further problem: "The herds are large and the herders are small", he says, referring to the large number of children who work as cattle herders. Seldom of their own free will. Their parents "lend" them to the cattle herders.

"Up to now we were able to rent out the fields we didn't need to town dwellers. That was an important source of additional income. But now

there are so many herds of cattle that the crops often get trampled on before they can be harvested. And it's not worth it for the tenants to work the land anymore. The cattle like the taste of some plants, e.g. manioc, so much that it's not worth growing them anymore. The fences are robust and the cattle herders still destroy them, so it's not worth it anymore."

"In the past, the herds from the north didn't come until after the harvest. But that's changed. We have herds here all year round, and some of them are no longer driven over long distances. Because of climate change the rains come later and that delays the harvest. Sometimes we harvest before the crop is ready because we're afraid of the herds."

Note

The photos and articles in this booklet were produced during a research trip to Chad from 21.01. to 6.2.2008. An EIRENE team consisting of Manuela Römer and myself (Martin Zint) visited our MEC project partners to gather information and develop concepts for further work together with them. We would have liked to meet more radio listeners and radio production teams. But on the 3rd of February we were forced to flee Chad. Heavy fighting had broken out in the capital. We travelled to neighbouring Cameroon, as did 50,000 Chadians. We then flew back to Germany and so were spared having to risk our lives being evacuated under fire, as was the fate of other EIRENE workers in the capital. The fighting on the 2nd and 3rd of February in N'Djaména killed 400 people and injured over a thousand. Thankfully, EIRENE staff and property was largely left untouched. Our work with and for the people of Chad continues.



In villages, people hold their meetings in the shade of a palaver tree



The Foundations of Conflict Management for Journalists

A Workshop in Méhana, Niger

All kinds of people have gathered in front of the village of Méhana's community hall. Old and young jostle for the best places to sit or stand. They're at the front, beside the mayor who is flanked by the region's members of parliament and the imam. They have all come to witness the live production of a radio programme which marks the end of a one-week training course. Radio's power to mobilise people is as clear as day.

The programme is going to deal with child marriages. In this region, it is not uncommon for girls of 12 years and sometimes even younger to be married off. Their husbands are not infrequently old men looking for a third or fourth wife – and the beauty of youth. The fact that they are actually destroying their young bride's youth doesn't seem to occur to them. The parents are given money and substantial gifts. And, in the face of widespread, abject poverty, it is difficult to blame them. It's the young girls who pay the price. Their awful fate leads some of them to kill themselves. Many become ill or even die from the complications of becoming pregnant too early in life. This is generally a taboo subject. But radio, as the radio production teams learnt on the course, is the ideal medium for addressing this kind of issue which is as delicate as it is pressing. Consequently, they have taken the brave decision to look at this subject in a one-hour, public access broadcast. A griot, a traditional storyteller, has offered to help and is participating in the programme. Hopefully, it will give the listeners food for thought. The programme is being produced in the local language. There is a table with pieces of soap and a box of sugar: much-coveted prizes in a radio compe-

tion. The answers given should show whether or not the listeners have understood.

All week, children, and old people, have been hanging around the village square, in the centre of which thirty employees from the region's radio stations are gathered for a further training course. Straw mats protect against the searing heat of the sun and the gusts of wind which would otherwise

whirl up the sand lying loose on the earth. And that wouldn't do the electronic radio production equipment any good at all. The equipment has to be robust because it is under constant attack from the dust and heat. Consequently, it has a significantly shorter lifespan than it would in Europe's vacuumed and air-conditioned broadcasting studios. This is a major additional expense which is often disregarded during planning.



A seminar with an audience, the kind of thing that can happen in Niger. Old and young follow the course (see next page), which is given outside under straw mats, as uninvited spectators.

Niger



Official language	French
Capital	Niamey
Form of government	parl. democracy
Head of state	Tandja Mamadou
Head of government	Seini Oumarou
Surface area	approx. 1,267,000 km ²
Population	13,000,000 (in 2006)
Population density	10.2 people per km ²
Independent since	3 rd August 1960



The radio seminars consist of presentations and practical work. The square in front of the village community hall doubles as a seminar room. Straw mats provide shade and protection from the wind.

Niger – Facts

Population

In the north there are mainly oasis dwellers, nomads and semi-nomads. Many are, however, abandoning the nomadic way of life and moving to the towns and cities, some of which are over-populated. The majority of the population lives in the south. Around 52 % of the total population is made up of the Djema and Songhai peoples, over 23 % are Haussa, around 8 % Tuareg Berbers, roughly 6 % Beri Beri (Kanuri) and 4.3 % Fulbe. 3,000 French people also live in the country, primarily in the towns and cities. 74 % of men and 90 % of women are illiterate. Life expectancy is currently around 42 years.

Languages

75 % of the population speak Haussa as their first or second language. Further languages, along with French, are Songhai-Djerma (22 %), Fulfulde (10 %), Tamaschagh (a Tuareg-Berber language) (10 %) and Kanuri (4 %).

Religion

The great majority of Nigeriens are Muslims (94 %), the other 6 percent are Christians or followers of indigenous religions.

Politics

Niger gained independence from France in 1960. Until 1991, the country was ruled by a military regime with a one-party system. Then public pressure forced General Ali SAIBOU to allow general elections with several parties. The elections took place for the first time in 1993 but the government was inhibited in its work by internal disputes. In 1996, Colonel Ibrahim Baré came to power in a coup. He was murdered by officers in 1999. The military restored democracy and held elections which Mamadou TANDJA won in December of the same year. TANDJA was re-elected in 2004.

