



Reporting Race



a reporting toolkit

FOREWORD

South Africa is a free democratic society where all its people celebrate their rights, enshrined in the Constitution. The Equality clauses in the Bill of Rights are explicit: zero tolerance for any form of discrimination. However, we should not forget the “monster” called apartheid (1948-1994) - a time when discrimination against the black majority was legal. The United Nations declared this systematic separation, racial discrimination, and dehumanisation a crime against humanity.

The barbaric system of apartheid was buried when the advent of a new democratic system – of the people, by the people - reached the shores of southern Africa in April 1994. Political prisoners were freed, liberation movements were made legal and all citizens were allowed to participate and vote in a democratic system. Even though democracy made its way to South Africa over 23 years ago, many people remain marginalised and are unable to enjoy the economic fruits of a democratic South Africa. Poverty, unemployment, access to health and education is still a reality for many citizens.

Similar to Nazi Germany, black people were humiliated and discriminated against. One technique that was used to humiliate people, when there was doubt about their racial classification, was called the “pencil test”. A pencil was inserted into your hair and if it did not fall out, you were classified black. The shape of your finger nails was also used to classify people by race.

In South Africa, thousands of courageous people, from all race groups, resisted and challenged the status



Amina Frense,
*Chairperson of the
IAJ Board*

quo. Young and old took up arms in a liberation war that lasted decades. Exile or life imprisonment was usually meted out to resistance fighters. For many, assassinations, kidnappings, torture and even death was their punishment for resisting an evil system of separation. There was a very high price for freedom.

While apartheid may be dead, its deep-rooted legacy remains.

This toolkit will help guide storytelling related to racism, ethnicity and identity in the media. It will also promote zero tolerance for any forms of discrimination in our society. The toolkit will also complement our high ethical journalism standards of fairness, balance and transparency.

The media have many historical milestones. In October we commemorate Black Wednesday when, in 1977, many newspapers and individuals were banned by the apartheid regime. The conference that inspired this toolkit coincided with and recognised those who were actively involved and directly affected. We had in our midst some of those individuals who fought for our freedom of expression that we enjoy today. We honour them all: Mr Joe Thloloe, Mr Peter Magubane, Ms Juby Mayet and others.

We are fortunate also to have had in our midst, in society and at our conference specifically, some distinguished personalities. In attendance was Mr Ahmed Kathrada, who spent long imprisonment alongside, Mr Nelson Mandela, Mr Walter Sisulu and others. Also present was former prisoner and President of South Africa, Mr Kgalema Motlanthe,

as well as one of the founding members who drafted the cornerstone document of our democracy, former Constitutional Court Judge, Albie Sachs.

Our sincere thank you to all on a long list of organisations, esteemed panellists and other distinguished individuals, who shared their experiences and expertise.

Please accept our sincere acknowledgement everyone and all not mentioned in these few words.

Thank you to Kathrada Foundation and Canadian High Commission who co-hosted this conference.

REPORTING RACE TOOLKIT

WHY A TOOLKIT?

The Reporting Race conference held in October 2016 was an opportunity for storytellers to discuss how to deal with race in their storytelling. The conference was borne out of South Africa's struggle with racism, identity and ethnicity in our media today. Three seminars and the conference itself explored *Racism in post-Apartheid South Africa, Racism, Censorship and Freedom of Expression* and *Criminalising Racism*. (for a full list of speakers, refer to the back of this booklet).

The advent of social media where anyone with access to a cellphone can disseminate information instantly makes for a very interesting societal landscape.

This toolkit serves to guide and inform storytelling in present day South Africa.

TOOLKIT OUTLINE

- What is racism?
- Terms and terminology: The challenges of race in storytelling
- Dealing with the challenges of race in storytelling
- Drawing the line: Race and social media
- Race and censorship



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WHAT IS RACISM?

Intolerance and prejudice at its source, evolves from a country's unique history and experience. Addressing racism requires a society to walk back through its past to the origins of that racism, come forward and face the uncomfortable truths along the way to correct the systemic political, economic and social inequalities that have resulted.

Racism is the belief that members of each race have distinctive characteristics which determine their respective cultures, usually involving the idea that one's own race is superior and has the right to rule or dominate others.

This idea comes from a period when human labour was regarded as energy, the way we regard electricity as energy today. Enslavement of other human beings made this energy accessible and cheap, especially at a time when colonial economies were growing very quickly. Colonially occupied populations were the easiest to turn into slave and indentured labour as they were under the control of well resourced occupying powers. Slave owners justified slavery by classifying black people as sub-human. This rationale became a way of perceiving and understanding black people for generations to come, and has resulted in modern day racism where even though discriminatory treatment is outlawed, the hangovers of divisive laws persist today.

