

INCLUSIVE MEDIA IN MOROCCO



The Media Diversity Institute (MDI) works internationally to encourage and facilitate responsible media coverage of diversity. It aims to prevent the media from intentionally or unintentionally spreading prejudice, intolerance and hatred, which can lead to social tensions, disputes and violent conflict. MDI encourages instead, fair, accurate, inclusive and sensitive media coverage in order to promote understanding between different groups and cultures.

Inclusive Media in Morocco: Transcripts of the Media Decision Makers Conference “Inclusive Media for Inclusive Societies” and the Roundtable Debate “Public Space and Freedom of Expression for all Moroccan Citizens in the Media”, Rabat July 2009

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Preface



By Milica Pesic
Executive Director
Media Diversity Institute

This booklet covers the debates of two extraordinary days in July 2009, when 150 media experts and civil society's representatives from Morocco, the Maghreb, Middle East and Europe shared their views on responsible journalism and the role of media as a forum for national dialogue in the North African context.

The one-day conference «Inclusive Media for Inclusive Societies» was an opportunity for media decision makers to discuss media's responsibility, as well as the legal, ethical and financial reasons for inclusive reporting. It opened dialogue on the issues around diversity and the need for a national code of ethics as related to inclusive journalism.

As put by Mr Andre Azoulay: ...'Morocco still has a long journey to realise a media culture nursed by pluralism and ethics and forged with the same urgency by a common understanding of shared responsibilities. This challenge is a national priority - as pressing as many political or economic issues today.'

The following day MDI's Roundtable Discussion «Public Space and Freedom of Expression for all Moroccan Citizens in the Media» was an opportunity for civil society to discuss with journalists models for self-regulation, the responsibilities of the media in the national debate and professional provision of information as part of transparent government.

The new independent media in Morocco is challenging the boundaries of free speech in the local context. The commercial press – which is barely 10 years old – is especially testing its new role, but the authorities and courts are seizing editions and fining newspaper editors, when they are felt to cross “red lines” of ethical journalism in Morocco.

The book is intended to fulfill a number of roles. It is a document of record, that reflects some of the key issues that the media and state bodies are tackling post liberalization of the press. The booklet is also a useful reference book for students of comparative journalism, both in Morocco and abroad. It is intended to provide a snapshot of issues, a baseline study, that can be used by both the media and government structures in the future to monitor progress. Finally the debates here will help guide the Media Diversity Institute's work in Morocco, so that future activities with journalists, journalism educators and civil society groups are relevant to local needs.

The “Inclusive Media for Inclusive Societies” Conference would have been impossible without the help of its three Keynote speakers, Mr Andre Azoulay, Adviser to HM Mohammed VI; Mr Khalid Naciri Minister of Communications of the Government of Morocco, and Mr Tim Morris, the British Ambassador. MDI gratefully acknowledges the support of the British embassy in Rabat, who work in partnership with the Moroccan government to strengthen the role of the media in this rapidly changing society.



"INCLUSIVE MEDIA FOR INCLUSIVE SOCIETIES"

English Transcript of the MDI Media Decision Makers Conference
for Media Decision Makers from Morocco

July 17, 2009
Rabat, Tour Hassan Hotel

Welcome Speeches:

Milica Pesic, MDI Executive Director

As Executive Director of the Media Diversity Institute (MDI) I am delighted to welcome you all here. I want to thank you for finding the time in your busy summer schedules to take part in the 'Inclusive Journalism for Inclusive Societies' conference.

We see this conference as an opportunity for media decision makers, media regulators, journalists, editors, media owners and chief editors to discuss the challenges, the pitfalls and the solutions related to responsible journalism and one of its main components: inclusiveness.

MDI has already works with journalists in 51 states. Morocco is our 52nd state, so I would like to thank Morocco for making us two states larger than the USA!

Our work is based on the principle of better understanding "others" – that is those members of our societies who are citizens and voters - of better understanding other people's cultures, other people's identities, their political and social attitudes. We believe that in democracy in democratic societies and in societies going through the process of democratisation such as Morocco, news media can and should play a crucial role in giving voice to all citizens regardless their ethnicity, race, religion, physical or mental abilities, social status, age or gender.

This principle is best respected if the media adopts the practice of responsible journalism which we define as: Fair, accurate, balanced sensitive and inclusive. Inclusive for us means that the media includes different voices in any debate on issues that are relevant to all members of society.

I think that it very important to point out that what we will discuss today is of great importance in Europe also. This is not just a Moroccan issue. I personally think it is the main issue for the media of our age.

You will find in your folders an advanced copy of the 'Media4Diversity' study, which MDI has just written for the European Commission. The publication will be ready in French and English by mid-August. The study covers 30 European countries – the 27 EU member states and the three EFTA countries. What we discovered through this research is that to a large extent the European media still sees Europe as only white and Christian. This has not been the case in Europe for quite a while. So there is quiet a great deal of work to be done in Europe. In this study we have provided recommendations for European Union policy makers, national policy makers, the media industry and civil society

"Inclusive for us means that the media includes different voices in any debate on issues that are relevant to all members of society."

organisations.

We hope you will find this conference useful and enjoyable. I am looking forward to working with all of you at this conference and afterwards for years to come. Now, I have a special pleasure to introduce our keynote speaker Mr Andre Azoulay, adviser to His Majesty Mohammed the Sixth. Mr Azoulay would you like to take the floor:

Mr André Azoulay, Adviser to His Majesty

I will speak in French if you do not mind because I think it is the language most widely shared by the room. Mr Minister, Mr Ambassador, Ms Pesic, dear friends. This is not a royal speech, I am not in the position of Keynote Speaker this morning, I am here simply as a citizen who is interested and who can see what this programme could develop into.

I am also among you this morning to talk about ethics, to talk about an inclusive media community that listens to, looks at and reflects its society. This is most comforting and refreshing. As producers, audiences and intermediaries we do not get the chance to think about the mechanisms that shape opinion in our daily lives. In respect to this sensitive and even passionate subject, I would not call myself an expert, a teacher or a regulator.

I simply believe that the time has come [for this debate] in our country. [Morocco is] a country where everyone can measure the dynamics that will lead us to forge a project of cohesion and ambition out of our society. [This is] a complete project that is expressed more and more through the deep democratic exercise that delivers reform, that regulates or deregulates its economy, but in the end works. [Morocco is] a country that is also on the path of finding or regaining, or building its social balance. [Morocco is] a country which has always been able to consolidate, protect and display its differences when it comes to sharing all our rich and diverse stories and history. [Morocco is] a country that has managed to make cultural diversity or spiritual diversity an asset, while we generally have declined other examples.

But in this landscape those who create information, those who should be informed and those in the middle have a heavy responsibility: First to listen, second to understand and third to broadcast. I speak as an individual and not as an adviser to His Majesty, I speak not as President of the Anna Lindh Foundation, nor in any of my formal qualities or positions, I simply

speak as an individual and a citizen.

I think the time has come for this discussion to board the departing train; the train of modernisation, of responsibility, of serenity and of direction. Like Ms Pesic said, it will be inspired by the criteria, which can be simply expressed with the English concept of “fairness”.

When we talk about integration, inclusiveness is not as good as inclusiveness in all its shades and in all its challenges, but it is important that we all understand this. Just because we are a decision maker on the one hand, and a journalist on the other does not necessarily mean that we find ourselves locked in a dialectic or the logic of two separate universes. We are in the same country whether we manufacture the information, or whether we deal with it. We are in the same space.

There is no reason why the same rules should not apply to us whether we produce the information or whether we process it. We can have an approach which is serene, positive and professional and which is inclusive and not simply inspired by the kind of dominant criterion or assumption that: If something works well then it is suspicious. Or that: If a person tells you that things are not necessarily a failure, it means that we must be careful. Or that: If someone does something good and remarkable then we must look for the trap. Similarly, I ask the person who is the intermediary between action and opinion - the regulator who sets training standards, analyses, evaluates and criticises - to adopt, maybe intellectually and professionally, another attitude and another approach.

On the contrary. In relation to the ethics, obligations and nobility of the profession, I feel that we should act more calmly. Just because I do good things, I shouldn't tell people who broadcast information how things should work and I shouldn't demand to understand what they are saying. My attitude has always been one of non-interference and of respect for all the professions represented here today. It is a right to criticise. But this is my personal approach.

Today's discussion is not about individual case studies or short-term matters. What we are speaking about today has a special importance. That is why I am pleased that the opening of this project has an educational and training aspect. It has special meaning if you come from London or England and you want to teach, instruct or speak about ethics and responsibility.

I was part of your professional community over 40 years ago. It was not for long, three short years. It was peripheral, fleeting and very short but I still retain precious memories of that time to which I attach great importance. Despite its brevity, I can relate to what we are discussing here.

I remember when I entered this world a long time ago that the English approach to information and the regulations in Great Britain and those of the British press were already considered to be excellent. If I spoke about ethics inclusive journalism or media responsibility in one of the world's capital cities; it would not sound the same as when I was in Fleet Street or in the presence of the British ambassador or MDI. So this is a chance, it is an asset and it is also a responsibility.

I think that we cannot miss this moment; it is perfectly timed. It came at the perfect time because we will all benefit collectively from what will be decided, from your discussions, from the input that you will bring to us in this field. But it comes at a perfect time because of Morocco's restructured landscape, which has been reshaped everywhere, politically, culturally socially and economically.

" The moment has also come to speak clearly and frankly about what must be done to integrate the communication, information and media community into the Moroccan landscape"

Milica Pesic, MDI Executive Director

Thank you very much Mr. Azoulay for this really inspiring speech. It will set the tone our discussions and I hope that you will accept our offer to be the patron of our project.

I want particularly to thank Mr. Kalid Naciri the Moroccan Minister of Communications whose ministry has supported our project, for kindly accepting to welcome all of us. Mr. Naciri please.

Khalid Naciri, Minister of Communication

Thank you Ms President, Mr Adviser to His Majesty, Mr Ambassador of the United Kingdom. Let me first say how pleased I feel to be with you and to find myself among men and women who belong to a world that was also my world, as I practiced this profession.

I practiced this profession in conditions far more difficult than those we live in today. This allows me to have insight, which I can share with the profession and which is critical. This is a profession that is greatly attached to casting a critical eye on itself, on the external world and on the government that I have the honour to represent at this round table.

I want to share the founding principles and the central concepts that have driven our collective thinking in order to give you a number of crossing viewpoints around which you have structured this conference.

As the Royal Adviser has already said, my role is to talk with the profession and with all of you about all what has been achieved. Based on honest intellect, much has already been done thanks to the vision, and generosity of spirit of all those who believe in this work. But it is also true that much remains to be done. I am the first to admit this, because I confirm and I reconfirm that the battle is not yet over. I speak about a battle, that there is still work to be done and this should be done on good terms, in mutual cooperation, consistently and with adequate ethical and professional training.

Ms Executive Director, ladies and gentlemen,

I find myself at the heart of the central thinking [of this event], which I took careful note of while reading your background documents. I am pleased to repeat, I found all of them - and I have invented nothing - I found them all in your documents: Freedom, pluralism, responsibility, integration, inclusion, equality, morality, national dialogue, diversity and ethics. What a joy to be within this variety of fundamental concepts that we sometimes tend to forget both as government officials and as men and women of the press. In the heat of our daily work, we sometimes tend to forget a number of fundamental issues, such as the basic principles of diversity and inclusion. These are not unfamiliar terms in Morocco; we have known them for a long time - both institutionally and constitutionally. Our first constitution in 1962 stated that the single party state is prohibited, at a time when single party states were fashionable in countries in the South. Many analysts believed at the time that this was a political ploy aimed to muzzle political parties and to limit the political spectrum. Once again this analysis was incorrect because in reality the lawmakers fulfilled the fundamental historical truth of the diversity, plurality and inclusion of Moroccan society. Diversity forms part of the genetics of Moroccan society and it is now even more evident than in the past. We should communicate this and profit from this. It is no longer merely a gimmick that is pleasant to mention to Western diplomats. Actually it is primarily a social choice and before being a social choice it is a choice, an anthropological reality: the Morocco of depth and the Morocco of diversity. Consequently we can work, we can develop very easily with great confidence and courage, in this rapidly changing Morocco. Mr Ambassador during the last few months that you have been here you will have discovered the passion of this country. Change is sometimes passionate or confusing but it is always determined and positive.

suming that we work alone and that we are the nation's watchdog. Journalists cannot work by being a watchdog and the public authorities cannot either. We were born to work together."

Since I am the minister in charge of the sector, it is worth remembering that there are certain fundamental realities that for us are entry points into the heart of essential principles on which we will not compromise. The importance and role of the press is fundamental to the democratic process and the development of society is irrefutable. Secondly, I must remind you of the government's efforts to promote the freedom of press as part of an overall project as mentioned by His Majesty's Adviser, which is to consolidate the various forms of freedom of expression. This means that the press is our official partner.

We have worked hand in hand with journalists. We cannot impose on those who do not want us to reach out to us. But I think the vast majority are reaching out to us and to this vast majority we are reaching our hand to work together. I will come back to this once I have said a couple of words about self-regulation.

When we speak about self-regulation, there is nothing more wrong than assuming that we work alone and that we are the nation's watchdog. Journalists cannot work by being a watchdog and the public authorities cannot either. They were born to work together - even though sometimes they do not understand each other - in order to have the political and ethical obligation to understand each other, their attitudes and fundamental beliefs.

Ms Director, ladies and gentleman, Mr Ambassador, Mr Adviser, a decade ago, very significant and important political, social and economic reforms were launched, following the advent of the reign of His Majesty Mohammed VI. The reform of the information sector was at the top of the list. This reform was there not only for its political importance and its symbolic value, but because it was a necessity that

"When we speak about self-regulation, there is nothing more wrong than as-

meets a profound conviction, not only inside the body politic - with all its components civil society, political parties, etc... but also inside the profession and for the sovereign who has on many occasions proved his commitment because he believes in this [process].

This is an asset, which has an unquestionable value in the current context. Allow me to remind you of a comment that illustrates how there has never been any reticence on this issue. This is a comment made by His Majesty in 2002. It is already 7-years old, but it has lost nothing in its sharpness and accuracy: «[We need] freedom; because there can be no future development of a quality press without freedom of expression. [We need] responsibility because the public will not view the media as credible if they do not exercise this freedom responsibly. Perhaps we need to educate everyone in the balance between freedom and responsibility so everyone can understand these issues and so that this dialectic is not perceived as a soft war machine that aims to curb freedom of expression.»

It is time to clarify once and for all that freedom without responsibility is anarchy, that responsibility without freedom is repression. We want neither anarchy nor repression we want to build a democracy. And there is no democracy without the inseparable pair: Freedom and responsibility.

Allow me to say with all frankness that when I hear people speaking about responsibility I grab for my gun because I know it means that they intend to thwart freedom. I feel that there is something wrong. Ethically and philosophically we cannot reject the concept of responsibility.

Article 19, the uncontested Article 19 of the Universal Declaration of Human Rights, includes three sections and it is impossible to exclude the second and the third sections. The first one confirms that everyone has the right to hold an opinion without interference. Is there a sensitive person who could suggest otherwise?

The second confirms that everyone is entitled to seek, receive and impart information through any media regardless of frontiers, either in oral, written, printed or artistic form or by any other means of his/her choice. Is there a sensitive person who can say otherwise? A democratic

man or woman?

The third section, which I have the impression that no-one knows, is the exercise of freedoms granted in Section 2 of this Article carries special duties and responsibilities. [Ed. Article 19 does not contain this third section (See Appendix 3 of this report), however Article 29 (2) states: "In the exercise of his rights and freedoms everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society."]

The concept of responsibility is not a Moroccan specialty like a pastilla. It is an element of the philosophical accumulation of the international culture of human rights. The exercise of freedoms granted in Section 2 of this Article carries special duties and special responsibilities and may be therefore subject to certain restrictions that must be expressly established by the law and which are necessary. This works in all democratic



countries. I do not understand how we can say in Morocco that we do not need this.

Allow me to say with all frankness, and from my perspective of being a human rights activist before becoming the Minister of Communication, that in the last decade very extraordinary achievements have been accomplished in our country. The “Press Grand Prix” was established by the King in recognition of the efforts made by the media in the nation’s development and progress.

The establishment and liberalisation of the audiovisual media in 2002 was a great challenge! Now no one bothers about it. We do not talk about it. Because it seems good journalists do not report about trains that arrive on time. A good journalist does not assert that a train that was late arrived on time. I am all for this! But a journalist who averts his gaze so that he does not see the trains arriving on time; here there is a problem! A good journalist will have the courage to denounce the fact that the trains are arriving late. Therefore, we have to master this balance in order to effectively build a peaceful, responsible and mature media space.

We are currently building a young democracy that is still bustling and always messy, sometimes incoherent, but the choice is made and it is fully assumed by the public authorities. We do not intend to go back! This work, is not the work of demagogy but of pedagogy. It is the pedagogy of all the sectors in which we fully engage! We have absolutely no intention - I do not say it because I am with MDI, I say it because it is a deep conviction and a daily practice - we have absolutely no intention to go back or blow away freedom of expression and its convictions. We want the actors to be fully involved, without reservation or hesitation, in the construction of this vast project of ours. I believe that we can and that we have the resources to carry this out all together.

To conclude! I want to reaffirm that the public authorities cannot do great things without the media and that the media cannot go very far either without the public authorities. It is the job of all the sectors. This involves everyone because we are all actors in this public space. We are all directly linked to public opinion.

This includes journalists who are, in their way political actors although they are not political actors such as parliament members or ministers or political parties. I cannot understand people who tell me that journalists are not political actors! How can an actor who shapes public opinion and who holds enormous strategic power in shaping public opinion tell me I am not a political actor? Consequently we have to give sense, give coherence to this action that we are leading together. Allow me to congratulate you on your choice and on the concepts that structure your approach and I wish you success with this event. Thank you!

Milica Pesic, MDI Executive Director

Thank you very much Mr. Naciri. MDI's work within Morocco would not be possible without the financial support we are getting from the British embassy here in Rabat. So I would like to ask Mr. Tim Morrison, the British ambassador to Morocco to say a couple of words.

ties of this rich and varied country. It seems to us that those aims are right and they also match the challenges that we have in the United Kingdom."

Mr Tim Morris, the British ambassador

Thank you very much Milica.

I will be very brief. I am very grateful for the immensely encouraging and forward-looking comments by the Adviser to His Majesty and by the Minister. I think they leave me little to add, but I am grateful for the opportunity to make some general comments.

I was particularly struck by both sets of comments' emphasis on the moment, which Morocco has reached. I think it is a privilege for us in the United Kingdom to play a small part in accompanying Morocco at that moment.

Our work together on this important initiative is part of a partnership between our two countries. My country alongside European partners have a strong desire to accompany Morocco in her development and in the strengthening of her institutions. You have invited us to do so and we want to accept that challenge. We in the British embassy work with Morocco in a number of social areas, almost all of them concerned with the development of society and the strengthening of institutions. The progress of Morocco is more and more a subject of importance to the United Kingdom as it is to Europe with our peoples working together as diverse societies with shared values of tolerance and international cooperation.

"We understand the Moroccan government, press and civil society wish to consolidate responsible journalism that reflects the realities of the communi-

Secondly, I would like to say that for the United Kingdom the media and the press is an area where we feel we can make a contribution. We are proud of our long history of free expression and professional journalism in our country. Many of our greatest writers and social thinkers over the centuries were journalists and the independence of the press and its self-regulation are unquestioned elements of our institutional fabric. They are sometimes branches which come under strain but that do not break.

We see and admire the Moroccan press and government's efforts led by His Majesty to give priority to the sector. We understand the Moroccan government, press and civil society wish to consolidate responsible journalism that reflects the realities of the communities of this rich and varied country. It seems to us that those aims are right and they also match the challenges that we have in the United Kingdom.

Journalists in the United Kingdom and internationally are overwhelmed with information as the search for truth and comment becomes more and more difficult in the modern world. We are very clear what the role of the government should be; we should help bring parties together.

I am delighted this [event] is happening today. We have in the room important figures from the media owners, the unions and professional journalists with their British and international counterparts. It is for them as professionals to share good practice and build links and friendships and I do hope that we all will remain involved.

There are already good examples of partnerships and exchanges between our two countries in the area of the media. I have been hearing recently about links between the National Union of Journalists in the UK and SNPM here in Morocco. Moroccan professionals have worked with the BBC World Service Trust in recent years and today's project by the Media Diversity Institute introduces a major programme of training and workshops over the next two years.

I would like to congratulate MDI and all its Moroccan partners for today's project. I hope that you will find it a stimulating discussion. My government and my embassy are proud to support you and to repeat our hope that this area of partnership can be deep.

Milica Pesic, MDI Executive Director

Thank you. I would also like to welcome our 15 guests from seven foreign countries. They are here to learn about journalism in Morocco and to share their experience with us. Thank you very much.



Session 1 :

Panel Discussion:

Who should regulate the media?

In fulfilling their basic role – provision of information to all citizens – who should guide the media? Is our audience our only guide? What makes us reflect the plurality of our societies: The law, the market or a professional code of ethics? How can we achieve the balance between the three?

Milica Pesic, MDI Executive Director

I want to do an introduction because ever since we came to Morocco we being asked: “Why are you here?” So I want to tell you what the Media Diversity Institute (MDI) is doing.

We designed our Morocco programme after having met representatives from different segments of Moroccan society: Media regulators, media organisations, journalists, educators, and civil society organisations in Morocco.

“Many of those we talked to called for a more representative media that gives voice to all segments of society based on a respect for diversity.”

