



MY VOICE  
YOUR VOICE  
OUR FREEDOM

EDITORIAL

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## Righting the wrongs of exploitation

Zoé Titus

GENDER, MEDIA & SOCIETY

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## The Rooibos Story: Khoikhoi's Bossie tea

Lesle Jansen

GENDER, MEDIA & SOCIETY

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## Africa's Development Conundrum

Phillip Santos

MEDIA LAW AND POLICY

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## Saving Journalism and Engendering Trust through Activism

Gwen Lister

JOURNALISTS SAFETY

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## #LetsTakeAMoment

Victor Mabutho

GENDER, MEDIA & SOCIETY

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## International Women's Day Events #IWD2022Africa

INFOGRAPHIC

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## List of violations, February 2022

Victor Mabutho

PODCAST

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## Prominence of feminist radio as a tool for development

Victor Mabutho and Saikou Jammeh

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# Righting the wrongs of exploitation

To mark International Women's Day (8 March), iSPEAK casts a wider net to focus on the rights of the most vulnerable: African indigenous communities fighting for political and economic inclusion in the post-colonial and post-Apartheid eras, as well as recognition, which is inextricably linked with distributive justice.

Khoikhoi lawyer Lesle Jansen narrates the story of 'bossie tea' describing the contestation for the legal acknowledgement of the cultural heritage of the Khoikhoi and San peoples as the traditional knowledge holders to Rooibos. Thrown into the mêlée is the establishment of an agreement between the indigenous Khoikhoi and San and South Africa's rooibos industry – justice, finally, for a community that has been so severely affected by misappropriation.

Phillip Santos bemoans the fact that economic development in Africa is largely centered on the extractive sector, whose business model is to explore and exploit natural resources above and below the earth's crust, regardless of the human cost and, more often than not, to the detriment of indigenous populations whose way of living is intimately bound with the natural environment which, at once, constitutes their habitat, source of livelihood and produces their cultural air.

Journalistic advocacy is to practice the quiet activism of good journalism based on conviction, according to veteran journalist Gwen Lister. She notes that contemporary social, economic and political challenges require journalism to adapt and, as society evolves, journalism must surely do too.

In our **iSPEAK podcast** we host Nigerian feminist, social justice, and gender advocate Nkechi Ilochi-Kanny for a conversation on the power of radio as a platform for community engagement and ultimately development.

Enjoy this and more in our March edition of iSPEAK.

Remember, the iSPEAK newsletter is free so please share the word far and wide with others who may have an interest in reading the analyses provided, and who may wish to participate in our monthly event. We are focused on providing the African context and narrative on freedom of expression issues, and look forward to providing challenging views on current debates that inform or change the way you think.

Make sure you don't miss out on our monthly edition by signing up on **WhatsApp** or joining the **mailing list**. Feel free to get in touch with us via email on [info@ispeak.africa](mailto:info@ispeak.africa).

**The iSPEAK team**

My Voice | Your Voice | Our Freedom

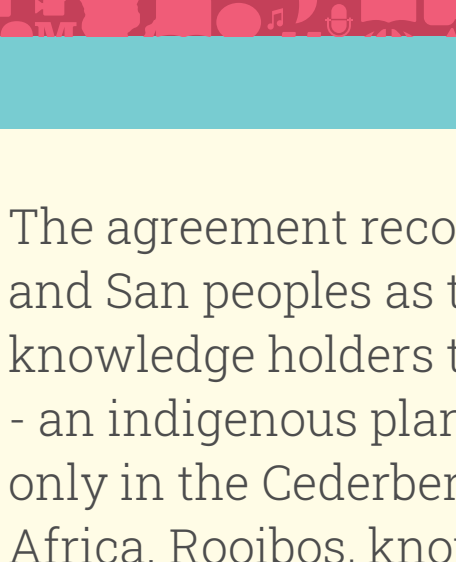
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# The Rooibos Story: Khoikhoi's Bossie tea

By Lesle Jansen

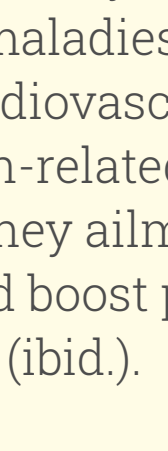
On 1 November 2019, following nine years of negotiations, the world's first industry-wide benefit-sharing agreement was launched in South Africa between the Khoikhoi and San, and the South African rooibos industry. This agreement is the basis from which the Khoikhoi and San communities of South Africa will have access to benefits such as a percentage contribution from the commercialisation of Rooibos by the South African rooibos industry.