An example of this is the 1905 Native Commission on Land Occupation and Ownership, which makes clear that white, colonial rulers never took time to understand that the native black population recognised land ownership in their own way (without title deeds). They then used legal instruments to occupy land and create reserves and townships for native people. The most arable land became the preserve of white people, which is why and how we still struggle with



What is race?

Race is the classification of people according to skin colour, ethnicity and nationality. It was originally believed to be a scientifically sound way to divide human beings into groups based on where they're from geographically and their physical attributes. This was disproved much later but due to discriminatory practices that stemmed from the classification system, it is still used to try and reverse the damage.

land ownership today.

As a result of such laws, racism has a material basis and we need to address the far reaching effects of systemic racism that permeates the institutions built on this basis.

A persistently racist history can not be undone in a short period of time. It requires us to acknowledge and accept where we have come from and how that has shaped our beliefs. It also requires that we constantly interrogate what we believe about groups of people, even subconsciously.

While racism in South Africa most often refers to the oppression of black people by white people, our more recent history forms part of a complex global experience of racism. The xenophobic attacks in South Africa, for example, are part of a global trend of the rejection and ill-treatment of immigrants and refugees who themselves are either voluntarily leaving or, increasingly, forced to flee their home countries because of global politics at play.

Framework of Racial Reference

Racism is not restricted to individual, person-to-person abuse and slurs. This is the most obvious kind and the easiest to spot but is not the most common or insidious. There are other kinds of racism that are not as easily visible — especially to those who don't suffer as a result of it.

- **Institutional racism** or organisational racism takes place in institutions of power. It reflects the cultural assumptions of the dominant group so that the practices of that group are seen as the norm to which other cultural practices



“We inherited the past. Our responsibility in the present is to create a better future underpinned by our constitution”

— Kgalema Motlanthe



should conform. It regularly and systematically advantages some ethnic and cultural groups and disadvantages and marginalises others. As a result of apartheid this kind of racism is in the DNA of South African companies, organisations, educational institutions and even media institutions. An example of institutional racism is when a company's leave policy requires that staff use leave days for religious or culturally significant days that don't form part of the dominant calendar of holidays, putting staff who are outside the dominant culture at a disadvantage.

- **Casual racism** is embedded in everyday, informal attitudes and beliefs of individuals and groups. These are private racial beliefs that affect public interactions. Sometimes people don't recognise their behaviour as being racist. They, for example, say that people are poor out of choice, overlooking the structural factors that contribute to poverty. In the South African context, black people were refused access to basic education and resources. These also extend to overt acts of racism such as slurs, bigotry, hate crime and racial violence

- **Global racism** is a kind of institutional racism that extends to global actors. It refers to market institutions and rating agencies that are predominantly white and operate from a white (or Western) frame of reference, and whose decisions on a country's ability to perform economically, affects global perceptions and has real time consequences. These ratings are measured on the same level as developed countries and does not take into account structural and systemic inequalities as a result of deeply unequal histories. So unfavourable is the current global political, financial architecture and cultural systems that policies, decisions and events which are triggered in industrial countries, over which developing countries have little say, often undermines the well-being of developing countries.



CHALLENGES OF RACE IN STORYTELLING

Framing and representation

A frame or framing is a lens or world view used to understand a situation or problem. It is the way we process new, complex information based on understandings we have gained – largely unconsciously – of past experiences. An established information bank makes the processing of new information easier by linking it to already registered information. This new information can be activated by images, stories, stereotypes and slogans. When frames are applied to a social problem, they lead to conclusions on what the problem stems from, who is responsible, potential solutions and what action needs to be taken. If racially motivated assumptions form part of the framing then the story that follows takes on the same bias.

Thus, the way we choose detail in stories must be an active process. What we leave out of a story is just as telling as what we choose to include. And of what we choose to include we must ask, "Why this?". In an attempt to give all stakeholders in a story a fair hearing, we must interrogate our own biases and ask ourselves, "What informed my choice?". If we don't, we run the risk of perpetuating stereotypes and xenophobic representations.

Uninterrogated biases can lead to repeated framing and representation of groups in a way that not just establishes stereotypes, but reinforces and perpetuates them.