The first thing we learned was that Morocco has a history of diversity whether we talk about ethnicity, religion, race, culture and now political diversity. The current debate on the country’s regionalisation acknowledges and reflects these facts. We also learnt from our Moroccan colleagues that over the past 15 years the Moroccan media has enjoyed growing freedom to cover sensitive issues including human rights, social and economic problems and corruption. However, like in Europe, there is still a need for professionalisation among media practitioners

and more understanding by the authorities for an open debate through the media and between different sectors regulators, media educators, media practitioners and civil society organisations.

During our fact-finding mission many of those we talked to called for a more representative media that gives voice to all segments of society based on a respect for diversity. At the same time while sharing with the Europeans some of the professional concerns and pitfalls, the Moroccan media and Moroccan citizens can praise themselves for being regional leaders in forging the foundations of freedom of expression among other freedoms.

This is another reason why MDI is here, we want to explore the possibility of broadening this work from Morocco to other Maghreb countries, and in this respect in we expect and hope that our colleagues from Algeria and Tunisia will share their experiences with us.

This is the origin of the MDI Moroccan two-year programme. You can read more about our programme in the material that you got. We hope and expect to implement this programme through the partnership with leading media organisations and journalism education institutions such as la MAP & l’ISIC, but also with civil society organisations and particularly the Moroccan Centre of Strategic Studies. We are looking for partnership based on mutual understanding, respect and equality with our official partners as well as with Moroccan organisations who wish to join MDI on this journey. With these words I wish you a successful debate.

Mr Jean-Michel Duffrene, Chief Editor, BBC Afrique

Ladies and Gentlemen,

Following the speeches let’s go directly to the heart of the matter. We have an hour and a half at our disposal. After listening to the speeches this morning, I doubt that this hour and a half is enough to cover the vast themes that we have ahead of us.

I will first briefly explain how we intend to proceed. We have three speakers who will introduce themselves and give their examples of [media] diversity. We have one speaker who will speak in English another one in Arabic and the third in French. You have headphones available. I want to invite you to express your opinions and all your questions and comments will be welcome. I ask you to be as brief as possible so that everyone can speak. I would like to impose the same discipline on the speakers, and I ask them not to engage in long monologues because as a radio journalist I know that when we speak for too long we lose our audience! So I would like you to keep this in mind so that the audience can continue to pay attention until one o'clock. Speaking in this debate is Mr Edward Pele, who is the Inclusion and Diversity Representative [at France Television], Ms Sue Caro Senior Diversity Manager at the BBC and finally Mr Youness M'jahed who is the President of the Moroccan National Press Syndicate (SNPM). This discussion will be around the issue of diversity since it is the central theme, but it will obviously be difficult not to include other issues such as freedom of expression and media responsibility.

We all agree that the media and journalists have a fundamental role to play since you hold the power to shape and influence public opinion. This can be a double-edged sword.

The questions we will ask ourselves during this debate are: Should the media be regulated? Can the media regulate itself? If they are regulated, by whom it should be? And to what limit? So you see that the framework of the debate is also quite broad.

The other theme is diversity. Can media decision makers always have this theme in their mind? Is it something you consider? Is it part of your values? And it is also a question about how you talk about diversity and why? What are the parameters in society or in your smaller professional circles that motivate you to speak about diversity? Is it the law of your country, of policies to talk about diversity? If you don't talk about diversity, are there economic reasons for this? There is also the ethical aspect, of journalism ethics. We have often seen that

these three parameters are not necessarily always compatible. Therefore, we will see how is it possible to construct the three? Is it possible to maintain a balance?

So can Ms Sue Caro please introduce herself and tell us how as Senior Diversity Manager, she can contribute to this debate.

Ms Sue Caro, Senior Diversity Manager BBC

I am going to talk about equality and diversity in the BBC. What we do and the sort of journey we have been on. I have my BBC staff pass here and on the back are the BBC values, which are the "Six Ambitions" for BBC staff. One of them is that we respect each other and celebrate our diversity so that everyone can give their best. That is a fundamental approach at the BBC to equality and diversity I will talk about that later on.



Mr Edouard Pellet, Integration and Diversity Department, French National TV

My name is Edouard Pellet, but it is a pseudonym. My real name is Elouaer Rochdi Ben Cherif Ben Mohamed from Algeria and I am of Arab origin. I am a journalist and the Inclusion and Diversity Representative at the President's Office of France Television. France Television is the French public group with France 2, France 3, France 4 and France 5 channels. We were a group, but thanks to a new law introduced two months ago we are now a single company. During the vote on the new law I lobbied a great deal for positive action to be included in the law that would restore equality for all citizens and for those who come from the former colonies and who do not have the right to speak on public television and cannot speak on other powerful platforms. I will discuss all that in a few minutes.

Mr Younes M'jahed, President, Moroccan National Union of the Press (SNPM)

My name is Younes M'jahed President of the SNPM. The issue of diversity, pluralism and the democratic practices within media are of great importance to us inside the trade union. Our work focuses on laws, reforms, ethics and also on working to promote trade union rights. I will talk about how trade union rights comprise an important pillar in the practice of diversity and pluralism in the framework of democratic principles.

Mr Jean-Michel Duffrene Chief Editor, BBC Afrique

As I said to we do not want to impose a model so we have Sue who works at the BBC, Mr. Pellet who works in France and Mr. M'jahed from Morocco. I'd like to ask them first how is diversity is practiced in their countries.

Ms Sue Caro, Senior Diversity Manager BBC

I am going to talk about equality and diversity at the BBC. As the majority of you know the BBC is the UK's preeminent public service broadcaster funded by a universal license fee which is paid by everyone who owns a television set. License fee payers therefore feel a sense of ownership of the Corporation and not unreasonably expect the BBC to represent reflect, listen and respond to them.

The BBC has six public purposes these are out in the open and this is the BBC's mission statement if you like. Those public purposes are:

- Sustaining citizenship and civil society
- Promoting education and learning
- Stimulating creativity and cultural excellence
- Representing the UK, its nations, regions and communities
- Bringing the UK to the world - and the world to the UK
- Delivering to the public the benefits of emerging communications technologies and services.

Although the BBC is perceived by other media organisations and broadcasters across Europe and further afield to be leading the way, when it comes to implementing and practicing equality and diversity, many UK [TV license] fee-payers would disagree violently with this perception. As a privileged insider, I can say that the BBC has made progress, but it has been patchy and inconsistent. Much still needs to be done.

There is a compelling business case and creative case for fully engaging with the equality and diversity agenda. Research shows that those companies that are inclusive and truly reflective of their audiences, clients or customers perform better in the market place than those who are not.

Reflecting and representing diversity in its broader sense is also vital for social cohesion mutual respect and understanding. Much of the UK's broadcasting and media industry is based

in London. At least 30 % of London's population is ethnically diverse.

This is something that is not currently reflected in the industry workforce or on the screen although things are improving. However many people living in the rural and the semi-rural areas of the UK do not meet black or Asian people or Muslims - who tend to live mostly in urban areas.

Therefore the only place that white communities get their information about ethnically diverse people is from the media. If these people are fed a negative diet of stereotypical images such as; all black men are either criminals or good at sports; all Muslim men are terrorists and oppress women - then it influences their opinions and behaviour.

The impact of this can be enormous on the life and self-esteem of black and minority ethnic people who are visibly different, but who are UK citizens and not aliens from outer space. Islamophobia, racial abuse, racist attacks and racially motivated murders are just some of the consequences.

The UK is culturally diverse and becoming increasingly so. Statistics from the last census in 2001 tell us that the UK population is 59 million people and black and minority ethnic people represent 4.6 million or 8% of the population. 70% of the population say they are Christians and 1.6 million are Muslims. One in five children in the UK under the age of five is of mixed race. In London we are a few years away from the under-35 year-old, white population becoming the ethnic minority. Currently approximately 30% of people in London and 15% in the West Midlands are from an ethnic minority. Within eight years one in six of all UK citizens will come from an ethnic minority background. This is the context in which the BBC operates.

Why is diversity important to the BBC? Diversity for the BBC is a creative opportunity to engage the whole of the UK's audience. That includes diverse communities of interest as well as gender, race, ethnicity, religion and faith, social background, sexual orientation, rationality, political affiliation and so on.

The BBC has a long-standing commitment to reflect the diversity of the UK audiences in its work force, programmes and services. Equal opportunities and diversity are important to the BBC for a number of reasons. As a public service broadcaster, it is based on a unique license fee paid by all sections of UK society. The BBC's future depends on remaining relevant to different groups in society and being able to reflect the reality of modern Britain in an authentic way. The audiences that we serve

"The BBC's future depends on remaining relevant to different groups in society and being able to reflect the reality of modern Britain in an authentic way. The audiences that we serve are increasingly diverse and our competitors are also investing significantly in reaching out to connect with diverse audiences."

are increasingly diverse and our competitors are also investing significantly in reaching out to connect with diverse audiences. The BBC aims to be the most creative organisation in the world. Diversity is one way of accessing new ideas and perspectives. The BBC has to remain compliant with current legislation such as providing access for the disabled.

The BBC has been on the equality and diversity journey for a long time beginning with gender equality. 25 years ago women were largely conspicuous by their absence except for secretaries. Gender employment targets were subsequently introduced through various development initiatives, senior managers engaged with the issues. We have now arrived at the situation where the Channel Controllers both at BBC 1 & BBC 2 are females. In addition 49% of the workforce is currently female and 38% of senior management is female. Not perfect, but a lot better than many other large companies in the UK and elsewhere - particularly the senior management figure. That is the good news on gender.

The bad news is that there is still a substantial pay gap between men and women particularly at senior management level. Just as serious is the under-representation of women on screen. Portrayal monitoring research showed that men outnumbered women on BBC channels in peak time by a ratio of 2 to 1, and men's on-screen [professional] lives were on average 10 years longer than women's. As you can see there is no room for complacency despite the fact that many people in the industry in the UK believe that gender is no longer an issue.

The BBC Diversity and Equality focus moved from gender into ethnicity, and more recently into disability. In a radio interview in the year 2000 the General Director of the BBC, Greg Dyke, described the Corporation as "hideously white". This signalled his determination to change this and to make the BBC more diverse more relevant to and representative of multicultural, contemporary Britain. This ambition was not universally welcomed across the BBC indeed there was a great deal of resistance from what we would call "the usual suspects"; white, middle-class men from [the elite] Oxford and Cambridge [universities]. That resistance - though considerably diminished - still exists in parts of the BBC.

The establishment of the Diversity Centre which operates across the entire BBC, signalled the beginning of a wide range of actions projects, schemes and initiatives to bring about the essential changes in workforce output and national culture. Ethnic minority employment

"new employment targets have been put in place. It is important to say that targets are voluntary and therefore different from quotas, which are compulsory. Under current UK law quotas would be illegal."

A new equality and diversity strategy was developed, a new diversity board was established chaired by Mark Thompson and made up of the 17 divisional directors of the BBC - the aim being to hard-wire diversity into the DNA of the BBC.

targets were introduced for the first time. 10% of all BBC staff and 4% of senior management were to come from an ethnic minority background by the end of 2003. These targets were all met. Greg moved on, Mark Thompson became the Director General and reaffirmed the BBC's commitment to diversity.

Our vision is:

- That stories, programmes and content can offer something to all our audience and reflect diverse people's realities in an authentic and credible way.
- Access to the most creative and innovative ideas to meet our audience's expectations in multi-platform world.
- A diverse workforce that reflects the diversity of modern Britain and the inclusive work environment.
- An enhanced corporate reputation as a trusted public service broadcaster that deliver on public services by engaging with all sections of society.

In order to help the BBC achieve the above new employment targets have been put in place. It is important to say that targets are voluntary and therefore different from quotas which are compulsory. Under current UK law quotas would be illegal.

The targets are 12.5% of the total BBC workforce should be from a visible ethnic minority 7% of the BBC senior management should be from a visible ethnic minority, 5.5% of the total workforce should be disabled, 4% of the BBC senior management should be disabled.

In addition to these targets there are a range of other initiatives in place. Some are internal - others are about creating partnerships with other external groups and organisations. I will tell you briefly about some initiatives related to news and journalism. In the news division we are running disability awareness training for senior managers. We are funding the Journalism Training Scheme, which is intended to develop and train journalists from ethnically diverse backgrounds.

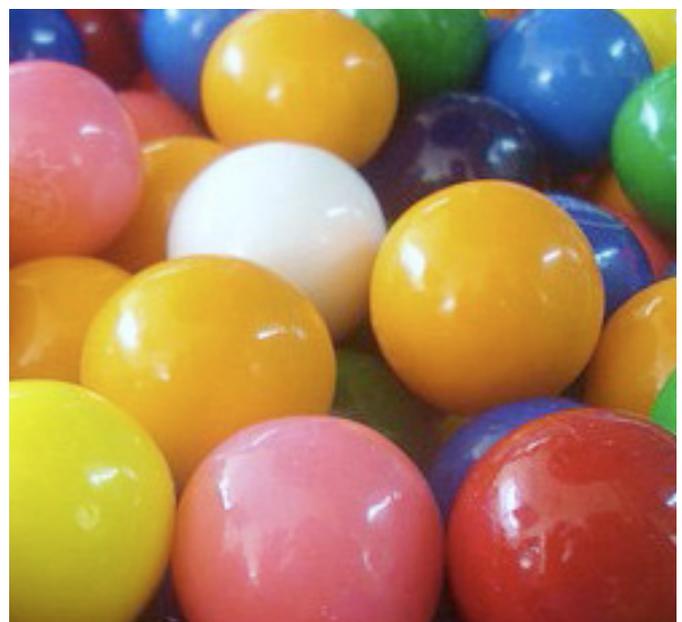
The Journalism Talent Pool is another Diversity Centre-funded scheme run through the BBC College of Journalism. Its aim is to provide programme editors with a range of experienced journalists from diverse backgrounds who can be called on at short notice to cover shifts based on a freelance basis. Through the talent pool we hope to impact staff representation. Many journalists get staff jobs as a result of becoming known to news editors as freelancers. Historically most of these journalists have been white. Research has shown that young people from diverse backgrounds do not generally

“12.5% of the total BBC workforce should be from a visible ethnic minority,
7% of the BBC senior management should be from a visible ethnic minority,
5.5% of the total workforce should be disabled,
4% of the BBC senior management should be disabled”

think of journalism as a viable career option. Consequently journalism colleges are full of students who are not at all diverse and are overwhelmingly white and middle class. In order to try to change this BBC News run the ‘School Reports’ scheme, which gives 11- to 14-year old students in the UK the chance to make their own news reports for a real audience using lesson plans and material from the BBC News School Reports website. BBC staff teach students how to develop their journalistic skills and become school reporters. On 26th March 2009 schools took part in the School Report News Day that simultaneously created video audio and text-based news reports and published them on a schools website to which the BBC links. Students and their work featured on BBC News 24, Breakfast News, the 1 O’Clock and 6 O’Clock News, Newsround, Radio 5 Live, Radio 4, 40 local BBC radio stations, 12 BBC regional TV stations, BBC Wales BBC Scotland and BBC Northern Ireland.

In 2008 we worked with nearly 300 schools and this year we will work with more than 500 using BBC staff as mentors. The mentors work with schools by spending three days on the project. We offer a half-day training session to all new mentors, covering a briefing about the project, child protection and tips for working with schools. Mentors work with the teacher in a range of ways to prepare the students to make the news. We have schools all over the UK offering a diverse range of students. One comment of one of BBC’s mentors was, “it is a very uplifting and rewarding project. I think the important thing about the project is that it makes students engage more with events around them as well as with the BBC, it is also a great way to see what younger audiences think. For me personally I was able to interact and learn from students of a very different background to my own”.

It is this sort of initiative that makes me proud to work for the BBC and it compensates for the less rewarding more difficult aspect of working in the area of diversity and equality. Finally I just would like to say that if the BBC is to meet its six public purposes it cannot do so if it fails to embrace equality and diversity. The BBC needs to be relevant to all the UK’s diverse communities and provide services of equal value to all our audiences and license fee payers. The future existence of the BBC is threatened if it cannot successfully do this. Thank you.



Questions from the Chair:

Mr Jean-Michel Duffrene, Chief Editor, BBC Afrique

Sue, thank you for presenting the situation at the BBC. In a few seconds I have some questions for you. Before that, I must say that we were expecting Mr. Noredine Miftah President of the Moroccan Federation of Newspapers' Publishers and Mr. Kamal Lahlou of the Federation of Moroccan Media to be among us. Unfortunately they will not be able to be here. About Sue's presentation, I want to ask her a question about regulation. I think the BBC presents a rather interesting example regarding regulation and self-regulation, since Britain has an organisation that is supposed to regulate the media. But the BBC may be a little bit outside these games because it is supposed to regulate itself.

Ms Sue Caro, Senior Diversity Manager BBC

Yes, I think that the important thing to say is that we operate in a completely different context. There is a lot of legislation that requires the BBC to practice equality and diversity: The Race Relations Act, the Disability Discrimination Act and soon there will be the single Equality bill, which is currently going through parliament. For those of us who are working in diversity our job is made a lot easier because we have legislation to back us in terms of what we need to be doing. The BBC is self-regulating to a certain extent through a body called the BBC Trust. But I would be misleading you if I said that we are completely beyond the influence of the government because there is definitely an issue around that. There is also an organisation called Ofcom, which is responsible for regulating other areas of broadcasting and it does have some responsibility for the BBC, but that is limited.

"Audiences from minority backgrounds were turning away from the BBC and were buying satellite services that they felt represented their interests and needs more"

Mr Jean-Michel Duffrene, Chief Editor, BBC Afrique

Concerning the issue of self-regulation, I would like to know, given the fact that BBC is self-regulated, how the idea of promoting diversity came about? Did the BBC impose this on itself?

Ms Sue Caro, Senior Diversity Manager BBC

It was recognition of the fact that audiences from minority backgrounds were turning away from the BBC and were buying satellite services that they felt represented their interests and needs more. The BBC is currently in the process of relocating a large number of its staff to the north of the UK, to Manchester, because research also showed that the further you went away from London either south or north, the less the people felt that the BBC reflected their lives, interests and aspirations.

So basically the BBC has realised that if it is to survive and thrive it needs to be more representative of all these groups. Basically, it was the business and then the creative aspect of accessing a lot of perspectives and stories from different cultures that started us on this journey, but within the context of the regulatory legal framework of the UK.

Mr Jean-Michel Duffrene, Chief Editor, BBC Afrique

I have another question for you Sue. If, in addition to figures and data, the BBC imposed target percentages and net objectives - even though you said that there is no way to impose

quotas, because quotas would be illegal – would you be able to say that there was a difference in programme output only once the targets had been achieved?

Ms Sue Caro, Senior Diversity Manager BBC

That is a really interesting question that people debate constantly. My background is as a programme maker. I always tried ensure to have people from diverse backgrounds on my production team because I felt that the end product, the programme, was better as a result. However, within the BBC context there is a culture that is very strong and often people from minority backgrounds who are visibly different are not so different in the way they think because they have been in the same elite schools and to the same elite universities.

So the answer is yes and no. It makes some difference, but it does not make as much difference as you would hope for. But as more people get exposed to more different perspectives and I am talking about BBC staff, more people get engaged and start to realise that there are interesting things out there and as programme makers they are inquisitive and they want to investigate them. Where we get in trouble is where people do not recognise that they have their own filters, their own prejudices, which they bring to the news agenda, to the programme. I think it is about trying to raise people’s own self awareness about what they bring to the journalistic process, what are their pre-conceived concepts about let’s say Muslim women being oppressed. A lot of people believe that this is true and that informs them on how they make a news story or a programme. So you can say yes, and you can say no.

Mr Jean-Michel Duffrene, Chief Editor, BBC Afrique

Another question I want to know is if other studies have been conducted to judge the reaction of the majority, meaning the white,

Christian majority. We want to know how the majority reacted to changes in programmes and content?

Ms Sue Caro, Senior Diversity Manager BBC

We have not done any research recently at the BBC on this issue. But Channel 4 has. Channel 4 is another public service broadcaster in the UK, which was established in the early 1980s with the specific remit to serve under-served audiences - this basically means people from a minority background. Channel 4 recently conducted a big research project with 17 different focus groups. Some of them were focus groups with white British people and others were made up of all the different ethnic minorities that live in the UK.

The research findings were really interesting because the white focus groups thought that Channel 4 was really doing well in terms of representing multicultural Britain and the different ethnic groups that live in the UK. But the focus groups made up of those minorities had a completely different view. They thought Channel 4 was failing in its duty to represent them and their lives. I think that this is indicative of the fact that research that was done about four years ago, showed that only 10% of the UK’s population had friends who were from different ethnic backgrounds. And therefore people’s understanding of the issues was limited.

Mr Edouard Pellet, Integration and Diversity Department, French National TV

I’d like to add that apart from the fact that I have been a journalist for 38 years in France, I am also a professor at Sciences-Po Paris and I teach journalism ethics and media and diversity.

“Skin colour is not regarded as a determinant of minority status in countries that were formerly occupied by France.”

“In January 2004 France Television decided to establish what we call the Positive Action Plan for Inclusion.”

Where did the idea of positive action come from at France Television? It came thanks to my links with my friend Sue Caro during a meeting in London with the previous President of France Television, Marc Tessier. He had met Greg Dyke who had established a [Diversity] policy in 2002. Marc told Greg that I had taken a photo of my staff and asked my colleagues, “how come everyone looks whiter than white?” During the following year Greg Dyke asked his staff the same question. A year later I repeated the same photo exercise and things had changed. Why? Because of the determination and the decision of the President who led his colleagues to incorporate diversity as the British had. But the UK experience is not as valid in France, or here in Morocco, where you have what is called “visual minorities”. Because when we have a different ethnicity, we are not viewed in the same group as the handicapped.