HEINRICH-BÖLL-STIFTUNG

## ROOIBOS RESTITUTION, A PRODUCTION OF THE HEINRICH-BÖLL-STIFTUNG

WATCH THE VIDEO



The agreement recognises the Khoikhoi and San peoples as the traditional knowledge holders to the uses of Rooibos, - an indigenous plant species found only in the Cederberg region of South Africa. Rooibos, known to the Khoikhoi in Afrikaans as *“die arm man se tee”* (the poor man's tea) or *“bossie tee”* (bush tea) and known scientifically as *Aspalathus linearis*, is plentiful in uses and intimately known by the Khoikhoi<sup>1</sup>.

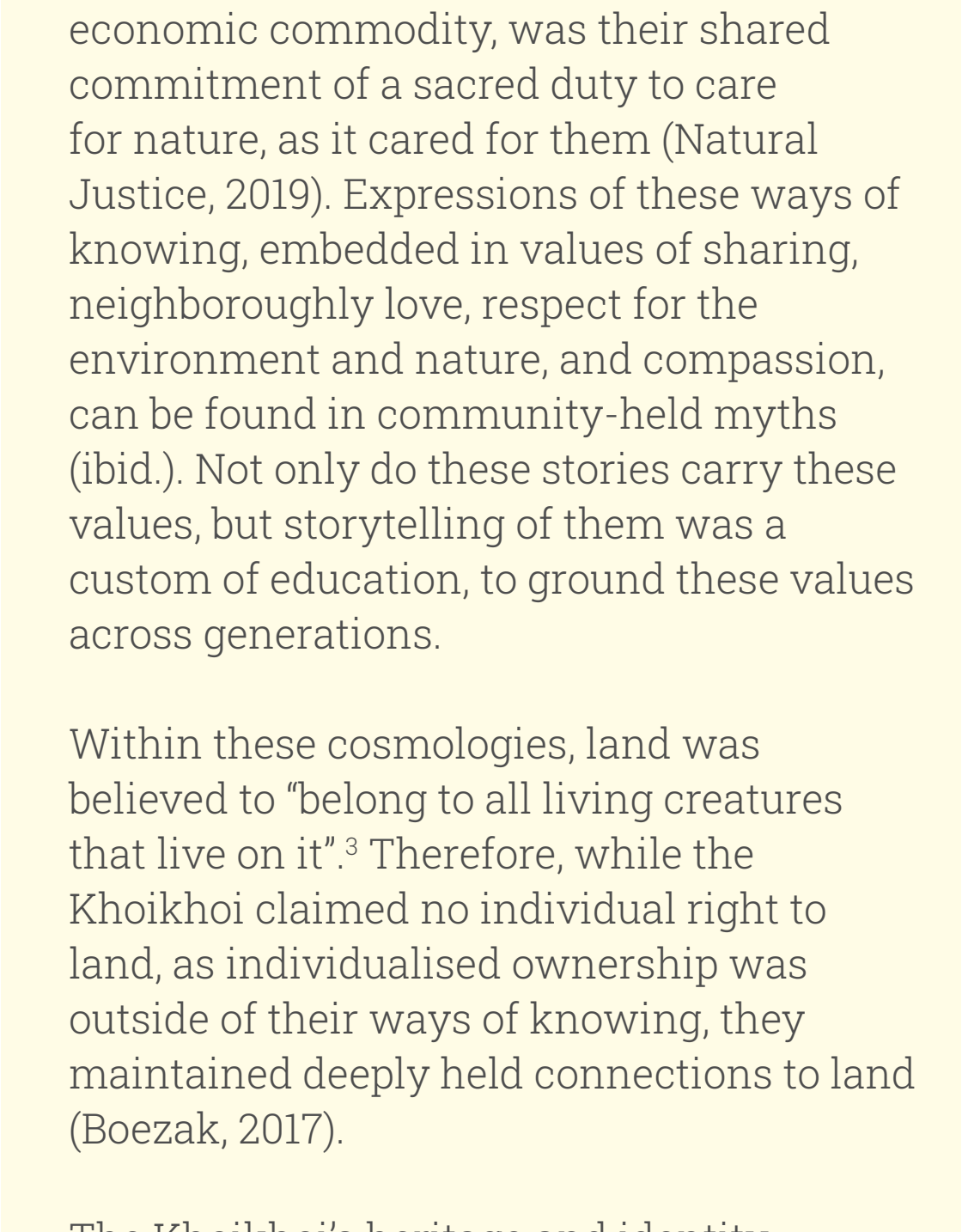
For generations, it has been prepared for its benefits of high antioxidants as well as its uses to relieve allergy systems, boost energy, heal damaged skin, stimulate appetites, boost immune systems, facilitate relaxation and treat maladies such as hypertension and cardiovascular health, hypotension, stomach-related ailments, blood circulation, kidney ailments, stress relief, health skin, and boost polyphenol/micro-nutrient levels (ibid.).

When paired with other herbs, it may also be used to treat diabetes and improve oral health. As it has been incorporated as an ingredient in skincare products, rooibos is used to treat eczema and minor skin injuries. Beyond its health benefits, it also has agricultural uses such as to be used in soil mixtures to assist with mulching and soil fertilization (ibid.).