Perpetuation of racist stereotypes and xenophobic representations

As mentioned in the previous section, colonisation and apartheid informed the way modern racism perceives and understands black people today. Some negative



What the Press Code says

Gathering and reporting of news

1.1. The media shall take care to report news truthfully, accurately and fairly.

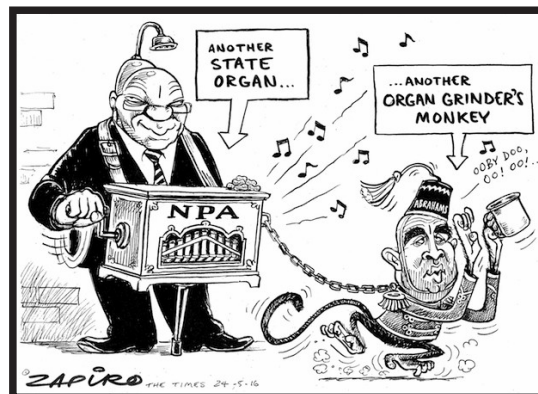
1.2. News shall be presented in context and in a balanced manner, without any intentional or negligent departure from the facts whether by distortion, exaggeration or misrepresentation, material omissions, or summarisation.

stereotypes have been used so often and for so long that those using them can become blind to the inherent racism in using them. These gatekeepers prefer to keep the old narratives that they believe “work” because they’ve been used repeatedly.

One of these stereotypes is the use of the dancing black woman in advertisements aimed at black markets to sell anything from insect repellent to laundry detergent. The advert does not speak to people and their way of life as good advertising should, but rather to a tired and untrue conception of what the audience might like.

Without proper monitoring, media can be, and has been used to divide people and perpetuate stereotypes. At its most destructive, unverified reporting can lead to mass violence. Legitimately disgruntled communities can become accepting of a discriminatory ideology if the flames are fanned by unmonitored reporting. Radio of a Thousand Hills’ role in the mass slaughter of Tutsis in Rwanda in 1994 is an example of this. The station started off as a popular alternative to state radio, catering to a large listenership because it played popular music that state radio did not. But due to inexperienced staff, it became fertile ground for divisive rhetoric and extremist views which were not kept in check. The platform eventually propagated hate speech, inciting violence and encouraging mass murder.

Storytellers can’t escape the ideas and images that inform our world views. Present and historical context constantly shapes the way we see ourselves and others and shows up in our work. Cartoonist, Zapiro, faced backlash for depicting NPA head, Shaun Abrahams as a monkey in a political cartoon. While



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surprised by the reaction, he conceded that depicting a black person as a monkey — given the historical and racist depiction of black people as monkeys in South Africa — was a mistake.

Lack of diversity in language

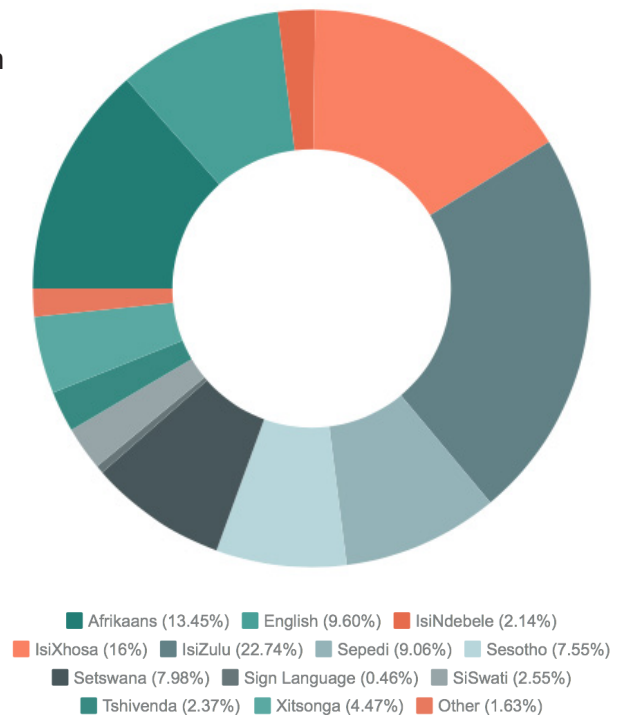
This does not immediately appear to be race issue but given the historical, sociopolitical, economic and cultural domination of whiteness, English still remains the centre of mainstream media in South Africa.

Advertising in traditional forms of media is based on Living Standards Measure (LSMs) which groups people according to their living standards using criteria such as degree of urbanisation and ownership of cars and major appliances. The higher the LSM of the audience the higher the rate newspapers, radio and television channels can charge for advertising. The correlation between high LSMs and fluency in English means platforms that report in English will pull more lucrative advertisers and be better funded.

Speaking and understanding English fluently is still the preserve the middle and upper middle class in the country, and with only 9.6% of the population being first language speakers, most of the predominantly black majority is excluded.