A person from a “visual minority” would be a hunchback, or a person with a disability, but the rest of us are considered equal. Skin colour is not regarded as a determinant of minority status in countries that were formerly occupied by France. So this is my first point.

My second [point] reminds me of 21st April 2002 [Ed. Date of the first round of the French presidential election] when France was viewed as having the face of the Gorgon. In the second round of the presidential elections there was the Far Right represented by Le Pen and the Moderate Right represented by Chirac. There was deep emotion in the country and also in France Television, the public broadcasting group. It left a profound mark because at that time Marc Tessier said that we were truly representative of what France is today. That is a France that inherited its colonial power and that inherited the fact that it is a land of crossroads and that has taken the form of the land at the World’s End and the land of all hope from eight centuries ago. Therefore Tessier said, “Since we are not representative, what can we do?”

We have not changed [Ed. the law in relation to diversity] in France since 1789. The first article of our Constitution established the principle of equality and said that we should not amend this principle. We will see later that while we have changed the laws in relation to the deaf women, the under-26 year-olds, the over-26 year-olds etc, ethnicity has not been touched because at the back of everyone’s mind is the Holocaust and the legacy of colonial power.

So, what could we do? I proposed to Tessier that he consider a European Directive 2043 [Ed. Article 5 of Directive 2043 defines positive discrimination by referring to ethnic/racial origins of individuals to develop a Plan of positive action for integration aimed at repairing inequalities and “dewhitening” the screens, structures and mentalities] which had to be incorporated into French law. In 2002 the Directive had between two to three years to be integrated into French law, but it was only integrated six months ago, and then only partially. This directive states that countries must establish the principles and the practice in order to restore equality in favor of ethnic and racial diversity. We understood the principle influence was to restore equality.

There has been a succession of laws that have occurred in France since 2002: The Law On Harassment, The Supreme Court Law Anti-Discrimination Law, The Social Cohesion Law, The Equal Opportunities Law. I have listed them all. Some legal tools have been established following France Television adopted the principle of Positive Action.

Positive Action is not positive discrimination in the Anglo-Saxon way with its attendant quota as in the American system. Why? To avoid what we call in our culture the “Gauloiseries”. We are a great people because we have strength and we often know where the problem lies. However, as soon as we find agreement we sometimes continue to exchange ideas and sometimes we can get quite physical. That’s when we call for the help of intellectuals who will cleave the

debate of the left and of the right. They then call lawmakers and we vote for a new law. Between the times that we spot a problem, and talk about it, and the time when we resolve it a new problem can arise and the overall result is nothing is achieved.

In January 2004 France Television decided to establish what we call the Positive Action Plan for Inclusion. The father of this plan is the principle of wisdom, wisdom that can help us to catch up after a century of negative discrimination. Why? Because decolonisation was built on nationalist, political and economic criteria and not on what makes France a civilisation – that is culture! Unfortunately culture is absent. I read the Lyon Agreement on culture; there you can find just four lines, four lines on what makes the French, French. We may be a small country, but we still are of significance to the planet. That's how it was once, how it is today and how it will be tomorrow. So using this as a basis we decided to implement this plan. It is a real plan and - in the broadest sense of the word - Cartesian. Here once more, is an Arabic legacy of Abu'l-Walid Muhammad ibn Rouchd de Cordoue who is known for his Aristotelian Commentaries.

Our plan firstly looks at programme content and how we should go about developing the news. And secondly it looks at human resources, and how we practice positive discrimination. But we do not tackle this in the American way and hire a French person with Algerian descendants or a French person with Congolese descendants because we don't have the right to practice this segmentation. And thirdly the plan looks at editorial issues, and how should we develop editorial ethics.

So to come back to a more concrete issue, I would like to talk about our journalists. We told them that there is The Declaration of Rights and Obligations of Journalists, which comprises 12 duties [Ed. there are currently 10 duties] that was elaborated in 1918 and was renewed in Munich in 1971. It is the only legal tool that does not alienate freedom of expression according to the French publication laws of 1881. Why? Because it is a charter that was adopted by journalists. It a fundamental charter that is integral to the International Federation of Journalists and also

the European Federation of Journalists. Duty Three says a journalist should: "report only on facts of which the journalist knows the origin; not to suppress essential information nor alter texts and documents".

Since we should only report facts of which we know the origin, we should ask ourselves about the manner in which we deal immigration, integration, suburbs, and religion and the lack of knowledge concerning monotheist religions. Our profession nowadays urges us first, to go very fast. We are in highly competitive environment and through the modern techniques of TV and radio we are contributing to magnify and spread stereotypes and prejudice. Journalists have accepted this.

We have run conferences, training and research with journalists and encouraged them to go to the suburbs not only to speak with Imams but also with high school students in Zones for Priority Education, (ZEP). Specialist journalists went to talk to these youths and learn who they are in order to cover these issues and ask questions. It is easy for a journalist to say that I am the protector of freedom, but we don't critique ourselves. That is why it is hard to practice self-regulation if we don't accept regulation around diversity. So we have taken all these actions.

I am currently writing a report that I will present to the President of France TV and to the President of the Republic this coming December so that we can learn from all the lessons from these different fields. We currently suffer from the big problem of unemployment, but we are making sure to hire different people from different minorities at all levels of France TV. I can say that we are satisfied with the work that has been done so far. I hope that I was as concrete as possible. Please, if you have a pen please make a note of this website that we created: <http://integration.francetelevision.fr>.

Thank you.

Questions from the Chair:

Mr Jean-Michel Duffrene, Chief Editor, BBC Afrique

I would like to just go back to couple of points mentioned by Andre Azoulay this morning about the fact that it is hard to find synonyms for “fair and inclusive” in French. So do you think the notion of diversity is imported into your country?

Mr Edouard Pellet, Integration and Diversity Department, French National TV

I don't want to question the speech of the adviser to His Majesty. We have to look at the French perspective. If we want to talk about this issue we have to talk about French history. In France 10 years ago there was a fierce debate about the issue of “integration”. The question being asked then was: Am I integrated, am I assimilated or am I inserted?

I first came from Algeria to France in 1956 and started my graduate studies in 1966. At that time I was inserted because at that time Algeria was not yet independent so we were totally French and my decision to live in France was related to life choices. In those days we had to double our efforts in order to prove that we were French. So I don't think we can limit the issue of diversity to vocabulary and words only. France is inclusive because it was founded this way and I repeat that it has been the land of all hope. France included and formed its culture based on this.

There is an example that happened in the French parliament. People there regularly check their watches. I asked about the records some said 10% and others 20%, so I told them that all their records are round and that this part of their Arabic heritage because zero is an Arabic number. This example is true for other words. After the 19th and 18th centuries things

changed. After the end of colonisation and during the 20th century we found that 35% of the words in French come from Arabic and only 17% from Latin.

Mr Jean-Michel Duffrene, Chief Editor, BBC Afrique

Can we compare the evolution of diversity in the UK and France? Why do we have a peaceful evolution of diversity in the UK and in France presidential elections where the Far Right have shockingly high support and burning suburbs?

Mr Edouard Pellet, Integration and Diversity Department, French National TV

Firstly this is wrong. 1, The burning suburbs is social - not ethnic or racial. 2, The President was not elected on the principle of whether he is racist or not. To return to your question I believe that we cannot copy the Anglo-Saxons in general and the British more specifically. British ideology is based on communities. It is true that Channel 4 was a leading model with a TV presenter who was born in the British Empire and who is visibly from the British Empire presenting in the middle of the day. But now I have the impression that the UK is revising this ideology. This is like France; France is a nation, a state and a people.

Mr Jean-Michel Duffrene, Chief Editor, BBC Afrique

Now I would like to give the floor to Mr M'jahed to present the situation in Morocco. Please go ahead Mr M'jahed:

Mr Younes M'jahed, President,
Moroccan National Press Union
(SNPM)

Thank you. I will move from one world to a different one. Because the issues and the problems in Britain and in France do exist in Morocco, but they exist in a different context. They exist in a specific and a different historical, economic, political, social and also cultural context. If we speak about pluralism and diversity we should first see how this is being addressed in Morocco.

All political parties social groups agree that diversity and pluralism is important for society and that is very enriching and people want to retain it. In reality, pluralism and diversity impact the political level because of the political circumstances of the country, because we never had an single-party state and instead had multi-party politics. The impact of pluralism and diversity was social because of our cultural diversity.

“We know that there are attempts from officials to interfere with professional ethics and we reject this. All these debates need to be done with official support and not with official interference”

This has been acknowledged and it is also acknowledged that the Amazigh culture is a major pillar of Moroccan culture. There is also pluralism in our society because there is an acknowledgment of different political and social movements. However, regional diversity has not been discussed even though Morocco recognises the importance of regions and the existence of a regional system. But there is still a debate and we still need to define the word region and what we mean by that. We still need to define what we mean by regional culture.

Also we need to define how regionalism can be represented at the national level, in society and also in institutions.

In Morocco we don't recognise that we have minorities. This is completely rejected. We do not recognise any minority. We believe that diversity is a global issue and that we recognise this diversity. This is the level of debate we have about this issue at this moment. However I believe that there are certain ideological obstacles either related to nationalism or religion that does not allow us to develop this debate in the same way as in the West.

There is a recognition of diversity and pluralism but how is this reflected in relation to our theme “the media”. The media in Morocco around 15 years ago was unique, there was only partisan press that reflected the opinions of political parties and state actors such state TV and radio, the state news agency MAP and other state newspapers...



Questions from the Chair:

Mr Jean-Michel Duffrene, Chief Editor, BBC Afrique

As you are a trade union representative, do you believe in the values of diversity? And if you do believe in these values, would you accept the existence of an body to regulate and ensure that diversity is in place?

Mr Younes M'jahed, President, SNPM

Yes I think that this is a good idea. Now we have the British example and the French example and these need to be studied because they are good. We can be inspired by these examples in respect to our context. However, the question is: What is this body? And here I would like to return to another point of difference between us and between the government and the officials. We are very concerned that official authorities will interfere in such organisations. These organisations need to be made up of journalists, civil society actors and need to be independent. We know that there are attempts from officials to interfere with professional ethics and we reject this. All these debates need to be done with official support and not with official interference.

Questions from the Floor:

Mohamed Ait Lachgar, Manager of Special Programmes at SNRT

So, if I understood correctly what Sue Caro and Edward Pellet said, you defined the objectives and actions to reach these goals, but they are limited to better representation at a senior staff level. I have a small comment that includes part of Mr Duffrene's question. Can you see the results in the programmes in the audiovisual sector?

I would like to cite the example of gender. Mr Pellet said the gender approach of Eurovision is an important part of a huge European project and he works on projects between the North and South. SNRT is part of the Euro-Med project platform called COPIAM, which is focuses on gender. This project is about having more women in senior positions in the audiovisual sector. At the production level are there programmes that aim to change the perception of these ethnic minorities beyond the angle that Islam equals terrorism? Because at this level I don't see any changes in the British or French media.

Ms Sue Caro, Senior Diversity Manager BBC

"Instead of having, what has been previously described as "niche programme" - programmes that are aimed at a particular minority group - the idea has been to use mainstream programmes that are watched by everybody to ensure that those programmes - be they drama, current affairs or the news - are more reflective and more representative of the diverse mix of the UK"

In terms of programme content, certainly. That is the BBC's core business and if we do not reflect diversity in the broader sense of the UK audience then we are failing. There has definitely been a huge increase in the representation of people from all kinds of backgrounds in our output both on radio and in television.

We have taken an approach to content which is called "mainstreaming diversity". So instead of having, what has been previously described as "niche programmes" - programmes that are aimed at a particular minority group - the idea has been to use mainstream programmes that are watched by everybody to ensure that those programmes - be they drama, current affairs or the news - are more reflective and more representative of the diverse mix of the UK. That is not just ethnicity it is also about gender

and also about regionalism.

We have also the same issues around regionalism as those I think you have in Morocco where people in different regions feel that the media does not represent them fairly. For example, the city of Liverpool still boycotts The Sun newspaper, which is the largest selling tabloid in the UK because of its coverage of the Heysel Stadium disaster [in 1985] where Liverpool football fans were accused by the newspaper of behaving badly and causing some of the deaths. The citizens of Liverpool boycotted that newspaper and it does not make any sales in Liverpool.

So I think, in terms of the BBC we are nowhere near perfect. We made huge progress in terms of representing more diversity on the screen. But I was trying to say in my presentation that gender, which is considered to be the first equality area that the BBC is trying to deal with, is seen by many as having been sorted but actually when you look at what happens on screen, there's still work to be done. So it is a work in progress.

Mr Edouard Pellet, Integration and Diversity Department, French National TV

In our group we have 11 TV channels of which five are central. In each channel we have created a special team. The team is reviewing seven areas of work including fiction, documentaries etc. The evaluation of the results will take place in September 2009. A month ago the company president established a supreme council headed by Herbet Bourge, former president of France TV and former president of the CSA [Conseil supérieur de l'audiovisuel], which is our regulatory body, but its remit does not include editorial ethics because that would not work in France. The body's role is to try to put in place number-oriented tools that can evaluate progress, which I restate is insufficient. But it does at least allow us to catch up in five years on the lack of progress of the last 50 years, over half a century. Jerusalem was not founded in seven or eight days.

"the programmes give the impression that this country is only inhabited by young people,"

More practically when it comes to hiring people from the stunt man through to the principle actors, we have asked our partners to include diversity in the casting process. For the past year producers have had to present a diverse cast to us when pitching programme ideas. The producer has to propose characters for all roles or comedians that come from other communities, including immigrants and minorities.

Concerning entertainment programmes, five years ago all the presenters were white, aged between 27 and 28 years-old, 70% female, light hair and blue eyes, and from time to time there was a darker skin that gave an illusion of diversity. We wrote to our partners saying that: First there is no ethnic and cultural diversity in these programmes. Second, the programmes give the impression that this country is only inhabited by young people, just like in the popular old comedy, where the young lady with the nice blue eyes presented the "Moutarde de Dijon". Our partners understood the game, but one of them did not and they named me The Singing Teacher. The following year when we came to sign a contract with him there were a lot of problems and it took around three weeks, but in the end he accepted our position because it was for the common good of the public service.

Concerning documentaries there is a team that encourages different approaches. When it comes to covering North Africa, it is now insufficient just to show a camel crossing the Sahara. There is a big documentary project about [Algerian freedom fighter] Amir Abd al-Qadir and his journey to Paris and to Damascus, and how he was imprisoned on an island. We are developing drama projects about two important Maghreb writers: Assed Jibar and Taher Benjeloun.

Concerning the news, you will definitely notice that on France 2 news we no longer use the phrase; from this or that origin. This is what we have done with journalists.

You know we cannot shift attitudes easily. We have run three seminars with journalists. As you know, this is not enough time for this country, for this collective perception to change. You know the best example is the one of my white friend Jean Bron who died a year ago. He was from Argentière in the French Alps. He “imported” his wife, do you see the word I am using, and he “imported” his wife from Jouyeuse - a nearby town. Alice was a mother and a grandmother, but she was always a stranger in her husband’s town. So imagine what it’s like for the French who are not totally white and who come from the old colonial empire, they are in the collective perception even for intellectuals.

It is engraved; it is genetic, it is impossible to move in such an environment. This is engraved in what researchers and academics call: Latin Racism that sees the white world as the giver of light and knowledge to the rest of the world. This is not true because one of the most significant movie directors in the world, who is well known in the East and rarely mentioned in the West is Youssef Chahine, an Egyptian.

Mr Zied Krichen, Editor-in-chief of ‘Realité’ (Tunisia)

This theme is really interesting and reminds me of many events. If it is true that in our countries it is hard to talk about political pluralism, it is even more difficult to talk about pluralism and diversity in religion, in language and more. I think that for us the French example is not the right one.

I visited the USA in 2004 and met many African-Americans and Arab-Americans. I was shocked during these three weeks by how proud these people were to belong to the USA in spite of the fact that some of them had been victims of racism and had been sent to prison because they had used space reserved for “Whites-only” in the 1960s. In 2004 these people were very proud and very ambitious for the USA because maybe by then they were valued as part of a community.

“It is not certain that the example of unity in diversity, which is very precious to France and more precious for us, is good.”

It is not certain that the example of unity in diversity, which is very precious to France and more precious for us, is good. If we want to talk about our religious, ethnic and regional differences, we are excellent as long as we are united.

I belong to a country where religious differences are almost non-existent. We have only 3,000 Jews left out of the 100,000 Jews who used to live in Tunisia. We have less than 1% Berbers. However, in Tunisia it is difficult to talk about religion, which a fundamental socio-historical fact. We can only talk about the Tunisian myth of the white man with some colour, who is Arab and Muslim. Can there be diversity if this white, Arab, Muslim man or this white, Christian man, become a man who a little bit less white, less Muslim, less Arab? It is important to recognise the right of this community to exist, to be represented and to express their diversity.

“[the media] sometimes fight battles for political pluralism. In fact we fight no battles for the other kind of pluralism, which may explain why it’s difficult for us to have political pluralism in our countries.”

I am not sure that there is an example that is bad, but the example of the USA is the best even if it causes many problems. Because we can only belong to a diverse community, when we are proud of who we are. If we are not proud of this diversity, if the unique example that is being imposed on me as a minority prohibits me from expressing myself as a minority, I am not sure that I will identify myself in this unique French, Tunisian or Arab example.

It is true the media have a huge responsibility in this sense that we talk from time to time about political pluralism and we sometimes fight

battles for political pluralism. In fact we fight no battles for the other kind of pluralism, which may explain why it's difficult for us to have political pluralism in our countries.

Ms Bouchra Rejani, Freemantle Media, French drama producer and President of TV Press

As a producer in France I have noted a real change in attitudes and in the collective perception, which is illustrated by the different approaches of programme directors who are very sensitive to this issue. I believe we will soon see dramas where the main character, and the judge and the police officer will be from Maghreb and black origins. We need programmes that engrave the cultural mix and richness of France into the DNA of TV programmes.

My question is very simple and it is directed to Sue and to Mr Pellet: What initiatives should be adopted? We have to accompany this change in attitude because the train is on the move and it has to go at full speed, because there is a lot of catch-up to be done. What are the initiatives that we can adopt between producers and TV channels in order to make things work better? Can we improve on and promote the definitions given by the CSA, Mr Pellet? And Sue, are there incentives in the UK for producers to who opt for these programmes? This would answer the double objective: 1. the ethical responsibility of representing people of all the foreign origins and 2. to ensure this change happens. Is there this type of incentive in the UK that we can follow in France?

Ms Sue Caro, Senior Diversity Manager BBC

One of the things that we did was to not pay the directors' bonuses if the targets were not met. We are now more systematic. The directors are the top tier of management and there was a thought that this change has to come from the top. It actually has to come from the top down and from the bottom up, so now the BBC has an appraisal system for every member of staff, who is working in production. They have objectives around diversity, which ask whether they are adequately and properly reflecting the audiences in their programmes. They will be held to account for that.

There is a business case in the BBC, because the BBC sells a lot of its programmes overseas and we know that the more diverse the people featured in the programmes are, the more countries it can be sold to because it has more relevance to more countries. So there is a financial incentive there.

Creativity is absolutely massive in terms of on-screen portrayal of people with disabilities. Disabled people were almost totally invisible, but in the last couple of years a whole range of producers, who do not have any disabilities themselves, have got engaged with the issues. We have a drama, which is called "Sound Proof" which is a deaf thriller where the leading characters were all deaf. Sign language was used. The production company got engaged with all the issues and the different perspectives. They were learning things themselves and they want to go and make other programmes that features other types of different stories and perspectives. It is a kind of snowball effect.

Everybody wants their programmes to be the most creative, the one that wins awards. So there is creativity, and there is business, and then there is accountability at every level of the organisation.

"we know that the more diverse the people featured in the programmes are, the more countries it can be sold to because it has more relevance to more countries"

Mr Edouard Pellet, Integration and Diversity Department, French National TV

It is good to learn from every initiative.

I am proud that in spite of the recent tension in public service TV in France that I was able to start my initiative a year ago. I wrote to a number of producers about the positive action initiative and directed them to the website. I was very happy to read recently in 'Telorama' magazine that programmes show huge diversity. They were not speaking about France 1 or M6 channels, but they were talking about the public service TV. This initiative is one year-old and is already bearing fruit. Each initiative that takes is good.

I would have been mortified if the young journalist interns that I introduced to editorial teams came back to me saying that they were associated with this new positive action. There are about 100 that were installed and around 20 in my organisation, which is very conservative. They are happy and proud to belong there. This is an evidence that the France of today is capable of moving. Every initiative is good.

The new law has two new elements: First, in December the President of France TV has to present to the President of the CSA [Conseil supérieur de l'audiovisuel - the independent authority protecting audiovisual communication freedom] a report to the parliament concerning, first access to jobs, second the cultural and ethnic diversity of programme content.

[Second] You cannot imagine what it means to have the notion of ethnic culture in French law. When we spoke about ethnicity some went directly to race. No, we should not speak about race because there are two types of race in humanity - male and female. We should talk about ethnicity because there are many ethnicities. This my own perception and I do not believe in the Melting Pot, but I prefer the concept of the mix that you have mentioned, ethnicities living side by side. I believe that is France and this is the Mediterranean region of tomorrow.

Mr Nick Carter, former Editor of 'Leicester Mercury' newspaper

I work as a consultant in media, communication and cohesion. I would like to ask the three panel members if they believe in the regulation of media? And if they do what form of regulation they would think most appropriate?

Mr Younes M'jahed, President, SNPM

"If there was no regulation [in Morocco] I believe that self-regulation by the media and media organisations would be very difficult."