Twenty-four men and four women, employees from five of the region's radio stations and a few journalists from other media have come together for a week in a small market town on the River Niger, close to the border with Mali. EIRENE, in co-operation with the Dutch development organisation SNV, has invited them to attend a training course on the role journalists play in conflicts. It's a compelling subject, not least because the current process of regional reorganisation initiated by the decentralisation scheme has led to serious disputes between different population groups. Arable farmers are quarrelling with nomadic cattle herders over access to scarce land. And, as is the case every-

where, there are the numerous conflicts which arise from everyday life. This is something which the radio production teams cannot avoid. If they broadcast the wrong thing, they end up being drawn in to the conflict and find themselves on the receiving end of anything from accusations to punitive measures enforced by the Nigerian authorities who tend to be heavy-handed in such matters.

Particularly in crisis and conflict situations, adhering to the principles of journalism can relieve tension and have a de-escalating effect, as can knowledge of the basic principles of conflict management. The course focused on both these topics.

A subject which had not been planned ended up gaining great sig-

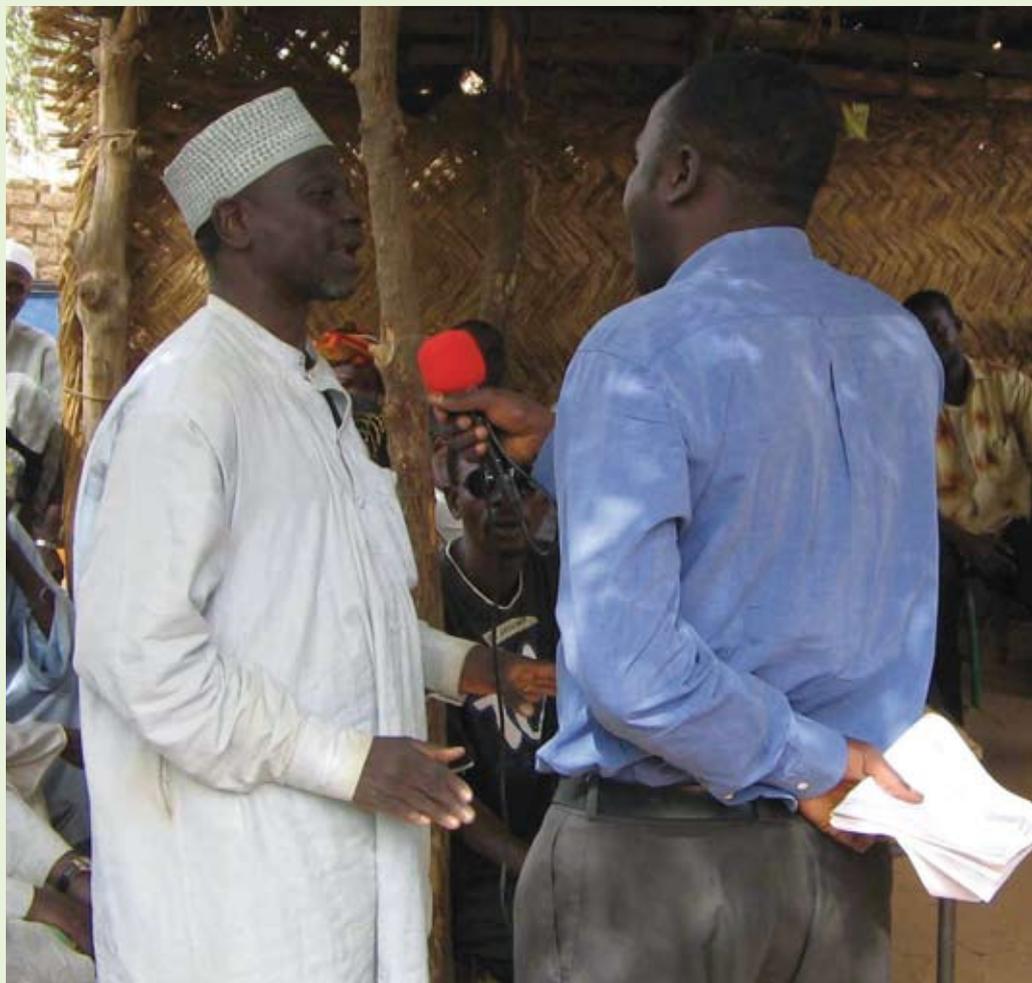
nificance, at least for some of the participants. Once the official seminar time was up, some of them gathered around the two laptops and mini-disc players, in order to explore the potential this equipment offered. They often didn't finish work (and start partying!) until 8.00 p.m., the middle of the night for a small town in Niger.

The participants were very highly motivated but their skills varied greatly. Some of them had a wealth of experience and previous training as radio journalists, whereas others had just started out as radio presenters. This difference (presenter / journalist) came up regularly in discussions. Not all of the participants spoke French and some were given whispered translations by their neighbours.

The PADET Project

As part of a municipal reorganisation scheme, political decision-making processes and administration have been decentralised. The aim is to resolve disputes and tensions between different ethnic groups and their ways of making a living (cattle herding / arable farming) at municipal level.

The project works together with the land rights commissions which award land deeds as well as providing training in this area to elected community representatives. The local population is informed of its rights and obligations. The second level of the project is concerned with raising public awareness. This is achieved by means of training courses, but primarily by using peace caravans and a prize for peaceful co-operation. The radios communautaires provide live reports on the caravans and the peace prize. Every evening the caravans broadcast from whichever village square they happen to be in. Radio is used to inform the public about the peace prize and the winners are also announced on air.



Interviewing somewhat, especially in a conflict situation, requires practice.

Niger



As is common in many African countries, the seminar participants elected a "seminar elder" to act as a com-

munication channel between the participants and the trainer. He mainly brought up organisational matters. The timetable was adjusted to meet the participants' needs and a change was made to the catering plans. The participants did without refreshments in the coffee breaks and asked not to be served lunch. The money that was saved in this way was paid to them in cash and they then organised their own food and drinks.