Radio is the cheapest and most accessible storytelling platform and arguably the most democratic, but as a result of resources being skewed in favour of English radio

First language speakers in South Africa (Census 2011)

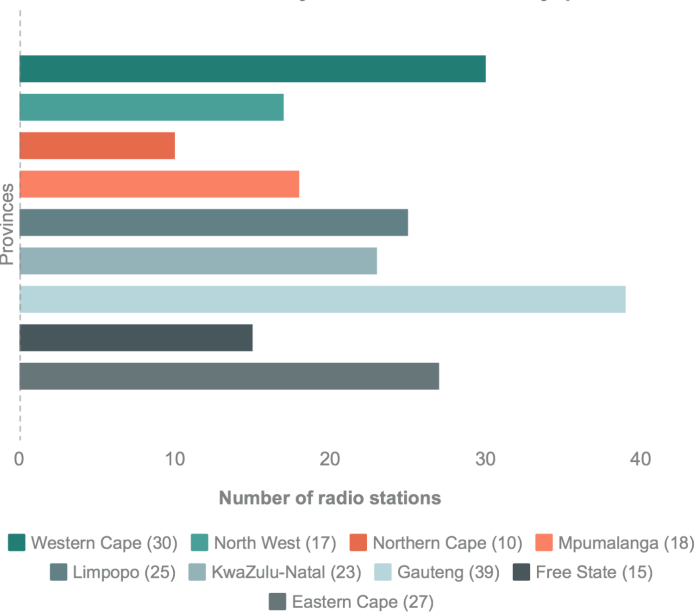


stations, those broadcasting in indigenous languages such as community radio stations struggle.

Community radio stations are well placed to speak directly to audiences in their indigenous languages. They report on stories that impact communities and are a source of information on a micro level.

- Well over 1.6 million people in South Africa now listen to community stations.
- Community broadcasting is broadcasting which is for, by and about the community, whose ownership and management is representative of the community, which pursues a social development agenda, and which is non-profit.
- The core principle of community broadcasting which is broadcasting for the community by the community

Number of community radio stations by provinces



Source: Media Landscape, 2014



What the Press Code says

Privacy, Dignity and Reputation

3.1. The media shall exercise care and consideration in matters involving the private lives and concerns of individuals. The right to privacy may be overridden by the public interest.

3.2. In the protection of privacy, dignity and reputation, special weight must be afforded to South African cultural customs concerning the privacy and dignity of people who are bereaved and their respect for those who have passed away, as well as concerning children, the aged and the physically and mentally disabled.

DEALING WITH CHALLENGES OF RACE IN STORYTELLING

Formalise race studies as part of courses

By introducing modules around race to South African media courses, students can become accustomed to asking the right questions about their reporting before entering a newsroom. Professor Karen Turner from Temple University in Philadelphia, USA, introduced a race module to courses there to help students understand their own identity and biases and to take those into account when reporting.



Some of the exercises in this race module include asking students to describe who they are and to relay when and what happened the first time they became aware of their racial/ethnic identity. These questions go a long way in having future reporters ask themselves how they identify and how that identity informs how they approach stories.

Students responded positively to the race module saying it gave them the skills to better understand situations or settings outside their own lived experience, and to give more attention to the problems they were writing about.



When and how did you first become aware of your racial identity?

Media as moderator

With the information explosion brought on by the internet and the ability to share it en masse through social media, the media's role has become less about bringing audiences breaking news and more about making sense of information. Even though this has been the case for quite some time, mainstream media still has to adjust to this situation where everyone can be a communicator.



When it comes to making sense of race, journalists must use their platforms to break stereotypes and help audiences unlearn false notions they may have about other races. This may come with challenges of space (for newspapers) and time (for broadcast media) but these can be overcome by hosting extra content online, as in the following example.

Radio presenter, Koketso Sachane from radio stations Cape Talk and 702 was trying to discuss race on air but found that the time restrictions on broadcasts led to shallow and ultimately unhelpful discussions. Instead the station took the discussion off-air, and made a 10 episode podcast series called Confronting Racism. The series tackled racism, its root causes and went on to discuss land and the psychology of apartheid.



What creative ways can you think of to discuss race and break stereotypes?

Include a balance of voices

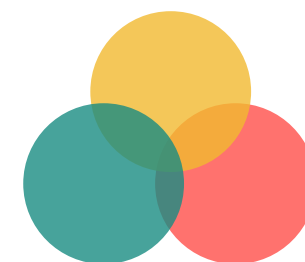
If our journalism is to be fair and balanced it is vital that we include the voices of all parties, not just those in power. Especially in stories of conflict, which forms the bulk of our content, we must not only speak to politicians, spokespeople, CEOs and leaders of organisations and unions, but also to protestors, union members and normal people affected by the story.



What practical steps can reporters take when planning a story and collecting information in the field to include diverse voices in their stories?