Actually that is a difficult question because regulation is not the perfect solution. Depending on the cultures, the political institutions and the conditions in each country, in Morocco we think that a minimum level of regulation is necessary. There should be laws and regulations in order to work within a professional media environment. If there was no regulation I believe that self-regulation by the media and media organisations would be very difficult. Therefore, we say that there should be some regulation, but we do not believe that the law can solve everything. Principles should also be present. That is why I spoke about the need of political will not only in the media, but also in other policies that regulates the profession.

Mr Edouard Pellet, Integration and Diversity Department, French National TV

R.S.S : Regulation, Support and Self-regulation. Support is provided by the law and Self-Regulation should be demonstrated by journalists. They can either gain or lose legitimacy through this. And this is a journalist

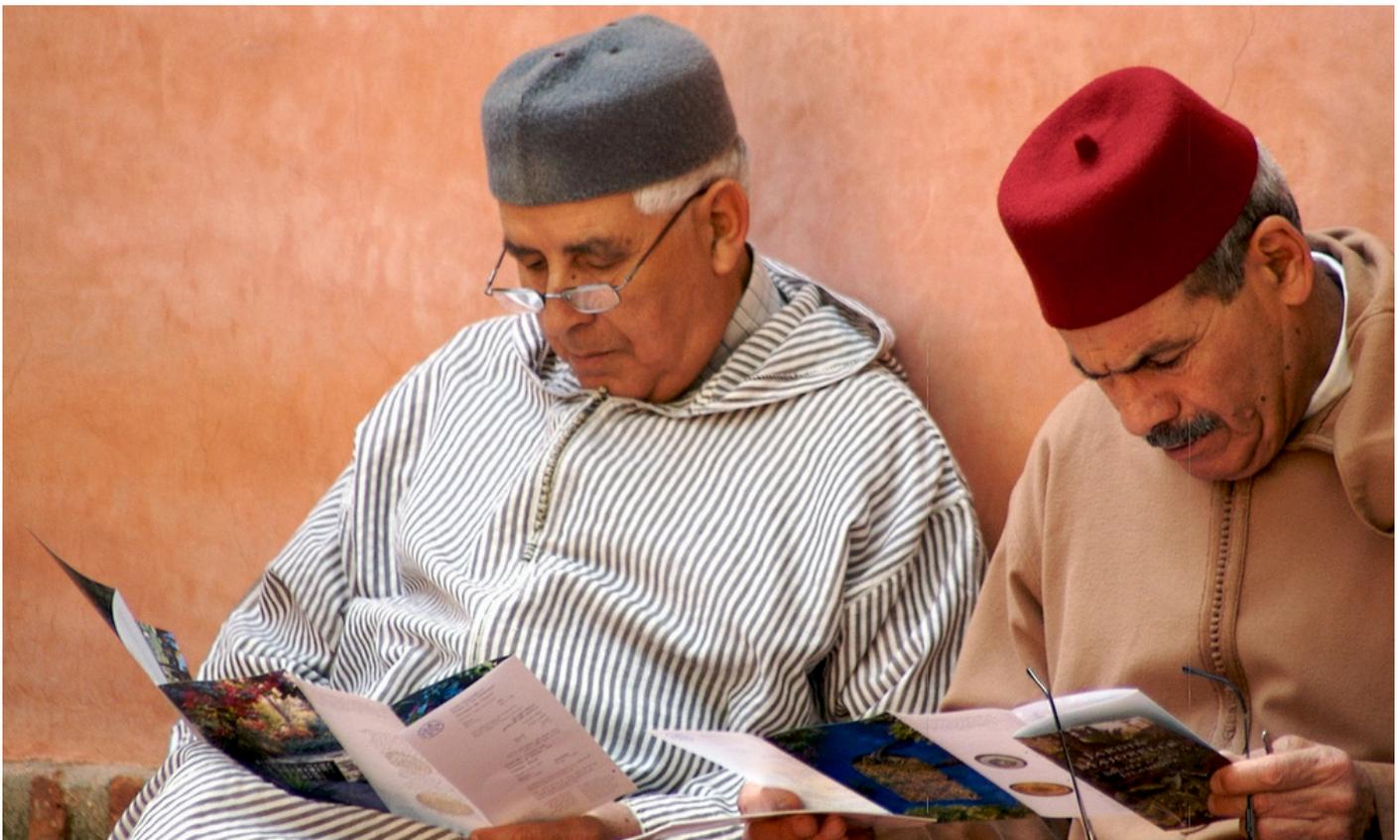
talking. I know that we are not elected, but we have the trust of viewers and readers. So we have to be aware of this, and media regulation laws, for me, do not seem enough.

**Ms Sue Caro, Senior Diversity Manager
BBC**

We have regulation of the broadcast media in the UK and I think that is appropriate. We have self-regulation of print media in the UK and I personally think that it is less effective. And I think we should have some sort of legislation around regulation of the print press as well as the broadcast industry.

**Mr Jean-Michel Duffrene, Chief Editor,
BBC Afrique**

Thank you all for your questions and comments. I do apologise for those of you who are frustrated because they did not have a chance to speak, but we will have another session in the afternoon where we will work in groups and where you will have more room to express yourselves.



Session 2:

Breakout Groups:

Does our media reflect our reality?

Is society more pluralistic, more colourful than our media? Who and what is missing in the content?

BACKGROUND: During this session participants were asked to join five different groups. Each table was asked what five issues prevent:

1. policy makers,
2. the media,
3. civil society,
4. industry bodies, and
5. journalism educators

from making the media reflect our reality? Participants did not have to be from that sector. They could go to any table they liked. Once they had discussed the problems, they were asked to come up with five solutions.

No-one chose to debate the issue from the policy makers' perspective.

One person on each table was nominated as a Rapporteur for the table. At the end of the group discussions each table appointed a rapporteur to share their conclusions.



Group 1:

My name is Ahmed Ifzaren and I have been a journalist for 44 years. I know. That's a long time! We have discussed five points, five problems. Actually there is more than five, but we have limited our discussion to five.

1. The first point concerns the regions, the marginalised regions. The problem that the marginalised regions face in relation to the media is that they lack news. They do not have enough news. There is regional news of sorts, but the rest of the news is absent. We have newspapers, TV stations and radio stations, but there is a real need for more media sources both visual, audio and written. For example, if we talk about the written media then we have a shortage of print mills. In Morocco most of the print mills are concentrated in Casablanca and Rabat.

That means that almost 90% of Morocco does not have access to a large printing press. There is L'ofsete Printing House that can print up to 5,000 copies, but if you want to print 20,000 copies you need large print mills and they simply don't exist in the regions

2. In addition to a shortage of printing houses, there are also distribution problems. Distribution is a major challenge because there are only two distribution companies in Morocco; Sauchpress & Sapress. They have their own distribution methods. However distribution in the regions is a problem because of the mountains, plains and few newspaper shops. This problem needs to be addressed.

3. Regional news also has problems and needs substantial training. That training needs to be continuous. Most training is concentrated in Casablanca and Rabat and it is very rare for training to take place at the regional level. [National] media organisations do not provide training for their regional staff. If there is training, it is conducted in Rabat. Each regional reporter therefore has to improvise on how to report and this can result in the problem of reporting rumors. The absence of training leads to and encourages rumor.

4. There is also a problem regarding the selection of people who work in the press. In general media organisations require a diploma, or a university degree. But there is a more important component, which is the desire, the love of journalism. A degree is not enough. There has to be love of journalism because this love makes a journalist productive. It is like marriage. It is not enough to write the marriage paper. There have to be emotions involved.

5. There is also the problem of financial support for regional press. There is some support, but it is not enough. We have to work harder in order to give more importance, more value and more support to the regional press. Financial support is concentrated on organisations that have the ability to receive this support.

The Solutions

1. I believe that we should focus more on journalists. We have to choose a group of journalists who have competencies, ethical and professional skills, the love of the country and its citizens, and who are open to reporting on “others”. This is because if we want to have the diversity that we are talking about, then we need these kinds of journalists.

2. We have to [improve the] selection of these journalists and support them to establish media regional organisations. This is a suggestion. The state can give support, but also private entities and individuals can also provide support. We have to reform support policies so that regions can get support. We have NGOs.

3. The regions need to be open towards minorities in the media. Morocco is open to “the others” in society. Moroccans are open because of its strategic geographical location, so the movement of people North and South has always affected it. However, we need to encourage the concept of transparency. Morocco is composed of different ethnic group Berbers, Arabs, Andalusians, Africans, and Jews. I believe we have to encourage open and inclusive media so that we do not lapse into racism. We do not have racism, but we fear the future. We fear that other people may join in. Morocco has a problem in being a crossing point for illegal immigration. We do not want to fall into trouble regarding this. We need to have an open and responsible media, and to encourage a more humanitarian media.

4. Finally we should encourage the development of editorial lines by training regional journalists. The newspapers and media organisations in Rabat and Casablanca have their own editorial line, but in the regions we find that each reporter has to improvise by him/herself and this can lead to rumour mongering. We should not fall prey to rumours in the regions. Thank you.

Group 2:

“The culture of the market that this press operates in is an old culture that draws us back to the tribe and shrine. Modernity means that we have a modern society in which the individual is most important, the citizen, their vote - and not the tribe.”

Unfortunately there were only two people in our group. This is a shame, as our table discussed the topic from the perspective of Civil Society. This is not reality because in reality it is the opposite. We should have had the trade union [SNPM] on this table because they are part of civil society, as well as professional associations and many other organisations that are interested in the media. We tried to make our intervention global and to include also those missing elements because the whole issue is related to civil society and how it relates to political society

1. The first problem is the problem of inclusion. Our teammates said that the Moroccan press is inclusive of civil society and inclusive by economics through sales. I was interested by the theme of this conference “Inclusive Media for Inclusive Societies”. This is something that we aspire to.

2. In fact Morocco has an “excluded media for exclusive societies”. When we look at either the independent press or the political party press, it is disturbing to see how they exclude “the other” and the opinion of others. There are many examples because so many important issues in the country are unreported. The media has a way of excluding these issues especially when we talk about intellectualism and politics, politics in its true and noble meaning. These two issues - inclusion and exclusion – are a real dilemma for us in Morocco.

3. The third problem relates to independence, the independence of the press. Even in Europe it is impossible to separate the press from the discourse. In Europe each media organisation has a certain direction, which in turn causes diversity. Some media organisations have a leftist direction or belong to the right wing, but there is professionalism. You can find a person from the left working on a professional level with another from the right in the same organisation. They honestly report the news and they investigate and they do analysis with freedom, while remaining responsible. In Morocco we no longer know the true meaning of politics since people talk about politics in a banal way.

4. The big problem is that there is not enough training that can solve these problems. Most of the journalists who are in charge or who own big media organisations are not graduates of journalism schools. They were political militants inside parties and they moved from civil society organisations and their career course pushed them to become journalists, so there is no professionalism.

1. There is a difference between journalists who have their field, professionalism and ethics and politicians and intellectuals. We have journalists who want to be an intellectual, a politician, a journalist, and an economist. They want to acquire all these specialties themselves and to eliminate others.

2. We all saw the discourse in the independent press saying that there is an emptiness in Moroccan politics, that there is no Opposition and that therefore they will practice being this Opposition. The journalist has replaced the politician and gathered people around him in order that he might achieve political results. This is wrong.

The aim of politics is to take political authority and to develop a strategy. A journalist will never be able to provide political benefit to the social struggle. The real political responsibility is for a party and for the government. The party is a generic state.

3. The problem here is need for training and professionalism. It is just like people in the field of human rights, where we find people in associations who speak about politics, not human rights. They do not even have human rights knowledge. For example, you find an extreme leftist may talk about human rights, unaware that it is a bourgeois concept coming from the United Nations.

4. The last problem is the relationship between modernity and tradition. One contradiction is that the form of the discourse and the tools that we use are all modern. We have the internet, photographs and digital technology, but the culture of the market that this press operates in is an old culture that draws us back to the tribe and shrine. Modernity means that we have a modern society in which the individual is most important, the citizen, their vote - and not the tribe. Society's identity is given by the modern state and not by the tribe. You can find examples in the independent press where some investigative reporting says that Morocco should adopt Islamic Shari'a because the only law left from Shari'a in Morocco is the family code.

Regarding the solutions, we should engage in a universal culture of regionalism and diversity. It would be wrong for us to discard other nations and live as a closed society in the name of privacy, because we will roll back. Just look some other Islamic Arab countries to see the consequences.

The Solutions

1. The only solution is training. Training must help the journalist to appreciate that he has a career. Journalism is a specialist career. He should know that he is a journalist and not a politician and that he will never be politician unless he leaves journalism. Maybe a journalist can become a writer or a thinker, but a journalist who does everything, needs training to make him aware of the professional pressures. Today's conference is a reminder of

those professional pressures. If we continue discussing this then the journalist who practices this kind of journalism will be ashamed.

2. Second, we need to establish a relationship between civil society and the media. The relationship can be institutionalised because at present there is no dialogue and no joint fora. It will be useful for journalists to know what civil society does and it opens journalists up to diversity because they will find associations working in remote places and on interesting issues, for example an association that works to preserve Argan trees. This process will lead the press to investigate stories outside Rabat and Casablanca about marginalised groups and not only about central problems.

3. Finally I would like to mention a serious issue. We should not say that we do not have minorities. This is dangerous. The great thinker Abdellah Alaaroui emphasised this. Islamic Arab states rule through minorities. Minorities rule Arab Islamic states and you can take any one of these states and you can see that a minority is ruling it. Therefore, if we do not have the issue of minorities today, then we will have it tomorrow. The whole world is talking about this issue and about giving rights to minorities. Even the remaining native American Indians are getting attention. Thank you.





3. Certain media organisations have a code of ethics such as the SNPM and the Moroccan Federation of Publishers. There are new organisations that work with electronic press, but the priority here is that all these organisations have to amend their codes of ethics in order to promote and enshrine diversity.

4. To organise and structure the electronic media in order to enable it to play an important role in the promotion of diversity. It was discussed as a priority and as a problem the issue of audiovisual media. There is an urge to encourage the political, regional, cultural and other types of diversity in the public media through transparency and reasonable conditions in giving licenses in the audiovisual field in order to engrave equality and diversity in all their forms. Thank you.

Group 3:

We will give some suggestions, but these suggestions represent solutions to certain problems.

On the table of Journalists' Organisations we tried to discuss the role that can be played by journalists' organisations in order to promote diversity. Maybe the Journalists' organisations table should have been merged with the Civil Society table.

1. Our priority is the professional practice of journalism. The professional practice of journalism in relation to reporting diversity should be based on freedom and guarantee of this condition so that a journalist can practice their job. In order for this to happen, our media legislation should be reformed to allow journalists the freedom to practice and to enshrine a respect for diversity.

2. Journalists' organisations and media organisations should push for and encourage diversity in all its forms. These organisations should promote diversity on the level of gender, handicapped people etc...

Group 4:

We had four nationalities on this table so we did not try to choose one country or one model over the other. I saw that colleagues spoke about the Moroccan experience so I will go directly to present the suggestions of my teammates as trainers and as journalists.

1. The main question was to know whether the media should report diversity within society without causing a split inside society and without causing a breach regarding national unity as the general ideology of society. We suggested opening channels for cultural dialogue, dialogue with others, dialogue between us as countries and dialogue with European societies. This would lead to the creation of a kind of knowledge exchange that contributes to and identifies diversity inside our society and inside other societies.

2. The second idea is related to economy. We recommend developing partnership investments between countries in science and culture because they are the channels that help build and identify diversity. It is easier to see cultural differences between our Islamic Arab communities and also between Christian communities when there is a scientific or cultural exchange. At the same time, you know that cultural exchange is a pillar for the acceptance of diversity. When there is such an exchange we get to know the other and what we expect and what is expected from us. All these philosophical and intellectual issues can be defined through a bilateral dialogue, through exchanges and through meetings and conferences that are held at the academic level and journalistic level.

3. One of the solutions that we suggested was education. There is an idea that students should be taught the concept of diversity and the diversity inside the community at schools and at educational institutions. Students can get to explore diversity and then deal with it. At the same time we can let future generations understand diversity and avoid diversity being imposed on them. When we know diversity we know what to expect. You know that each type of diversity has an ideological or intellectual aspect, so diversity should be taught in schools through educational programmes supported by the state or through collaboration between ministries and civil society organisations.

4. The second point is media can play a role in promoting diversity. At first we suggested that the media should not defend diversity but start by reporting diversity, and that reporting diversity should not favor one group over another. There should not be a preference for “accepted” diversity over “rejected” diversity. Diversity should be reported as it exists in society.

5. The last idea is training. The training should be for journalists from the North, from Europe. They should be educated in how diverse our societies are. We should not always

defend our diversity. Europe should be open to us and should know about our diversity so that it accepts us and we accept it too. The other type of training should be south-south. All Arab countries and we should know our differences and our diversity through exchange programmes between all countries. Maghreb journalists should go to the Gulf so that they can identify the type of diversity we have in our communities. At that point we can understand each other and defend each other and also know what to expect and what is expected from us. Thank you.

Session 3:

Sensationalism or Responsible Journalism? What brings a greater audience? Regardless our editorial affiliations, we are all in search for bigger audience, thus more credibility and, in case of commercial media, bigger profit. Which kind of journalism leads to this achievements? Does diversifying the staffers lead to diversified content?

Mr Mohammed Omar, Chief Editor, the pan-Arab news portal Albawaba.com

Our topic is: “Journalism - Between Sensationalism And Responsibility”. In the morning we heard Mr. Khalid Naciri speak about responsibility. In our Arab countries government officials always focus on responsibility. When talking about responsibility Mr. Younes M’jahed said that there is a conflict between journalists and officials concerning responsibility. The issue of responsibility and the rules that were imposed on publishing houses in the Arab world always decreases diversity.

There is a constant discussion and conflict between Arab journalists concerning diversity

and pluralism because there is a difference between the word 'diversity' and the word 'pluralism'. Arab journalists in Jordan tend to talk about pluralism, in fear of the publishing and printing regulations and due to their training. One of our colleagues mentioned a while ago that we all come from Islamic, Marxist or national backgrounds. Journalists tend to talk about the issue of pluralism and not diversity because of our vision of diversity is that it implies the shattering of the unity of Arab communities.

The concept of diversity has been a taboo and forbidden topic in the media; that is at least our experience in Jordan. One of the main taboos in the Jordanian media is to speak about national unity. The law punishes any journalist who touches upon the issue of national unity. In addition there is religion. Our legislation is written in an ambiguous and vague language, so any talk about national unity might lead to a journalist being taken to court on charges of breaching national unity. As you know a large number of Jordanians are Palestinian refugees. There is great debate about Palestinian refugees and Jordanian citizens of Palestinian descent.

"Jordanian citizens who used to read newspapers now use the internet for their news. Citizens have begun to switch to new media because the internet is less expensive than the actual paper and because online newspapers let the reader comment."

In Jordan the professional and traditional press are losing out to new media, which is booming. Recent statistics from the Public Statistics Department show that 36% of Jordanians use the internet, 96% of Jordanians use mobile phones and 76% have access to a satellite dish. This new kind of media tackles all the taboos that cannot be discussed by the professional and traditional press.

The electronic media and internet are debating diversity a great deal at present but electronic media in Jordan is in its infancy. The added value of the electronic media is its interactivity and the opportunity for individuals to comment. They discuss issues concerning national unity, women, divorce, gays, lesbians etc... The traditional media does not debate these issues. When the new media discusses these issues they are picked up by mobile phones and through social networks such Facebook and Twitter. So the traditional press - which is already in crisis because of poor distribution and the economic crisis – is losing its role and audiences to the electronic press

As a 49 year-old journalist I am afraid when someone talks to me about diversity because I have learned not to speak about minorities, about religion, about women and about communities."

Statistics show that Jordanian citizens who used to read newspapers now use the internet for their news. Citizens have begun to switch to new media because the internet is less expensive than the actual paper and because online newspapers let the reader comment.

When new media first covered diversity it was sensationalist. I was looking for a larger audience and I noticed that reports on women, lesbians, and paedophiles in Jordan etc... attract an audience. So I thought why shouldn't I change my agenda and start discussing such issues. The absence of regulations, a code of ethics and professionalism in new media, combined with furious competition for audience and advertising have pushed new media to have a new agenda that is shaped by the user and what they want to comment on.

Therefore, the new media is swamped in sensationalism. As the Egyptians say, "the audience wants that" so if the audience wants me to talk about gays, I will do so. This has not only affected the media's priorities, but it has led

to the absence of any real professional conduct on the internet.

The new media really shows how the professional media can overcome the fear of discussing diversity, because they still worry to talk about diversity. As a 49 year-old journalist I am afraid when someone talks to me about diversity because I have learned not to speak about minorities, about religion, about women and about communities. For instance Amman radio is a new radio that works in the field of social media and we were accused of trying to break up Jordanian society. The fear was that new media, which is a lousy media and is not regulated by any regulations or code of ethics, uses this issue [diversity] for sensationalism.

I believe that racist views began to form in Jordan when we started to talk about the 1.5million Iraqis , the half a million Egyptian workers, 30,000 Moroccans entertainers, 10,050 Sri Lankan and Filipino house maids in Jordan. Journalists who have an interest in conflict, have started to relate all crime and problems in Jordan with these minorities. If they find an abandoned child they say it is the fault of Moroccan workers or Iraqis. This issue has started to create a racist culture and this culture started to feed sensationalism.

Because the audience wants to read about these topics, I could run an investigation about Moroccan female workers and receive 100 comments. I could reply by writing whatever I want since the internet lacks credibility, accuracy and ethics In this way I can create an audience and start to turn in a vicious circle.

The main problem is that the traditional media is inherited, traditional and controlled by the state because the state owns shares in the main media organisations or it has power inside the private media. Government totally controls the audiovisual sector. All these factors have caused professional journalism to lose its role because citizens have begun to feel the pressure on resources [through immigration] and have started to hate others and hate immigrants.

