



Media News
Media Southern Africa

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Newsletter of NiZA's Media Programme
Editon: MediaNews 06 – juni 2002



Netherlands institute for Southern Africa

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1 Seeing / Being Seen

What happens when South Africans watch the Dutch?

by Marlies Lensink

“Thinking of the Netherlands, what crossed my mind was the red-light district and soccer”, says Sivuyile Mangxamba, a 28-year-old journalist with the South African *Cape Argus* newspaper. The usual clichés. A special issue of the Dutch *Zuidelijk Afrika* magazine, to be published in October, aims to avoid these clichés.



The special will focus on the interface between the Netherlands and South Africa, departing from the personal views that South African journalists have of the Netherlands.

In April and May the eight participating journalists spent two weeks in the Netherlands in order to gather information for their articles. The special will be published on the occasion of an exhibition in the museum of the Royal Tropical Institute in October. In the exhibition nine South African families will be portrayed, which will give the Dutch public a picture of the diversity and richness of the South African population. “So the Dutch are going to watch South Africans and their lives in South Africa,” says Bart Luirink, who initiated the journalistic project. He works as a correspondent in Johannesburg and is a collaborator of the NiZA Media Programme. “But what happens when South Africans are watching the Dutch? That is what we wanted to know, and the journalists who participate in the project will have to write it down.” The project is aptly entitled *Seeing and Being Seen*.

There was a lot of interest among journalists in South Africa. Luirink selected a group of eight from almost eighty applicants. “The original idea was to select people who were likely to learn a lot from the project, but we soon dropped that idea,” says Luirink. “It is our prime concern to get quality articles in the first place. And so many good journalists have reacted that it has been a real treat for us to go through the applications. However, we have deliberately passed over people who have already had a lot of chances in their working lives.”

Magical land

Hannelie Booyens, 32, who is a journalist with the formerly conservative Afrikaans newspaper *Die Burger*, produced an ‘incontestable case’ according to Luirink, when arguing why she was the most likely candidate. In 1993 she had herself been the subject of an investigation by a Dutch journalist who made a documentary on her family, just after the Chris Hani murder. Her parents knew the killers personally. “My parents are very right-wing, still convinced that apartheid is the best of systems. I was a member of the ANC Women’s League at the time, one brother was a member of the communist party and another brother was present at the Hani funeral as a soldier.” Her father and

one of her brothers fell out with each other before the camera, threatening to kill one another. "With hindsight I would have refused to cooperate, but at the time we felt flattered by the attention."

Booyens' parents knew little of their daughter's political preferences but found out after an acquaintance in the Netherlands had seen the documentary. The family broke down as a result. Now Booyens wanted to watch the Dutch herself, she wrote when stating her motives. "For us South Africans the Netherlands has always remained that magical country which stands for all that is good and beautiful." She deems it important that the Afrikaans press is also represented.

According to Luirink, the group that has been selected amounts to 'a nice mix' of journalists from various backgrounds. Now that their stay is coming to an end Mangxamba and Booyens have a clear picture of their findings. Mangxamba has interviewed Steven Pienaar, a young soccer player with Ajax, to hear his views of the Netherlands. He also went to look after 'Jan van Riebeeck in the Netherlands'. "In South Africa he is the first historical figure one learns everything about at school since he is said to have discovered the Cape. As if South African history only started from that moment onwards. Strangely enough, only very few people in the Netherlands know this famous Dutchman."

Fortuyn

Both Mangxamba and Booyens were in the Netherlands when Pim Fortuyn was murdered. Just before, Mangxamba had extensively interviewed Lodewijk de Waal, the chairman of the Dutch Trade Union Federation FNV, about this up-and-coming politician. "He predicted that Fortuyn was going the new prime minister." Booyens: "Everybody is talking about how un-Dutch such a political murder is. In Africa there have never been elections without some politician being murdered."

Both journalists have found the Netherlands to be reasonably tolerant, despite all recent discussions on the multicultural society. "There are certain values that are beyond discussion, even among the most right-wing politicians," Booyens thinks. "The Dutch have an extremely well-developed sense of justice." However, both journalists have noticed that the immigrant communities in the Netherlands haven't really integrated with the original population. Booyens: "The Dutch consider themselves terribly multi-cosmopolitan. They are proud of the diversity of cultures living here together. I thought that there would be real integration, but it is quite superficial as I see it. The Dutch eat Thai food, but haven't been converted to Islam on a massive scale. Dutch culture is based entirely on traditional Dutch values."

