

TEXT 1**Why the language we use to talk about the refugee crisis matters**

By Pippa Bailey

- 1 There is something distinctly racist about the double standards with which we apply the word *migrant*, in the media.
- 2 To see how far we have come – and, spoiler, it is not far at all – in the way we talk about refugees, one only must play a fun game of: who said it, 21st Century politicians or an early 20th Century priest?
- 3 Consider the following:
- 4 'You have got a swarm of people coming across the Mediterranean, seeking a better life, wanting to come to our country...'
- 5 'People are really rather afraid that this country might be swamped by people with a different culture...'
- 6 'In some districts every hint of comfort had been absolutely wiped out, the foreigners coming in like an army of locusts...'
- 7 The first was a 21st Century politician's controversial comment on the news at the height of the refugee crisis in July 2015. The second is from a politician speaking in 1978. The third is courtesy of a priest writing about refugees in 1902. Read those three examples again.
- 8 The choice of (slightly mixed) metaphors – army and locusts – continue to be the most common way refugees are written about today: either as military invasion or as a natural force – a flood, an influx, a tsunami, a swarm. Both are, obviously, negative images, but they are problematic for varied reasons. The first suggests not only that migration happens in some strategised, organised way, but that refugees have a choice about leaving; it is active and deliberate. The second suggests that migration is uncontrollable; it removes the agency of governments to do anything about it – for good or ill.
- 9 Similarly, one newspaper carried a picture caption, for example, that described authorities using 'tear gas, batons, stun grenades and rubber bullets to repel the hordes', and last year a politician appointed a 'Clandestine Border Threat Commander' to tackle border crossings. Can you see the impact of the language used?
- 10 The word *migrant* (often used interchangeably with *immigrant*, though they mean subtly different things) encompasses refugees, but also those who leave their countries of birth for other reasons, such as economic opportunities or education. Refugees, by contrast, are those who flee because of war, persecution, or natural disaster. The former indicates choice, which those risking their lives to cross the border in desperation do not have.
- 11 Both *migrant* and *immigrant* are examples of nominalisation, or nouns that are formed from verbs. This shift implies identity rather than action; people who migrate are no longer people, but migrants.

- 12 Such language conveniently helps shift the responsibility from governments, as it implies that citizens are moving of their own will, rather than because the circumstances in their home countries leave them no alternative. Using the word *refugee* by contrast, acknowledges and calls out conflict, human rights abuses, and corruption.
- 13 The word *illegal* is often used alongside *immigrant*, but this is also wrong – as a recent claim that crossing borders is always *criminal*, (much as some politicians might like it to be). For a start, a person cannot be illegal, even if their actions are. For refugees, the action of crossing borders is not illegal: the 1951 Refugee Convention affords them a legal status and states that host governments are responsible for their protection.
- 14 There is also something distinctly racist about the double standards with which we apply the word 'migrant'. Consider, for example, the following headline: 'Politicians call for rights of migrants and expats.'
- 15 When some people migrate (and they do – in recent years there has been an increase in foreign nationals living in other countries), they are described as *expats*, but those who seek refuge or a better life in a country are *migrants*. The word *expat*, an abbreviation of *expatriate*, originates in the Latin 'ex' meaning 'out of' and 'patria' meaning 'country' or 'homeland.' An expat is anyone who has temporarily or permanently left the place where they were born, regardless of ethnicity or class.
- 16 And yet, those moving from Africa or Asia are classified as immigrants.
- 17 These observations are not academic: the way we talk about the refugee crisis matters. There is a clear link between humanising language and empathy. A study by the University of Sheffield found that after the image of Alan Kurdi, a three-year-old Syrian boy, lying dead on a beach went viral in 2015, 'refugee' became more commonly used on social media than 'migrant'. And it is surely no coincidence that the exaggerated language in the media and politicians' speeches are mirrored by an exaggerated public belief of the scale of the 'problem'.
- 18 We should take care to avoid the easy metaphors of war or disaster, the stigmatising (and incorrect) descriptor 'illegal', and the generic use of 'migrant' when what we really mean is refugee.
- 19 Better yet, call them people.

[Adapted from: <<https://www.newstatesman.com/politics/media/2021/11/why-the-language-we-use-to-talk-about-the-refugee-crisis-matters>>]

TEXT 2**Radio is thriving in South Africa: 80% are tuning in**

Radio plays an important educational and entertainment role. Diverse and vibrant range of stations is a unique feature of the South African media landscape when compared internationally.

This is perhaps not surprising given that radio acted as a companion during lockdown as people were confined to their homes and more likely to tune in. Radio also played a role in bringing educational broadcasts to youth who did not have access to the internet. People also listened to radio station podcasts during lockdown.

Despite our divisive history, it can be argued that radio listening provides background texture to everyday life. It's a social activity which reminds people that there is a social world 'out there' and helps them link to it.

Radio is a universal mass medium. One might assume that fewer people would listen to the radio given technological innovations and on-demand streaming music services. Recently, a study found that about 80% of us tune into radio stations: there are 40 commercial and public broadcast stations and 284 community stations. The listenership is particularly high among the youth who listen to radio as a source of both news and companionship.

Historically, South African broadcasting has not provided a common space of public communication, but instead reinforced notions of separateness, in line with apartheid narratives of difference. However, a station like Ukhozi FM has been significant in connecting with urban and rural listeners to navigate post-apartheid Zulu identity. While historically, language and ethnic differences were used to segregate citizens, today these are celebrated as part of a diverse "rainbow nation". The role of community radio in South Africa remains key to continuing to build and consolidate democracy.

Regardless of language, talk radio shows are booming with vibrant conversations, highlighting the important role of radio as a space to bring together geographically diverse South Africans to debate matters of social and political importance.

[Adapted from: <<https://theconversation.com/radio-is-thriving-in-south-africa-80-are-tuning-in-176846>>]

TEXT 3



There are 44,000 radio stations worldwide



75% of households in developing countries have access to a radio



Adults listen to 17X more radio than internet audio streaming

RADIO REACHES THE MASSES

South Africa has approximately 38.3 million radio listeners, making it the most consumed form of media in the country.

60% of listeners live in urban areas.

[Adapted from: <<https://www.mediaupdate.co.za/marketing/143506/infographic-why-marketers-need-radio>>]

TEXT 4



DISPOSABLE PLASTIC IS A VIRUS THAT SUFFOCATES THE PLANET, TOO.
Single-use plastic stands for greater hygiene but produces tons of waste.
#STOPSINGLEUSEPLASTIC

[Adapted from: <https://www.adsoftheworld.com/media/print/marevivo_virus>]

TEXT 5



**DROPPED ON
THE GROUND,
PICKED UP
BY THE SEA.**
Every day, 3.4 billion masks are
thrown away. Let's make sure we
dispose of them properly.

[Adapted from: <https://www.adsoftheworld.com/media/print/france_nature_environment_the_masks>]

TEXT 6

**YOU HAVE TO BE
PRETTY COLD-BLOODED
TO STAND IN THE WAY OF
HUNDREDS OF THOUSANDS
OF CLEAN ENERGY JOBS**

It seems dinosaurs are not quite extinct. Some politicians and business leaders are opposing stronger action to address climate change. In doing this they are blocking the creation of hundreds of thousands of clean energy jobs and industries that we need now more than ever.

Help these dinosaurs evolve before it's too late.
Go to cleanenergyjobs.com.au

- welders
- mechanics
- engineers
- metalworkers
- construction workers
- power plant technicians
- drilling engineers
- carpenters
- builders
- manufacturers
- plumbers
- transport workers
- architects
- surveyors
- electricians
- geologists
- and many, many more.

IT'S TIME TO EVOLVE
CLEANENERGYJOBS.COM

[Source: <https://www.adsoftheworld.com/media/print/climate_institute_dinosaurs>]

TEXT 7**A very newsworthy pencil.**

Our top story tonight is the rags-to-riches tail of the little pencil that could. Sleeping on street-side kerbs not so long ago, we found our pencils had another purpose to life. That's because in a past life, they were newspapers from bins and over-runs. After being rescued from the street they're manufactured into pencils using a unique and one-off process that doesn't require wood. In fact, 95% recycled newsprint material is used in their construction making them great for the environment.

So next time your using one of our pencils, thinking about where it has come from. It could be that you've seen it before.

Belief in a better way.



[Adapted from: <https://www.adsoftheworld.com/media/print/go_green_guide_newspaper_pencil>]