New media lacks training and is competing unethically on the internet. We have a boom in the number of websites. In the last two years

we have had 46 additional media sites that are using diversity as sensationalism while the topic of social responsibility is less visible. As a Jordanian journalist I am against the official position.

We need legislative reform in the field of diversity and pluralism. We also need certain codes of ethics and conduct to enable us to discuss diversity without losing our social responsibility as journalists. I would like to hear from our guests their experiences regarding this issue.

Ms Margaret Patten, External Affairs Director, Equality and Human Rights Commission (UK)

The Equality and Human Rights Commission's job is to break down equality, tackle discrimination, build opportunity and support civic society built on the principles of fairness, dignity and respect. So how do we do that?

We are a regulatory body and the government funds us, but we are independent of the government. We are charged with using a range of influencing levers and legal tools to bring about change among the individuals and organisations and to build fair society for everybody.

We draw our power from legislation such as the Race Relations Act, Disability Discrimination Act, and also most recently the Human Rights Act, which incorporated the European Convention on Human Rights into British law in 1998.

We cover a wide range of areas under our mandate, from the traditional strengths of discrimination, of disability, gender, and race. And also some new strengths that have been incorporated into our mandate: Age, gender assignment - which applies to a small, but heavily discriminated group of about 10,000 people in Britain, sexual orientation and also religion and belief.

So what that does mean in reality? I thought I'd talk to you about a case that the Commission has taken in the last couple of years and I think it brings home the role that we have to play in society.

I would like to talk to you about a woman called Sharon Coleman. Sharon had a beautiful son Mathew who was born with some severe physical disability. She worked at a small law firm in London, she was a legal secretary. The firm provided policies, flexible working for its employees, but when it came to Sharon she was denied these opportunities on the basis that it was too much trouble and that she was always out of the office looking after her sick son.

Sharon decided to take her case to an employment tribunal and it was a very important precedent to test the British law because although the rights of the people with disabilities are upheld in Britain the rights of those carers who support those people have so far not been tested in law. So the Commission's role was to support Sharon in her case all the way to the European Court of Justice.

We are now on the way to establishing the principle that the carers of people with disability share the same rights in employment law as those people with disabilities. That means that we as a Commission had an impact on possibly up to 6 million people in Britain. We think we have made the country a fairer place to live.

What is therefore our focus with the media?

I thought I would talk to you very briefly about some characteristics of the British media. Sue this morning outlined the role of our public service broadcaster, so I won't talk about that for so long. It is safe to say that that independence is something that we cherish and safeguard in Britain. In terms of the commercial media it is an incredibly diverse and rich environment. The national media alone has 10 privately-owned daily and 10 Sunday national newspapers titles. Nick will talk to you I think further about the rich regional media that plays an important role in our community life.

upon that opinion. It is a very high threshold in terms of how we deal with the media. Constantly attempting to invoke legislation and codes is a battle that I believe cannot be won. We have to influence rather than to shout louder at the media."

An interesting change in characteristics in the media in Britain, and the world over is, is that the traditional "publisher model" is breaking down because of the growth of digital technology and online news media. This is an area of considerable interest to the Commission because that change is challenging our ideas of regulation, privacy and freedom of expression. Individuals on the internet are challenging traditional editors. But at the same time traditional editors' responsibility for upholding accuracy, balance and the right to reply are also challenged by those new voices. One question we are asking at the Commission is: Is the level of debate online acceptable in modern society?

We are proud of our independent media in Britain, but it would be naïve to imagine that in a brutal market place for readers and viewers that accuracy and balance always hold sway over the need to sell copies.

Let me give you one example of our mandate on human rights, which became an area enormous contention and debate in Britain. The 'Daily Telegraph' is one of our leading broadsheet newspapers. It has a circulation of over a million and its target audience is up-market and traditionally conservative. Recently the paper reported on a case of a suspected thief attacking the police while trying to avoid arrest by holding a siege on a rooftop. The Telegraph reported that our human rights culture has gone so awry that the man was allowed to choose his favorite take-away meal and have it delivered to him by the police as the siege continued. ...

The most choking element of this story is that the Telegraph chose to angle the story on human rights as the villain of the piece. The truth of this particular piece of sensationalism is

"Holding opinions, which amount even to hatred against a group, maybe abhorrent, but is not proscribed in British law. The threshold is where people are incited to act

that was an effective police tactic to provide the individual with the food of his choice in order to bring the siege to an early and non-violent resolution simply by building the perpetrator's trust in offering a reward such as food. It had absolutely nothing to do with our Human Rights Act.

Unfortunately, our Human Rights Act has become, in the eyes of certain parts of the media, a charter for criminals, asylum seekers and terrorists - as if they have no rights. They believe that the Act allows the rights of minorities to trample on the rights of the majority. The brand, as we say in marketing communications, is damaged. But in a world where we are trying to win the battle of human rights it is more harming for us that the principles beneath it in all our research are cherished by the overwhelming majority of the British people.

So therefore, what can we do as a Commission to try to challenge this sort of sensationalism? There are two approaches that we can take. The first is to attempt to rebut faults and claims within the media. I have some problems with this approach. I think there is nothing wrong with challenging facts when they are incorrectly reported, but I do think that we can waste a lot of energy in trying to challenge every opinion reported in the British media.

I favour an approach that is more around building what I call a positive narrative. I believe that the Commission needs to be respectful of media's rights to freedom of expression. It is after all enshrined in the very Human Rights Act that we seek to defend. Holding opinions which amount even to hatred against a group maybe abhorrent, but is not proscribed in British law. The threshold is where people are incited to act upon that opinion. It is a very high threshold in terms of how we deal with the media. Constantly attempting to invoke legislation and codes is a battle that I believe cannot be won. We have to influence rather than to shout louder at the media.

Therefore I advocate an approach of positive engagement and dialogue, positive narratives that are based on evidence rather than an overtly campaigning approach.

The media thrive on stories, I do not need to tell you that. I believe that a good idea can transcend ideology and I would like to give you an example now on how we try to do that in the commission.

"The Muslim Women Power List" was devised by the Commission because, as well as regulating the law, we have a promotional mandate from the government in respect of human rights and good relations in Britain. We have done a lot of research into different marginalised groups in Britain and when we sat down and looked at the evidence we could not think of a group more marginalised and less understood in Britain than the Muslim women population.

The majority of our population view Muslim women at best with piety, as a disempowered stay-at-home group and, to be frank, at worst with suspicion - as they are the silent supporters of an aggrieved and extreme faith. Therefore, this project was an attempt to shift those perceptions among the majority population in Britain. We began a marketing campaign to seek nominations from within the Muslim community and we received hundreds and hundreds of nominations from an extraordinary diverse and talented group of Muslim women from the professions of business, medicine, politics, arts and the law. It was not difficult at all to build a list of 50 extraordinary talented women who made a huge impact on our cultural and professional life.

What we did with that list was build a partnership with 'The Times' newspaper, which many of you will know. It is a very up-market, mainstream business-focused national newspaper. We felt we could reach new audiences with messages about Muslim women. We also used over 60 other pieces of coverage in print and broadcast media in Britain all of them overwhelmingly positive about the Muslim community and we hope that this was one project that the Commission will undertake and continue to undertake to challenge perceptions and build a positive narrative in our relationship with the British media. Thank you

Mr Manoubi Marouki, Chief Editor 'La Presse' (Tunisia)

I want to stay within the same context but from a different approach, and talk about a more media approach about handling journalistic responsibility. In a few minutes you will agree one thing. When speaking about the relationship between a journalist's responsibility; the increased interactivity of readers and the search for larger audiences.

We all know that we are asking too much from journalists today, but in reality they are only one of many actors. Seeking a larger audience is for some legitimate and for others vital since it is the matter of survival for the media. The combined efforts of some actors and the determination of others are equally important when considering how best to increase audiences. Yes, the journalist has responsibilities. His/her professionalism counts for many people. But the responsibility of the media decision maker such as the chairman of the executive board, the owner, the publisher or the editorial director should also be taken into account. There is also the responsibility of the information sources such as policy makers, power structures, political parties, communities and associations. And there is the responsibility of the public itself, which is an actor and consumer and the first to be affected by any act of writing.

There is a good reason why we are speaking today about the citizen/actor, citizen-newsgathering and consumer information. We are an audience which is composed of the actor, the listener, the viewer, the internet-user and who knows who else? Our purpose is as journalists and as the media in this sense and in a wider sense. The public's role is to read, receive and judge the information that we publish and that of the advertiser who buys space so that the media can survive.

Let's assess the responsibility of the media decision maker. Let's say that some of them push things too far. For these media decision makers what matters is maximum profit even if it means that the quality of the content deteriorates. They demand impact and surprise. In order to please their bosses some journalists do not hesitate to fulfill this role. The same also applies to product placement and placed articles.

This raises two questions: First, is the reader duped? Second, is the media organisation's culture based on meeting readers' needs or the pursuit of maximum profit, even if that means deceiving the public?

In my experience the CEO is elected by the executive board or director and is ultimately responsible for the quality of information broadcast by their editorial departments. They are the ones who most often choose, hire, fire, reprimand and reward editors. They are the ones who set the budget for their editorial departments, the amount of space allocated to news and advertising. They would not hesitate to remove news items and replace them with advertising close to the deadline. They set the quality level that they want to achieve through hiring employees, setting editorial policy and through the level of compensation for their journalists. You will have read in many newspaper advertisements that recruit unpaid sports reporters who will receive free access to matches and stadiums in return.

"Opinion journalism has swept away the old journalism of verification. The journalist's responsibility has become huge. The journalist is now at the service of the reader, who is literate in the internet, ethics, and is passionate about facts. The reader wants us to speak about him, about his everyday life experiences. We need to be interested in the consumer in all his dimensions. This is why we should write for him and not for us."

Journalists are professionals who want to serve people. They are constantly seeking information in order to get to the truth. They provide information that is as close as possible to the full version of the truth. They return once or several times to the same subject and analyse the many layers of truth and verify each layer. Therefore it is fundamentally important that the facts are checked because this strengthens the credibility of journalists and their media outlets. People today are faced more than ever with a considerable amount of information daily so they need to have credible sources, which they can rely on. Our role as journalists involves doing everything to provide an answer to the question: Where is the solid information? Checking and sourcing are now the primary task of the journalist in his/her new role of feeding our five senses. In this new age the need for truth is greater, especially when false information is omnipresent. In our 24/7 media culture, news has become fragmented.

Sources take precedence over the journalist. New mechanisms play the role of monitoring and oversight that was once assumed by the press. Clear and unified arguments that are close to facts have replaced journalistic investigation. The press is increasingly running after sensationalism. Information is lost and it is unlikely to be replaced by the process of short-term collection by today's completely fragmented public. Opinion journalism has swept away the old journalism of verification. The journalist's responsibility has become huge. The journalist is now at the service of the reader, who is literate in the internet, ethics, and is passionate about facts. The reader wants us to speak about him, about his everyday life experiences. We need to be interested in the consumer in all his dimensions. This is why we should write for him and not for us. He is our reason for being a journalist.

It is not only important to closely identify with the readers' needs in terms of content, but also in terms of form. If you will allow me I would like to remind you of some basic principles that we

tend to forget.

A good editor is one who looks at the newspaper through the eyes of the reader and then defines what journalists should do from this perspective. As you know the major functions of a newspaper are to provide: a service, entertainment, identification, integration, a mirror of life and criticism. Writing for readers and knowing how to appreciate the interesting character of the news has to observe certain criteria such as the journalist's competence, the choice of editors, the standards imposed by the media and the public. An interesting problem for journalists is what we call the law of proximity, which is not always what we think it is. This law has no limits. It concerns the news, big events, geography, socio-professional groups, socio-cultural identity and daily life.

Finally, I would like only to say couple of words about ethics. Everybody talks about them, but what I propose is the creation of a national Charter of Honour for journalists in different countries and especially in the Maghreb countries and then a charter within each journal. Thank you.

Mr Nick Carter, former Chief Editor
Leicester Mercury (UK)

"If I was unwell I would not go to a citizen doctor. If my car did not work I would not go to a citizen mechanic. I want a professional doctor, a professional mechanic and I prefer the professional journalist to tell me what is happening in the world. We need to need to treat that kind of information from the men and women in the street with some skepticism. It our job to guide people."

I just want to make a formal complaint about the use of the expression citizen journalist. I find it quite worrying that we are able to talk about this. If I were unwell I would not go to a citizen doctor. If my car did not work I would not go to a citizen mechanic. I want a professional doctor, a professional mechanic and I prefer the professional journalist to tell me what is happening in the world. We need to treat that kind of information from the men and women in the street with some skepticism. It our job to guide people, so no more citizen journalists.

The title of this session is “Sensationalism or Responsible Journalism”. I have to say that during my years in the British media industry, I have always found we could sell newspapers longer by being responsible and vigorous in journalism than through the more shallow practice of sensationalism. And I think this applies most particularly to media covering diverse societies.

I am here to talk about my experience editing the ‘Leicester Mercury’ newspaper, which is one of the most successful titles in the British regional media in terms of sales and profit. Its circulation area is only the 13th largest by population, but it is the sixth best-selling title.

I am not saying this to boast, but to show that the policies, which we pursued in the 16 years when I was editor, ensured that the coverage was as inclusive as possible for the communities that we served and did not undermine our ability to make money.

For us responsible journalism was the right way forward and it also made very sound business sense. It also meant that the policies that we adopted became well known across the country and further afield for their ground-breaking work.

The newspaper was founded in 1874 and sells in the city of Leicester to a population of something over 300,000 and in the county of Leicestershire with a population of something over 900,000. For the first 100 years the communities in the city and the county were effectively the same but from the 1970s there were very significant inflows of people from East Africa. Indian communities were encouraged to

move to East Africa by the British to provide an economic infrastructure during the period of the empire but they were displaced by emerging African regimes. Since then Leicester is becoming increasingly diverse to the extent that we are now very close to being a city where no one community has an overall majority.

More than 40% of the population is made of non-white minorities with the Gujarati community the largest single proportion. That comprises sub-communities and is divided between Hindus and Muslims. They are an established and prosperous community. In addition, there are 10,000 Somalis who arrived as European citizens from Holland and Scandinavia mainly to live somewhere that is more exciting. At first Hinduism was the majority faith for the new communities, but Islam is close to becoming the second largest faith after Christianity in Leicester. It is a pretty harmonious place, but it still takes efforts from all the communities to keep it that way and to try to move forward.

So what did that mean for the Leicester Mercury? When I arrived in the city in 1993 it was practically not read by the minority Asian community. This was despite the paper having an Asian Edition, which carried some news from the local Asian communities and the subcontinent. It became clear that if Leicester and the county around it was to develop properly harmoniously and in a sustainable way, then the newspaper had a central role to play in helping the varied communities find the right future.

Through the sales of the newspaper we reached more than 200,000 people every day so what we said, or did, or did not say about the daily lives of these communities was of considerable significance. It meant that we could be a powerful force for good or not so good. It meant we had potential to play a central role rather than just to commentate. In my view that was the right thing to do.

It also made very sound business sense. Leicester is a particularly quaint place, but it does have deprived white areas. And that together with the newer communities may lead to tension around the allocation of resource and perceptions of favoritism.

9/11 impacted on the city's Muslim communities who like the rest of the Muslim communities in Britain feel they are under the spotlight. Even the controversial funding targeted at tackling potential extremism in Muslim communities has itself raised tensions because other faiths feel left out. There is also evidence that while however harmonious our community is, it is living a separate life with little intermingling. So it is still very necessary - even when it looks like a harmonious community - for the local media to act responsibly.

So what did we do? We got involved with different communities in our area to make sure that we understood fully the issues that affected and concerned them. We adopted reporting practices aiming to promote understanding. We looked for opportunities to celebrate diversity and to help people understand the changing nature of society in Leicester.

"Fragmented communities are filled with worried people who are suspicious about their neighbours and who are not engaged with local life. They are a very difficult territory for the media. We want people with an appetite for news, and with an active interest in what is going on around them. We can sell newspapers to people like that. So cohesive communities are much better places for everyone to do business."

We sought to understand fully in which ways the content and reporting style of the newspaper impacted on individuals, communities and on the overall climate. We made sure our staff understood the communities they were writing about and reported concerns about the influx of new groups of people in a proper context without providing a platform for prejudice. We also became more proactive in finding opportunities to make a positive difference.

Above all we tried to maintain our credibility as a professional news organisation by not

becoming the mouthpiece for official bodies. We continued to be critical in a constructive way while still trying to be positive about the bigger picture. Not only was this the right thing to do for the future of the city, [it was also the right thing to do for the newspaper] because if we create communities where more people are involved in local life and actively interested in what is happening, then it also helps the newspaper.

Fragmented communities are filled with worried people who are suspicious about their neighbours and who are not engaged with local life. They are a very difficult territory for the media. We want people with an appetite for news, and with an active interest in what is going on around them. We can sell newspapers to people like that. So cohesive communities are much better places for everyone to do business.

So what did this mean in practice? It meant positive news coverage. It meant going out for the good news as well as reporting the challenges and the difficulties. It meant planning things like features, turning the spotlight on communities who are comparatively new, while people are holding festivals, while people are celebrating Eid, Ramadan, Vaisakhi and other events.

We publish personal comments six days a week and give one-third of a page to an individual who talks about their problems, challenges, hopes and fears. One day it might be a senior Muslim Imam and another day it might be a young schoolgirl, the next day it might be a politician. So people of different colours and groups were able to do this.

We set up a group called the multicultural advisory group, which brings the media together with key organisations working in the city. By sitting around that table the media accepted that they are part of a developing city. They accepted the responsibility for what they write and broadcast and it allowed vigorous debates around the issue of cohesion and that is very important for the future. One of the first things that that the group facilitated was a successful attempt to prevent right-wing organizations marching through the streets of Leicester. It

was the first time that it had been tried and it brought people together around a very important agenda.

At election times, political parties were invited to sign a document saying that they would campaign responsibly and support the concept of a diverse city. Then finally we facilitated the expression of grief and disapproval around national and international incidents. This was after the London bombs in July 2005 and the Muslim community wanted to hold a peace rally and we facilitated that and made sure everybody understood what happened there. So it is this kind of proactivity that is absolutely a key role for us.

Mr Frans Jennekens, Chair the Eurovision Intercultural and Diversity Group, Head of Diversity of Netherlands Programme Service

“In the end the question is: Are we prepared to share power with people who have a different background? Because I think diversity has to do with sharing power.”

I work in the Netherlands as a chief editor as well as a diversity manager. I think Holland probably is the most outspoken battlefield at present, if you talk about the discussion about diversity, minorities, and multicultural societies.

This is a small country of 17 million people where you can now find all religions, 140 nationalities and one million Muslims. There are 1.7 million people whose parents were not born in Holland. I think everything that we have been talking about is happening there on a very radical scale and we, as a public broadcaster, are in the middle of this discussion.

So, what should we do? We could write charters, we could have obligations like the BBC or France TV. But actually we think diversity is a creative opportunity.

We know all the things we ought to do, but in

the end the question is: Are we prepared to share power with people who have a different background? Because I think diversity has to do with sharing power.

Moreover, are the media prepared to reflect the multi-ethnicity of a lot of people? I think we are very fortunate that public television in Holland already had obligations around diversity. So from the beginning, for 10 years, there had already been powers inside parliament and political parties that put pressure on public television to have an outspoken policy and to make programmes that are outspoken on diversity.

“If you talk about diversity then you need to make primetime programmes that give the floor to people from different backgrounds.”



I have worked for this station for seven years and I took up the challenge to commission a lot of new programmes.

We are talking here today about inclusiveness. For me inclusiveness is like a decompression valve, as you are saying to minorities; you can participate in the system as long as it's the same way as we do. I think that this is one task. But in order for diversity to work you need to have a two level approach. It's very important to have programmes that acknowledge that there are more and more people at the Netherlands that do not want to deny their roots and who want public television to show programmes that they like and that have different presenters.

At present I am commissioning 10 programmes that are very outspoken on diversity issues. I will show you an example of a programme called 'The Halal Girls'. Because in Holland, as you know, the Moroccan community is very big and there is a lot of racism and a lot violence. It is going to be very difficult to screen this programme. But the Dutch have decided to have a direct approach to this issue. For instance in Rotterdam, the second city of Holland, we have a Berber mayor. An outspoken mayor who is Berber. Even in Morocco that is a difficult topic.

I think it is good to have programmes with orthodox Muslims. We try to have outspoken programmes where the presenters are women in a headscarves. I commissioned the 'The Halal Girls' programme. These are three sisters whose parents were born in Nadour [Morocco]. The sisters are Esma, Jihad and Hajar Alariachi. They have a programme where they view and judge society from their own perspective. They have the power in this programme to try to find out what is happening. It has been running for three seasons and the three girls are now very famous. I will show you a little fragment of the programme:

[Video of the programme]

If you talk about diversity then you need to make primetime programmes that give the floor

to people from different backgrounds.

And finally diversity is not only about giving minorities the floor to people from different cultures. Edward Pellet already talked about a diversity tool kit that the EBU made. This is for journalists and shows them how you can reinforce diversity. The toolkit provides dilemmas facing journalists covering programmes on minorities. I think that it would be a good idea to make a Moroccan version of this toolkit for journalists to speak about their dilemmas. It has 2 hours of video material from around Europe. I think this can be very practical in the discussion on sensationalism and responsible journalism

Discussion from the Floor:

Mohammed Omar, Chief Editor, the pan-Arab news portal Albawaba.com

We apologise because we do not have a lot of time left in this session since the previous session was very long. We will take only some of your questions and I am sure that this will be one among many other big events that will be held in Morocco on this topic.