In their culture of sharing, the Khoikhoi and San communities shared their knowledge of Rooibos.

This began with the story of Tryntjie Swarts, a Khoikhoi woman living in the Cederberg who, in the 1920s, shared her “ecological-cultural knowledge of the Khoikhoi about how to locate the ‘golden nests’ of Rooibos seeds” (ibid., p. 60). This knowledge was a critical catalyst of the expansion of the present rooibos industry, as rooibos tea in itself, became popular the world over, as well as its processing into health and cosmetic products.

Despite the foundational role of the Khoikhoi's upon which the development and commercialization of the industry was built, the communities were never recognized as the knowledge holders nor received intellectual property rights even though they never gave free, prior or informed consent (FPIC) to the use of their knowledge (ibid.).



Rooibos tea fields on the Rooibos Heritage Route. The route links Nieuwoudtville and Wupperthal via Moedverloor, Cederberg, Western Cape, South Africa. Photo: Grobler du Preez, Shutterstock

The Khoikhoi have been documented as African Indigenous peoples, along with the San, who traditionally roamed and stewarded Southern Africa: the Khoikhoi as nomadic pastoralists and the San as hunter-gatherers. The Khoikhoi people are made up of historical groupings which, includes the (i) Griqua, (ii) Nama, (iii) Koranna and (iv) Cape Khoi, each of which have further subgroupings. There are also Indigenous farming communities, as descendants of the original Khoikhoi, living mainly in the Cederberg region in the Western Cape province of South Africa. In this area, where the cultural heritage of the Khoikhoi is rich, the indigenous farming communities continue to practice their traditional knowledge of rooibos to steward the plant.

In their land-based cultures and economies, the Khoikhoi are “known for their spiritual connectedness to land”.<sup>2</sup>

Tied to their beliefs that land is a sacred gift from nature, rather than an economic commodity, was their shared commitment of a sacred duty to care for nature, as it cared for them (Natural Justice, 2019). Expressions of these ways of knowing, embedded in values of sharing, neighbourly love, respect for the environment and nature, and compassion, can be found in community-held myths (ibid.). Not only do these stories carry these values, but storytelling of them was a custom of education, to ground these values across generations.

Within these cosmologies, land was believed to “belong to all living creatures that live on it”.<sup>3</sup> Therefore, while the Khoikhoi claimed no individual right to land, as individualised ownership was outside of their ways of knowing, they maintained deeply held connections to land (Boezak, 2017).

The Khoikhoi's heritage and identity, intimately tied to land, is still beautifully etched into the environment today, in the form of rock art. Though the Khoikhoi's rock art is comparatively rare to that of the San, it may be described as follows:

***“The art of painting on rocky surfaces in caves and in open lands is a unique and defining characteristic of our distinct identity and heritage. Our paintings date back thousands of years and serve as a testimony to our right to land and its resources in South Africa. Khoikhoi rock art is made up of different designs, finger dots and handprints common amongst the Khoikhoi people. The designs were applied with fingers, making a striking contrast to the work of the San”. (National Khoi and San Council & Cederberg Belt Indigenous Farmers Representatives, 2019, p. 24)***

Since the colonial era, the African Indigenous identity of the Khoikhoi has been disregarded or marginalised to where the Khoikhoi continue to experience a lack of social and political visibility in the new democratic state.

As an ongoing apartheid legacy, the Khoikhoi continue to be homogenised under the category of “Coloured” in official state statistics which still mirror apartheid typologies of race which never reflected the existence of the Khoikhoi as Indigenous peoples (Le Fleur & Jansen, 2013). For example, the 2011 census data was disaggregated by racial categories of (i) Black South African, (ii) White, (iii) Coloured, (iv) Indian/Asian (Alexander, 2018).

**Within these cosmologies, land was believed to “belong to all living creatures that live on it”. Therefore, while the Khoikhoi claimed no individual right to land, as individualised ownership was outside of their ways of knowing, they maintained deeply held connections to land (Boezak, 2017).**

Similarly, while there are eleven official languages represented in South Africa, none of the Khoikhoi people's indigenous languages are included among them. As a result, to advocate for the human rights and fundamental freedoms of the Khoikhoi as Indigenous peoples, the UN Special Rapporteur, Rodolfo Stavenhagen recommended in his 2005 report “that indigenous communities be recognized as such constitutionally and that legal institutions maintaining the stigma of their classification as ‘Coloured’ by the apartheid regime be removed” (Stavenhagen, 2005, p. 3). The South African Human Rights Commissioner (2016) affirmed the reality of a “cultural genocide” as follows:

***“According to representatives for indigenous communities, the perpetuation of what they deem to be ‘cultural genocide’ continues as a result of the lack of recognition of indigenous peoples, together with inadequate measures to promote protect, and preserve indigenous culture and tradition. The prevailing lack of recognition and invisibility of Khoi-San groups exacerbates their vulnerability and marginalisation, fuelling their sense of an identity crisis and contributing to the assertions in submissions that indigenous persons are unable to access their full entitlement of rights contained in the Bill of Rights”. (ibid., p. 36)***

Up until recently, the Khoikhoi communities were not constitutionally recognised by the state, in terms of national legislation, as a customary/indigenous community (Jansen, 2019).