The Nigerien co-trainer, Khamed Abdoulaye, former Minister of Communications in Niger, is considered the mentor of the country's community radio stations/ radios communautaires. The course level was correspond-

ly high and demanding. The teaching style was characterised by lecture-style presentations, including short films, and computer presentations using a beamer, interspersed with practical exercises. Different trainers were responsible for the presentation of different subjects and the co-trainer added information or made comments as they went along. This allowed the participants to work together intensively despite the relatively large size of the group. The fact that the seminar was held in a public area meant that listeners, mostly children and old people, including dignitaries from Méhanna, often joined the seminar participants. The course was a major event for the whole town.

Niger's Media Landscape

Telephones, landline:	24,000 (2005)
Mobile telephones:	323,900 (2005)
Radio stations:	
Medium wave	5
FM	approx. 100
Short wave	6 (2005)
TV stations:	5 (2007)
Internet providers:	200 (2007)
Internet users:	40,000 (2007)

The Radio Station in a Suitcase

Since the mid-90s, community radio stations have received special support in Niger. The Canadian company Wantok makes a so-called radio station in a suitcase, comprising basic broadcasting and production equipment. They cost around € 5,000 and consist of an FM transmitter (30 – 100 watt), a mixing desk, two tape recorders, two CD players, two microphones, headphones and the necessary cables. Et voilà: the village radio sta-

tion is complete. A special funding programme allows local initiatives to obtain them for free providing they meet certain requirements. First, an association responsible for the station has to be set up. The association then has to provide a building in which to house the station, supply its power and transmission aerial, and cover running costs. In 2005, 82 such community stations existed in Niger, five of which were situated in the department of Téra.



The radio station in a suitcase made by the company Wantok consists of an FM transmitter, a mixing desk, two tape recorders, two CD players, two microphones, headphones and cables. That's enough to run a village radio station.

The public access broadcast on the last day turned out to be an impressive experience and clearly demonstrated how radio can be used as a highly effective communication tool.

Problems

It is primarily the almost unbelievably basic equipment which most detracts from radio quality, in terms of both technical quality and content. The host radio station Wafakeye Méhana produces its entire programming with the help of a tape recorder and a microphone. Every evening, we had the pleasure of experiencing the live production of very animated programmes which the public clearly followed with great interest.

It is difficult to obtain information with access to sources limited to the immediate locality. National and international news is attained by listening to medium and short-wave stations. It is only possible to use programmes

produced by other stations (so-called re-broadcasting) via data storage media (tapes/CDs) sent by post.

A further problem became apparent during our work together. Firstly, there was little co-ordination or dialogue between the different stations. The stations involved found communication with the regional co-ordinator of the radios communautaires difficult and time-consuming. Secondly, communication between PADET and the stations taking part in the project left a lot to be desired. In the future, a framework for dialogue and training needs to be developed and implemented.

The presence of senior staff from the five radio stations represented, as well as representatives from the community radio stations' regional network, meant that detailed analysis and planning of the stations' work together with EIRENE was possible. The main focus was on material support and

Peace Caravans

The PADET project also consisted of peace caravans. Around 30 people, including a theatre group, travelled to villages in order to show people ways of living together peacefully.

Participants learned about the legal basis for the use of natural resources in a relaxed and entertaining way.

They were then given the opportunity to discuss these subjects with representatives from the local authorities as well as traditional leaders. The peace caravans were generally hailed as a great success. Not least, because regional radio stations gave them substantial coverage.

Listeners were also delighted with the radio coverage and especially enjoyed the broadcasts of the theatre group sketches.



Children are naturally curious – if their thirst for knowledge is satisfied correctly, it will allow them to actively help shape their country's future. Radio helps them to do this.



Khamed Abdoulaye, former Minister of Communications in Niger, has been a great supporter of community radio stations in his country.



Participants immediately apply what they have learnt in written exercises.



A divine blessing is a must – the imam opens the radio seminar in Méhana with a prayer.

coaching. Particularly from a peace policy perspective the radio stations' work is in urgent need of professionalisation. The production teams have to have a good knowledge of the basic rules of their profession and be able to put them into practice. This is something which those responsible for the radio stations need to be made aware of.

The seminar in Méhana was a modest start. It led to the signing of an agreement between the PADET project and the community radio stations involved. This contract contained regulations for co-operation, technical support and measures to boost peace promotion capacities. Special programmes are intended to contribute to conflict prevention and education in non-violent methods of conflict management. Two broadcasts a week allow local opinion leaders, traditional leaders and representatives of the local authorities to have their say as well as highlighting the importance of peaceful co-existence and the non-violent resolution of acute conflicts. The programmes are recorded on tape and sent to the co-ordinating office of the radios communautaires in Niamey, which then passes the tapes on to PADET project management. Tapes can also be sent back the other way.

Media Responses

During the workshop, EIRENE radio specialist for the Sahel, Martin Zint, provided tape production equipment. The material was simple by our standards but highly sophisticated for those of a rural radio station in Niger. Soumana has been enthusing about it ever since: "never has a single foreign expert helped so much, and so quickly, as Martin did with this PC complete with radio production programme".

Erhard Brunn in an article for the development policy online portal epo, <http://www.epo.de>



The participants in the seminar in Méhana.

PADET has also produced public awareness programmes and sent them to the partner radio stations via the co-ordinating office of the radios communautaires.

The modest funding available for project activities is actually a very important source of income for the stations. In this way, the project indirectly contributes to the survival of these stations which otherwise rest on very shaky financial foundations. Other revenue tends to be low. Family announcements and “dedicasse” make up the main source of income. In return for a modest fee, a request is played and dedicated to a particular person, family or group. In the absence of a printed newspaper, marriages, births and deaths are announced on the radio. Cattle or donkeys which have gone missing are also searched for in this way. Any money that comes in is directly passed on to staff to keep them motivated. It is not possible for the stations to build up any reserves.