Mangxamba: "I wonder, what do the Dutch expect from Moroccans and Turks: integration or assimilation? I think it's the latter." Booyens looks with some envy on the casualness with which her peers handle issues such as justice and democracy. "In South Africa we still have to deal with this question of 'What is justice' every day. In the Netherlands these issues are so natural, young people relate to them quite indifferently." Which also makes Europe a 'duller' place, Booyens thinks. "I would certainly like to work as a correspondent here for a few years. But the atmosphere is too close for me to settle down in the Netherlands for ever."

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Seeing and Being Seen www.see.org.za

The exhibition on the nine South-African families in the Royal Tropical Institute Museum opens on October 3rd 2002 and runs until September 21st 2003. www.kit.nl

2 Manyarara Award:

'Journalists can help the establishment of democracy in Zimbabwe'

Marieke van Twillert and Ruth de Vries

Conrad Nyamutata (32) of the Zimbabwean newspaper The Daily News has won the John Manyarara Investigative Journalism Award. Nyamutata received the prize for a series of investigative stories that probed the 11 September 2000 bombing of the offices of the opposition MDC in Harare. Nyamutata's investigative work, says the jury, "showed who the players were in the bomb blast, and more importantly, that they had been allowed to go scot-free."



C. Nyamutata

World Press Freedom Day. It is exactly in those parts of the world where the freedom of the press is under pressure that this day, celebrated on May 3rd, gets ample attention. In Southern Africa the celebrations culminated in Pretoria in the presentation of the annual Manyarara Award for the best investigative journalist in Southern Africa. This was the second time MISA awarded the prize.

It had been quite a job to arrange the presentation this year. Several members of the jury were not able to attend. Strikingly, one member had travelled to Manila to accept himself a very high distinction for journalists.

The Manyarara winner, Conrad Nyamutata, presently lives in England. It was impossible for him to come over and accept the award of € 12,000. For all that, member of the jury, Fred M'Bembe of the Zambian daily, The Post, managed to present the award to a colleague of the winner in the presence of 200 guests, including members of the African Commission on Human and Peoples' Rights.

Dangerous

Nyamutata, though not able to receive the award in person, is 'delighted' to have won 'such an award'. The former Chief Reporter reacts from his present home in the UK: "Apart from being a recognition of my own work, it was a tribute to The Daily News as a newspaper. It is a tribute to truthful reporting which The Daily News has always stood for since it was established about three years ago."

He points out that the newspaper, its editor and reporters have received several awards for courage, excellence and investigative journalism. "I hope that the latest award enhances the profile of the Daily News. I hope that the award will inspire journalists in Zimbabwe, particularly from the independent press, to continue to seek the truth despite the dangerous environment they are working in. Because: the search for truth is a democratic pursuit."

The Zimbabwean reporter regards the award as a pat on the back for all independent media in Zimbabwe. "Against all the odds they have tried to seek the truth, amidst all the hostility they have done their best. In continuing to do so journalists can help the

establishment of democracy in Zimbabwe, a process which is floundering at the moment.”

Lackadaisical

“The issues I investigated myself involved the bombing of the opposition MDC offices in Harare nearly two years ago. I discovered that the government secret service - the CIO - and the police were behind the bombing. Through the assistance of a source, I confronted the CIO-agent concerned. [quoter]The prize winning articles of Conrad Nyamutata in The Daily News:

CIO exposed: www.dailynews.co.zw/daily/2001/December/December21/113.html

Police promote suspected MDC offices bomber:

www.dailynews.co.zw/daily/2001/December/December25/186.html

Suspected bomber spotted at Machipisa Shopping Centre

www.dailynews.co.zw/daily/2001/December/December25/194.html[/quoter]

He did not deny committing the act. But what is more worrying, is the fact that despite all the tips we gave to the police to arrest the CIO-man, the police refused. Today, the CIO man is still scot-free. In a way, the award is also an indictment on the police force which is either lackadaisical towards crime or condones it.”