Question from unidentified speaker

In your intervention Mohamed you said the expression "the public wants that" and this is what makes profit for any media organisation. I would like to ask Mags from the perspective of the Human Right Commission about what have you done about the killing of Marwa Sherbina, who is an Egyptian doctor, in Germany by a

German Neo-Nazi.

Ms. Margaret Patten, External Affairs Director, Equality and HR Commission (UK)

It is a case in Germany.

Unidentified speaker

The [UN] Human Rights Commission is an organisation that defends human rights all over the world and it publishes an annual report about the situation of human rights in many countries. Last month an Egyptian doctor was killed by a Neo-Nazi German because of the veil. He stabbed her 18 times and her husband was also injured. What did the commission do? Is this a type of sensationalism?

Ms. Margaret Patten, External Affairs Director, Equality and HR Commission (UK)

I have to make it clear that the UK Equality and Human Rights Commission has no jurisdiction in other European countries. So in terms of what we might have done, it is outside of our statutes.

Ahmed Ifzaren, Journalist

From time to time there is an issue or a problem about wearing the veil. This is a problem that is not really a problem. In Morocco many women wear the veil. The problem is not the veil, but a lack of awareness and knowledge. When a girl travels to Europe and she is harassed or prohibited from attending school, there is problem. My question is that the media has to overcome this problem and needs to spread knowledge. The media should promote other cultures and tolerance.

Mr Zied Krichen, Tunisia

I have a question to the chair. Mr. Mohamed, you said that the media in Jordan and other Arab countries avoid talking about diversity due to an attitude that sees no good in diversity. You talked about new media and how it made diversity a positive component and you said that this represented sensationalism. You talked about homosexuals and other issues related to diversity in Jordan. Do you mean that in order to avoid sensationalism we should not talk about diversity? What are the limits to diversity in Arab communities? Are homosexuals considered to be criminals or to be different, are atheists considered to be culturally different or are they considered to be perverts?



Nourdinne Lachab, journalist

After the 2001 attacks, I remember that a thinker appeared in the West named Tarik Ramadan and who was a reference for immigrants. When he started to talk and discuss, the French media tried to accuse him of many crimes such as being a terrorist. So the media of sensationalism tried to shut down a great thinker who was very much trusted by the Muslim community.

Ms Margaret Patten, External Affairs Director, Equality and HR Commission (UK)

I don't have any specific answers to the philosophical question both in Britain and Morocco on those points. I won't talk about Moroccan society. I think that it is for the Moroccan audience to debate. I think in Britain it is a challenge for us to consistently balance the rights of all minorities. I think the law can go far in helping us to do that. We have codified the rights of a wide range of minorities and it does lead to some interesting and complex debates in Britain in respect of the interception of faith, not only Islam but also the Christian faith and sexuality, for example. It does mean that we have to find accommodation in practical terms. I think that the law and the commission that uphold the law can help in this respect. In respect to Tarik Ramdan, I am not familiar with the details of his teachings, but I refer to my earlier point that it is more dangerous to suppress voices in a free society than to let different voices speak.

Mohammed Omar, Chief Editor, the pan-Arab news portal Albawaba.com

I suggested that the professional journalist should talk about diversity. I also mentioned that new media started to use diversity for sensationalism and that this then started to promote hatred and racism. I am sorry for interrupting many interventions and I thank you all for your questions and comments.



Roundtable Discussion
“Public Space and Freedom of Expression for
all Moroccan Citizens in the Media”
Transcript in English

18 July 2009
Rabat, Tour Hassan Hotel

Milica Pesic

Good morning. My name is Milica Pesic. I am Executive Director of Media Diversity Institute, which is organizing this roundtable discussion. I want to start by thanking CMES, The Moroccan Centre for Strategic Studies, and [its Director] Professor Benhamou, who helped to put this roundtable together. The topic of this discussion is “Public Space And Freedom Of Expression For All Moroccan Citizens In The Media”.

This is one of a series of discussions that we are planning in cooperation with CMES and any other organization in Morocco that finds this issue relevant for the media and civil society or for better communication with government.

For those of you who don't know the Media Diversity Institute (MDI), I would just like to say that we have started a new programme. We are new to Morocco. The programme is about inclusive journalism, so together with our colleagues and partners we want to encourage debate on how the media can create a space for public debate on the issues relevant for all citizens in Morocco - particularly after all the changes Morocco has been going through over the last 10 years, such as liberalisation and the growth of independent media.

MDI always talks about what we call inclusive journalism. This means the media should try to include representative members of different communities living in this society in every debate. The media should try to give a voice to all those who are relevant in a democratic society.

The idea for this particular subject came from a discussion that we had two months ago where we discussed the issues: What is a public space? How do you define it? What is the role of government in emphasising and strengthening the public space? What is the role of the media? What is the role of civil society and civil society organisations?

I have here with me our colleague, Saida Kilani, who is director of Article 19 in Jordan. She will be the only one to make some introductory remarks. Then everyone, in particular our friends and colleagues from Moroccan organisations,

are very welcome to contribute.

Please share your ideas, suggestions, thoughts and opinions with us and do ask questions. This is a debate of equal people, so whatever you feel you can contribute you are welcome. We also have here our friends and colleagues from Algeria, Tunisia and Jordan. We have colleagues and friends from France, the Netherlands and Britain, so everyone is really welcome and encouraged to join in and share their own experiences, their country's challenges, the challenges that you are facing, the issues you think are relevant and of course any solutions.

So I will ask now our friend Saida Kilani to take the floor and share her thoughts with us as well as Article 19's approach to this question. Then the floor will be yours.

Ms Sa'eda Al Kilani

Thank you Milica. I am Saida Kilani. I have worked as a journalist. First of all, I'm sorry I'm going to speak in English, for our Moroccan and Arab friends. It would be difficult for me to speak in French. That's because the jokes that I'm going to make only work in English. I have been a journalist for 10 years in English, so I'm used to speaking in English more than Arabic and French and I prepared [my introduction] in English. So, I'm sorry. I apologise, but we have translation.

First of all, I want to ask you a question. Do you all know what “Brangelina” is? I mean the term Brangelina? Nobody? Brangelina? You know, right? [The Hollywood actors and couple] Brad Pitt and Angelina Jolie.

Do you know the latest news about them? That they are having lots of marriage problems. Brad Pitt has been going out with his ex and Angelina has been going out with her ex? You know that, right?

Perhaps one of the new issues that the internet poses is that celebrity news is more important than serious and professional news. The internet's unlimited access to information, to debate, to opinions, has reduced information to three main themes worldwide - and I'm not

talking about Arab countries only.

[1.] We are consuming new technology. Everybody is talking about the new mobiles that they're buying. I have a problem because I have an old Nokia and everybody asks me; why do you have an old mobile wherever you go? I should buy a Blackberry!

[2.] Pornography; this is the main theme online. Everybody is searching for pornography.

[3.] And celebrity news. If you are at any social gathering, if you don't know anything about a celebrity then you are nobody.

"While the internet is opening the world to others, it is not contributing to greater diversity and tolerance."

This is the problem of having so much information online. The internet has reduced information to trivial news rather than a means to address really serious issues. For example, if we asked a 10 year-old Chinese boy about Paris Hilton, he would know exactly where she is, about her recent tour in Dubai and about her new perfume. But if you asked him about Tiananmen Square, and the massacre of journalists there in 1989 then he probably wouldn't know about it. I watched a documentary on the BBC just two weeks ago commemorating 20 years of Tiananmen Square and many Chinese people I know did not have an idea about what happened.

You can apply this to the Arab world. For example, we have a big problem with the best thinkers and writers in our countries. I was recently doing some research and I wanted to look up [Egyptian feminist writer, activist and physician] Nawal El Saadawi and other feminist thinkers in the Arab world. So I went to Google and entered a search. On the first and second results pages I saw websites insulting her and asking her to leave the country. They said really bad things about her, that she had a bad reputation with the Arab people and that she should not be living in Egypt.

Then I decided to search for all Arab intellectuals and the same thing happened to all of the independent, liberal Arab thinkers on Arabic Google. I do not think that you would find the same information about them in the English version. Arabic websites smear independent thinkers. So the information revolution is not helping us very much. What I want to say is that investigative reporting, in-depth stories, methodological research is being compromised by trivial materials that are sweeping the web. While the internet is opening the world to others, it is not contributing to greater diversity and tolerance. On the contrary, racist, dangerous and uncontrolled comments are more blatant now and hate speech goes unpunished because control and verification is hard to accomplish. This is what's happening now in most Arab countries, especially in Jordan. If, for example, an article is written about women's rights on the internet, you will find that it will downgrade women, say that they already have rights and that they do not need rights because if they are liberal and free then they will be like foreigners and ruin their reputation. You will find these comments on all topics online that are related to human rights, diversity, tolerance and the opinion of others

"We have very little specialist media in the Arab world that is dedicated to issues, minorities or people with special needs."

I don't think anything has changed since the 12th century. We have a famous saying by our 12th century philosopher Ibn Arabi, who said (costing him his life): "You people! What you worship is beneath me." People killed him because they thought that he was talking about God. What he meant was; what you worship is money. But they killed him before they understood the meaning. This is what's happening to Arab intellectuals, writers and revolutionary people before they are understood. They are being killed or smeared so they leaving their countries.

We don't have tolerance, in-depth analysis and diversity. In the media we have only a one-dimensional media that allows the other opinion only if it agrees with it. They look like and pretend that they have other opinions, but they only allow that if it matches what they believe.

"We have little respect for the diversity, equality and rights of other ethnicities. For example, who should define the rights of the Kurds?"

Moroccan and Algerian friends might have slightly improved ways of dealing with foreign labour than us. Maybe they are closer to European standards and they treat foreign labourers better than the Middle East because we are a bit further away.

There is also a very big gap between the Middle East and North Africa. The Middle East does not know about North Africa and North Africa does not know about the Middle East and the news that we cover, especially the Pan-Arab media like Al Jazeera and Al Arabiya, report about the Arab world as if they only cover the Middle East. It is like when people say Arabia is just the Middle East rather than the Middle East, North Africa and the Gulf. But also when I am in North Africa I watch the media and the media talks just about North African issues not the Middle East. It is vice versa.

We have a problem online with the most popular websites like Facebook, Twitter and You Tube. I don't think this is an Arab problem it is a worldwide problem. None of these are Arab websites but they are very popular with Arab youth. I think we need to be a bit creative and inventive to create our own popular websites, rather than use good American websites like these. I think that we need to have Arabic ones as well for us.

"Journalists in Arab countries are lazy and the situation has not changed with the internet"

The media also ignores independent thinking and thinkers. Most of our Arabic writers now live in Europe and the USA [as a result]. The problem has not changed for decades. They don't live in their own countries. They left a long time ago and they don't want to return. And we have a problem with a lack of initiative. Civil society institutions are not well-organised enough to make a difference. The private sector distances itself from local initiatives and contributions to the process of development and reform.

The media has a major role to play but there are many difficulties ahead. First, let's talk about journalists. For journalists it is not going to be easy to include diversity in all of their work. Journalists in Arab countries are lazy and the situation has not changed with the internet and satellite technology. In the past they used to get all their news by fax from the comfort of their chairs. Now they receive the news by email, so nothing has changed. The only difference between different mainstream state newspapers is where they place the picture of the king. Is it on the right of the article, or on the left of the article, on the top, etc. This is the same with all Arab newspapers; we do not have real diversity.

Journalists have no incentives to carry out their work either. This is probably because they have very poor salaries and they are always looking for a new job, or a second job. New communications, such as the internet and satellite technology downgrade information by giving too much information. This affects diversity. It means that information on many websites has been copied and copied again.

There was an error in one of the first press releases by Reporters without Borders on journalists in Yemen. There was an error saying that somebody had been killed and all websites kept repeating the same news and the Yemeni government went nuts because nobody had been killed. But the error was repeated again and again because there is no copyright, they just kept pasting the same news all over about Yemen. I do not know how it should be dealt with, but it's a rising problem.

As I said before there is a rising interest in trivial subjects related to celebrity, the private lives of actors and rich people. This overrides any intention to carry out investigative reporting. So the media develops a society and culture with a lack of tolerance.

“We have so much discrimination against old people and children. It is as if they don’t exist. We don’t respect their rights and we don’t have publications for them either”

We judge people by their appearance. Is the woman veiled? Is she not veiled? There are people who employ only veiled women and there are people who employ only non-veiled women. We judge people by their religion. Are they Muslim? Are they Christian? So we have discrimination and we have discrimination based on geography. Is he from the North or is he from the South? We have discrimination based on family. Is he from a good family, from a bad family? Discrimination based on sex. Are they a woman or man?

We have so much discrimination against old people and children. It is as if they don’t exist. We don’t respect their rights and we don’t have publications for them either, especially teenage kids. There are no publications for them at all. That is why they are going to all of these popular websites, foreign ones because they don’t have Arabic ones. We have discrimination against foreign labour. We have discrimination as I said against people with disabilities, which is a big problem.

We discriminate against foreign immigrants. For example, when Arabs go to the UK, to Europe or to the USA they might face a few problems but they can get citizenship, residence or whatever. If they hit a problem they will make a big deal out of it. But if foreigners come to our countries then there is no way that they would even get residence or citizenship. We think that this is a patriotic issue that should not be discussed.

Milica said at the beginning that journalists never offer solutions, so as a journalist I worked hard last night to offer you some solutions.

What can the media do to increase diversity,

tolerance and fight discrimination? First of all we should encourage the media to write about diversity, write for example about schools that discriminate against certain people. We have schools that only allow veiled girls. We should write about them. And there are schools that do not allow veiled girls. We have so many schools like that in Jordan. There are banks that only employ Palestinians, which is weird. And there are banks that only employ Jordanians. So discrimination is all over the schools system and nobody talks about it in the media.

The media should encourage diversity within its own institutions and introduce a quota for different minorities within their own establishments. All media, or 90% of media establishments in Arab countries are governed by white men in their 40s. Have you ever seen a woman on the board of directors? Have you ever seen a black person, although we have blacks? You never see a handicapped person. There is no diversity at all. The laws in Arab countries only affect Jordanians, Moroccans or Algerians. They don’t have laws for foreigners and the law does not apply to them. For example, a foreigner cannot own a publication in Jordan. Publishing licenses are only granted to Jordanians, Moroccans or Algerians; not foreigners.

“There are no articles about normal people. Journalists are always targeting parliamentarians, ministers and rich people. There are no real stories about what is really happening in the country because journalists want to become consultants or ministers themselves. So they are hypocrites”

The media can bring down a leader but they should not always focus on elites and hierarchies in their interviews. All journalists in Arab countries think that an article is important if it has an important personality in it like a minister, the king, the prime minister, the president. If it does not have an important personality then it is not an important article.

I was a journalist for 10 years at the 'Jordan Times'. I wrote very good investigative reports, which would be buried in the newspaper on pages 5 and 10. If I complained and said, "this is a piece that deserves to be on the front page", they would reply, "and where is the interview with the king, or the prime minister in it?" This is the issue. If an important personality has been interviewed then the article is important and more newsworthy.

There are no articles about normal people. Journalists are always targeting parliamentarians, ministers and rich people. There are no real stories about what is really happening in the country because journalists want to become consultants or ministers themselves. So they are hypocrites when interviewing people from elites. So I think the media should create heroes out of normal people who have made a difference in the field of diversity, for example.

The media should have less stereotyping in assigning beats. The moment I got to 'Jordan Times' they gave me women's issues to report on. I am not interested in women's issues I am interested in politics. They assigned women's issues to women. They assigned someone from Iraq, to report on Iraqi issues. There is stereotyping and discrimination in reporting assignments, so we should have diversity in that as well.

At one point the media should address the issue of why there are no women in senior posts. It has been talked about a lot, but it should be addressed quite seriously by the boards of directors and advisers.

"People generally do not vote in Arab countries, but they vote online. They go and vote for their favourite singer, for their favourite dancer "

The internet produces much information but at the same time it allows governments to harass people. The internet has also enabled human rights activists to share information and network.

There are blogs that are becoming an effective medium for Arab activists. They are a platform for dialogue in terms of Arab society; we should be encouraging them. The internet's popularity is increasing; we should be using that as well. Despite the negative points about the internet and satellite technology we have witnessed democracy taking place via satellite TV and online. We have voting. People generally do not vote in Arab countries, but they vote online. They go and vote for their favourite singer, for their favourite dancer, etc. They are practicing democracy online and on satellite channels. So I think it is promoting certain types of democracy.

So the media should have a quota for diversity. It should produce stories on diversity that are against racism or about people with disabilities. It should interview women on issues not related to women. It should include all people's views in every article, not just important people but people from diverse backgrounds. Thank you.

Milica Pesic

Thank you Saida! That was quite a challenging introduction. So can I get a response to Saida's thoughts? Does the media try to please the audience? Is that why they are reporting on celebrities rather than offering serious news? Is it what the audience wants?

Mr Zied Krichen

Thank you Chair. I would like to say that I agree what had been said. It is right to say that we do not vote in the Arab world. However, we do vote in Mauritania, Morocco, Lebanon, Iraq and even in Kuwait. It is right that there is no perfect vote and there is no perfect democracy in the Arab world; this is indisputable. But Morocco is not the same case as Iraq, even under occupation, nor that of Syria. Similarly Tunisia is not the

same case as Algeria. Therefore while we are interested in diversity it is dangerous to generalise.

You gave an example of diversity, the fundamental fracture between the east and the west Arab world. I was once with three Tunisian friends and a Kuwaiti friend asked us, "What are you doing? You are much closer to Europe than us. We do not understand each other." It is right that in the Arab world we have generalities and affinities and common rules, but there are also a lot of diversities.

"The West understands that freedom of thought is based on the concept of freedom of expression. In the Arab world, freedom of expression is to the detriment of freedom of thought."

I think our bad examples show that there is a friction between freedom of expression and freedom of thought. The West understands that freedom of thought is based on the concept of freedom of expression. In the Arab world, freedom of expression is to the detriment of freedom of thought. I'll explain what I mean. Al Jazeera is the most famous channel in the Arab world. But we have to accept that for Qatar Al Jazeera is an "offshore channel", meaning that it talks about everything except Qatar. And yet, I would say that for most Arabs, Al Jazeera represents a free media with freedom of expression in different subjects that interest the majority of Arabs outside Qatar.

We have noticed in the last decade that this freedom of expression is to the detriment of freedom of thought. I'll explain it very quickly. There is a subliminal ideology that I would call Arab-Islamism, which is created for mass identity. This ideology says that the Arab from the east to the west, from the man to the woman, from the rich to the poor, from "the other" such as a Kurd; from the one who lives in the Arab world and who is not Muslim or to the one who lives in the Arab world and does not care about their identity [are all one]. This mass ideology is general in the Arab world.

"The freedom of thought, including the freedom of consciousness is seen to be the realm of liberals and people that are against an Arab-Muslim identity."

The new elites of the Arab world are Arab-Islamic, meaning that they are based on the negation of "otherness". So when these elites express their freedom of expression - often politically - they do so to the detriment of diversity. Diversity is therefore denied in a world of freedom of expression. The freedom of thought, including the freedom of consciousness is seen to be the realm of liberals and people that are against an Arab-Muslim identity.

In the Arab world we can take the example of Egypt, where in the 1920s and 1930s there were atheist societies and associations. Those people represented a part of the Egyptian elite. Today, probably for some complex reasons that are not always positive, there is only one country that can criticize the Arab world. This country is Tunisia. Tunisia is the only country where you can do research about being an atheist. I think it would be extremely dangerous to do this kind of research in Morocco, Yemen or even Saudi Arabia.

So the idea that I wanted to develop is that first of all is that the Arab world is not one. Second, diversity is not about deciding what is wrong or right but looking at diversity that comes from the richness in each country. For example, I do not agree in the statement that people in Saudi Arabia are all black. There is intellectual variety, social variety and authentic freedom. But that is not sufficiently echoed either by the Saudi media, or by media in other countries. So there is diversity and richness, but also the danger that you mentioned. It is a diffusion of a dominant ideology that is not always sensitive or expressed correctly. It is contradictory to extremely diverse traditions such as Morocco, Mauritania and the Gulf countries to try to assimilate all Arabs in one Arab-Muslim group, like Pan-Arabism and Pan-Muslim ideologies do.

I have a small correction, but it is meant in a kind way: the great Sufi who was killed in Baghdad is Al Hallaj and not Ibn Arabi.

Youssef

What is being proposed is the idea of having a form of journalism that is specific to cultural minorities in society. I think that this idea could lead us to creating a kind of pluralism in society and division into small pieces with lots of different media. Every newspaper, TV channel or radio station would then defend a specific group and specific thoughts. But I think that the challenge is to have diversity within one newspaper.

“if a working journalist does not believe in pluralism, diversity and tolerance, then that is because s/he reflects what is popular in his/her society. But this does not mean that media organisations that do not reflect in pluralism in their work are making professional mistakes.”

I have the same observation about establishing employment quotas within newspapers. I think that being enthusiastic about creating diversity should not lead us to stigmatization within society.

My second observation is that journalists are a product of their own society. So if a working journalist does not believe in pluralism, diversity and tolerance, then that is because s/he reflects what is popular in his/her society. But this does not mean that media organisations that do not reflect in pluralism in their work are making professional mistakes. What I want to say is that maybe the best way to overcome this lack of pluralism is through training journalists on how to respect diversity in society.

Mohammed Omar, Jordan

In response to Saida’s suggestions and solutions, I would like to suggest that one of the basic problems we face is the press and publications law. You know we have restrictions in editions law.

You talked about Al Hallaj. A few days ago in Jordan a poet was sentenced on charges of insulting Islam and is now facing the death penalty. We need to amend our legislation and laws and develop more liberal professional regulations.