Conclusion

The PADET project’s interim evaluation report of May 2007 states that co-operation with the radios communautaires is of exceptional importance. The stations involved in the project broadcast 16 project-related programmes a week. This type of co-operation was important for the project and the radio stations proved to be ex-

cellent communicators. Their success is demonstrated by the popularity of the programmes and the large number of fadas (listeners’ clubs). However, the lack of systematic research into listener numbers and programme quality poses a fundamental problem, making any conclusive assessment of the stations’ influence difficult. ■

Reporters Without Borders

Annual report 2008: Niger – status: red = difficult situation for the media

Five journalists, three of them foreigners, were imprisoned in 2007 for reporting on or interviewing Touareg rebels. The government cannot bear to be contradicted by the press over a rebellion which it views as nothing more than a case of people “cutting off the roads”. (...) The government has postponed planned reform of the press law, promised in 2003 during the presidential election campaign, which would abolish prison terms for “defamation” and “publication of false news”. According to the Communications Minister, the new draft law is ready, but will have to wait for a return to peace before it is put before parliament.



Journalists in the Monastery in Order to Learn How to Deal With Conflicts

“Media in Conflict Prevention and Conflict Management” was a seminar organized by IDEM, GENOVICO/ EIRENE and the Centre Djoliba, Bamako, and conducted from the 25th of February until the 3rd of March 2007 at the Centre Gebriel Cissé in Segou, Mali. Trainers: Sadou Yattara, IDEM, Martin Zint, EIRENE.

A great deal of noise is coming out of the seminar room; yelling and cries. The nun turns around in surprise. Peace journalism was suppose to be the topic the group renting the abbey was covering. But all she can hear and see through the big window leaves a very unsettling and non peaceful impression. A man and woman are fighting about a newspaper and are involved so deeply they tear and rip its pages. In the end the newspaper is just a shredded mess. The trainer scarcely manages to prevent the projector from receiving its death sentence. The exercise is ended. Because that is what it was, an exercise.

18 Malian journalists were brought together for the seminar “Media in Conflict Prevention and Management” in an abbey in Ségou, a province town at the Niger river. “Journalists in the Monastery in Order to learn how to deal with conflicts” stated the weekly newspaper “L’Inspecteur” in Bamako in its article about the seminar, which EIRENE had conducted in cooperation with IDEM.

“Are you looking for an inexpensive car? There is an interesting announcement in this newspaper, make sure that you get a copy” the trainer whispered into the ear of Radio Guintan journalist from Bamako. They had volunteered to take part in the exercise. The trainer, however, hands the newspaper to another participant (a volunteer) without any comment. Un-



Three interests, two newspapers – the classical ingredients of a conflict

suspectingly this individual begins to read the newspaper. Meanwhile the first journalist chooses to use a sneak attack to get the newspaper. They approach their colleague and try to snatch the paper out of their hands, but the other individual reacts quick-

ly and the attack fails. A scuffle begins and in the process the newspaper is shredded into meaningless scraps of paper until the trainer steps in to end the exercise. The participants laugh at their actions while reconciling and then turn back to the group. Reflec-

Mali




Official language	French
Capital	Bamako
Government	Republic
President	Amadou Toumani Touré
Prime Minister	Modibo Sidibé
Area	1,240,192 km ²
Population	11,716,829 (in 2006)
Population density	10 per km ²
Independence	22 September 1960



Educational work without a laptop or projector does not seem possible anymore



It is well known that the main part of a seminar is the breaks



Tea is prepared ceremonially for the whole group which will then drink it in small mouthfuls while sitting together in a circle

Facts About Mali

Country

Mali is the largest Sahel country in Western Africa and covers several climate zones in its 1700 km long North-South axis. Mali has more than 30 different ethnic groups, including Tuareg, Arabs, Fulbe, Sonrai and Bambara. These are cattle breeders, arable farmers or fisherman.

Since the revolution in 1991 Mali has been ruled by a legitimate democratic government. The country did, however, struggle with a rebellion by the Tuareg people, which ended in 1995 with a ceasefire. But it took years until the situation in the affected regions had normalised. Since 1991 Mali has been, by West-African means, considered a civil society with confidence in its stability continually growing.

Today there is an average of 2000 NGOs registered in Mali. Women's rights and human rights organizations are present in large numbers. After ten years their work has blossomed despite resistance and is considered by many to have been an essential component in the country's positive circumstance of today.

Population

The population is composed of approximately 30 different ethnic groups, including Bambara (which comprises 30% of the main population), as well as other groups like the Malinké, Fulani (Fulbe, Peulh), Sarakolé (Maraka), Songhai, Soninké, Bobo, Bozo, Minianka, Senufo, Dogon, Khassonké, Tuareg, Masuren (especially Kunta), and Dioula. Each group is characterised by its own language and culture.

81% of the Malian population over the age of 15 is illiterate and only about half of the population has access to clean drinking water. The average life expectancy is 48,1 years.



The Media in Conflict Prevention and Conflict Management

was a seminar organized by IDEM, GENOVICO/EIRENE and the Centre Djoliba, Bamako, and conducted from 25. February until 3. March 2007 in the Centre Gebriel Cissé in Segou, Mali. Trainers: Sadou Yattara, IDEM, Martin Zint, EIRENE.