Recognise diversity within communities

Storytellers can make the mistake of treating communities as a homogenous whole. While it is easier to make a neat assumption about an individual as representative of a community or vice versa, perpetuating these views can lead to dangerous stereotyping. An example of this is the repeated framing of Muslims as extremists on many news channels post 9/11. Whenever there is a terror attack the assumption is that the attacker might be Muslim even though most attacks post 9/11 have not been by Muslims.





Tell our own stories

In a globalised, post-colonial world, storytellers can feel pressured to tell stories that fit the dominant narrative. It is important for South Africans to tell stories from our own perspective to reflect our lived experiences. Telling stories about black people's lives from a personal perspective is the ideal.



**What stereotypes about South Africa/Africa can you think of?
How would you counter that stereotype through storytelling?**

DRAWING THE LINE: RACE AND SOCIAL MEDIA

While the use of social media is anything but new, platforms such as Twitter and Facebook have grown from just being spaces where users share their personal life experiences to where they get their news. This being the case, the social media space is now also a space that media practitioners need to navigate. In the past couple of years, we have seen numerous incidents where social media is used not only to expose incidents of racism, but also to foil racists online who post racist content in spaces that they may view as private such as personal profile pages.

South Africans might perceive the media as a single body. In doing so we fail to discern that it is made of millions of voices (and opinions) and, crucially, includes internet forums and social networks.

But how do you navigate this terrain when there are no specific guidelines and where private utterances instantly enter the public domain?

Personal vs Political

What people share online reflects their offline persona. Because people can view their social media pages and profiles as extensions of themselves, they do not always realise the implications of posting content that they may be accustomed to saying in real life on social media. Posting on social media also means that there is a record of every post, that cannot be taken back. While it is possible to delete posts, it is more likely that someone will have taken a screenshot of your post.

South African society and media in general do not tolerate racism, and often react very strongly to instances of

racism. Much of the time, people can also use social media to expose and spread personal information about people who have been exposed for being racist on social media.

For example, after Penny Sparrow’s Facebook post – which directly likened black beach-goers to monkeys – went viral, people started spreading personal information about Sparrow online. This included details such as her address, ID number, and also details of her immediate family. Sparrow has gone into hiding and has been quoted as saying she fears for her life. Sparrow even lost her job and has been fined by the Human Rights Commission.

Idols judge, Gareth Cliff, was fired by M-Net because he tweeted ‘... people really don’t understand free speech at all ...’ in response to the public outrage over Sparrow’s comments. The channel argued that his tweet brought M-Net into disrepute because of his perceived siding with racism and hate speech. They also held that there was no official contract with Cliff for the following season of the singing competition. Cliff contested his dismissal and was soon reinstated when a court found it to be in contravention of a tacit agreement with M-Net.

Velaphi Khumalo, an employee of the Gauteng Department of Sport, Arts and Culture, called for South African blacks to do to white people what ‘Hitler did to the Jews’. Khumalo said he hated all white people. His Facebook page was deleted and various complaints were laid against him (SA Human Rights Commission taking him to court). He got a final warning, but managed to hold on to his job.

“These monkeys that are allowed to be released on New years Eve And new years day on to public beaches towns etc obviously have no education what so ever so to allow them loose is inviting huge dirt and troubles and discomfort to others. I’m sorry to say i was amongst the revellers and all I saw were black on black skins what a shame. I do know some wonderful thoughtful black people. This lot of monkeys just don’t want to even try. But think they can voice opinions about statutes and get their way dear oh dear. from now I. Shall address the blacks of south Africa as monkeys as I see the cute little wild monkeys do the same pick drop and litter.”

Facebook post by
Penny Sparrow
December 2015





Define hate speech, libel and defamation. What experience have you had with these?



The narrative of the rainbow nation emerged after 1994, in which ‘rainbow-ism equals colour blindness’. The assumption was that racism had disappeared. What is your experience?

Private vs public interest

South Africa has an outstanding Constitution, which should inform our approach to dealing with the many forms of discrimination we encounter in our society.

In 2015, high court judge Mabel Jansen alluded to and overtly stated that rape is part of black culture on social justice activist and filmmaker Gillian Schutte's Facebook page and in direct messaging conversations with Schutte. The comment was not invited or provoked, the two women aren't friends and Schutte had previously unfriended the judge from her Facebook page. Schutte decided to publicise the private chat sent to her by Jansen, reporting the racist comments to the Judicial Service Commission. About a year later, the social media exchange between Jansen and Schutte made local and global headlines which caused a public outcry. In response, Judge Jansen argued that her comments were taken out of context and that Schutte had revealed a private conversation. The judge went on to delete her Facebook account and comments. Schutte took screen shots of both the public comments and those made in a private chat conversation (at the time they were posted). When the furore broke, Schutte pointed out that Judge Jansen had posted on her (Schutte's) Facebook page – a space of public debate.