“The legislative process represents a serious obstacle to creating diversity in local media”

The other thing we have in Jordan is an experiment that has also started in some other countries. This experiment is community media, especially in diverse and marginalized areas and regions. In Jordan we tried to give licenses to channels in some marginalized regions. But in practice the government refused to endorse this and so the whole project was cancelled. The legislative process represents a serious obstacle to creating diversity in local media especially in marginalized regions. This problem can also be found in many other Arab countries.

Manoubi Marouki (Jeune, Tunisia)

I wanted to go back to what our colleague Mohamed said. We need to speak about the general press and the specialist press, and who should do what. I think that both are needed. The more support the media gets and the more interesting the media becomes, the more people will speak and the greater the space for freedom of expression will be. Each type of media has its function and purpose but the goal is the same.

I agree with Saida that we do not have enough press for people with specific needs because in our countries we cannot speak about minorities.

The extent to which this is true depends on each country so we cannot generalise. There should be a newspaper for people with specific needs but at present the press who do cover such interest groups only deal with light topics. Women's magazines discuss issues like make-up, women's health and keep fit. But real women's issues are not treated in depth. We skip real problems and discuss superficial issues instead. This is where I suggest we do a lot of training and continuous training for journalists because this is the real problem. We need journalists who know how to treat information. We have been talking about the internet. The internet is good, but the problem is how we use the information it provides in order to avoid catastrophe. Why? Because when there are no real professional journalists that check their information they will pass this information on to others. That's the real problem and we need to work hard and train journalists to be more professional.

Thank you

Ms Sa'eda Al Kilani

Mr Ziad, we should have both general and specialist media. If we have only general media we will develop problems with students for example who need a student press to deal with their own particular problems. We need a specialist press.

Concerning women issues, you cannot say that women have issues specific to them only. There should be newspapers and magazines specialising in women issues. If you look at women's magazines you will find them talking about fashion and scandals but not in an analytical way. For instance, if there is an honour crime, or a murder, it is treated from the perspective of scandal rather than from the perspective of awareness raising. So as you said, the issues need to be treated in a more professional manner.

Mr Youssef

He said that creating a media for minorities creates class and regional issues. The quota system creates that. This is clear to us. Look at Lebanon after they divided it by quota. You can see how big the problem is. Voting using a quota system is really a big problem. But, if in the United States if there wasn't a 15% quota for blacks, President Obama would not have been elected today.

We have had quotas since the 1960s or 1970s for employment. There is a 10%-15% quota that helped a lot of blacks to work and become integrated in society. Women cannot enter the Jordanian or Moroccan parliament because society is not used to the idea, even when it knows that women are good and strong. Society is intimidated. However, when a quota is applied, it encourages people to go and vote.

Mr Omar

"you are not allowed to write about the police. If the police beat somebody in front of you, you are not allowed to write about it."

If I start talking about the Publications Law I will never finish. The Publications Law is devoted to everything that has a relationship with discrimination and racism. For example, you are not allowed to write about the police. If the police beat somebody in front of you, you are not allowed to write about it. I once saw the police catch a poor young beggar and beat him up. I went to the newspaper with the car registration number and I wanted to write about the event but it was impossible. If you go and complain to the head of security he will tell you that there are procedures to follow, but people do not know about them because the Publications Law forbids us from writing anything about the police.

Mr Khomsi, 'Al Molahid' newspaper

I think that Moroccans have a better image about Jordan thanks to the internet. I have friends working in civil society in the feminist movement who use a Jordanian website as a source for legislation on women and news on the Arabic or International feminist movement. As far as satellite TV is concerned, Jordanian channels have fewer male presenters compared to the Gulf or other regions. We view the Sham region of; Palestine, Jordan, Syria, and Lebanon as being more developed compared to the rest of the Levant. So we had no idea that there has been a lapse in progress over diversity or any other issue. However, I recognised what you about being hired by 'Jordan Times' and then being sent to the women's section.

"In North Africa we have a big problem since we have a uni-dimensional view. This meeting today is a positive gain for North Africa because people from all over the world have been able to meet."

I wrote an article yesterday that said we Moroccans and North Africans have a different approach to diversity and that we follow francophone culture; but when our English friends spoke about diversity as an issue, I realised that there is an epistemological difference. I can relate to your comments on the "dumbing-down" of the media and the use of defamation as a way of controlling the press. I think that there is no commitment or in-depth treatment of issues any more. I have attended many journalism training sessions and I have never heard about David Hume's article 'On the Liberty of the Press' because our French teachers never said that Montesquieu was a student of English democracy and democratic thoughts.

In North Africa we have a big problem since we have a uni-dimensional view. This meeting today is a positive gain for North Africa because people from all over the world have been able to meet. When you said that Nawal El Saadawi is an atheist, I almost felt like changing my gender just to even out the spread of masculinity across the Arab world. Thank you.

Ms Bouchra Rejani

I would like to react to the issue of quota that you just mentioned. I think that promoting diversity should be done by mainstream channels. If we don't do this then we will never communicate with one another as the other platforms on TV, radio, websites, etc, only address a narrow segment of the population. So I propose that mainstream channels adopt an ethical code. France is already ensuring that mainstream channels become the spokesperson for the diversities of different groups within French society. Thank you

Mustapha Achafii, Coordinator of the Moroccan Observatory for Public Freedoms

"The problem with the media (whether it's specialist or mainstream) is that it cannot professionally convey the multifaceted nature of reality to the ordinary citizen."

When I heard Saida and the other comments I thought of the title: "Public space, freedom of expression, and Moroccan media". These are three key phrases. As far as I am concerned, the media's credibility is an essential element in this process, and the starting point for rebuilding a public space that is based on diversity, freedom of expression and freedom of speech. Logic dictates that public space is a diverse space. The problem with the media (whether

it's specialist or mainstream) is that it cannot professionally convey the multifaceted nature of reality to the ordinary citizen. So the issue here, either whether like it or not, is developing the media literacy of the public; and developing the media so that it is neither homogenous and nor a single commodity. The media should be driven by an experienced, ideological and political vision.

If we are to rebuild the public space there are a lot of values that serve ideological and political visions. For example, I feel that Al Jazeera has been serving up a fundamentalist ideology, even though it broadcasts continuous news. I would say that even though freedom of expression is limited, 2M TV in Morocco is much better in transmitting some issues.

Any recommendations should have multiple impact and should be addressed to political decision makers who care about the legislature and politics. These recommendations should support organisations that care about the media, like Morocco's HACA, the Supreme Audiovisual Council. Those recommendations should also care about journalists, and this care should be divided into two parts. The first part concerns the training and continuous life-long training as mentioned by our friend here. And the second part should care about the profession's ethics. When we talk about diversity this can be intimidating for some people, or slanderous. Or we can promote diversity if it agrees with our political and ideological opinion.

My other recommendation is for civil society. Why civil society? Because how can civil society support freedom of expression when the new media is terribly widespread, but the written press is more influential on public opinion than the audiovisual media or new media.

Mr Kamal Mansari « Jeune Indépendant »

Let me address a few points that are very, very interesting like these last two or three points. When you were describing the landscape in Jordan and probably the Middle East you were talking about the fact that diversity is not considered seriously enough and that there is

no media or internet tools that support it there. I am not taking into consideration the diversity that supposedly exists in your country and the role and the reaction of the media over there. I believe that we should be concerned about what you said about discrimination and intolerance.

I think that media professionals need to get the training, and go into newsrooms and try to train the top level management in these issues. You cannot move forward and you cannot do anything without teaching and training people on these issues. You need to do that. You need to train leaders because they own the ideas and push things forward. This would include top newsroom managers. This is the basic thing you need to do inside a newspaper.

You were saying that the journalists in your country are lazy. They just pass on information and news copied from other websites. This is typical of many countries, and it is not specific to Jordan.

You talked about discrimination between Muslims and non-Muslims, but I think this also exists between the Protestant and Catholics. It exists in the USA, for instance, between people in the west and the north. The southerners think that they are the real Americans and the northerners think that they are the real modern America. So I think that this is not a very big deal.

What is important for me, as an executive, is that work should be done in the newsroom. We need to train journalists on how to do their job correctly, show them how to uncover the pros and cons, and get the both sides of the story. Only when you can get both sides of the story and have learned how to be professional can you do more and ask the journalist to work on diversity issues.

I was really impressed by the 'Leicester Mercury'. They work in a very diverse landscape and they accept this reality. So the first thing they did was research to find new readers, because a diverse landscape is just as important to newspapers who want to make a profit. When you have new readers it shows that you have taken them into consideration and this is important.

When you study, analyse or assess the landscape, you uncover the tools that help you understand what's going on in your country or your area and you try to reflect this reality in your country. I think that training is the first important step and that the second is training editors. You have to do this. I know it is very hard. In some areas newspapers are worried about their advertising revenue and they face pressure from advertisers. It is very hard to change the editorial policy of a newspaper. But if you teach people and train the journalists in how to write according to international journalism standards, I think that they will then explore their audience and start to report reality in an objective way.

"Talking about a foreigner who cannot have a residence card is not an issue about diversity; it is a legal issue."

It is important to teach leadership skills to managers and train all staff in investigative reporting. Investigative reporting is a very efficient way of uncovering the reality in any part or region of the world. I don't think that women's, religious or community issues would be difficult to cover from one region to another. I know what is going on in Algeria, for instance, is different.

We don't have a problem with foreigners. Any foreigner can come to Algeria, stay and can have his residence card in just few days, which is different from your country. But this is not a big deal honestly for a journalist I don't think this is an important issue. What is important is trying to report on real diversity issues. Talking about a foreigner who cannot have a residence card is not an issue about diversity; it is a legal issue. I think that if we assess the situation and teach the managers on how to do real reporting then we can attain professional journalism and then we can probably talk about diversity without any taboo, problems, or hindrance. Thank you very much.

Safi Naciri

The Arab media contains some differences. This is due to the different political events from one country to another. This political difference affects the media. In brief, the political changes happening in Morocco for the last decade have affected the media, too. These changes happened precisely due to significant watershed decisions. The liberalisation of the audiovisual media, means that we have established HACA, whereas before the law monopolised the state audiovisual media.

The new audiovisual broadcasting law and sets out the work and practice of HACA, and of course it stresses pluralism and diversity. Pluralism is legally and practically part of the organization's remit. This is undoubtedly an improvement for us. In addition licenses have been granted for 10 specialist channels for youth, economics, etc. Four further channels have been agreed: one is for rural areas, one for civil society, and another for traditional industry.

Of course there are concerns about having diverse and multiple products and presentation. The Moroccan National Channel Company and SURIAD 2M are also launching new channels: a religious channel, a cultural channel and now Tamazight Channel.

This represents an important evolution. The TV will broadcast in Tamazight in addition to channels that already express Tamazight opinions. All of this is an undoubted improvement, even though, the political will and political evolution [of the Tamazight] are not fully developed - and this is a problem. Therefore, I agree with those who talk about the need for training and the continuous training. I think that this is fundamental. This is the role of journalism training establishments, which should be given greater significance in the development of our media.

This training should focus on ensuring the media law is followed at the political level, and on continuous improvement at the practical level. As Mr Khomsi said, I think that this meeting with the Media Diversity Institute may bring us in Morocco closer to the British experience.

Ms Sa'eda Al Kilani

I know that the West has a beautiful image of Jordan and I have a more beautiful image of Jordan than the one I talked about. But there has been an underlying problem from the beginning of my talk until now.

I may talk negatively either about the Arab world or Jordan, but this does not mean that it represents the whole of Jordan or the whole of the Arab world, even though freedom of expression is limited. Of course there is a difference between Saudi Arabia and Jordan and between Qatar, Morocco and Yemen, etc. Every country has its own problems in relation to diversity. I talked about problems that need to be treated and did not generalise by saying that all these problems happen in every country in the Arab world.

"there should be employment quotas because we are not like France or European countries. We need to get women into parliament, to get minorities into the general labour force so that society gets used to them."

To be honest, Jordan is the best Arab country in terms of tolerance. You cannot compare Morocco to other Gulf countries, Saudi Arabia or even other countries like Syria. There are two or three countries that have opened up greatly. This was not my subject.

My subject was the problems of diversity facing the Arab world and on specific problems rather than generalisations. In Jordan we have a tolerant system. This obliges us to have a quota on the number of female parliamentarians. Whether you accept it or not, the parliament has been open to women for 10 years. This is also applies to what I said about women's issues among others.

Bouchra you are my friend, but I think that there should be employment quotas because we are not like France or European countries.

We need to get women into parliament, to get minorities into the general labour force so that society gets used to them. This quota system can be stopped in 10 or 20 years, but I think that this quota system is vital.

"Al Jazeera serves only one ideology - fundamentalism."

Mustapha, as far as media literacy is concerned, and taking Al Jazeera as an example as fundamentalist broadcaster, I will talk about Morocco. In 2000 or 2002 there were two demonstrations on the family law that demanded more rights for women. There was an Islamic demonstration lead by "Al Adala wa Tanmiya" that was against women's rights and another, more liberal and independent demonstration that supported these rights. Al Jazeera only broadcast the Islamic one. It was as though the liberal one was not part of Moroccan society. You can apply the same scrutiny to their coverage of the Lebanon and Iran because this approach serves Al Jazeera's ideology that says that it encourages freedom but which in fact is wrong. Al Jazeera serves only one ideology - fundamentalism.

Ms Bouchra Rejani

To answer your question, I was talking about the quota in television before. I think making a quota, like they do in America, or in other countries.... I believe more in affirmative action as a way to represent the diversity of different countries better.

We should speak to programme executives and news managers in order to get them to cover diversity as a problem in relation to certain communities, which are not ethno-cultural but social. So what I meant was that there are no quotas on TV channels. On the other side, I do want ethical codes that our executives comply to as it has worked in France. One diversity charter has been signed by more than 2,000 companies. It is good that advanced companies are promoting diversity and I think that we can do the same thing in television.

participant (Z.H)

I am sorry I missed Mme Kilani’s speech, but from the reactions and responses of our colleagues I think that her subject matches the general scope of the roundtable debate. I want to make sure I understand the issue of diversity before we start to treat it. We need to disassociate ourselves from prejudgments and value statements.

“The main problem is the gap between the society of wealth in the north, and the society of need in the south and this gap is growing faster and faster.”

We have no hesitation in saying that Morocco belongs to the Arab world, but at the same time Morocco has extensions towards Africa and towards Europe. We have no hesitation in saying that Moroccans are francophone, but we are also hispanophone because we were occupied by the Spanish and Tangiers is an international city.

“We need to admit our diversity. We have links to Africa, Europe and the so-called Arab world, even though the Arab world means nothing to me because in the reality it does not exist.”

Those conditions give a person a dual personality, just like the duality of man and woman, of youth and old age and of liberals and conservatives. These dualities create false debates because the main problem is the gap between the society of wealth in the north, and the society of need in the south and this gap is growing faster and faster.

There are also differences within the Arab region. If we consider the Arab world is one region, we cannot say that the UAE is Morocco, or Mauritania is Egypt. There are differences within the same region and within the same country. So the main problem for us is the

relationship between power and money. In Morocco, for instance, we still have the perspective of: The haves and the have-nots; this is a Moroccan reality. We still deal with some regions of Morocco as have-not regions. The proof for this is the concentration of Moroccan industry and Moroccan economic power along the coast from Al Jadida to Kenitra. Any person who wants to practice politics, real politics - and not just stand for election - and who wants to serve his country needs to live in Rabat since it is the capital. You cannot live in Chefchaouen, for example and practice politics. So the real problem is the distribution of wealth and its impact on power. There is no need to debate about women, men, the youth, etc. because we need to discuss the problem of cultural and linguistic diversity and because Morocco is not one population but many. If we were to discuss the subject from this narrow perspective we would be wrong from the start. We need to admit our diversity. We have links to Africa, Europe and the so-called Arab world, even though the Arab world means nothing to me because in the reality it does not exist. Let’s discuss the real problems and find the real solutions either on the conceptual level or on the application level in the real world so that our journalism would really reflect the multiple reality and identity of Moroccans. Thank you



Mr Edouard Pellet

My first observation is to assure Ms Kilani that French law also forbids foreigners from owning more than 32% of the capital of a newspaper or media organisation. It was important to have a law that reflects that the most important media in France is radio. RTL, which is owned by CLT, has to have a majority of French stakeholders now that the “Salvas” agency no longer exists. My second observation is about women’s equal opportunities. In France there is no quota in any field concerning women. The government adopted a law that France Television could not apply as France Television had already devised its own regulations. They preferred to pay penalties and sanctions rather than employ women, but they made an effort to employ them. France has adopted a new law that forced them to employ more women we call it the Chabada. Under this system there is a list, there is a man and a woman, a man and a woman, a man and a woman.

I’d like to quote Mr Pierre Dak, we all recognize the problem that God was born male and the earth is female. We have difficulties reconciling this, a very difficult time in relation to women.

At France Television 57% of our journalists are female. Men were the reporters in the Second World War, but during the last Gulf War and even Afghanistan there are a great number of women reporters.

“In France journalists reject the principle of having a media law. There is no media law in France”

What I see as more important is the problem of cultural and social acceptance this of greater interest for countries in the South, emerging countries. The public service media or other media have a major role to play in this. The Internet is trying to steal this role of creating a new citizenship from us and few countries defend this theft with as much energy as this little country and with as much historical burden as the French nation.

We are currently doing this work within the European Commission. Yesterday I bumped into the General Director of the DG4 who is in charge of this work in the European Commission. We are currently thinking about how to establish or adopt a law or charter. We are already discussing this with our colleagues at the BBC and with the Germans, who reject the principle of a charter.

In France journalists reject the principle of having a media law. There is no media law in France, instead there are certain laws that affect freedom of expression, but there cannot be a law. There can be no orders for journalists, in the same that there is for doctors, accountants or others.

We should probably think about what tool we can use as a common language among us in relation to ethical journalism that allows us to adapt it to different situations. This tool could then be used as a basis for a document that we are producing with the International Federation of Journalists called the Munich Charter. This is the only legal tool that has been in existence since 1918 on journalists’ rights and duties. It was revised in 1971 to include 12 articles on common values regarding one of the most illegitimate professions ever. Why are journalists illegitimate? Because we are not elected, but we have the absolute trust of the public, whether they are readers, listeners or viewers.

“It is our job to fight against the expansion of information on the internet. I think that television has a major role to play in this.”

We speak even less about this issue here on this side of the Mediterranean, this is not true, it is on both sides of the Mediterranean. It is no better in the East or in the West. In Lebanon and Israel it is no better.

Apparently we are incapable of returning to what is fundamental in our profession. If we take the formula of John Daniel: A language of languages, that is all journalists are. It is our job to fight against the expansion of information on the internet. I think that television has a major role to play in this. Why? Because whatever

the internet does, it will never present images of beauty, strength and wisdom. While we, as journalists, are able to do so. I firmly believe this.

Finally, if there is something that needs establishing it will probably be some thought on this issue. Take advantage of the Mediterranean Union, Dear Milica, you are more likely to foster discussion around them. We should return to this idea of a charter or joint declaration and put all conflict behind us, especially since the 2005 UNESCO Khartoum Declaration.

They try to prevent journalists from creating a unified profession even though it is the conduit between people, thoughts and lifestyles.

Participant

“Journalists want to contribute their intellect and vision of politics and society. Now we are being told to shed this liberal dimension and deal with journalism as an independent profession. Why?”

Another point is that pluralism and diversity in the press is largely linked to the professionalism of journalists. In Morocco and other Arab countries the press was linked with the fight against colonialism at the beginning of the last century. Journalists were engaging in the liberation movement and they were determined to produce or participate in that political milieu. This evolved and became a kind of duty.

Journalists want to contribute their intellect and vision of politics and society. Now we are being told to shed this liberal dimension and deal with journalism as an independent profession. Why? We cover stories of medical mistakes with great seriousness, and the press exposes the mistakes of pilots or aircraft; but there we are far more tolerant towards journalism. Journalists can dictate their own ideas to readers. These ideas relate to political parties or their own political affiliations.

I urge you to focus on training, professionalism and ethics. We must deal with journalism as we do with all other professions. I don't think that

journalism is a political actor, but it is a social actor that functions within politics to ensure that it maintains its independence. Journalism should be politically aware, but within its own strict professional culture. I do not encourage blind professionalism - that would be abused by political ideology in the end, but I encourage a conscious professionalism in order to avoid us falling into the trap of the politicians.

Aziz Fathi, National Radio

My first point concerns the evolution of the media in Morocco, the second is linked to the media infrastructure that we want to have here in Morocco and some comments concerning the recommendations.

“The Western media, whether Anglo-Saxon or Francophone, is professional in its domestic news coverage, but when they tackle Muslim and Arab issues I think they are no more professional than we are.”

“The Western media, whether Anglo-Saxon or Francophone, is professional in its domestic news coverage, but when they tackle Muslim and Arab issues I think they are no more professional than we are.”

“Our media does not represent a public service in the real sense, but instead it is a government media that provides an information service on a range of state activities.”

There has been a sharp decline in politics, social issues, trade unions and even the media. On the other hand, the media in Morocco wants to adopt a standard. The Western media, whether Anglo-Saxon or Francophone, is professional in its domestic news coverage, but when they tackle Muslim and Arab issues I think they are

no more professional than we are. Look at how the western media deals with Palestine and the war against Iraq and Afghanistan etc... There is a blackout concerning the treatment of these subjects, and as previously stated by the professor, this is due to a political and ideological agenda, meaning that they have no objectivity or impartiality. So they are a professional when treating domestic issues and manipulative and a political on international stories, especially when covering the Islamic and Arab world.