Programme:

	8.30 h– 10.30 hrs	10.30 – 11 hrs	11 h – 13 hrs	13 h – 14.30 hrs	14.30 – 16hrs
Day 1	<ul style="list-style-type: none"> - Reception/Welcoming - Announcement of the Programme - Introduction of participants and trainers - Exchange of expectations and apprehensions - Development of rules for the seminar - Exercise: "Portrait" 	Coffee break	Introduction to conflict management	lunch	same as morning exercises
Day 2	<ul style="list-style-type: none"> - Review of previous day - Evaluation - Conflict concepts, conflict analysis, and information processing 	Coffee break	Conflict concepts/terms and conflict analysis	lunch	same as morning exercises
Day 3	<ul style="list-style-type: none"> - Review of previous day - Evaluation - Processing and circulation of information in times of peace and conflict - News selection 	Coffee break	Media and human rights, women and children as first victims	lunch	same as morning exercises
Day 4	<ul style="list-style-type: none"> - Review of previous day - Evaluation - The role of journalist and the mediator 	Coffee break	Nonviolent communication	lunch	same as morning exercises
Day 5	<ul style="list-style-type: none"> - Review of previous day - Evaluation - Constructive conflict management in the media: peace supporting media and hate supporting media 	Coffee break	Continued from previous unit (before lunch)	lunch	same as morning exercises
Day 6	<ul style="list-style-type: none"> - Seminar evaluation, résumé, planning of future work 	Coffee break	End evaluation, distribution of confirmation of participation	lunch	

The Local IDEM Partner

The Institute for Democracy and Media Education in Mali (IDEM) is an organization that supports media development. Its work includes addressing media pedagogy, good governance and creating a culture of peace.

IDEM today is most of all an independent centre for studying media, democracy and peace. Through its activities it aims to promote its goals through print media, radio and TV. IDEM organises workshops, exhibitions, discussion groups and other activities where they address the issues surrounding peace positive media. It also publishes surveys and documents about information and communication technology.

IDEM emerged out of a pre-existing organisation "Media Education" in 2003. Its members are employees of the first private Malian newspaper in the country and were a contributing force in the downfall of Mali's military regime in 1991.

tion begins spread. Yet the task that was given was not solved. It is striking to see how violence can just erupt spontaneously and how little attention can be given to solving the issue in a constructive manner. The journalists agree that in real life that often seems to be the case. After a detailed analysis the exercise is repeated. The knowledge that has been gained from the first experience is evident right away. This time there is a much more friendly approach to attaining the newspaper. After making contact with the individual holding the paper the individual ask whether they could have a look at the announcement sec-

Facts About Mali

Languages

Bambara is the most used dialect in Mali with a 40 % speaker population. Although French is the official language, it is only used as a foreign language and spoken by approximately 10 % of the population. Other languages include: Dogon-dialect, Fulfulde, Arabic, Songhai-tongues, Soninke and Senufo-tongues. Many Malians can understand more than one of these languages.

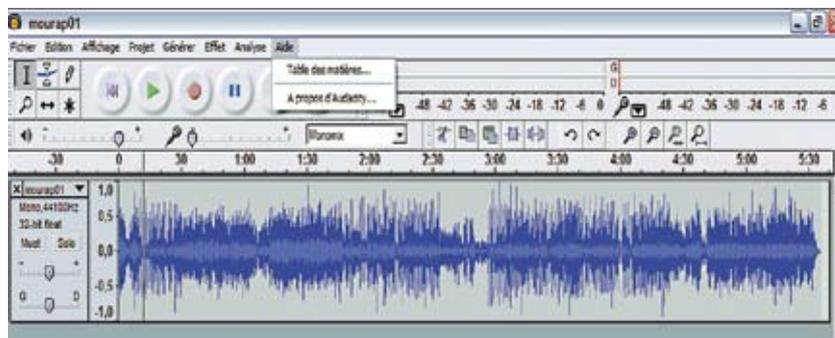
Religion

Islam is the most common religion in the Northern part of the country with a 90 % adherence rate. In the South of the country around 8 % of the population practices an indigenous religion. Catholics and Protestants make up an average of 2 % of the overall population. The big mosque in Djenné is one of the biggest mudbrick buildings in the world and is one of the most well known buildings in Africa and is a UNESCO world heritage site along with the old town of Djennés.

tion of the paper. With this calm and friendly approach the individual is given the announcement section of the newspaper as the individual reading the paper is only interested in the editorial section of the paper.

Conflicts arise when two or more members of a group have the idea that their needs will not be met by the resources that are available. If both parties do not communicate in the situation it can escalate quickly and become violent. Communication is essential as it allows the solution to the problem to become visible. Often the parties are able to find a compromise which works for both of them, where their needs are equally met. In the best case scenario they are able to reach a solution where both parties consider themselves to have won. This desirable outcome is referred to as a 'win-win'. Yet even a compromise is considered to be better than a 'loose-

Audacity



Audacity is a free computer software to record, convert and edit audio data. It can edit and blend audio data from different sources.

Audacity provides the same graphic screen for different operation systems and the menu commands and help tools are available in many different languages, along with French.

What this means is that it has a considerable advantage when it comes to working in francophone countries. Many similar programmes are only provided in English.

The programme gained most of its popularity as a tool to construct and edit podcasts. Audacity, however, can provide much more than simply processing audio data.

And it is considered by many to be as good as other costly programmes. The name of the programme is a word play on the English word audacity and the term audio.

Source: Wikipedia

loose' outcome, where both parties in their attempt to win end up failing to meet their own needs.

"This kind of seminar is not common" say the team member Sadou Yattara later. Yattara is a central figure

within the Malian media scene and is also known internationally. During Mali's dictatorship he fought for freedom of the press and he is also highly regarded by his colleagues. For Yattara the training he is focusing more on is about self-awareness. The man-

Mali's Media Landscape

Alongside state radios there are around 150 private radio stations in Mali most of which are community radios which use FM signals.

Landline telephones: 82,500 (2006)

Mobile phones: 1.513 Million (2006)

Internet provider: 28 (2007)

Web users: 70,000 (2006)

Radio stations: ORTM: short wave and middle wave and 2 VHF programmes

Private radio stations: approximately 150



ner in which conflicts are dealt with is strongly influenced by learned models of behavior, which can often be turned towards violence. This touches on one of the fundamental problems when it comes to seminars on the management of conflicts, focusing solely on techniques and mechanisms. And the willingness to focus and reflect on one's own communication and behavior styles is very low. Therefore even though the group is cooperative with one another and is willing to engage in exercises and role plays, self evaluation seems to be missed. Conflict resolution remains geared towards violence simply because deeply rooted feelings and behaviors are considered too difficult to address.