As a public figure, Schutte argued that Jansen's impartiality was questionable and this was a matter of public interest due to the fact that Jansen is a high court judge, and therefore she felt that she had to expose the incident "to ponder on how deeply this rot of 'surface racism' impacts on the institutional and systemic war against blackness in a post liberation South Africa"; and "to expose the thinking of a person who is directly in charge of passing judgment on people whom she perceives as monsters and victims."

Managing hate speech online

Social media is not only a space that facilitates the spread



Are public figures allowed to have private exchanges on online, public spaces?

of stories of racist incidents, but also a space in which racism continues to manifest itself as people publicly react to news and events. Social media has unprecedented potential to make anyone's voice heard. This power can be used for both good and bad in that it can be used to foster tolerance, but can also quickly propagate hate speech.

South Africans responded in similar ways to both Chris Hart and Penny Sparrow. While one was overt (Sparrow) and one was covert (Hart), both were ousted as racists on social media and publicly shunned.



There is a degree of satisfaction and measure of justice in these reactions to their comments, but by this reaction, we



What the Press Code says

Discrimination and Hate Speech

5.1. Except where it is strictly relevant to the matter reported and it is in the public interest to do so, the media shall avoid discriminatory or denigratory references to people's race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth or other status, nor shall it refer to people's status in a prejudicial or pejorative context.

have lost the opportunity to ‘rehabilitate’ them. They have gone underground and are now on the defensive. Media, therefore, face an ethical dilemma: social consequences need to be taken into account when reporting on racist remarks like those made by Penny Sparrow – but do they outweigh the importance of making the public aware of the fact that these sentiments indeed still exist?



How can media be a mirror of who we are as South Africans?



What are some ethics that journalists have a responsibility to adhere to, particularly when dealing with issues of race?



What would you do on:
a. A personal level to create a better understanding of reporting race in society?

b. a public level to create a better understanding of reporting race in society?



You are a social media editor, how do you deal with comments that contain hate speech?



Compile a list of editorial guidelines for reporting race.

WHAT TO WATCH OUT FOR

Race checklist for storytellers

- What is the public interest in this report?
- Has this report been treated differently because of race? If so, why, is this justified?
- Is the report – even if factually correct – likely to fuel xenophobia or prejudice? Is there any way around this?
- What about the language used in the report? Does it unnecessarily reinforce stereotypes? If so change it!
- What about the voices in the story? Have we actively sought diverse opinion from ordinary people and experts alike?
- Are there quotes in the story that are racist or possibly offensive? Are these comments balanced by others? Are we justified in using these comments? If so, why?
- Have we been fair in the reports to all parties?

Racial ID guideline

- Race is relevant when the story is about race. Just because people in conflict are of different races does not mean that race is the source of their dispute. An article about interracial dating, however, is a story about race.
- Journalists too frequently assume that readers will know the significance of race in stories. The result is often radically different interpretations. That is imprecise storytelling, and its harm may be magnified by the lens of race.

Are racial identifiers used evenly?

- If the race of a person charging discrimination is important, then so is the race of the person being charged.

Should I consult someone of another race/ethnicity?

- Consider another question: Do I have expertise on other races/ cultures? If not, broaden your perspective by asking someone who knows something more about your subject. Why should we treat reporting on racial issues any differently from reporting on an area of science or religion that we do not know well?

RACE AND CENSORSHIP

In the past few years in South Africa, we have been threatened with attempts at censorship. The Protection of State Information Bill was passed in 2013 and the proposal of a Media Appeals Tribunal — while not yet tabled in Parliament — is another potential censorship mechanism.

Should it be implemented, the Media Appeals Tribunal would be a statutory body composed of members selected by the ruling party which would impose judgments on reporting that they deem to be false or insulting. This effectively means that stories that paint officials and politicians in a bad light, or that highlight inappropriate policies or conduct could be prevented from being published.

Other attempts at censorship include the jamming of cellphone signal at the opening of Parliament in 2015.

The Protection of State Information Bill (POSIB), commonly called the Secrecy Bill, allows public officials the right to classify any information as secret and impose an up to 25 year jail sentence upon those who publish ‘classified information’. This has a huge impact not just on journalists but on civil society and South Africans in general.

How is censorship relevant to race?

While censorship through the legal route is a threat to media in general, it has been given a lot of prominence in mainstream media. However, there are and have been incidents of violent censorship of community media in more rural areas that have not been given the same attention, as in the following examples.