However, with the signing of the *Traditional and Khoi-San Leadership Act 3 of 2019* into law and its commencement date of 1 April 2021, a new moment has since been heralded for state affirmation of the Khoikhoi as self-identifying African Indigenous communities.

With this legislation, the Khoikhoi will be included in South Africa's traditional leadership and governance system on par with other customary communities (Jansen, 2019). Not only is this symbolically key for recognition of self-identification and dignity, but it is also significant in relation to conferring formal representation at different levels of government. This will pragmatically facilitate greater access to justice “as communities who have so far been formally left outside of the South African rule of law as it pertains to their cultural recognition, customary communities, Indigenous languages and ancestral lands” (Jansen, 2021, p. 135).

During this process of fighting for their rights for recognition as traditional knowledge holders, Rooibos only started to unlock a new beginning to a journey that came undone over 300 years. The process of rebuilding for the Khoikhoi community continues.

<sup>1</sup>(National Khoi and San Council & Cederberg Belt Indigenous Farmers Representatives, 2019, p. 6)

<sup>2</sup>(National Khoi and San Council & Cederberg Belt Indigenous Farmers Representatives, 2019, p. 24)

<sup>3</sup>(National Khoi and San Council & Cederberg Belt Indigenous Farmers Representatives, 2019, p. 24).

**Lesle Jansen is a South African lawyer, from the Khoikhoi community, who specializes in indigenous peoples rights and Access and Benefit-sharing in the context of the Nagoya Protocol. She was one of the lawyers on the Rooibos case resulting in the first industry-wide benefit sharing agreement.**

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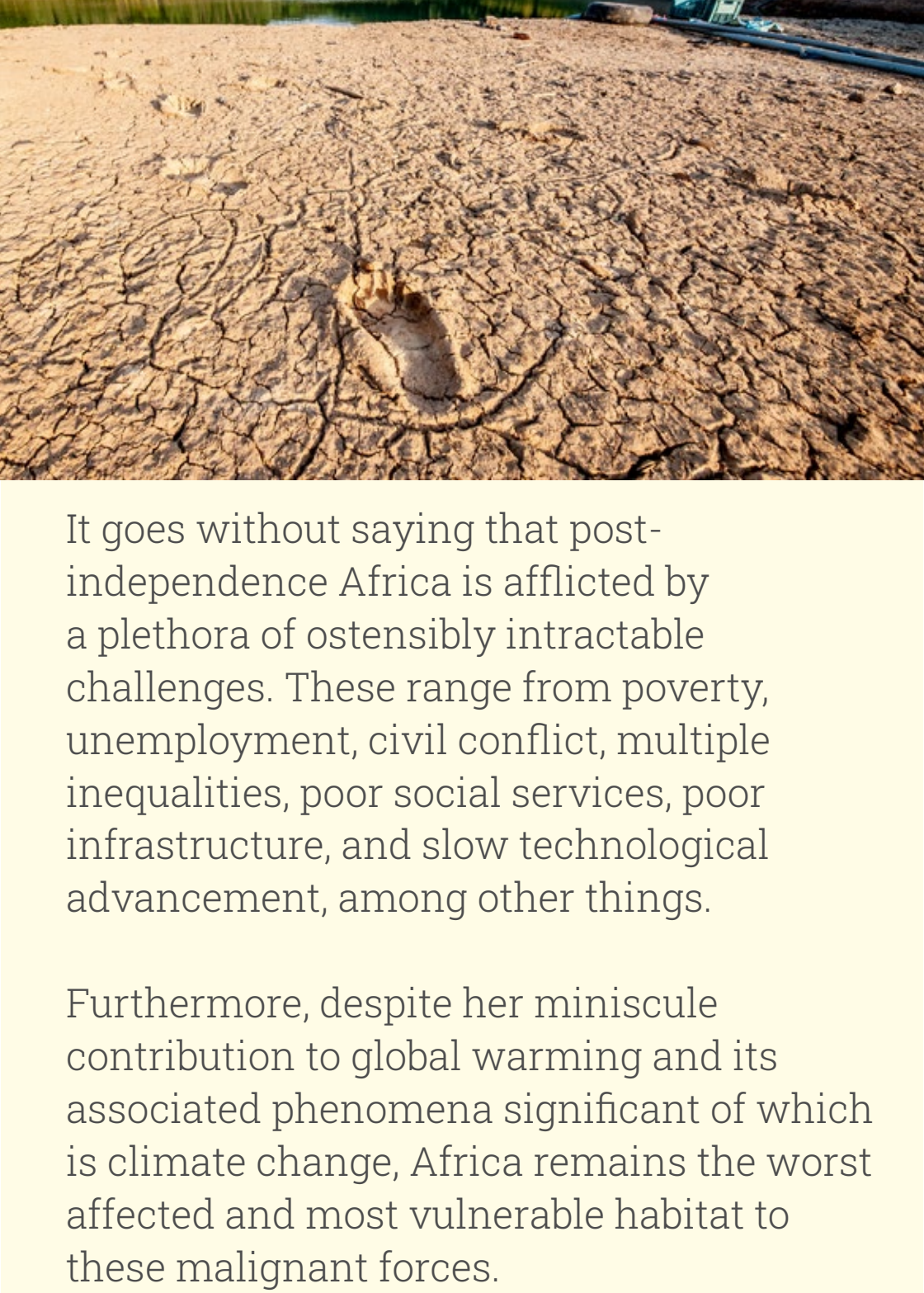
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# Africa's Development Conundrum