One of the reasons that this could be the case is due to the diverse composition of the group present. The group ranged from an intern just beginning his journalism degree all the way up to two chief editors. In previous seminars it was more common to address those in upper management positions separately. Media science distinguishes between two types of influencing factors, one that is systematic and the other which is actor oriented. Management personal think and act from a systematic approach, and therefore are distanced from the actor oriented position. Yet it is highly beneficial for those in positions of power to be self-reflective. The seminar in Ségou showed once again that the questions they were looking at were different from those of other journalists. ■

Recommendations



We, the participants of the workshop "Media in Conflict Prevention and Conflict Management", conducted from the 25th of February to the 3rd of March 2007 would like to express our full satisfaction in regards to the seminar process.

To further enhance the seminar experience for the participants, trainers and hosts, we the participants recommend:

- the continuation of specific training programmes for journalists in order to build a strong group of specialized media personnel
- to include journalists of all regions
- the resurrection of the Peace Journalism Network (RJPID) and then to link it to other networks, especially PECOJON
- the creation of a contest where the best peace promotion articles and broadcasts will be awarded
- the inclusion of trained journalists into the activities of GENOVICO in order to increase publicity.

Ségou, 3 March 2007, the participants.

The Project GENOVICO in Mali

GENOVICO-Projet d'appui à la création d'un réseau de formateurs en GEstion Non Violente de Conflits (network of trainers in constructive conflict management).

The aim of GENOVICO work is to increase the prevention of violent conflict and to enhance local conflict management through education and networking. An informal core group

of organizations works specifically on resource conflicts between farmers and cattle herders. Here, topics like traditional mechanisms of conflict management or Islam in conflict management are discussed. This work is accompanied by studies conducted within the framework of the project. The network collects the existing experiences and adjusts out-

side instruments and methods of constructive conflict management to the conditions of the specific situation. The project ultimately seeks to anchor and adjust the knowledge of constructive conflict management in Mali. Additionally, the experiences of these topics within francophone Africa are brought into the programme.

Democratic Republic of Congo



Radio Maendeleo

Communication is key to successful development work and the process of democratisation. Radio is a powerful communication tool and radio stations are both easy to use and run. Radio is an easily accessible mass medium, especially well-suited to groups or individuals who cannot read or who live in a traditionally oral culture. These considerations led to the founding of Radio Maendeleo, the first community radio station in the Congolese province of South Kivu, as early as 1993. It is the most popular station there, thanks to its mix of news, educational and entertainment programmes, all of which serve to promote sustainable development, democracy and peace. Radio Maendeleo aims to make a contribution to the socio-economic, economic and cultural development of South Kivu.

Radio Maendeleo was created by an alliance of civil society initiatives in South Kivu in 1993. This alliance now encompasses 19 NGOs, including SO-CODEFI (an EIRENE / civil peace service partner organisation), the regional council for NGOs involved in development work in South Kivu and the rural development college.

Radio Maendeleo is an alternative information and communication medium, set up by non-governmental, civil-

society groups. These groups realised that an isolated and misinformed local population was a factor contributing to conflict escalation in the region.

The station reports on areas related to the peace work carried out by the civil peace service in Burundi and eastern Congo, in particular the work of the church and issues regarding immunity from prosecution, political participation and the integration of women in local and regional post-conflict processes. In this way, various initiatives are presented to a wider public.

Radio Maendeleo's aim is to overcome the rural population's isolation and connect people and groups living in the region. The station provides extensive information and transparency in a bid to counteract the widespread lack of security in South Kivu. The idea is that publicity will protect people from harassment perpetrated by individuals with military or political power.

The station is financed with contributions from member organisations and funds from international partners (Misereor, the Belgian embassy, Christian Aid).

The recently established local radio clubs are currently suffering from insufficient support. Training and fur-

ther training for presenters is still in the initial stages. A lack of local offices in the area the stations broadcast to, means that targets have not yet been fully met.

Consequently, EIRENE has created a civil peace service post to support journalism which is both critical and promotes the democratic process in South Kivu. The position, which has been taken up by Swiss journalist Hansjörg Enz, will strengthen two areas in particular.

Firstly, we intend to promote the production and dissemination of information and programmes in co-operation with representatives of civil society (churches, women's and youth organisations). The social, political and economic fractures in South Kivu require intervention and the external support of a peace worker in the areas of information and communication.

There is also a need for more specialists as well as greater personnel and institutional capacities. In this context, we aim to establish close co-operation with an EIRENE peace worker in Bujumbura, Burundi, whose work centres on cross-border networks and the co-ordination of local structures as well as having a special focus on co-operation with representatives of the media.

Secondly, we will provide ongoing support and qualifications to the local radio clubs. Training courses for the radio club presenters will promote a style of reporting which is both critical and designed to encourage transparency.

The information provided should help an informed public to exercise and stand up for their democratic rights. These radio clubs particularly help involve young people in local development work as well as supporting initiatives at this level of society.

Democratic Republic of Congo



Official language	French
Capital	Kinshasa
Form of government	Republic
Head of state	Joseph Kabila
Head of government	Antoine Gizenga
Surface area	2,345,410 km ²
Population	65,751,000 (2007)
Population density	24 people per km ²
Independent since	30.6.1960 (from Belgium)



We Were Censored. Hopefully That Will Never Happen Again.

Interview with Kizito Mushizi, director of Radio Maendeleo, Bukavu / DRC, 13.03.08 in Brussels. Radio Maendeleo is a community radio station based in Bukavu, South Kivu, in the Democratic Republic of Congo. It has been in operation for 15 years and was set up by key individuals from civil society, particularly the province's non-governmental organisations.

Which conflict in this region gives you most cause for concern?