Nyamutata resigned from The Daily in February this year. He is currently living in Leicester, UK, together with his wife. She is a lawyer and exploring opportunities for further study. He too is looking into the possibilities of pursuing subsequent studies in journalism. “So the award came at the right time,” he concludes happily. “It is unbelievable.” He admits: “Also my wife and family were worried about my security in Zimbabwe, particularly after the CIO agent was left scot-free.”

About the award:

The John Manyarara Award for Investigative Journalism is presented annually. The winner receives 2 000 Euro and a scholarship of 10 000 Euro. The award is an initiative of the Media Institute of Southern Africa (MISA) and the NiZA and is a tribute to Justice Manyarara, the founding Chairperson of the MISA Trust Fund Board. The award was won last year for the first time by Lynne Altenroxel from the South African paper 'The Star', for her exposure of unethical medical practices.

More information:

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www.misa.org

www.dailynews.co.zw

3 **Comment: African Broadcast Charter seeks international status**

by Jeanette Minnie

A campaign has been launched to achieve international status for the African Charter on Broadcasting. The objective is to have it adopted by the UN Summit on the Information Society in 2003. As an early step in the campaign the charter was officially launched at a World Press Freedom Day gala dinner held on May 3 in Pretoria, South Africa.



The gala dinner was jointly hosted by Article XIX (the Global Campaign for Freedom of Expression), the Media Institute of Southern Africa (MISA), Southern African Communications for Development (SACOD) and the African division of the World Association of Community Radio Broadcasters (AMARC).

Significantly, the chairperson of the African Commission on Human and People's Rights delivered the keynote address and many African Commissioners and other representatives of African states were present. Their attendance was possible because The African Commission was meeting officially in Pretoria.

The charter has a colourful history from which some lessons about international advocacy can be drawn. It was adopted at an international conference held in Windhoek, Namibia on May 3-5, 2001.

The conference was convened by UNESCO and co-hosted by MISA and the Namibian Government. The charter was drafted and proposed by 'The Partnership', an informal alliance of Article XIX, AMARC-Africa and SACOD (MISA joined the partnership more recently).

Windhoek + 10

The UNESCO conference held in Namibia last year is commonly referred to as 'Windhoek +10'. This is because the conference was held to celebrate the adoption of the Windhoek Declaration for Promoting an Independent and Pluralistic African Press a decade before on May 3, 1991. The Windhoek Declaration was later adopted by the United Nations who also proclaimed the date of its adoption – May 3 – as World Press Freedom Day.

The Windhoek Declaration, however, focused primarily on the promotion of the print media and was silent on issues affecting broadcasting, apart from recommending that a similar conference be convened to address the need for independence and pluralism in radio and television broadcasting. The Partnership therefore took the opportunity at the 'Windhoek +10' conference last year to introduce a Charter on Broadcasting.

This did not take place without controversy. The introduction of the charter took UNESCO and many other participants by surprise – as did the lobbying tactics of 'The

Partnership'. In the corridors of the conference The Partnership was accused of having breached the convention of seeking international consensus about the introduction of 'new issues' before an international conference takes place.

Robust advocacy approach

The convention is that everyone should be forewarned that a new point of discussion would arise so that they would be prepared for the debate, and to forge prior agreement at least in principle between the major actors in order to avoid bruising confrontations during the proceedings. Such preparation paves the way for the smooth adoption of the 'new idea'.

For its part, The Partnership was unaware of the international convention, and simply used the same robust advocacy approach it was long accustomed to in southern Africa. Additionally, advocacy for the freedom and independence of broadcasters in southern Africa had been building incrementally since the early 1990's and particularly during the latter half of the 1990's.

It had therefore become commonplace to discuss broadcasting matters on the agenda of many media conferences in Africa, and it was hardly regarded as a topic of special notification. It would seem that UNESCO and many other international media organizations, were, for their part, wholly out of touch with important developments and debates in the independent (non-governmental) African broadcasting sector.

Criticism

The African Charter on Broadcasting was therefore not borne out of the same consensus as the Windhoek Declaration, and has not been accorded the same international status. It was adopted as an African charter, not a global charter, and the charter is not recognised by the UN.

The charter also has its critics: it emphasises public service and community broadcasting while paying lip service to private broadcasting. Some US critics disagree with the inclusion of 'a social development agenda' in the definition of a community broadcaster – somehow fearing (irrationally in the view of many Africans) that this implies a 'socialist' agenda.

Despite the charter guaranteeing the political independence of all regulatory bodies in broadcasting as well as the editorial independence of public broadcasters, others fear that some governments will use the charter to shore up state control of the broadcasting sector. This, however, would be a clear breach of the charter.

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More information:

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4 **Book review: South African Broadcast media and the answer to globalisation**

by Patricia Handley

Broadcasting and the national question: South African broadcast media in an age of neo-liberalism by Jane Duncan, deals with important questions for media access and media freedom which arise in the context of globalisation. The work takes a firm stand, says Patricia Handley.

Jane Duncan's book "*Broadcasting and the national question: South African broadcast media in an age of neo-liberalism*" adds to debates around the media in South Africa by addressing the impact of globalisation and the economic and political policies that have arisen in response to it on the course of broadcasting in the country. The work takes a firm stand. The neo-liberal strategies which have arisen to deal with the perceived exigencies of globalisation Duncan considers to be unable and unlikely to deliver on the nation-building objectives of broadcasting or to redress inequalities in the South African media.



The particular concern of this book is the public broadcaster, the South African Broadcasting Corporation (SABC), and the growing community radio sector. Duncan's premise is that these stations have a key contribution to make in fulfilling people's constitutional right to freedom of expression and to impart and receive information, based on audience reach and the obligation these services have to place the interests of their publics before economics and advertising decisions.

Case studies

Duncan is well placed to take up such issues, having worked in the field of media freedom through various positions which she has held at the Freedom of Expression Institute in South Africa since 1994.

Her book pivots on case studies each of the SABC and of the newly formed joint telecommunications and broadcasting regulatory body, the Independent Communications Authority of South Africa (ICASA), produced from her practical experiences concerning these institutions over some years. They are not thorough analyses, Duncan notes.

She uses the studies to underpin the contention of her book that regular neo-liberal policies of liberalisation, de-regulation and privatisation cannot deliver equality of access or effect transformation in the media in South Africa. An issue she tackles is that of the financial resources required by the SABC and ICASA for their public mandates. This is not to say that it is only South Africa's Growth, Employment and Redistribution (GEAR) policies that come in for criticism. *Broadcasting and the national question* includes illustrations drawn from the media industry and other institutions in the United Kingdom, Australia, and Africa where neo-liberal policies have been implemented across political persuasions.

New Media

The book covers the rise of the philosophy and practices of neo-liberalism, and examples of the implementation of concomitant strategies, in the first two chapters. Another three chapters deal with the adoption of the GEAR policy in South Africa,

restructuring at the SABC including the effect of commercialisation and corporatisation on programming, and the activities of the Independent Broadcasting Authority (IBA) and subsequently ICASA including the licensing of community radio.

Duncan does suggest alternative approaches to these scenarios. For one, she seems drawn to the interactive nature of Internet technology and the new media which, as she notes earlier in the text, have been associated with both the interconnectedness and the divisions which have come to characterise global society.

Unfortunately Duncan does not elaborate much on the participatory possibility presented by the Internet-based media, abutting as it does then an absorbing debate. For as Duncan is aware, there is both positive and negative potential in the new media technologies. In the South African media context access to the Internet itself is a source of inequality among people.

The important questions which globalization raises for media access and for freedom of expression Duncan considers within the framework of the broadcasting service's mandate of nation building. National unity is an intricate concept, her book concedes. Yet surely the question is also an evolving one, leaving room for further exploration and debate.

The radical perspective which Duncan presents in *Broadcasting and the national question* forms an important component of such discussions around the media and equality in South Africa.

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More information:

“Broadcasting and the national question: South African broadcast media in an age of neo-liberalism” by Jane Duncan is published by the Freedom of Expression Institute and NiZA (Johannesburg: 2001).

5 Development Workshop in Huambo

'The newspaper was read during mass'

by Margrit Coppé

The inhabitants of Huambo lived in isolation for years. Newspapers, communication with the outside world, and libraries were 'luxuries'. Development Workshop has been active in Huambo since five years now. In the mean time, the Umbundu language was recorded in writing and a newspaper launched. Margrit Coppé, who works with Development Workshop Angola, reports.

Development Workshop (DW) was the first international Non-Governmental Organization to become active in Angola in 1981. DW was invited by the government at the time to assist in developing the water and sanitation infrastructure. Meanwhile, the programme has expanded greatly. For twenty years now DW has operated mainly in the two main cities, Luanda en Huambo, where most refugees live.



Children learn to write in the sand (Huambo 2001).
Cabo means 'cable', but also cape or handle.
Picture: Margrit Coppé

Digging

Development Workshop started working in Huambo in 1997. Since the beginning of the war one million refugees have come to the district of Huambo. The largest DW projects in Huambo include the digging of wells, the construction of schools, the Mubella factory that manufactures wooden schooldesks, and the Community Publishing project. DW emphasizes the importance of co-operation and community involvement. The organisation has always focused on development.

Wells in refugee camps are sunk by the communities themselves, and subsequently managed by community water committees. Only when digging is impossible due to a rocky subsoil, a borehole is being sunk. The manager of the water project, Tino Mando, prefers manual digging, which, as he says, "goes with greater community involvement".

Umbundu manuals

The inhabitants of Huambo lived in isolation for years. Newspapers, communication with the outside world, and libraries were 'luxuries' that weren't part of their lives. There were no schools during the two years, in the early 1990s, when rebel forces occupied Huambo.

The present Community Publishing manager, Julio Quintas, started working with Development Workshop as a guard. The DW director in Huambo noticed that Quintas was always reading and that people often came to ask for him. On inquiry it appeared that Quintas was an underpaid teacher who had to earn an additional income as a guard. He was then given the opportunity to work as an assistant within the Community

Publishing project and was promoted to project manager two years later, because of his talent and close relationship with the communities.

The Community Publishing project expanded due to the support received from Kathy Bond Stewart (see also: www.icon.co.zw/acpdt), who had been posted by NiZA at the project as a consultant. A large-scale investigation was started into the vernacular Umbundu. “The words that are typical of our people living in the uplands”, as Julio Quintas says. An Angolan team spent three months among the Umbundu communities in Huambo, registering thousands of words. A selection from the list of words was then used to produce the very first Umbundu manuals to be used for learning to read and write Umbundu. The project was nominated by the Ministry of Education to tender for the production of the manual on a national level. In March 2002 the school year was ushered in eight communities, with 33 teachers and 960 adult students.

Mass

For years there had been no newspapers in Huambo, until DW’s Community Publishing started editing and publishing a local paper entitled *ONDAKA* eighteen months ago. Ondaka is Umbundu for ‘our word’. Initially the editorial team had to try and extract news from the communities around Huambo; now there is a smooth supply of articles and letters slipping into the editors’ letterbox. Since the coming of peace people dare to speak out, the government is brought to account publicly and people are calling for investments. Contributions to *ONDAKA* are also becoming more and more juicy as people no longer fear to denounce instances of injustice. There are proud reports that “*ONDAKA* was read during mass”. The circulation of the last *ONDAKA* was 399.

Peace is on its way

On 22 February 2002 Angolan rebel leader Jonás Savimbi was killed by government troops. Things have moved fast since. Recently an Angolan colleague of Huambo origin who works in Luanda said to me cheerfully: “The next long weekend I will drive to Huambo.” For safety reasons it had for a long time been impossible to reach Huambo by car.

But there remains a long way to go. According to a DW Survey, Angolans associate ‘peace’ with employment, education for the children and finally a safe return into the interior. The infrastructure and employment opportunities as they are now do not yet meet these expectations. Consequently, in the eyes of many, the peace agreement that has been signed does not yet constitute ‘real peace’.

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Picture: Margrit Coppé
Door post (Huambo 2001).

‘Angola-Stories for trees’ Edited by: Margrit Coppé
Development Workshop www.storiesfortrees.net

6 Zapiro: paedophile priests