By Phillip Santos



It goes without saying that post-independence Africa is afflicted by a plethora of ostensibly intractable challenges. These range from poverty, unemployment, civil conflict, multiple inequalities, poor social services, poor infrastructure, and slow technological advancement, among other things.

Furthermore, despite her miniscule contribution to global warming and its associated phenomena significant of which is climate change, Africa remains the worst affected and most vulnerable habitat to these malignant forces.

The COVID-19 pandemic has also shown, how, sudden and shock intensive crises of such magnitude can trigger and multiply ordinary people's (in particular marginalised and vulnerable groups) experience of marginality, precarity, sickness and ultimately death.

As prominent economist Joseph Stiglitz observed, the pandemic "goes disproportionately after the poor, especially in poor countries..."

While some of these afflictions are patently traceable to the colonial era and its multi-pronged legacy of iniquities and inequities, the patrimonial excesses and obscene pillaging of national resources by indifferent and inept post-independence governments, have had no less significant impact.

**“the missing link in ongoing climate actions is the non-recognition that climate change is a social issue. Climate action must be linked to the social justice struggle and center those who consistently remains (sic) invisible in the world.”**

Given this state of affairs, the question about Africa's development imperatives and needs at this moment remains begging.

Notably, what is evident in national, regional and continental versions of the continent's development goals is the tension between a desire for economic growth and the protection of the environment.

This presents a conundrum in thinking and implementing development policy on the continent given the immanent irreconcilable tension in the two goals and the dire consequences of failing to address either or both of them, especially as this pertains the welfare of those in the lower rungs of society such as indigenous social (minority) groups and women.

This conundrum is complicated by a persistent inexactitude in the very understanding of development, as this has implications on especially indigenous populations whose ways of living are not in harmony with modernist approaches to development, which are moored in the principle of economic growth.

In Africa, economic growth is largely based on the extractive industry, whose *modus operandi* is to explore and exploit natural resources over and below the earth's crust, the human cost be damned.

This approach puts both the corporate entities involved in these activities and governments, whose economic and political goals are contingent on the success of the former, in direct conflict with indigenous populations whose way of living is intimately bound with the natural environment which, at once, constitutes their habitat, source of livelihood and produces their cultural air.

The indigenous peoples' predicament is also compounded by changes to the climate as a result of human action.

For instance, according to a 2019 report, *Megatrends in Africa*, produced by the Finnish Foreign Ministry, "the mean temperature rise for Africa is around 2 degrees Celsius from pre-industrial time."

A more significant observation in the same report is that "land cover change" is a "key driver of anthropogenic climate change in Africa" and that it is caused by "agricultural land expansion at the cost of forests and bushlands."

In Sub-Saharan Africa, it notes, cleared agricultural land has "increased by 57%, with a yearly increase of 2.3%" between 1975 and 2000.

The unencumbered, if not excessive, pursuit of modern development in Africa thus, arguably pushes extractive activities into the heartland of indigenous peoples' habitus, which effectively disrupts their ecologically balanced co-existence with the natural environment around them.

Inevitably, this disruption constricts indigenous people's habitat, depletes the natural resources with which they are co-dependent and erodes their cultural practices by reconfiguring the physical world with which such practices are entangled.

To adequately conceive the multifarious and intertwined challenges dealt indigenous groups and women as a result of narrowly conceived development interventions thus, one has to view social problems resulting in particular policy choices regarding development, the environment and culture as justice questions, proper.

By so doing, we will be able to analyse the confluence between distributive, cultural and political factors whose overlapping and mutually reinforcing apparatus contribute to undermining the dignity of marginal groups such as indigenous communities and women.

For instance, in their contribution to Climate Justice Central, Susan Nakacwa and Faith Lumonya, argue that, "the missing link in ongoing climate actions is the non-recognition that climate change is a social issue. Climate action must be linked to the social justice struggle and center those who consistently remains (sic) invisible in the world."

**...the continent needs to think deeply about the best way to bring about development which allows all its people to leave a rounded dignified life, while at the same time protecting the environment which is so intimately connected to the very existence and survival of current and future generations both in Africa and beyond.**

An intersectional approach, developed and popularised by black feminists, provides a cutting-edge tool for analysing - in the words of Susan Nakacwa and Faith Lumonya, "the lived experiences of indigenous African women and other minoritised communities in the analysis of the causes and effects of climate change. It recognises that climate change disproportionately affects these marginalised groups which already face other forms of discrimination based on their gender, socioeconomic class, race, ethnicity, nationality, ability, sexual orientation, and age".

Notably, Namibia has made significant strides in protecting the socio-cultural and economic fabric of indigenous groups such as the San and Ovahimba, by infusing specific redemptive provisions to this end in the constitution and establishing government departments that are expected to formulate and implement programmes aimed at the empowerment of these groups.

This is important, since as researchers Ben Begbie-Clench and Noelia Gravotta (2020) observe, the San and other indigenous groups in Namibia "continue to face extreme marginalisation, and have lower overall indicators than other Namibian ethnic groups in many areas, including economic development, educational attainment and political representation."

Also, as with other indigenous groups elsewhere in the world, Begbie-Clench and Gravotta (2020) note that indigenous groups in Namibia also experience "pressure from encroachment into their lands in the forms of illegal settlement, illegal grazing and illegal fencing continues to be high. On communal land where San are a minority, their representation and participation in land-related decisions, tenure rights and complaint resolutions tend to be limited."

According to the International Work Group for Indigenous Affairs (IWGIA), Zimbabwe, where the San and Doma indigenous groups make 0.03% of the population, "does not recognise any specific groups as indigenous to the country" which suggests that their marginalisation begins with this brazen denial of recognition, itself a key predicate for their other claims to justice.

To this end, the continent needs to think deeply about the best way to bring about development which allows all its people to leave a rounded dignified life, while at the same time protecting the environment which is so intimately connected to the very existence and survival of current and future generations both in Africa and beyond.

**Dr. Phillip Santos is a Senior Lecturer in the Informatics, Journalism and Media Technology Department at the Namibia University of Science and Technology. His research interests are in the areas of mediated rhetoric and argumentation, political communication, the sociology of digital media, transformations in mediation and journalism practice, as well as the intersection between mediation and such social issues as social memory, identity, development, gender and inequality.**



# Saving Journalism and Engendering Trust through Activism

By Gwen Lister

**The following is a summary of the 2022 Barry Streek Memorial Lecture, delivered by veteran journalist Gwen Lister at the Cape Town Press Club on 26 January 2022. Download the full presentation [here](#).**



PHOTO: CHARLIE SHOEMAKER/THE GLOBE AND MAIL

Why - I often ask myself, and I'm sure many of you with an interest in media probably do too - has trust in journalists and journalism eroded over the past decade or so? What is the real reason behind the decline which has also seen the demise of many newspapers?

How, why or what has fuelled this antipathy to the extent that journalists are distrusted almost as much as politicians, is up for debate.

I'm fairly convinced - although I'm aware there are many purists among us who would vehemently disagree with me - that journalistic excellence combined with activism for truth and transparency could save the day.

The current crisis has impelled journalists to introspect about their role and practice of journalism, which will need to adapt or die with new realities. What are journalists supposed to be in these increasingly polarised and dangerous times, exacerbated by a global pandemic, is the question many of them are now asking themselves and so too are the public.

The independent journalists of yesteryear took on undemocratic governments, spoke truth to power and tried to forge a better world. Journalism wasn't then, and still isn't today, a job for the fainthearted.

As Namibia became independent in 1990 with a Constitution and a Bill of Rights providing for, among others, press freedom, it dawned on us as we reviewed our journalistic role going forward that the struggle was not over.

A strong and activist belief in the need for media to free itself from the shackles of government domination led to African journalists agreeing on the Windhoek Declaration in 1991 urging for recognition of a free, independent and pluralistic media on the continent.

Back in 1991, newspapers were good business and the mainly print independent editors and journalists who helped draft the Declaration were mostly held in high regard, at least by the public.

Newspapers remained resilient even some years after the advent of the World Wide Web, but then came the 2000s - and the popularity of social media made a huge dent in print, breaking forever the business models of old.

That there is today fault in the world of journalism is not in doubt.

We are still overcoming blindspots on issues of gender, race, class and language amongst other things, and are not yet able to produce the most inclusive journalism – where audiences feel their stories and interests are part of the narrative.

Of one thing I have no doubt: people in general need to care more about press freedom and the lifeblood of good journalism or watch as democracies crumble and their own much-cherished rights to free expression begin to dissipate.

Most chilling is the fact that, as trust in the media declines, so does accountability on the part of governments – and not only undemocratic ones - in which secrecy and corruption are allowed to thrive.

Corruption, mismanagement and abuse of resources takes a real toll on the poor, and leads to a more, not less, unequal world. Where would we be without the whistleblowers and the journalists who uncover the rot, who bring light into the darkness?

Journalistic advocacy is to practise the quiet activism of good journalism based on conviction - standing up for campaigns for civil rights, for press rights, for racial justice, for gender equity and against economic inequality. These are different times which require journalism to adapt. Society evolves and journalism must surely do too in order to help ensure the changes are for the better.

***Gwen Lister is an award-winning Namibian journalist, publisher, anti-apartheid and press freedom activist. She was the Chairperson of the Unesco-sponsored Windhoek conference on media in Africa in May 1990 which culminated in the adoption of the Windhoek Declaration on a Free, Independent and Pluralistic African Media, and which in turn led to the UN General Assembly declaring May 3 each year as International Press Freedom Day.***



NO  
IMPUNITY

#LetsTakeAMoment

**REMEMBERING  
THE FALLEN****JAMAL FARAH ADAN**  
FREELANCE JOURNALIST**SOMALIA, PUNTLAND, GALKAYO****AGE:** \_\_\_\_\_56**DATE OF DEATH:** \_\_\_\_\_1 MARCH 2021**CAUSE OF DEATH:** \_\_\_\_\_GUNSHOT**STATUS:** \_\_\_\_\_RESOLVED

On 1 March 2021, the Al Shabaab armed group fulfilled its threat of killing Jamal Farah Adan, when two of its militants shot him outside his shop in Galkayo, Puntland, Somalia. Adan was a radio journalist with decades of experience, and transitioned to writing political commentary on restive Somalia on his popular Facebook pages. In his social media posts, Adan courageously spoke out against Al Shabaab's heinous activities, calling on citizens to rise up against the group. For this he started receiving death threats, and said he survived an attempt on his life a month before he was killed. Al Shabaab gloated over his death, claiming responsibility for the killing of yet another media practitioner, in one of the world's deadliest places for a journalist.

There was wide condemnation of Adan's death from media rights groups, with Somalia's regional and national government officials vowing to bring perpetrators to book, in line with its commitment to uphold the safety of journalists. Within days several suspects had been arrested in connection with his murder.

Close to a year after the killing of Jamal Farah Adan, a military court in Galkayo convicted 4 Al Shabaab militants for Adan's murder on 15 February 2022. A landmark victory for a country famed for its impunity, which could mark a turning point in the investigation of crimes against journalists. Two men - Adde Abdullahi Mohammed Hassan and Abdiqani Saleban Jama were sentenced to death. The other two men involved got lengthy jail sentences - Hassan Adan Jama will serve 25 years in prison and Mohamed Ali Ahmed will serve 15 years. The 4 militants had pleaded guilty to killing the journalist.

# International Women's Day Events #IWD2022Africa

**The message for this year's #INTERNATIONALWOMENSDAY2022 is**

*Imagine a gender equal world.*

*A world free of bias, stereotypes, and*

*discrimination.*

*A world that is diverse, equitable, and*

*inclusive.*

*A world where difference is valued and*

*celebrated.*

*Together we can forge women's equality.*

*Collectively we can all **#BreakTheBias**.*



At iSPEAK.Africa we are going to kick off our day on International Womens' Day on March 8, by having perfected the **#BreakTheBias pose** and we encourage you to do the same. You can even send us your #BreakTheBias pose to:

If you want to be part of all that's going on and you want "in on the in" you can **register for an International Women's Day account**. We don't know what's in store but it promises to be exciting and certainly jam packed with events and resources.

Let's take a look at some of the highlights that we've heard about at iSPEAK Africa.

We think the invitation from the United Nations Environment Programme (UNEP) UN Women asking young **#climatechange activists to submit** a video that will be judged during the 2022 regional celebration is a challenging worth taking up.

Of course, we're all looking forward to find out who's made it on to the **Leading Ladies Africa** annual **#100women** list, so that we can applaud the remarkable and amazing women who are inspiring us on a daily basis.

Depending on what you're interested in, you can join:

# The UN Women East and Southern Africa Regional Office and the UN Environment Programme (UNEP) **for their virtual seminar** under the theme: "Gender equality today for a sustainable tomorrow" which will be calling on "action to support women and girls to grow their capacities to respond to climate change through agricultural production, food security, and natural resources management."

# The hybrid Africa Health Business Symposium (AHBS) **pan-African conference** will look at the role of the private sector in advancing women's health in Africa, with the objective to prioritise, explore and strengthen the role of the private sector in advancing women's health in Africa

# The Association of African Universities **@AAU\_67** celebrate their Breaking the Bias in African Higher Education: Equality Today for a Sustainable Tomorrow".

# **@iLabAfrica** as they focus on women in data science during their webinar under the theme : Cultivating Data Science Research in Africa.

# **@ifi\_aub** The Swedish Dialogue Institute for the Middle East and North Africa are organizing a panel discussion titled "How Inclusive is a Sustainable Tomorrow?"

We're just highlight few of the number of exciting events taking place on different platforms on diverse issues, so enjoy and if there is anything you really want us to highlight in the next issue, please do let us know on **info@ispeak.africa**.





**NO**  
IMPUNITY

## LIST OF VIOLATIONS FEBRUARY 2022

**24**  
JAN

### ZAMBIA

The station manager at Kenmark Broadcasting Network (KBN TV) Petty Chanda, was summoned and questioned by police twice in January, over the station's airing of a leaked audio supposedly of government officials planning to block an opposition party in a by-election. Chanda could be charged with violating Zambia's Cyber Security and Cyber Crimes Act for sharing intercepted communication.

**24**  
JAN

### SOMALIA

Radio journalist Abdullahi Ali Abukar is harassed and assaulted by police in Mogadishu, Somalia for covering a violent demonstration.

**29**  
JAN

### MALI

Citing new eye witness accounts of his torture, Reporters Without Borders reports investigative journalist Birama Touré who disappeared on 29 January 2016 is most likely dead, His demise allegedly took place in the presence of the then President Ibrahim Boubacar Keïta - Karim Keïta.

**30**  
JAN

### SOMALIA

Police in Somalia's Galmudug region raid broadcaster Sooyaal TV and Radio, vandalising equipment and confiscating hard drives. The station's director Mahad Bashiir Xilif who was arrested during the raid, is tortured and detained overnight. He had been arrested for reporting on a police officers' strike.

**3**  
FEB

### TANZANIA

Wardens at the Ngorongoro Conservation Area Authority (NCAA) detained six journalists who were covering a village meeting inside the wildlife sanctuary. The NCAA said the journalists had not sought accreditation to carry out media work in the park. The journalists detained were Amina Ngahewa, Allan Isack, Profit Mmanga, Apolo Benjamin, Janeth Mushi and Julias Sagati.

**7**  
FEB

### GUINEA BISSAU

Radio journalist Maimuna Bari is in a coma and in critical condition, after armed men raided Radio Capital - the privately owned radio station she works for. The thugs fired shots in the studio, vandalising equipment and assaulting media workers present. Journalists Ansumane So and Bala Sambú were also assaulted during the attack.

**8**  
FEB

### GHANA

Political commentator Oheneba Boamah Bennie is found guilty of contempt of court and is sentenced to 14 days in prison and fined US\$468. His charges emanate from a statement he made on Facebook accusing the judiciary of colluding with President Nana Akufo Addo to influence the 2020 presidential elections.

**8**  
FEB

### ESWATINI

Journalist Nomthandazo Maseko who was livestreaming a protest outside a prison in Matsapha, Eswatini, is assaulted by more than a dozen prison officers. She also loses her phones in attack that left her badly injured.

**9**  
FEB

### CHAD

Radio journalist Evariste Djaï-Loramadji is killed when armed herdsman raided a farming village in Sandana, Chad. He had been reporting about the volatile situation in the area, filing a radio report just before he was shot. He was one of the 11 people killed in the attack.

**10**  
FEB

### NIGERIA

Lanre Arogundade the executive director of media rights organisation International Press Centre, was detained by the State Security Services department at an airport in Lagos, upon his return from The Gambia. He was later released with the SSS issuing a statement stating the incident was a matter of mistaken identity.

**15**  
FEB

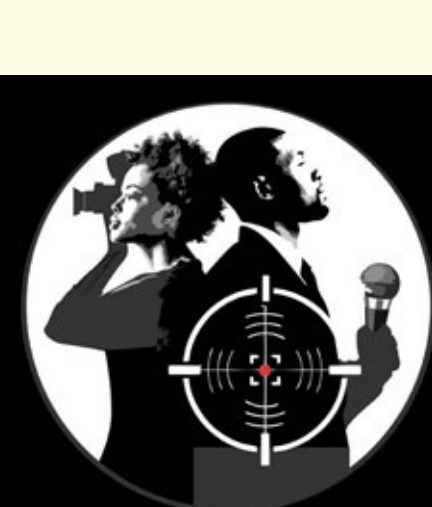
### SOUTH SUDAN

A team from the Association of Media Development in South Sudan (AMDISS) was trapped in intercommunity fighting in Western Bahr el Ghazal State. The AMDISS team had been conducting media training for journalists, before the fighting started. The team was then rescued by United Nations forces.

**16**  
FEB

### NIGERIA

Officers with Nigeria Security and Civil Defence Corps (NSCDC) in Osun state, assault journalist Toba Adedeji who was covering a students' protest at the NSCDC office. The operatives proceeded to assault him, disregarding his accreditation as a reporter.



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