That's a really difficult question. Since 1996 we have been suffering from a whole series of violent outbreaks. The situation has calmed down a little but it's not over yet. There's violence on many different levels because of the strong external influence on this conflict which is causing even more internal conflicts. Armies from several African countries have fought on Congolese soil. In 1996 and 1998 until 2003. Internally, the main conflicts are over power and the control of mineral resources. These major conflicts have led to more minor ones: tension between groups and between individuals. And within groups too. In some communities we are seeing conflicts which didn't previously exist.

How does your radio station react to conflicts in the region?

Radio is the most popular of all the media here. And we take that into account in different ways. Firstly in our news reports. What has happened? What was said? What are the facts? How can we find a way out of the problems or difficulties? These are the main questions that we address in a very, very open way. To give as many of the people involved as much air time as possible. They provide different answers to each of the questions. From a historical point of view,



because it's important to know what has happened up to now regarding the management of the conflict. And we also deal with these questions outside of our work as journalists. We discuss them with people who know what they're talking about. But we mainly allow the public to have their say. Because the public need the opportunity to express themselves. And they take it. That's a good thing. To ask questions, to contribute to the programmes and especially to ask experts to explain, to demand solutions. The first general elections in the

Democratic Republic of Congo were held a good twelve months ago. They changed the path to power and legitimised our rulers. Now they're accountable but there's still quite a lot to do in that respect. In order to restore peace. Security is a civil right and it's the authorities' duty to ensure that it is provided. And that's why we ask questions about security and people talk about it. And sometimes the local and national authorities give us answers. Here in South Kivu, the land issue is one of the greatest causes of conflict.

Demokratic Republic of Congo – Facts

Population

The population consists of twelve main ethnic groups which can be subdivided into 240 smaller groups. The Kongo, Anamongo, Luba and Lunda are the largest population groups. They belong to the Bantu peoples which make up around 80% of the population. 15% come from Sudanese groups, found predominantly in the north. The Nilotes in the north east and the Pygmies and Hamites in the east constitute minority groups. The area's white, largely Belgian population had almost completely left the country by the end of the 60s.

Languages

The official language is French. There are four further main languages as well as 200 other languages spoken in the Congo: Lingala (understood by 50% of the population), Kikongo (understood by 30% of the population), Kiswahili ("Swahili", understood by 10% of the population), Tshiluba (and the closely related Kiluba), Chokwe and Kituba amongst others. The first four languages have national language status.

Religion

80% belong to Christian denominations (Roman-Catholic church: 42%; Protestantism: 25%; Kimbanguism: approx. 6% and the New Apostolic Church: approx. 4.5%). 10% are Muslim and another 10% are followers of traditional religions.

We are in one of the most densely populated regions of the Democratic Republic of Congo. Non-state players are doing what they can to get the government to regulate land access properly. And we've involved local authorities too. Traditional chiefs, local dignitaries and state agencies. They're working under difficult conditions but, nevertheless, they know what needs to be done. We ask legal experts to shed light on the land situation in the DRC. And that's our contribution: to calm the situation, alleviate tensions, shed light in murky places. The state needs to get involved in things which seem to be the preserve of the rich and powerful so that it can help the disadvantaged. To ensure that they have access to land. Then there are a whole series of conflicts over natural resources. But that's a completely different matter. Logging, mining, it's a bit like the Wild West. The Congo is very rich. There are some riches we don't even know about. The conflicts they lead to often end in violence. Particularly when foreigners intervene. Like the notorious Rwandans in our forests for example. That gives the struggle over resources another dimension than the purely local one. These conflicts are more difficult to deal with on the radio, but we address them too.

What difficulties do you experience when you address these areas?

It's never been easy to be a journalist in the Third World. Over the past ten years we've experienced enormous difficulties in our work providing information. There were several stages. And in each stage those in power behaved differently. During the war it was very difficult to tell the truth, denounce certain practices or communicate certain information in the interest of the public. It was very difficult and I think it's a time we should try to forget. We were put in prison. We were censored. Hopefully that will never happen again. Since 2003, we have been moving towards establishing a democratic regime and the sit-

uation has calmed down quite a lot. We can talk about everything and nothing is taboo. As soon as we have facts, we broadcast them. And the authorities are still pretty co-operative and accept our invitations. But not always and that doesn't mean that there aren't any threats anymore. We still receive threats. People think that when we provide information we're attacking them personally. People in responsible positions, politicians, confuse the broadcasting of matters in the public interest with personal attacks on them. That causes real problems for us. We still receive threats but much less than during the war.

How could your station's ability to deal with conflicts be improved?

A lot needs doing. When Radio Maendeleo was set up in 1993 it was the only community radio station in the region, maybe even in the whole country. Today we have ten of these

kinds of station in Bukavu alone. The media landscape has developed considerably. But this development has brought serious problems with it. Being in radio has become fashionable. But following a fashion often means, in practice, that you don't necessarily adhere to professional standards. There's an enormous need for further training for radio journalists. Some progress has been made in this direction but some areas need more attention. Particularly in how to handle sensitive issues such as conflicts over land, conflicts over resources, violent conflicts. The question of how to deal with victims and witnesses. How can they be given some sort of vision with which to build a less violent society?

There's certainly a need for that. But overall, beyond improving professional standards, there's a need to improve the stations' equipment. The stations are run on a shoestring. We



Lots of staff, just a few computers ... Radio Maendeleo

Democratic Republic of Congo



The UN on the DRC

"The exploitation of the Congo's natural riches by foreign armies has become systematic ... The criminal alliances have networks and contacts all over the world and represent an extremely serious threat to the security of the region. The private sector has played a decisive role in the exploitation of natural resources and the continuation of the war. A number of companies have been involved and have aggravated the war directly by paying for raw materials with weapons."

(Report of the UN Secretary-General to the President of the Security Council, dated 12th April 2001)

do what we can but there are still technical and journalistic deficiencies.