My last point concerns the recommendations. It was suggested that we should direct our recommendations to policymakers and ask for more openness and freedom, and that we should do this publicly. Here in Morocco I think the public media needs to improve and have better management. Our media does not represent a public service in the real sense, but instead it is a government media that provides an information service on a range of state activities.

I ask that we ensure that these recommendations and political parties and associations keep up with the pace of changes made in Morocco and within the media. As the gentlemen before me said, I think that we need well-trained and professional human resources. We only have one public institute here in Morocco that trains a small number journalists and unfortunately we can show that these journalists have been hired by state administrations on graduation and have not had the chance to work in their field.

My last point concerns the journalists themselves. When a journalist says that he is concerned about freedom, I think he limits that freedom to certain issues. He may say that media freedom means to be able to report on any story related to the royal family; but this is not right! Professional freedom demands that we should be professional in treating social issues. It is good to tackle issues regarding shoe-shiners, mechanics and mobile phone merchants, but this has to be done professionally within the framework of a solid and professional journalistic body.

Khalid El Mejdoub. Attajdit newspaper

“There is a rise of racism against Muslim communities in the West on the one hand. On the other hand, the Western media has established a stereotype that suggests that Islam is automatically linked to terrorism and this is still the case now! So where is this diversity in the media?”

First, I welcome you to Morocco the country of diversity and tolerance. I have a set of comments and I would like to start with Western media. When we talk about diversity whether in the media or in reality, we note that there is a rise of racism against Muslim communities in the West on the one hand. On the other hand, the Western media has established a stereotype that suggests that Islam is automatically linked to terrorism and this is still the case now! So where is this diversity in the media?

Let’s look at the Moroccan experience from two angles:

First the written press has made great progress here in Morocco. We have diversity, there are several press forums that have reported on many Moroccan issues, despite the sanctions that try to prevent the press from talking. Last month there were fictitious sanctions that aimed to stop the press. Several questions have been asked concerning these sanctions and concerning who is behind them.

Second, the audio-visual space here in Morocco as in other Arab countries has not evolved. Many real life incidents and sensitive social issues have not been not reported by this media. In Morocco, everyone speaks about diversity, and there are two trends concerning this issue. A trend where the media wants to tackle diversity and promote certain social phenomena and another trend that only wants to provide solutions to these phenomena. There is a conflict of values and an identity between different social groups.

Finally, I would also like to ask Mr. Franz Jenneken's question, which was: Why aren't there any black or veiled presenters on Moroccan TV channels?

Mohamed Charki

I am Mohamed Charki an alumnus of the Journalism Institute in 1981, I am also an alumnus of Columbia School of Journalism, in the United States. I am a member of the National Union of the Moroccan Press (Board Member, I am also President of Media Association).

It is an association for human development meaning it puts the spotlight on Morocco, the closed Morocco, where people live in poverty. These are people who live in the mountains where all the young girls walk 15 km to fetch a water bottle rather than prepare for their future. I am also a consultant for Mediasat, France 24, BBC Arabic, but I am essentially representing Al Hayat newspaper.

I'd like to say that there is not one Arab country, there is a set of Arab countries stretching from the Atlantic to the Gulf, this set of countries is divided into three parts: The Maghreb part is linked to Western Europe and it merged with Europe during the Andalusian era. This means that during the last 600 years there has been cultural interaction between the two shores of the Mediterranean. Some things in this relationship have been positive and others negative - but we have had this interaction.

The second zone is the Levant where through history and especially the Crusades there has been interaction with the West based on conflict.

The third zone is the Gulf which was introspective until the discovery of petrol in the 1920s. The closing and opening of the three areas meant that the level of democracy and the relationship with the press is different from one area to another. That is why the level of democracy varies (there is no democratic country in the Arab world, but there are acceptable efforts) and the media does too. The level of freedom in the Arab Maghreb is generally better than the level of freedom in Yemen for example, or Jordan.

I am really surprised by the way in which the gentleman who just spoke, it really scared me. That is why we say that with every tile we get closer to the West and this is very good for the Arab world. I do not agree with the gentleman who said that we should shut ourselves down and see the West as an enemy.

This seminar reminds me of another seminar that was held in Cyprus in 1994. We were a group of Arab, European and Israeli journalists and during our discussion we said that there were problems between us as Arabs, Europeans and Israelis, which we could not afford to have as opinion producers and as media. We asked the questions: What are the problems between us? What are the solutions? The problems and solutions that were raised were going to be asked of presidents or politicians. We were producing ideas, not wars. The problem was that the media at that time was very attached to their countries and I do not know if things have changed or not? That is to say that the ideology of the president or the ruling party or the ideologies of state was held by the journalist who could not think beyond his country's principles.

"There is pluralism in the Arab world, but because there is no democracy in the Arab world and since the media in the Arab world live on the notion that "the other" is the enemy, we are unable understand the world."

For instance, a Syrian refused to have his picture taken a picture with an Israeli journalist, I said why? He said that if this photo was published he would have problems in Syria. The Lebanese were more courageous and they agreed to meet with the Israelis as long as everything was to be completed that day. The most courageous were the Algerians, Tunisians and Moroccans. We said that there were no problems, but unfortunately the assassination of Rabin put an end to the peace project. Today 14 years later we are asking the same

question: Is there pluralism in the Arab world? There is pluralism in the Arab world, but because there is no democracy in the Arab world and since the media in the Arab world live on the notion that "the other" is the enemy, we are unable understand the world.

The gentleman from 'Attajdit' newspaper talked about the West fomenting racism. I do not see the whole of the West as being France, Italy, Spain, Germany and England. Let's agree and let's say that we do not love these people. The problem is not visible as such. The West deals with its interests in ways that can sometimes be positive or negative, but it does not have a stereotyped image. That is why I say that we as the media should erase from our minds this stereotypical vision. The West is neither with nor against us.



Here I would like to go back to the concept of media and what is media? In order to succeed, the media has to be independent and professional. I do not want to talk too much about the gentlemen from 'Attajdit' let's not disagree.

I want to go back to Al Jazeera, this channel only has one opinion and no opposing view. I do not understand how a television channel that is meant to be for all the Arab World can

broadcast religious programmes at seven o'clock on a Saturday evening knowing that there are Christians in Lebanon! Al Jazeera has is not included these people. In the Arab world, in Tunisia for example there are atheists who do not believe in any religion and it is a problem because Al Jazeera is not addressing these people. In Iraq there are Sunnis who are not Shiites and what the Sunni Imam says is not accepted by the Shiitse. If we go back to Jordan where there are non-Islamic minorities. Al Jazeera does not enhance or modify its discourse to talk to these people. I am always speaking about Al Jazeera. When they present the news for the Arab Maghreb they cover a story on Somalia and after that Pakistan, to whom are they speaking? It is a question. If you are speaking to me in Tangiers, you are getting it wrong. In Tangiers I am interested in the football game between Barcelona and Real Madrid so my mind is on Spain. The problem is located here! These channels impose an intellectual vision and by doing this they make us react.

From this forum I accuse responsible media of terrorism. It is just like the press advertising a bottle of water that they say came from the mountains and is natural, but they do not mention the name of the company that produced this bottle. In saying this they have used advertising but hidden the ideology behind it and created nervousness instead of creating pluralism that will help develop our society.

[Close of Round Table]

APPENDIX 1:

List of Roundtable Participants :

Name	Organisation
EHAFAI Mustapha	FMAS
M. MCCARTHY	TANMIA
SLIMANI Amina	SNRT (tv)
SATANE Youssef	CCDH
M. CHERKI	ALYAYAT G.B
MEJDOUB Khalid	Attajdid
FATHI Aziz	SNRT
AQUAICH Abdellah	SNRT
H. Zakia	RMEDD

APPENDIX 2:

Biography of Speakers

Andre Azoulay



André David Azoulay graduated at the French High School of Journalism (CFJ) in 1962. Prior to his current position as Counsellor to His Majesty the King of Morocco, Andre Azoulay had a long career with the Paribas Bank in Paris (1968-1990) where, as Executive Vice-President, he covered the Middle East and North Africa Regions as well as heading the bank's public affairs department. As Counsellor of HM the late King Hassan II from 1991 to 1999, and since then of HM Mohammed VI, André Azoulay has largely contributed to the implementation of economic reforms. He is President of the Executive Committee of the Foundation of the Three Cultures and the Three Religions (Spain), he is also Founder Member of the C-100 (Davos Forum for the Dialogue of Civilizations and Religions). In 2008 Andre Azoulay was elected President of the Euro-Mediterranean Anna Lindh Foundation and Member of the Executive Committee of the Mediterranean Council for Culture. In August 2005 he was also nominated member of the "High Level Group" for the "Alliance of Civilizations, set up by the United Nations. He is also a member of the Royal Academy of Morocco and of the Royal Academy of Spain for Economic and Financial Sciences he has been honoured with the titles of "Commandeur dans l'Ordre de la Légion d'Honneur (France) and also "Commandeur dans l'Ordre du Trône" (Morocco).

Khalid Naciri



Mr Khaild Naciri was appointed Minister of Communications & Govt. Spokesperson in 2007. He was elected to the Central Committee of the Party of Progress and Socialism in 1975. He is also a founding member and former president of the Moroccan Organization of Human Rights (OMDH) (1990-1991). He received his Bachelor of Law in 1969 at the Faculty of Law of Casablanca and in 1970, a Diploma of Higher Studies in Political Science at the Faculty of Law of Rabat.

Tim Morris



Tim Morris became the British ambassador to Morocco and Mauritania in August 2008. Ambassador Morris joined the Foreign and Commonwealth Office in 1981 and has had numerous postings in London and abroad. Prior to his arrival in Rabat, Mr Morris spent three years as Head of International Organisations Department. He was Deputy Head of Mission at the British embassy in Portugal, Counsellor for Trade and Investment at the British embassy in Tokyo, Deputy Head of the United Nations Department in London, and First Secretary and Head of Political Section in Madrid.

Milica Pesic



Milica Pesic is Executive Director of the Media Diversity Institute (London). A journalist by profession she has reported for TV Serbia, the BBC, Radio Free Europe, the Times HES and other media. She holds an MA in International Journalism from City University, London. Milica has worked for the International Federation of Journalists (Brussels), the Alternative Information Network (Paris), and the Center for War, Peace and the News Media (New York). She has lectured at Westminster University and City University (UK); Toronto, Concordia and Carleton Universities (Canada); Michigan and St. Lawrence Universities (USA). She is a Media and Diversity Expert for the Council of Europe. She is also a member of English PEN, Wilton Park International Association, the IFJ, the NUJ, and the Frontline Club.

Jean-Michel Duffrene



Jean-Michel is an Editor at the BBC French for Africa Service. He has worked for the BBC for 25 years. At the BBC he worked for radio in French to Europe, Africa, in English as well for «Europe Today» on the World Service. In addition Jean-Michel has worked as a senior radio trainer and undertaken editorial training workshops on behalf of the BBC World Service Trust in a number of countries, including Morocco and Algeria. He was on an assignment for the UN in Ivory Coast and in the Democratic Republic of Congo helping them to set up their radio stations. He has worked for EBU in Turkey. He also has TV experience presenting a current affairs programme for EBN. He studied at the University of Geneva.

Edouard Pellet



Edouard Pellet was born in Algeria in 1949, and has been responsible for Integration at France Télévision in Paris since 2004. Upon completion of his history degree, he worked for RTL in France and went on to establish the Agence française de communication (AFC). He has worked as editor-in-chief for various organisations, including Radio France international

Sue Caro



Sue Caro is a Senior Diversity Manager at the BBC, based in London in the BBC Diversity Centre that is promoting the business and creative case for diversity; internally and externally, nationally and internationally. She interacts and works with BBC colleagues, external opinion formers and interest groups, licence fee payers, talent and represents the BBC at events both in the UK and overseas. Before she worked for all the major UK broadcasters - ITN, Channel 4, ITV, Sky - and in the independent production sector - in production, commissioning and editorial management.

Younes M'jahed



Younes M'jahed, a journalist and Secretary General of the Moroccan Union of the press (Syndicat national de la presse marocaine), is a member of the executive committee of the International Federation of Journalists (IFJ) and Vice President of the Commission for Freedoms of the Arab Federation of Journalists.

Mohammed Omar



Mohammed Omar is the Editor in Chief of Albawaba.com (Jordan). He is one of the few who has dared push the envelope. Despite the fact that to this day, the most popular blogs are in English, Omar pens in Arabic, aiming for a local audience as opposed to an international one. He started collecting personal reflections about Jordanian society in 2007, commenting on his bipolar disorder, divorce, among other experiences. His individual approach to writing about social issues achieved him over 3,000 visits per day, suggesting that the people appreciated his frankness.

Mags Patten



Mags is the Director External Affairs, of the Equality and Human Rights Commission. She has worked at the BBC and was chief publicity manager at Channel 4 Television. Mags was director of media and public relations at the English National Opera before joining the Equality and Human Rights Commission in March 2008. She oversees the commission's media, marketing, digital and internal communication teams.

Manoubi Marouki



Manoubi is the Editor in Chief of 'La Presse' in Tunis. He joined the newspaper in 1974 initially for one year before moving to the weekly 'Dialogue' and later to 'La Tunisie Economique' where he became Editorial Secretary. He studied a postgraduate degree at Belgrade University and joined the AFP office in Yugoslavia. In 1981 Manoubi returned to Tunisia to take up the position of editor of 'La Presse' – a position he held until 1993, when he became the Editor in Chief. Manoubi has reported on the famine in Ethiopia, the withdrawal of the Israeli forces from Sinai, the Afghan refugee camps in Pakistan and the Arab Summit in Fes. He is also a former Secretary general of the Tunisian Journalists Association.

Frans Jennekens



Frans Jennekens has been manager of Diversity at Dutch public broadcaster NPS (Netherlands Programmes Service) since 2008. He is also chairman of the EBU's Eurovision Intercultural and Diversity Group. Jennekens has been initiating and organizing projects concerning diversity in the company since 2001. He has also commissioned several multicultural programmes on prime time Dutch television. Some programmes attract a great deal of attention. He has also been chief editor of a daily news programme, is an award-winning radio and television documentary maker, and studied educational sciences at the University of Nijmegen.

Nick Carter



Nick was the Editor of the Leicester Mercury for 15 years until January 2009. The Leicester Mercury, the country's sixth largest regional paper, is published by Northcliffe Media. The paper has a current average circulation of 73,634 per day. In 2001, after a re-design and relaunch, it was named Regional Newspaper of the Year. Nick is now the first chairman of the Leicester and Leicestershire economic development company.

APPENDIX 3:

UNIVERSAL DECLARATION OF HUMAN RIGHTS

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicise the text of the Declaration and «to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories.»

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realisation of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.

.All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

.Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

Everyone has the right to life, liberty and security of person.

Article 4.

.No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

.No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.

.Everyone has the right to recognition everywhere as a person before the law.

Article 7.

.All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

.Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.

.No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

.Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

.(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

.(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

.No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

.(1) Everyone has the right to freedom of movement and residence within the borders of each state.

0.(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

.(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

.(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

.(1) Everyone has the right to a nationality.

.(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

.(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

.(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

.(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

- .(1) Everyone has the right to own property alone as well as in association with others.
- .(2) No one shall be arbitrarily deprived of his property.

Article 18.

.Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.

0th.Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.

- .1) Everyone has the right to freedom of peaceful assembly and association.
- .(2) No one may be compelled to belong to an association.

.Article 21.

- .(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- .(2) Everyone has the right of equal access to public service in his country.
- .(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

.Everyone, as a member of society, has the right to social security and is entitled to realisation, through national effort and international co-operation and in accordance with the organisation and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.

- .(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- .(2) Everyone, without any discrimination, has the right to equal pay for equal work.

.(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

.(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

0.Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.

.(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

.(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

.(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

.(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

.(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

.(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

.(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.

.Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realised.

Article 29.

.(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

.(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

.(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

.Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

APPENDIX 4:

THE MUNICH CHARTER

DECLARATION OF RIGHTS AND OBLIGATIONS OF JOURNALISTS

(The “Munich Charter”)

This declaration was drawn up and approved in Munich on 24 and 25 November 1971. It was later adopted by the International Federation of Journalists (IFJ) and by most journalists’ unions in Europe.

Preamble

The right to information, to freedom of expression and criticism is one of the fundamental rights of man. All rights and duties of a journalist originate from this right of the public to be informed on events and opinions. The journalists’ responsibility towards the public excels any other responsibility, particularly towards employers and public authorities. The mission of information necessarily includes restrictions, which journalists spontaneously impose on themselves. This is the object of the declaration of duties formulated below. A journalist, however, can respect these duties while exercising his profession only if conditions of independence and professional dignity effectively exist. This is the object of the following declaration of rights.

Declaration of Duties

The essential obligations of a journalist engaged in gathering, editing and commenting news are:

1. To respect truth whatever be the consequences to himself, because of the right of the public to know the truth.
2. To defend freedom of information, comment and criticism.
3. To report only on facts of which he knows the origin; not to suppress essential information nor alter texts and documents.
4. Not to use unfair methods to obtain news, photographs or documents.
5. To restrict himself to the respect of privacy.
6. To rectify any published information which is found to be inaccurate.
7. To observe professional secrecy and not to divulge the source of information obtained in

confidence.

8. To regard as grave professional offences the following: plagiarism, calumny, slander, libel and unfounded accusations, the acceptance of bribes in any form in consideration of either publication or suppression of news.

9. Never to confuse the profession of journalist with that of salesman or propagandist and to refuse any direct or indirect orders from advertisers.

10. To resist every pressure and to accept editorial orders only from the responsible persons of the editorial staff.

Every journalist worthy of that name deems it his duty faithfully to observe the principles stated above. Within the general law of each country, the journalist recognises, in professional matters, the jurisdiction of his colleagues only; he excludes every kind of interference by governments or others.

Declaration of Rights

1. Journalists claim free access to all information sources, and the right to freely enquire on all events conditioning public life. Therefore, secrecy of public or private affairs may be opposed only to journalists in exceptional cases and for clearly expressed motives.

2. The journalist has the right to refuse subordination to anything contrary to the general policy of the information organ to which he collaborates such as it has been laid down in writing and incorporated in his contract of employment, as well as any subordination not clearly implicated by this general policy.

3. A journalist cannot be compelled to perform a professional act or to express an opinion contrary to his convictions or his conscience.

4. The editorial staff has obligatorily to be informed on all important decisions which may influence the life of the enterprise. It should at least be consulted before a definitive decision on all matters related to the composition of the editorial staff, e.g. recruitment, dismissals, mutations and promotion of journalists, is taken.

5. Taking into account his functions and responsibilities, the journalist is entitled not only to the advantages resulting from collective agreements but also to an individual contract of employment, ensuring the material and moral security of his work as well as a wage system corresponding to his social condition and guaranteeing his economic independence.

Appendix 5:

STUDY ON MEDIA & DIVERSITY IN EUROPE

The Study on Media & Diversity publication 'Media4Diversity - Taking the Pulse of Diversity in the Media' is now available. The Study on Media & Diversity has identified over 150 initiatives by, or about, the media that counter discrimination and promote diversity, across Europe.

From the 150, 30 selected examples have been included in the final publication together with analysis and recommendations for future action based on the research. The study was conducted by the Media Diversity Institute, Internews Europe and the International Federation of Journalists (IFJ), and commissioned by the European Commission.

Aidan White, General Secretary of the IFJ commented, "In times of trouble, tolerance can be at a premium, which is why diversity in media content and practice is a crucial factor in fostering social cohesion and preventing conflict. The present study illustrates that old fears and bad habits still remain, but much has changed within the industry. Prejudice and bias are being swept out of mainstream journalism. It lurks still, dangerously and with wounding effects, but increasingly on the margins of media, where it is nourished by unscrupulous politics... The International Federation of Journalists, like the Media Diversity Institute and Internews Europe, is proud to put its name to this piece of work, which will make an enormous contribution to the debate about how media play a role in maintaining solidarity, respecting diversity and building unity in the future of Europe."

In section I of the publication the driving forces affecting social cohesion, the role of the media in both impeding and advancing the diversity agenda are introduced. This section also summarises key examples of policy leadership at the EU level. Section II of the Study presents the objectives and methodology underlying the survey, which led to the selection of initiatives presented in the publication. In Section III, the selection of the initiatives is classified under their main area of focus (i.e. the area of activity they want to strengthen, improve or develop): journalism, production, employment, training, partnerships and organisation.

An analysis of the gaps in the media and diversity arena that the Study has discovered, a report on the Prague seminar, and recommendations based on the survey results, and validated in Prague, are presented in Section IV. The outcomes, the conclusion and analysis are presented in Section V.

The first of four main recommendations in the Study calls for all actors to see the new opportunity in a diverse environment, and to recognize that a more balanced and faithful representation of Europe's diversity will reap a dividend of greater social cohesion and security, public trust in the media, but also new avenues for income through journalism and production that has greater resonance with its audience.

The second recommendation stresses the need to “step up the dialogue”, i.e. to encourage and participate in balanced, inclusive national and European dialogues, platforms for reflection, debate, cooperation and partnerships between policymakers, civil society organizations and media organizations on the role of media in promoting diversity and combating discrimination in order to identify emerging opportunities and exchange best practices.

The third calls for comprehensiveness and equal recognition of all areas of discrimination. The need for appropriate tools for setting aims, but also measuring outcomes is the fourth recommendation for all partners in the social process.

To download a PDF version or to order a hardcopy click on appropriate link below:

English

<http://ec.europa.eu/social/main.jsp?catId=781&langId=en&furtherPubs=yes>

French

<http://ec.europa.eu/social/main.jsp?catId=781&langId=fr&furtherPubs=yes>

German (Executive Summary and Recommendations only)

<http://ec.europa.eu/social/main.jsp?catId=781&langId=de&furtherPubs=yes>

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