Michael Tshele, a community newspaper photographer, was shot dead in January 2014 while taking pictures

of broken water pipes in Mothutlung, Brits, North West Province. Community members who saw the shooting say he was shot in cold blood and deliberately. Karabo FM, a community radio station in Sasolburg, was burnt down in 2013. Apparently the radio station allowed the community to voice dissatisfaction about service delivery and corruption.

These violent acts of censorship show that black community media journalists are more at risk of bodily harm as a result of their journalism than mainstream journalists.

Mainstream media houses, which are mostly located in cities, with access to better resources and in closer proximity to those in power, need to support community media by highlighting these violent acts of censorship and protesting against them.



How can mainstream media collaborate with community media?

MESSAGE FROM AHMED KATHRADA: #REPORTINGRACE CONFERENCE

‘Communication’ is the heart of any struggle – be it the fight against oppression, the challenges that come with building a new society, or tackling racism on a daily basis.

Every prisoner knows that in jail, communication is one of the most important means of survival. On Robben Island, political prisoners formed a ‘Communications Committee’, responsible for establishing channels of communication between prisoners, and with the outside world.

I am pleased that the Institute for the Advancement of Journalism, the Ahmed Kathrada Foundation and the Canadian Embassy have chosen to focus on a very specific area of communications: how to report on issues of race.

I have been told that a toolkit will emerge from this conference that will form the basis of a race reporting course. This will help journalists, media activists and communicators in general on how to write constructively about race, and in essence, help fight it.

The media has played a pivotal role in moulding our democracy, informing citizens and shaping their worldviews. One recalls the contribution of journalists who stood up to apartheid, resulting in their being targeted and arrested, and their newspapers banned in 1977.

What has become known as Black Wednesday has lessons for us today. In the same way that journalists stood up to apartheid, communicators today can make a similar contribution by challenging racism, inequality and injustice at all levels. Journalists can be at the forefront of



Ahmed Kathrada
*Activist and former
political prisoner*

entrenching our Constitutional ideals.

Similarly, society in general should be vocal about the rights of communicators, enshrined in this very Constitution. We should be protecting a free, fair and independent media. We should not be tolerating it when journalists are subject to censorship around issues of national interest, or when audiences are denied the opportunity from being provided with a true reflection of the happenings of our country on a daily basis. When freedom of expression becomes a target, we need to only look over our shoulders at our apartheid past to be reminded of the consequences.

We often quote great thinkers and liberation heroes in our quest for a just society. But on this occasion, I will quote the Bill of Rights in our Constitution – the stilts upon which our democracy is built. It is this right and responsibility that should shape the way in which we promote and protect freedom of expression.

“Everyone has the right to freedom of expression, which includes: freedom of the press and other media; freedom to receive or impart information or ideas; freedom of artistic creativity; and academic freedom and freedom of scientific research.

The right does not extend to propaganda for war; incitement of imminent violence; or advocacy of hatred that is based on race, ethnicity, gender or religion, and that constitutes incitement to cause harm.”

HIGH COMMISSION OF CANADA

Activity supported by the
Canada Fund for Local Initiatives
Activité réalisée avec l'appui du
Fonds canadien d'initiatives locales



I would like to acknowledge the excellent collaboration the High Commission of Canada has enjoyed with the Institute for the Advancement of Journalism and the Ahmed Kathrada Foundation.

On the question of racism in our societies, the best starting point is humility. There is no consensus on the best way to end racism, no easy answers to end a scourge in which we lessen the value of each other based on superficial physical features.

One reason addressing racism is so complex and so difficult is that the intolerance and prejudice at its source evolves through a country's unique path of history and experience. Addressing racism requires each society walk back through its past to understand how to correct the political, economic, social and cultural inequality of today.

Canada, like others, has its own struggles with racism. One of most deeply-rooted expressions of inequality based on race is that of Canada's Indigenous peoples which goes back to the founding of our country and a colonial understanding of the value of aboriginal culture.

In 2008, we took a substantive step forward with the establishment of a Truth and Reconciliation Commission, inspired by South Africa's model, to look at the Indian Residential School system under which Indigenous children were separated from their families which left a lasting and damaging impact on their culture, heritage and language. The final report of the TRC called for a renewed relationship between Canada and Indigenous peoples based on recognition, rights, respect, co-operation and partnership. The Government of Canada has



Sandra McCardell
*Canadian High
Commissioner*

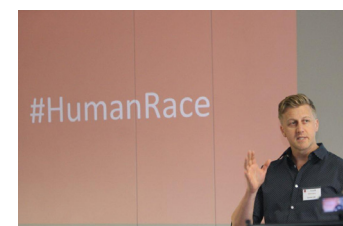
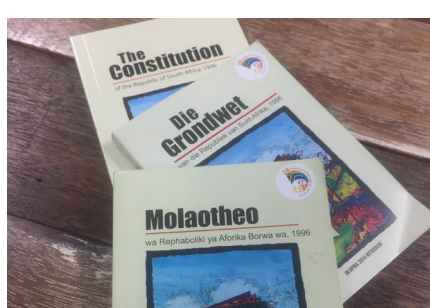
acknowledged that to put these principles into practice, progress must also be made on issues like housing, employment, health and mental health care, community safety and policing, child welfare and education.