You have just started working together with EIRENE. What do you hope to gain from such co-operation?

I hope that we can profit a great deal from EIRENE's expertise. EIRENE is go-

ing to provide us with a member of staff who will work together with a colleague from our editorial team. This new colleague is not just a journalist but also a lecturer in journalism who has very clear ideas on the subject. We want to get the most from this expertise which EIRENE is providing. That's one aspect, working as a journalist in our editorial team. But we also work in the communities. As a community radio station we work with groups at grass-roots level. They are mainly multipliers. And we'll see if, together with EIRENE and our team, we can slowly build up our radio clubs. Especially with regard to peace work and conflict management at a local level. And we encourage them to report about it on the radio.

Your station already existed in 1994, when the notorious Radio Mille Collines incited people to commit genocide in Rwanda. What was it like being so close to these events?

In 1994, the Congo had terrible internal troubles. The Sovereign National Conference had just failed. Mobutu was trying to hang on to power as best he could. It was something which the Congolese were very preoccu-



30-metre aerial at radio station Maendeleo

piated with. They didn't see it coming. They weren't interested in Rwanda. It wasn't until thousands, hundreds of thousands, maybe over a million refugees started flooding into the Congo from Rwanda that we thought, "Good heavens, there's an terrible tragedy going on over there." Radio Mille Collines generally broadcast in Kinyruanda, a language that is barely spoken in the Congo. We didn't really know what they were up to. But it has become a symbol for hate radio. I don't think those kinds of station can be regarded as part of the media. They're tools used by politicians as a means to terrible ends. Certain people think that all you need for a radio station are a transmitter and a mixing desk. But radio is a lot more than just equipment. It's the broadcaster's job to contribute to the development of a society and its people. Radio Mille Collines is a tragic example. I hope the world will never have to experience that kind of thing again. ■



Testimony to the horrors of recent years – skulls kept as evidence.

Media on Conflict Sensitive Journalism

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constructing his concept for peace journalism. (according to Galtung, Manoff, Lynch)

- Lynch, Jake: reporting the World. The Conflict and Peace Forums 2002. Quoted from: www.transcend.org/journ.htm
This website also includes other essays by Lynch.
This essay is based off of conversations and meetings with various reporters who have reported on different conflicts. Practical experience is included in Lynch's work regarding the need for the ethical reporting of conflicts.
- Manoff, Rob: Role Plays-Potential media Roles in Conflict Prevention and Management. In: Track Two, December 1998, p.11-16
Confronted with genocide and the brutality of modern day con-

flict Manoff argues for a new model of journalism which would take responsibility for conflict mediation and peace engagement.
http://ccrweb.ccr.uct.ac.za/archive/two/7_4/p11_roleplays.html

German:

- Galtung, Johan: Aufforderung zu einer anderen Art der Berichterstattung. Vortrag auf einer Veranstaltung der Fördergemeinschaft zur Gründung einer Friedensuniversität Berlin, August 1997
www.transcend-germany.de/fj_galtung.htm
This short speech draws upon the basics of peace journalism.
- Galtung, Johan: Friedensjournalismus: Was, warum, wer, wie, wann, wo? In: Kempf, Wilhelm/Schmidt-Regener, Irena: Krieg, Nationalismus, Rassismus und die Medien, Münster 1998, p.3-20
This essay gives a detailed explanation of the concept of peace journalism.
- Leidl, Stefan: Enthumanisierung des Feindes etwas entgegengesetzten. In: Schreiben für den Frieden. (Dialogue with Johan Galtung.) DW-World, 07.06.2003,
www.dw-world.de/german/0,3367,1606_A_822410,00.html
This article, based on a dialogue by Johan Galtung, and provides a short overview of peace journalism.



THE MEDIA AND PEACE
From Vietnam to the 'War on Terror'

Graham Spencer



Speeches:

- Speech by the former Dutch Minister of Development and UN representative for Sudan, Jan Pronk "We Need More Stories and More Pictures." Address 50 Years World Press Photo, Amsterdam, 8 October 2005



Links:

www.friedensjournalismus.de
Data and links on journalism/conflict studies

www.peacejournalism.org

www.pearcountr.org
This project introduces peacemakers through text and photo reports.

www.sfcg.org
Search for Common Ground, NGO working in the field of conflict management

www.hirondelle.org
Examples for media information in areas of crisis

www.pecojon.org
The Peace and Conflict Journalism Network (international website)

www.cameco.org
Catholic Media Council offers extensive information on mass media and media projects

Multimedia:

- Konflikt als Chance, interaktive CD-Rom, Bundesministerium für Wirtschaftliche Zusammenarbeit/BMZ, Postfach 120322, 53045 Bonn www.bmz.de/de/service/infothek/neue_medien/90510.html. This CD-Rom provides an extensive variety of Information on the topics of conflicts and conflict management. It offers different media material, about 2hrs of film, 500 pictures, 3hrs audio documentations and 170 essays. (state 2002/2003)

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04-02-2009 - PJ 3 / 3 = The Teachers' Batch

PJ 3 / 3 = The Teachers' Batch
 by Jay Malaga

Disclaimer: This article may contain disturbing information such as that of a veteran war journalist acting like a 16-year old and/or a respectable radio station manager posing as Manny Pacquiao. We guarantee, however, that these efforts were made solely for educational purposes. And that a lot of lessons were, indeed, shared and learned in the process.

The latest group of PJ3 survivors were named last March 31, 2009 at Palmas del Mar Hotel and Restaurant in Bacolod City, Philippines. PJ3 or the Qualification Course for Peace and Conflict Journalism Trainers gathered eight (8) participants from all over the Philippines in the so-called "Teachers' Batch."

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editor in chief of Radio Brakoss, Moïssala, French, 7'25"

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Author of all videos: Martin Zint, 2001-2008

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