While we struggle with our challenges as a society, Canadians believe that the diversity of our nation is one of our strengths – it allows us to express our many unique ways of being Canadian. When we build diverse and inclusive communities, we are challenged to consider new ideas, making us more creative, innovative, resilient, and prosperous. Overseas, through our foreign policy and our embassies and high commissions, we champion the values of inclusive and accountable governance, peaceful pluralism and respect for diversity and human rights, including the rights of women and refugees, with our international partners.

There is still much work to be done to end racism and intolerance. The public and the media need to engage on issues of diversity and pluralism in order to make sure people are respected and supported. Canada is committed to engaging in dialogue – in our country and abroad – to promote strong, vibrant, and respectful communities in Canada, South Africa, and the world.

REPORTING RACE

seminars & conference 2016



SPEAKERS AND PANELLISTS

- Keynote speaker:
Former President Kgalema Motlanthe
- High Commissioner of Canada:
Sandra McCardell
- Programme Director:
Firdoze Bulbulia
- Professor William Gumede
- Judge Albie Sachs
- Aubrey Matshiqi
- Professor Karen Turner
- Ashraf Garda
- Nomsa Dladla
- Faith Isiakpere
- Gushwell Brooks
- Nadia Bulbulia
- Professor Ylva Rodny-Gumede
- David Smith
- Professor Simphiwe Sesanti
- Angie Kapelianis
- Jacob Ntshangase
- Manana Stone
- Muzi Kuzwayo
- Haldon Krog
- James Oatway
- Gordon Cook
- Mohammed Nanabhay
- Khadija Patel
- Dinesh Balliah
- Professor Kenneth Tafira
- Dr Glenda Daniels
- Joe Thloloe
- Zeenat Abdool
- Sarah Motha
- Roshan Dadoo
- Zaakir Mayet
- Na'eem Jeenah
- Koffi Koukoua
- Stanely Hankeman
- Koketso Sachane
- Sanjay Bhimjee
- Portia Kobue
- Professor Achille Mbembe
- John Curtis
- Micah Reddy
- Sifiso Yalo
- Reggy Moalusi
- Nomagugu Nyathi
- Thandi Smith
- Gareth Cliff
- Tonya Khoury
- Zororo Mavindidze
- Faiza Abrahams-Smith
- Neeshan Balton
- Janet Smith
- Azhar Vadi
- William Bird
- Tuki Fokane
- Mpho Raphata
- Patamedi Lebea
- Nqubeko FM

VETERAN'S LIST

- Joe Thloloe
- Percy Qoboza (passed away Jan 88)
- Aggrey Klaaste (June 2004)
- Joe Latakgomo
- Moffat Zungu
- Thami Mazwai
- Juby Mayet
- Willie Bokala
- Duma Ndhlovu
- Gabu Tugwana
- Sophie Tema (May 2015)
- Sam Nzima
- Mike Norton
- Godwin Mohlomi
- Peter Magubane
- Harry Mashabela
- Don Mattera
- Bokwe Mafuna
- Phil Mtimkhulu
- Alf Kumalo (Oct 2012)

HELPFUL LINKS

1. Press Council - www.presscouncil.org.za
2. Press Code - <http://www.presscouncil.org.za/ContentPage?code=PRESSCODE>
3. South African Human Rights Commission - www.sahrc.org.za/
4. Foundation for Human Rights - www.fhr.org.za
5. *Universal Declaration of Human Rights*
<http://www.sahistory.org.za/archive/universal-declaration-human-rights>
6. Constitution of South Africa
<http://www.gov.za/sites/www.gov.za/files/images/a108-96.pdf>
7. Broadcasting Complaints Commission of South Africa - www.bccsa.co.za
8. The Independent Communications Authority of South Africa
<https://www.icasa.org.za>
9. Department of Justice - <http://www.justice.gov.za>
10. Right to Know - <http://www.r2k.org.za>
11. Electronic Frontier Foundation - <https://www EFF.org>

Partnerships:

The following organisations partnered for the hosting of the first ever Reporting Race Conference in 2016, which lead to the compilation of this toolkit.



Activity supported by the
Canada Fund for Local Initiatives
Activité réalisée avec l'appui du
Fonds canadien d'initiatives locales



Sponsorships:

