Felippe Constancio

Pedagogical approaches and journalism education provided by international media support in Somalia: a case study

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Author: Felippe Constancio

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Abstract:

International media organizations to support journalism education in Somalia have been participating actively in the reconstruction of the local media landscape followed by the withdrawal of Al-Shabaab troops in 2011. Although regular since then, the presence of international support has been changing along with the years, with different organizations coming and going, attempting to bring their respective approaches following the dynamics of the local development. The programmes for journalism training provided by the Finnish organization Vikes comprise this case study due to their distinctive feature in comparison with its homologous organizations that have been or are currently running educational projects in Somalia, given Vikes's participatory and peer-learning methods. The present research investigated Vikes's educational approaches and the purposes behind the organization's training programmes from their inception, in 2014, until the first quarter of 2020. The theoretical framework of the study considered prominent conceptions of the Freirean Critical Pedagogy to observe the role of the facilitators, also called trainers, as well as Vikes's proposals for journalism education in collaboration with its Somali local partners, such as the national broadcasting channel SNTV and journalists' unions. The data collected from a series of classified and issued documents in parallel to nine one-to-one interviews with Vikes's facilitators and insiders were analysed by the means of a mixed technique of descriptive narrative. The data analysis intended to achieve an in-depth understanding of the logic and functions behind the training programmes. Meanwhile, the discussion of the research focused on the characteristics related to *how* and *what* was taught within Vikes's educational project in the context of the period framed.

Keywords: Somalia, journalism education, Critical Pedagogy, training, Vikes

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1 Introduction

The Somali region has been in a war conjecture since the collapse of the central government in 1991, in a condition often described as "stateless" or "the world's most failed state" (Halane, 2012, p. 54). The emergence of local authorities into regional governance and geographical dominance has influenced the Somali media landscape (Stremlau, Fantini & Osman, 2015, p. 3-4). The consequential surge of a dynamic Somali plural media system is characterized by a diversity of media culture, varying according to the region and its respective audience, mediums, incentives, and rules (See: Stremlau et al, 2015). However, the informality and unregulated economy of media entailed mainly due to lack of a Media Law are often described as the main causes of unsafe conditions for journalists and other media practitioners to report on sensitive and public interest-related issues, topping Somalia on the Global Impunity Index in the last five years in a row (Amnesty International, 2020, p. 12). International efforts to shape a new media have a significant influence on the news agenda through media development projects sponsored by foreigner organizations (Stremlau et al, 2015, p. 11-12), and the scenario of international support for media development in Somalia has been changing considerably since the last decade. The prevalence of the Transitional Federal Government (TFG) and the African Union Mission in Somalia (AMISOM) over insurgent armed groups in 2011 around Mogadishu made room for the creation of a legal framework, in tandem with a new constitution and the foundation of the Federal Government of Somalia (FGS). As a result, it is believed that slightly lower levels of threat to operate around the country and efforts towards a Media Law have given perspectives for foreigner development organizations and local media to cooperate in new projects. Limited and punctual programmes promoted and later discontinued by former media development initiatives, such as the United Nations-funded Radio Bar-Kulan, BBC Media Action and Internews, were gradually replaced by new foreigner organizations. At the time of the present research, the foreign media development organizations working in Somalia were Aljazeera Media Institute, Fojo Media Institute Linnæus University, Free Press Unlimited, International Media Support, and Finnish Foundation for Media and Development (known by its Finnish acronym 'Vikes', from "Viestintä ja Kehitys -säätiö").

Studies on projects motivated by foreign organizations for media support in Somalia in the early 2010's observed predominant endeavors to restructure the media designing a system where

professionals adopt journalism concepts such as "impartiality", "objectivity", and such approaches faced significant challenges amid the local political economy of the media (Stremlau N. et al, 2015, p. 13). At the time, experts recommended concentrating further policies and initiatives to improve the local media acknowledging its actual aspects, instead of addressing efforts in a normative "way of doing" out of the context. On the other hand, the international organizations for media support currently working with local media and institutions in the country apparently have deepened their understanding on the influences of their ongoing programmes, issuing studies based on independent evaluation in order to check and validate the guidelines and policies of their approaches.

The awareness regarding the main aspects of international-sponsored programmes and their relation with the media professional activities, lives, and conditions to practice journalism are important to enhance the imminent functioning of the Media Law. Even though outsourced assessments ordered by the current organizations for media support in Somalia have successfully pointed to alternatives and upgrades for their training, more extensive studies are necessary to picture characteristics of their programmes. The following study, for instance, is the first academic work to observe the latest international efforts to support media development in Somalia.

The training programmes provided by Vikes and its homologous organizations present in Somalia represent a considerable part of a broader effort performed by local media institutions, media outlets and the federal government around the country towards journalism qualification (See: BBC, 2016). Thus, this research proposed an in-depth investigation to understand the pedagogy adopted by Vikes and the means and reasons for its implementation, aiming to reflect on the quality and relevance of its journalism education to Somali journalists. From an overview of Vikes's training programmes since their start, in 2014, until their temporary suspension in 2020 due to coronavirus outbreak, the study aimed to find out the didactical approaches, methods, and features of Vikes's pedagogy used in its training, including the processes by which the organization detected and determined the skills, knowledge and topics to work with the local journalists. Through the understanding of the teaching and learning dynamics of the training and a comprehension of the conditions by which Vikes's journalism education is practiced within its partners, the research attempted to debate on the properties of Vikes's

support for safer and more informative journalism practices addressed to better relations between Somali media and governments and social access to information.

The training programmes offered by Vikes were chosen as a case study due to a Finnish Somali diaspora community in Finland, as well as the Finnish reputation in broadcasting and education, and the distinctive attitude taken by Vikes as it provides training in Somalia, while the other organizations for media support operate out of the country. The presence of Vikes in Somalia was sparked by a couple of documentarists, Finnish and Somali, who have been in Somalia in 2013 to register the life story of the Somali refugee and decided to look for equipment for a local TV channel. The occasion contextualized the relationship between the international organization and the local partners, attesting the proposal of the project, and also suggested balance of the projects' leading role. In addition to that, the 2014-2017 assessment made on Vikes's programmes recognizes the Finnish tradition on principles of neutrality and democracy, and the long history of freedom of expression and public service broadcasting (Vikes, 2018a, p. 4). As relevant as its success in media, the Finnish legacy in education is widely known and taken into account to elect the case study, given the Vikes's programmes take place mostly through peer-learning (Miquel & Duran, 2017, p. 349-350) approaches (Vikes, 2018a, p. 14).

To achieve its objective, the research evaluated the object of study laying hands on the lenses of the Critical Pedagogy. The critical observation on Vikes's pedagogy was grounded on the fundamentals of two major approaches to pedagogical practices: the banking education and the problem-posing education (Steinberg & Kirylo, 2013, p. 51). In a broadline, these macro concepts contrast each other, as the first approach is driven by the aim of adjustment and adaptation of a tabula rasa individuo to a ready and established world, while the second approach understands the individual as a conscious unfinished being who is able to participate, create, and modify her/his world (Steinberg & Kirylo, 2013, p. 51). For such a critical theory of education, the transformational learning process reshapes the perception of social realities (Vossoughi & Gutiérrez, 2016, p. 139), which is a convenient estimation on how emancipatory and enlightening Vikes educational approaches may be.

In parallel to a critical view of Vikes's pedagogy and methodology, the present study contextualized the training programmes offered by Vikes to the field of journalism education (See: Terzis, 2009). The main values and purposes of the Finnish foundation, such as

strengthening democracy and active civil society by supporting freedom of expression, quality journalism and media diversity (See: Vikes, 2020), frame its training programmes in the field of journalism education as studies about the concept often reflect on the didactics of the language of journalism and their respective techniques to use according to cultures through institutions, organizations and entities (Terzis, 2009, p. 19). Frequently, studies on the theme roam around the epistemology of media, and relate it to "specialist didactics of journalism studies" (Poerksen, 2011, p. 255), i.e. the integration between theory and practice provided by universities and organizations. From papers to books, the academic literature of the field also seeks to unveil beliefs and values underlying education programmes, thus reflecting different views of journalism and journalism education and the skills to be developed (See: French, 2006). Studies in the field also address efforts to contextualize journalism education in specific cultures, to put into perspective the oneness and respective challenges and innovations of a particular context, which translates part of the aim of this proposed research. These studies detect the need of societies to define a new academic identity for themselves to set free from the dependency of oriented models of journalism and journalism education, mostly from Western societies - a common challenge among African countries such as Malawi, Namibia, South Africa, Swaziland, Zambia and Zimbabwe (Banda et al, 2007, p. 157). Regarding African countries, studies also debate aspects of the foreign journalism training programmes around the continent, which predominantly sponsor media development in a particular direction, usually encouraging styles of narratives and coverage of subjects that their sponsoring organizations understand as priority (Schiffrin, 2011, p. 98). Some of the conclusions of the studies point out that tension and lack of reasonable consensus are evident in regard to the "best approaches to literate students on journalism" (Motsaathebe, 2011, p. 394), given the blurred line between the dominant models of journalism and local ones. Journalism education in Somalia is constantly seen as a topic in academic studies, however it is mostly under themes dissertating on broader subjects about media in the country, such as the role of media in state-building and peacebuilding (See: Chonka, 2019b ; See: Hassan, 2018 ; See: Mohamud & B.Mohamed, 2015 ; See: Skjerdal, 2012), counter terrorism (Chonka, 2018, p. 13), Media Law (See: Stremlau, 2012), and digital media and diasporas (See: Chonka, 2019a). Currently, research and studies specifically focused on journalism education are generally provided by local media institutions and organizations in Somalia, as well as by engaged international organizations. The lack of academic studies exclusively exploring journalism education in Somalia can be somewhat filled

with the contribution of this proposed research, which debates pedagogies and approaches of an international organization endowed with an outstanding legacy in education.

The research has designed questions to auxiliate the observations on the relation between the pedagogy in Vikes's training programmes and the conditions by which its journalism education is practiced by the participating journalists, with the intention to find how it occurs and affects the information delivered to audiences. At the end of the second chapter, the study firstly questioned the characteristics of a liberating pedagogy within Vikes programmes, observing the relationship between trainer/facilitator[1] in the definition of programme content/syllabus, their methodological approaches to problem-solving, and courseware design. Secondly, the research wondered how Vikes's journalism education interacted with the local journalism, investigating the possibilities as an "agent of change" (Josephi, 2009, p. 47) in Vikes's journalism education amid conditions of the local journalism *ethos*. Finally, the investigation questioned the relationship between the pedagogical approaches and the journalism education proposals in Vikes's project in Somalia as a whole.

The methodology and methods of the proposed research compiled a series of case studies research practices. As the third chapter explains in detail, the data collection gathered information from documents and interviews to analyse data by two descriptive techniques recommended to case study without a hypothesis.

While the fourth chapter is dedicated to the analysis, the fifth and final chapter comes up with the discussion and conclusion of the object studied.

Before advancing the research in detail, it is important to present a brief panorama of the Somali media conjecture, its local journalism, and identify Vikes.

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[1] The present research has found numerous evidence of an overall supporting characteristics in Vikes training in Somalia, and therefore decided to differentiate its role by the nouns "trainers" and "facilitators", given a consensual idea that the role of a teacher would not suffice their actual performance.

1.1 State of media in Somalia

Somali media is one of the sectors that started to develop since the fall of the central government in 1991 (See: Issa-Salwe, 2008). The local media landscape varies according to the region in their most used medium, audience's literacy, regulation, and media traditions (See: Ahmed, 2013 ; See: Ali, 2013 ; See: Demeke, 2013). Radio, for instance, is the most used medium, although private stations are not allowed in the self-declared independent Somaliland, where private newspapers are more popular than other regions. TV is also a popular medium, with the distinctive role of informing and entertaining both local and diaspora audiences through the internet. Overall, the diversity of the local media has proliferated amid economic and political instability, on the other hand, the region ranks among the most media literate in the African continent (BBC World Service Trust, 2011, p. 2).

The radio is the most widespread medium of the country, with prominent private radio stations in Mogadishu (Adan, 2013, p. 46 ; Stremlau, 2012, p. 161), located in Southeast. Meantime, private radio stations are banned around Somaliland, where the local media is recognized as an active part of the state-building efforts of the local government (Ali, 2013, p. 37). While the only Somaliland radio station Radio Hargeisa is state-owned (Ismail, 2013, p. 57), there is a diversity of newspapers circulating among a more literate audience (Stremlau, 2012, p. 161), which is able to access information from a press without previous censorship, even though it is said to be conflictive and lacking professionalism (See: Ali, 2013). In Puntland, private radio stations are allowed, however, the local media is said to be less dynamic than in the other administrative regions (Stremlau, 2012, p. 161).

Within the media characterized by region, the diaspora media also plays a distinctive role in the capacities of the Somali society to dialogue with its governments (See: Adan, 2013). Its coverages, mostly from South Africa, Kenya, and United Kingdom offices, are promoted by businesspeople and professionals in contact with the Westerner reporting style and educational organizations, although they are said to often spread misinformation on matters about Somalia mainly due to its absence in the Somali territory. The diaspora media are constituted by TV channels and websites which may also broadcast the TV programmes online both to the diaspora audiences and audiences located in Somalia (See: Adan, 2013). On the other hand,

telecoms are growing in the wake of access to internet connection in the Somali territory as a whole , and the steady growth of internet access as a result facilitates the local audience's consumption of diaspora media and surely the content of social media, local radio stations and TV channels available online (Chonka, 2018, p. 15).

As importantly, the TV channels also have a particular role in the Somali media landscape, reaching both domestic and diaspora audiences (Adan, 2013, p. 45 ; See: Chonka, 2018). All regions share access to TV satellites, which have a central role in the political debate due to its projections of a broader view of Somalia, as well as connecting diaspora Somalis with the national political matters (Stremlau, 2012, p. 161). In parallel, the local TV channels add perspectives of the different parts of the country, reflecting differing agendas and visions of the regions' development Chonka, 2018, p. 15).

Finally, the access to the internet has been considerably transforming the media landscape around Somalia. The intersection and remediation of medium in parallel to a higher level of connectivity allowed an significant overlap between traditional - newspaper, radio, TV - and online media - social media, websites (Chonka, 2018, p. 15). As a consequence, besides an interlinkage of narratives promoted by the government towards political reconstruction and suppression of Al-Shabaab (Chonka, 2018, p. 15), the local media has transcended the informative role and become able to promote engagement of diaspora communities, as well as young people and illiterate elders, and enabled "community development and civic education" (Adan, 2013, p. 45-46). On the other hand, Al-Shabaab also has gained capacity to communicate to multiple audiences from numerous media, such as Al Kataib, both domestically and internationally (Chonka, 2018, p. 20).

1.2 Political economy of media in Somalia

It is important to take the political economy of the Somali media into account to understand the aspects that shape journalism practices and give sense to media support programmes. In its recent history, Somalia has seen a hegemonic control of media during the authoritarian regime of Siad Barre from 1969 to 1991, in which a minor opposition in media would not be capable of

influencing the official agenda (Stremlau et al, 2015, p. 5). The turning point of the state of media has come with Barre's fall in the early 1990s, when the lack of media regulation facilitated the rise of radio stations, put forward by the interest of warlords, aspiring politicians or business people (Stremlau, 2012, p. 161). As a result, radio stations have become the most prominent media in Somalia, operating through unwritten rules and a business model based on informality, which has emerged as a general political economy of media that the international community has been trying to evolve (See: Stremlau et al, 2015).

Radio stations have a sort of pioneer role in the political economy of media in Somalia both in business model and journalism (Stremlau et al, 2015). After the times of dictatorship, from 1991, the state-owned Radio Mogadishu and the private HornAfrik were the most important radio stations in terms of audience, with a recognized legacy to the contemporary Somali media in terms of journalism (Skjerdal, 2012, p. 41). In parallel, private radio stations are believed to generally continue meeting particular interests and ambitions, or supporting political or religious groups, which explains the close connection that experts in the subject see between media and politics in Somalia, often evident in several cases of media professionals becoming politicians (Stremlau et al, 2015, p. 6). Since 1991, radio station businesses in the country are seen by scholars as group or clan-oriented strategies for people to gain access to state resources and to influence different kinds of businesses (Stremlau et al, 2015, p. 7).

The income of Somali radio stations comes partially from formal fees ads, said to be low due to its economy of war (Stremlau et al, 2015, p. 7). Some radio stations advertise companies or products without a previous contract in the hope those would have a good impression and grant some amount of money. Similarly to marketing, the position as a journalist also comes from creativity and informality, although with low requirements of journalism literacy (Ali, 2013, p. 50). The majority of workers have no contract or compensation and are hired according to clan or family connections (Stremlau et al, 2015, p. 8). An internal and undisclosed assessment conducted in 2019 by the Federation of Somali Journalists (FESOJ)[2] on media workers labour rights including 16 media houses in Mogadishu, Garowe (Puntland) and Kismayo (Jubaland) reinforces the evidence of a relational aspect between clans and media outlets. For

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[2] The trade union was called the National Union of Somali Journalists (NUSOJ) by 2018. The name was changed to FESOJ in 2019, however, the present research has kept the latest updated name to facilitate the reader's understanding. The quotes on interviewees were also edited.

researchers, this condition of informal employment backs the tendency of a clan-oriented media functionality (Stremlau et al, 2015, p. 8-9).

The political advertisement in the form of news is another income for radio stations, especially during the elections, when there are more opportunities for paid news (Stremlau et al, 2015, p. 9-11). As freelancers, journalists are also paid by politicians, businessmen or government officials to promote them through paid news, in a scheme known as sharuur (Stremlau et al, 2015, p. 10). Journalists in TV channels and radio stations then pay the media outlet to have the content aired. The practice contrasts the normative ethical codes of journalism practices, as well as generates problems to the business and workers when the editorial staff decides to not air some news - or propaganda - previously paid to the journalist working as a reporter (Stremlau et al, 2015, p. 11).

A widely known and another major characteristic of the Somali media is the systematic presence of an international effort to shape a new culture of media production (Chonka, 2018, p. 8 ; Skjerdal, 2012, p. 36 ; Stremlau et al, 2015, p. 11-12). Donor countries and international organizations implement media projects addressed both to media outlets and workers, which is seen as a source of income (Stremlau et al, 2015, p. 12). Before and by the time of the Al-Shabaab's withdraw troops from Mogadishu, in 2011, the international media development programmes promoted in partnership with media outlets would constantly include awareness for humanitarian issues, but also political topics, such as education programmes about voting to religious extremists - which is considered by experts a political role played (Stremlau et al, 2015, p. 7). Sponsored media training to those willing to work as a journalist would also represent alternative income to individuals, who many times would pretend to be media workers in order to receive money, a practice called *beesha caalamka* (Stremlau et al, 2015, p. 12). Yet at that time, the criteria of the international collaborators over the journalism trainees profiles selected to these programmes could oftentimes undermine the effectiveness of media development (Stremlau et al, 2015, p. 7), as due to informal employment. On the other hand, the international organizations currently supporting the media development in the country have been building relationships with local media sector's non-governmental organizations, such FESOJ, Somaliland Journalist Association (SOLJA), Media Association of Puntland (MAP), Somali Media Association (SOMA), Somali Independent Media Houses Association (SIMHA) and

Somali Women Journalists (SWJ)[3]. Nowadays, the local media organizations select participants to the programmes according to their own membership criteria, which occasionally includes press cards to journalists, as it is for FESOJ and SOLJA, for instance.

Finally, the *xeer* law, or customary law, is an informal part of the legal media regulation in the Somalia context (See: Stremlau, 2012). Though the region is believed to experience a failed state condition, *xeer* law is one of the law and governance matrices of the local society. *Xeer* (or *heer*) refers to an informal social contract in which elders (or traditional leaders) and communities agree on legal frameworks. In the field of media, it provides protection to properties and media outlets from accusations of libel and slander (Stremlau, 2012, p. 160). It is important to mention, however, that Media Law is formalized in two jurisdictions of the Somali territory - Puntland Constitution and the provisional Constitution of Somalia - and Somaliland was struggling to assure its Media Law in parallel to the approval of a final national law at the time the present study was made.

1.3 Media courses in higher education and international training programmes

There is a fresh availability of graduate courses for media studies in the Somali universities (Hassan, 2018, p. 63-65 ; See: Hassan, 2013), while international media support for media workers and journalists has been offered through courses, seminars, and participatory designed programmes on media studies and journalism (Sanoff, 2007, p. 58-59). Both fields have been financed by international investments, and were intermittent or renewed (Hassan, 2013, p. 51). Due to a hiatus of media courses offered in higher education as a consequence of the long period of civil war, it is possible to assume that training programmes promoted by international organizations have an increased importance.

In the graduation scenario, the University of Mogadishu has started its faculty of journalism in 2013 (Hassan, 2018, p. 64), while Somali National University relaunched in 2019 its journalism programme after a break of more than 30 years. The overall absence of courses related to

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[3] Social organizations that are not frequently mentioned as the trade unions had their name and initials repeated every chapter of the dissertation in order to facilitate the reading.

communication, such as mass communication or journalism studies in the latest years in the graduation courses is attributed to the years of war, which has affected the education system as a whole, and their availability has been relying on financial support and collaboration from foreign universities or the African Virtual University (Hassan, 2013, p. 52). The courses tend to discontinue after the funding is terminated (Hassan, 2013, p. 52). The qualification of teaching staff is a challenge to local universities, such as the University of Hargeisa (Hassan, 2013, p. 51), with expatriate teachers in journalism programmes, mostly from Ethiopia, both for on-site teaching and online teaching.

Meanwhile, the media international support has been offered through partnerships and programmes with the local media for media studies and journalism training. Within the last 10 years, the scenario also transformed from disappearance of major media programmes such as BBC Media Action and Internews to the presence of the four European organizations mentioned above and Al Jazeera Media Institute. The IMS, based in Copenhagen, focuses its project on safety and protection of journalists, media reform and freedom of speech, technique and content, gender equality within the media sector and media content, humanitarian information and media business development. The Swedish Fojo has been addressing efforts towards media regulation in a democratic framework, with its international training programme designed to plan and implement self-regulation of the media through courses and programmes jointly with IMS. Headquartered in Amsterdam, Free Press Unlimited has been working with local partners, media and government representatives in projects related to awareness of the rights of journalists and the existing legislation for their protection. The case of this study, the Finnish organization Vikes has been working with media associations and media outlets since 2014. The foundation has been engaged in collaborations ranging from the construction of a TV studio and technical preparation to provision of seminars, training programmes, and debates related to the advocacy of the professional of media and journalism skills. Al Jazeera Media Institute has started its programmes jointly with online courses in 2018, with special attention to technical knowledge on journalism practices and awareness on media worker rights. Apparently, the role of the international organizations for media support in Somalia has been increasingly relevant since the confection of a bill for a national Media Law in 2015, which was still, by the final version of this research, processing among the parliament's upper house due to adjustments in order to go along with the international standards.

All international organizations for media support currently operating in Somalia work with civil society organizations and institutions. The events promoted by these organizations and institutions are mostly for journalists and media workers, however occasionally gathering professionals from other fields, such as Vikes, who gathers security staff and officials when the awareness of the issues themed in their seminars and courses transcend the media and media workers' concern. The local organizations that work with international support are also meant to watchdog and raise awareness regarding the media workers and their conditions, including the assurance of the adequate quality of professionals according to the federal government law, which currently requires journalists to have a minimum one-year journalism degree. The local organizations offering short-term courses that seek to compensate for the lack of courses in higher education through training programmes are: MAP, FESOJ, SOLJA, SIMHA and SWJ.

1.4 Vikes

Vikes is the Finnish Foundation for Media and Development and has projects in several different locations around Europe, Southern Easten Asia, Central America and Eastern African countries. Its projects and activities vary according to the issues and aims of each country or region, adjusting to the local conditions and participants. While projects designed for participants in Czech Republic, Estonia, Finland, Germany, Latvia, Lithuania, Poland and Slovakia stimulate the understanding of aspects related to global migration to young people, the main objectives of Vikes in El Salvador, Honduras and Nicaragua are to support local partners in the construction of conditions to improve citizens' access to information. In Somalia, the organization started building a relationship with local journalists in 2014, and a long term reciprocity evolved from preliminary partnerships with local media outlets and trade unions to a series of participatory design programmes and seminars. The educational events and training programmes aim to assist the improvement of professionalism and safety among journalists by means to contribute to their knowledge and skills, taking part in their effort to provide quality and ethical media to audiences. The knowledge and skills provided within the training programmes are paired to the Media Law approval, which would involve, for instance, strength to consolidate the state media as a public service broadcasting - which is the case of the local national TV. Similarly to projects

operating in other locations that Vikes has presence, the programmes to journalists in Somalia promote equality between genders and geographical access to the projects.

The main local partners of Vikes's project for media support in Somalia have been the Somali National Television (SNTV), Somali Ministry of Information and Public Awareness, and FESOJ (Vikes, 2018a, p .3), which was called NUSOJ (National Union of Somali Journalists) by 2018. After expanding the geographical coverage of the project in 2015, partnerships have included SOLJA and MAP, as well as several women journalist associations have likewise participated in the project implementation.

Vikes activities have different directions in the country. In 2014, the organization started its longest and deepest activities in Somalia with training programmes for the development of SNTV, in parallel to programmes on basic journalism skills to different media houses. The initial phase of the activities jointly with SNTV was marked by a complex provision of new equipment for editing systems, altogether with air ventilation and cooling systems in a new electrical infrastructure to lower issues of lack of power supply (Vikes, 2018, p. 17). As a result, the relationship between Vikes staff and SNTV workers has become long-lived within the years, receiving the nickname of "Moro group". In 2018, the provision of training to SNTV and other media houses expanded, with training programmes about advocacy and labour rights targeting journalists working for dozens of selected media outlets in all parts of Somalia. Jointly with FESOJ, Vikes launched a programme that involved hundreds of journalists and media administrators. The workshops were meant to promote the awareness of the journalists working for the media about labour rights and the role of trade unions (FESOJ, website, 2019). In parallel, yet in 2018, Vikes also opened training for women journalists. All training programmes observed in the present study were funded mostly by the Ministry of Foreigner Affairs of Finland and the European Commission (EC), while additional fundings were occasionally obtained from Unesco, Union of Journalists in FInland, Finn Church Aid and the fundraising campaign promoted by nine Finnish NGOs and Finnish Broadcasting Company (YLE) called Nenäpäivä (Red nose Day).

The foundation has its work with Somali partners evaluated by external evaluators (See: Vikes, 2018), and a collection of sporadic reports and consultancy provided to estimate objectives, accomplishments, results, qualities and weaknesses, and recommendations. The organization

also updates periodical internal documents to monitor progress. Vikes's only external evaluation covered the period between 2014 and 2017, and was intended to assess results in terms of accountability and learning, to discover which challenges deems or limits the outcomes, as well as to estimate the capacity of the project to accomplish its goals, and to unearth potential adjustments for eventual activities (Vikes, 2018, p. 6).

Although internal - and therefore undisclosed by the present study -, Vikes also has registration of the quality of activities progress from January 2018 to December 2019. The sources and means of verification vary from reports and consultancies provided by trainers and reviews and samples of surveys from SNTV staff and women journalists. The activities of the project observed in the 2018-2019 document include the continuation of the SNTV support and labour rights training and advocacy. The document pointed out that the overall "level of professionalism" had remained low, given the journalism and production practices would still remain "unethical and biased" with a few technical and editorial improvements in SNTV production. Technical quality of news inserts has clearly improved, especially video quality and editing, which are described as unorganized on the 2018 baseline. Also, the document observed an increase in labour rights awareness among 440 journalists, and mentioned a higher number of labour rights advocacy meetings and TV in-house training than previously expected. The document also projected eventual impacts and targets outcomes to July 2020, which at the time - previously to Covid-19 outbreak in the first quarter of 2020 - would mark the end of the project. At that time, Vikes had expected to have trained more journalists in the ability to produce "more balanced, more diverse and better researched journalistic stories" independently, while keeping geographical capillarity of the training programmes. It also forecasted SNTV coverage to be more diverse and more independent editorially, with more varied TV news content and "promoting peace and social development in its coverage", as its classified document states.

Overall, Vikes project in Somalia involves a long-lived commitment with local media federations and civil society organizations aiming to improve the local media relation with governments and public access to information. Its inclusive approach has brought together more than 800 journalists with around 25% of women journalists, who attended training and meetings on basic journalism skills and journalism ethics, as well as labour rights in different parts of the country. Furthermore, the project has embraced representatives from the police, judiciary and key

ministries for awareness on freedom of expression and knowledge about media rights. Vikes proposition is led by a mixed team of diaspora members and other Finnish professionals, which allows Vikes to build mutual trust with local partners.

2 Theoretical framework and literature review

The theoretical base for this research has been chosen according to the conditions for the study, in parallel to the attempt of being in harmony with the research traditions and the recent media studies about Somalia. An investigation on the hermeneutics of the educational science considering the conditional and intentional circumstances of the study resulted in the comprehension of Critical Pedagogy as its theoretical framework. The following chapter thus presents aspects of the theory from two main conceptions: "banking education" (Freire, 1968/1970, p. 33-43) and "problem-posing educational processes" (Freire, 1968/1970, p. 44-57). The second part of the chapter approaches the field of journalism education intending to contextualize the educational subjects mostly related to Vikes's activities in Somalia, followed by a literature review on journalism education in Somalia and the research questions that stimulated the study.

Previous to an understanding of the Freirean Critical Pedagogy, it is essential to clarify the conditions of the following research and justify in detail the selection of its theoretical base.

The conditions of the research involved interest and standpoint, and both have influenced the theory, field, and literature review selected. The main interest, already stressed in the first chapter, was to understand the pedagogical approaches, methods, motivations, means, and limits of Vikes's support to local journalists in Somalia. In parallel, the standpoint speech has shaped the knowledge used to explain the issue: a non-Finnish, non-Somali scientist who aimed to research a particular local issue based on tested inherited philosophical traditions of research and knowledge, to be evaluated afterwards according to the criteria of a Finnish educational institution.

The Critical Pedagogy was selected as the main theoretical repertory given its is inherited from the Critical Theory, which reflects around the socio-political context of the educational ideas, objectives, and practices, however, with the individuo centralized (Wulf, 2003, p. 95). Critical Theory's fundamental elements such as enlightenment, emancipation, reification, criticism, society, communication and discourse, and theory and practice are also present in the critical educational sciences (Wulf, 2003, p. 128-140), thus Critical Pedagogy also analyses the social

condition and its relation to evolvement. Being that said, Critical Pedagogy seems to fit the attempt to observe Vikes's educational provisions amid the Somali journalists' social condition.

Two conceptions of the chosen critical theory of education attest its usability for the object of study in the following research: criticism and communication. Criticism is in the heart of the analysis of social condition and evolvement, as it functions as a device of the theory to challenge claims, necessary due to contradictions of society (Wulf, 2003, p. 116). As importantly, communication in critical theories of education is distinguished by two types of communication in knowledge - "communicative act", which has a transmissible contextual meaning (Wulf, 2003, p. 120), and "discourse", in which the validity claims are questionable and depends on an ideal linguistic situation (Wulf, 2003, p. 120). As a critical theory of education, Critical Pedagogy also places education as a communicative action influenced by "relationship between generations, spontaneity, reproductivity, social powers, traditions and the reproduction of inequality" (Wulf, 2003, p. 134), mediated by the educational norms.

Therefore, through criticism and awareness on communicational aspects, the chosen theory encourages the following research to prevent naturalised convictions regarding the convenient educational content for journalists in Somalia.

2.1 An understanding of Critical Pedagogy

Critical Pedagogy may refer to a continuous process of liberation, through which the construction of intercessive approaches of thinking and action is meant to achieve participation in face the contradictions (Steinberg, 2013, p. XX). Historically, there are numerous voices that consciously criticized pedagogy before the concept of Critical Pedagogy emerged in the 1980's. Authors such as the Italian philosopher Antonio Gramsci and other precursors of debates on education also considered a social class consciousness and ideology in education (Rodriguez & Smith, 2013, p. 69-72). However, a systematized critical analysis on the social development of education has risen from the Critical Theory, which does that by evaluating the historico-social character of education, relating the system of education to the structure of a society (Wulf, 2003, p. 128). A critical theory of education aiming to support educators in their educational practice

has been developed by critical pedagogues in a diverse range of cultural backgrounds and system of education from the 1960's on, being Donaldo Macedo, Henry A. Giroux, Jodie Kincheloe and Peter McLaren some of the remarkable enthusiasts (See: Steinberg, 2013). Among critical pedagogues and scholars, the Brazilian educator and philosopher Paulo Freire (1921-1997) is said to have created - or captured - the essence of Critical Pedagogy through his literacy campaigns in African and Latin American countries (See: Freire, 1978), and through the seminal book Pedagogy of the Oppressed (See: McLaren & Leonard, 1993).

A political view of pedagogy intended to primarily claim for inclusion of the individual in the process of socialization has extensively appeared along the Modern History in different cultures, for instance the feminist Susan B. Anthony, known for the female suffrage also in the 19th century (Steinberg, 2013, p. XX) or the Italian revolutionary Antonio Gramsci, as mentioned above. In addition to thinkers of social exclusion, it is worth mentioning names of the extensive list of those who have been contributing to the development of an inclusive pedagogy in its discourses and theories, even though they are not necessarily critical pedagogues. Lev Vygotsky theory of Zone of Proximal Development, for instance, argued that learning precedes the development of the individual through the use of language, thusly learning occurs through interactions with people and things, and the figure of the authority who has more knowledge may guide the other (Casbergue, 2013, p. 126). Vygotsky's indirect contribution to Critical Pedagogy includes the influence on the individual approaches, i.e., a differentiation of the learners and interactions, opening a range of experiential learning, vocabulary learning and language. Vygotsky's theory stimulates to think of alternatives to a homogeneous, normative national curriculum. Similarly, Noam Chomsky observed that learning is innate and takes place through exploration and discovery oriented by a reference (Robertson, 2013, p. 22). According to him, historically, mass education is meant to indoctrinate, created to control and submit the individual to society, preventing the people from being conscious and mostly promoting schooling as a premise for economic growth. Chomsky suggests that educators should motivate student's natural interest and curiosity - it is where learning is relevant and meaningful, occurring through exploring and creating (Robertson, 2013, p. 22).

Even though several authors have claimed for a pedagogy engaged in social justice with consistent criticism, the so called critical pedagogues are usually those who solidify the foundations of their thinking in a critical theory of education (See: Wulf, 2003, p. 128-136). The

particular look of a critical theory of education to auxiliate educators in their practices and debate on the conditions of education is based on the ideological criticism, which is "a scientific disclosure" (Wulf, 2003, p. 128) of the social production and ideological rationalisations and norms that lead to misunderstanding of social condition. The criticism grounds alternatives to change. From the Critical Theory conceptions, such as emancipation and society already mentioned above, the critical pedagogues address criticism to the vigent structure of power and domination to design their theories and methods of education, aiming the improvement and alternatives. The Critical Theory of education aims to improve educational practices, which is achieved through "action-research" (Wulf, 2003, p. 130).

The initial efforts to develop a Critical Theory of education can be divided in three waves of authors apart from the socialists theorists of Weimar Republic rediscovered in the 1970's: Klaus Mollenhauer and Herwig Blankertz, who emphasized that critical theory of education must orientate the action to achieve the one's emancipation and emancipation and social function should be central objects of investigation (Wulf, 2003, p. 131); Wolfgang Lempert, who drew attention to knowledge and emancipation and therefore the integration of knowledge to the everyday language to improve educational practice (Wulf, 2003, p. 132); and Wolfgang Klafki, who tried to develop a critical theory of education to overcome methodological problems, stressing that theory and praxis should be integrated aiming the emancipation, as a result implying a characteristic of constructive change to the theory (Wulf, 2003, p. 133). In a broadline, these authors argued that the economic production system would appear in the educational science, and have tried to explain why many forms of communication in the educational field have failed due to the character of generation of value and exchange. As a consequence, they propose a critical theory of education not as a total and closed theory (Wulf, 2003, p. 138), but rather as an objective reflection of the reality in which theory is determined by practice.

Critical pedagogues known for their efforts to develop experimental research on their educational practice, which is a principle of Critical Theory of education, diverse in their cultural background, however several prominent authors have either the experience of poverty or had long term contact with marginalized learners as common features (Steinberg, 2013, p. XXII). Michale Apple, for instance, is recognised by his critical view on the traditional educational practices in the United States around the 1970's, which seemed to have a disconnection

between the Eurocentric curricula in schools and the learners' lived experiences that had lower epistemological value (Nganga & Kambutu, 2013, p. 1-2). Also in the US around the 1970's, Stanley Aronowitz denounced labour unions as their leadership would mediate the interests of the employers (Morley, 2013, p. 6). As an adult educator, he would criticize training programmes developed to meet marketplace demands, extending his critics to K-12 and proposing schooling reforms for curricula to match cultural context (Morley, 2013, p. 7). Although a Canadian teacher, Peter McLaren gained projection as a critical pedagogue after publishing ethnographic works related to public education in the US, in which he suggests that the role of schools would result in commoditization of the labour and exploitation of classes imposing norms (Smith & Rodriguez, 2013, p. 102). Another notorious critical pedagogue, the Cape Verdean Donaldo Macedo has been focusing his analysis on the interplay between power and the language, arguing that linguistic features often work as social identifiers that contribute to the enhancement of stereotypes (Lacina, 2013, p. 97), and therefore critical literacy is needed for educators to rethink language structures and the power of language in society. Macedo studies also englobe the monolingual higher education system, which has a common culture literacy led by a dominant culture and thus limits the type of literacy due to its focus on Western values (Lacina, 2013, p. 98). At last, the Spanish educator Jesús "Pato" Gomés and the Canadian Joe (Jodie) Lyons Kincheloe are also important critical pedagogues to mention due to their studies on methodology, which is constantly pointed as a weak point of the Critical Pedagogy. "Pato" Gomés developed a methodology known as critical communicative methodology of research, while Kincheloe has built up an eclectic research methodology called bricolage, which the approach evokes self-reflection and self-criticism in the relationship between a researcher's ways of seeing and her/his own location in History and society and personal background (Fischetti & Dlamini, 2013, p. 87).

2.1.2 Banking education and posing-problem education

Founder of the Critical Pedagogy, Paulo Reglus Neves Freire has become one of the most debated educators of the world since the release of the book Pedagogy of the Oppressed (1968), which he had written during his exile forced by the military period established in Brazil from 1964. In this section of the chapter, the main concepts of his theory are debated intending

to nurture the debate on Vikes's training programmes. The "banking education" and "problem-posing education" are discussed in detail, including an outlook over the methodology proposed by the philosopher for the implementation of what he called "humanitarian pedagogy" (Freire, 1968/1970, p. 31).

The pedagogy proposed by Freire states that oppression is unnatural in humankind, and the pedagogy of the oppressed must be elaborated *by* and *with* the oppressed in order to place the oppression and its causes as their object of study (Freire, 1968/1970, p. 18). For Freire, in educational processes, the oppression operates through approaches which the educator deposits content on the learner, functioning as an ideological instrument of domination (Freire, 1978/1992, p. 57). This univocal movement allows the learners to solely receive the deposit and replicate it (Freire, 1968/1970, p. 33). As explored ahead in this section, Freire proposes a methodological dialogical action between educator and learner to overcome the contradiction of oppressor-oppressed in educational processes, given that dialogue mediates people among each other and the individual and the world (Freire, 1968/1970, p. 45). The dialogue equalizes educator and learner roles as the educator becomes learner on the learner's reality, and vice and versa. The dialogical action allows a problematization to be established, in which both educator and learner are going to have the contradictions of the learner's reality as an object of study (Freire, 1978/1992, p. 68). According to Freire, this problem-posing approach leads to collaboration, union, organization, and cultural synthesis (Freire, 1968/1970, p. 96-107), which refers to the interruption of an inductive and imposed cultural structure (Freire, 1968/1970, p. 104-105).

The starting point of the Freirean theory is in the unfamiliarity of humans regarding their place in the universe, which leads to a permanent movement of search, making them unfinished beings, and conscious of this condition (Freire, 1968/1970, p. 16). Humans question themselves, and themselves in relation to the universe. The constant search for answers and new questions characterize the process of humanization. This process is motivated by the ability to problematize themselves and the struggle to know more. As a consequence, it evidences the existence of humanization both ontologically and historically (Freire, 1968/1970, p. 16). On the other hand, while humanization is a vocation, dehumanization is not a natural disposition, given that it consists in an unfair order which generates the oppressors' will to violence and

domination, and the oppressed will sooner or later fight against who made them "less" (Freire, 1968/1970, p. 16).

The oppressed is the one to restore their humanity, which cannot be inherited and comes only through permanent seeking (Freire, 1968/1970, p. 18 ; Freire, 1978/1992, p. 18). The oppressed are in charge of achieving freedom, as they understand better the meaning of the oppression and its effects, as well as to know the need of liberty. Thus, as mentioned above, Freire understands that the pedagogy of the oppressed must be forged with the oppressed to make the oppression and its causes as the object of reflection. In other words, their political and human emancipation is achieved through a dialectics of enlightenment[4]. However, the oppressed have a "servant consciousness" (Freire, 1978/1992, p. 6 ; Freire, 1968/1970, p. 20), a fatalist domesticated mind that accepts the condition of being less, such as their peers, and also is drenched or has remnants of a desire to look like the oppressor (Freire, 1968/1970, p. 28). The duality of the oppressed of being themselves and at the same time to have projection of the oppressor is related to their immersion in the structure of domination in which they are consciousness for the oppressor (Freire, 1968/1970, p. 28).

In order to be achieved, the freedom of the oppressed must go beyond a mere intellectual realization and include action (Freire, 1968/1970, p. 29), which blooms through the dialogue that

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[4] In Critical Theory and along the history of philosophy the human liberation is closely related to enlightenment. The philosopher Immanuel Kant has brought up one of the most remarkable understandings about enlightenment, which were posteriorly debated Theodor Adorno and Max Horkheimer in one of the embryos of Critical Theory, the book Dialectic of Enlightenment. Enlightenment is the awakening from the self-imposed condition of depending on guidance for understanding, which comes through courage to dare to use the understanding (Kant, 1784, p. 2). Kant argues that self-determination leads to enlightenment, and it comes through the (public) use of reason (Kant, 1784, p. 4). The faculty of reason between the individuals is refined into the all reason of all people as a collective, universal reason. Kant' statements of the enlightenment therefore bring together the individual (empirical reason) and society (pure reason) in a social-historical movement towards self-preservation. Adorno and Horkheimer suggest a missing link in Kant's answer to what is reason, arguing that his explanation about reason is limited. Critical Theory considers that Kant's idea of self-preservation of society is based on a coexistence with freedom, which is utopic. It should consider that reason instrumentalizes Nature and objects for society' self-preservation (Horkheimer & Adorno, 1947, p. 65). This domination aspect of the reason appears in society through the logic of utility, and thus it selects, includes or excludes according to the given utility for self-preservation. In a society where utility is related to generation of value, one's capacity to use their own reason also depends on the social condition of the moment. Instead of the Kantian univocal movement to freedom, the Critical Theory suggests a dialectical motion of enlightenment, where the one's enlightenment can also result from challenging the authority and domination of a given time (See: Horkheimer & Adorno, 1947).

the oppressed have among themselves. This liberating action allows the oppressed to recognize their dependence, emotionally and in every instance of life. The awareness about their condition emerges from themselves, given that "nobody frees anyone, nobody frees oneself alone: the men free themselves in communion" (Freire, 1968/1970, p. 29). Therefore, the educational process is no longer an instrument for the educator to manipulate learners because it is the consciousness itself (Freire, 1968/1970, p. 31).

The banking conception of education as an instrument of oppression mostly characterized by a relationship between educator and learner featured by the narrative and dissertation, in which the educator is the subject and the learners are objects (Freire, 1968/1970, p. 33). The narrator has the task of filling up the learners with contents that are static and unrelated to the learners' reality, embarrassing their condition to signify the reality and its phenomena. The more the educator deposits in pots, i.e. the learners, the better is the educator - likewise, the more docile to allow the deposits, the better are the learners. As a result, education becomes an act of depositing, with depositors and receivers, seizing creativity and transformation, and real knowledge, as a consequence (Freire, 1978, p. 84). In this process of reification[5], the learner is transformed into an inanimate being under a logic of production of value in which society operates. The dominant power decides the agenda of what is studied, and which skills must be developed for the individual to fit and function in an established social structure. In this approach, the knowledge comes from a donation given by those self-entitled wise to those they judge unaware (Freire, 1968/1970, p. 33).

According to Freire, "the more adapted the majorities are to the purposes prescripted by the dominant minorities to them, such that they lack their own purpose, the more the minorities are able to prescribe" (Freire, 1968/1970, p. 36). Insofar as the educator deposits a supposedly actual knowledge, he/she assures the input of the world in the learners, and those are not recreators of the world, as a consequence. The relation between the learner and the world develops into a compartmentalized one, a dichotomy in which the learners are bystanders and the world itself is a ready-made world they are passively filled up with an established reality.

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[5] According to the Hungarian philosopher Lukàcs György, reification refers to a transformation to an inanimate state caused by production and that keeps the social dynamics of the bourgeois society (Wulf, C., p. 115, 2003). The instrumental use of reason objectifies people as goods and permeates among people through communication. Enthusiastics of a critical theory of education, such as Mollenhauer, aimed to understand the reification in communication processes in education, arguing that educational processes that deny reification reduces everyone's reification (Wulf, 2003, p. 115).

Given their lack of purpose and misleading integration in their world, learners are increasingly malleable to accept what is given, with a crescendo in their domesticated consciousness for the other. The educator is able to prescribe along a decreasing resistance, and the educator's work is to deposit "bulletins" of a fake knowledge he/she understands as actual knowledge (Freire, 1968/1970, p. 36).

While banking education controls thinking and action, curbing the recreation of the world and adjusting the learner to a given reality, an education aiming a process of humanization must prevail the praxis, which Freire defines as the reflection and action to recreate the world (Freire, 1968/1970, p. 38). The praxis takes place through the dialogue, given that communication is the mediator of reality. The authenticity of the educator's thinking must intertwine with the authenticity of the learner's thinking through intercommunication, without overlays. To consider the possibility of the praxis, the educator would not comprehend the learner as an empty or sort of mechanical consciousness and come up with deposits, but rather bring up problematization instead. In a dialogue, the problematizer educator is also a learner in her/his task to reformulate what is knowable for her/him within the learners' knowability, and the learners, in turn, become investigators of what is knowable, just as critical as the educator. In this sense, Freire states that "nobody educates anyone, nobody educates himself: the men educate each other mediatized by the world" (Freire, 1968/1970, p. 39).

Freire points to essential elements that the educator must consider when grounding a dialogical education: love, humbleness, faith, confidence, hope, and critical thinking (Freire, 1968/1970, p. 45-47). Love is one of the fundamentals of the dialogue, given that it is an act of courage to commit to a cause. Humbleness is also important for the dialogue to exist, given that one must recognize that he/she is not superior in relation to the other. As importantly, faith and confidence in the other is mandatory to crystallize a dialogue, while hope in the transformation is the energetic matrix to motivate the dialogical education. Finally, critical thinking, which is the perception of reality as a process of transformation, is a condition to recognize the possibility of transformation and foster hope (Freire, 1968/1970, p. 47).

The programme content is the first step given by educators and learners towards a liberating educational process, given it is the guide of the classes or events - and it is from where the dialogue starts (Freire, 1978, p. 111 ; Freire, 1968/1970, p. 39). The general model proposed by

Freire for the confection of the programme content is an apparent negative dialectical[6] methodology, and it is possible to be represented in three general steps:

First step - Generator Themes: The practice of liberty starts when both "educator-learner" and "learner-educators" question what they are going to dialogue about, and this is the search for the programme content (Freire, 1968/1970, p. 47). The current situation, which is, in other words, the learners'[7] existential situation, must be placed to the people as a problem to challenge them, demanding reflection and action. The educator must not speak her/his own view of the world about the people, but rather dialogue about hers/his and theirs. The educator must understand that the learners' view reflects their situation in the world. Freire emphasizes that, at this point, the language of the educator is often not understood due to lack of sync with the people's situation, mostly because of an absence of previous joint thinking around a referred reality (Freire, 1968/1970, p. 49). Educators must know the structural conditions in which the people think and the language being used. Likewise, the programme content to the action shall include both educators and people's view (Freire, 1968/1970, p. 49). This very moment of search kicks off the dialogue as practice of liberty, creating what Freire calls "thematic universe", "significant thematic" or "the collection of generator themes" (Freire, 1968/1970, p. 50). At this moment, the aim is to investigate the "language-thinking" (Freire, 1968/1970, p. 50) of the people and how they perceive the reality regarding the generator themes. A critical reflection on the relation learner-world and learner-learner is the way to find out the generator themes. This critical reflection enables the learner to perceive their transformation in the world and give

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[6] The Critical Theory proposes the negative dialectics as an alternative scientific action to revoke or even reverse the prevalence of the one's ideological dominance in a social sciences theory (Adorno, 1966/2004, p. 3-57). The conceptualization of an object, in the dialectics, alienates the object to the concept. The object is, objectively, what the one defines it to be. However, a concept arises from a moment of the reality, and soon the reality - and therefore the object - changes. The definition, which is an explanation of the object, will no longer be a total resolution of "being-in-itself". As a result, a concept ends up as a part of the whole thing, a metonymy or a fetish of the object (Adorno, 1966/2004, p. 11-12). The negative dialectics, in turn, comprehends the object within a concept, which remains non-conceptualised as the definition never reaches the object defined. It rejects the identification found in the positive science, which concretelly identifies and conciliates the reality to a concept. Given the positive science idealizes an object and connects elements to give meaning and explanation, it often has theories used to manipulate Nature. In practice, for a theory in the education science, the negative dialectics would propose including practice to the theory in order to protect science from the reification of the object of study, thus attempting to desattach the object from the concept.

[7] The nouns "educator" and "learner(s)" are kept in the explanation on the Freirean methodology in order to keep clarity to the dissertation, however, the reader ought to imply the adjectivations "-learner(s)" and "-educator(s)" in every statement referring to Freire's descriptions of his method.

meaning to that. The themes of a time come from "the ideas, conceptions, hopes, doubts, values, and challenges in dialectical interaction with their contraries, targeting fullness" (Freire, 1968/1970, p. 50).

Freire observes that the learners are unaware of their interaction with the world in its totality before the process of a critical comprehension of their reality, however they tend to realise that the reason for their condition is not out of their reality (Freire, 1968/1970, p. 55). Prior to such a first step of a dialectical enlightenment - a synthesis of an individual (empirical) reason and a social (pure) reason which eventually clashes and transforms in society -, the learners have a passive and dichotomized mind which is not able to perceive their actual place and possibilities of interaction in their given space and time. Thus, the learners have to acquire a total view and then isolate parts of their interaction with the reality. The generator theme is found through what Freire names as an "awareness methodology" (Freire, 1968/1970, p. 55). In this methodology, the object of study is the existential situation of the learners. As a first movement, this existential situation is abstracted by them through a process of coding, in which the parts are gathered to the whole, and the subject is recognized in the object (the existential situation). Then, the existential situation represented that was diffusely coded is decoded from a critical analysis of the situation, which leads to the generator themes (Freire, 1968/1970, p. 56).

In the coordination of an education plan for a group of illiterate farmers, exemplified by Freire in the Pedagogy of the Oppressed (1968/1970, p. 59), the elaboration of a content programme would follow a procedure for the steps described above. Firstly, the educator approaches the learners and has a first informal meeting to share the aims and reasons of the educator's presence there (Freire, 1968/1970, p. 59). A dialogue starts around information on the life there, and the investigators may also visit the areas comprehensively, and the observer writes field notes on the syntax and register impressions on how the learners construct their thinking during different moments and places. Then, the educator would write reports to be shared with other members of the education team afterwards. Seminars might also take place to evaluate the findings. These meetings to evaluate the findings are brief decoding moments, in which every learner involved (including the educator) is challenged to decode the reality (Freire, 1968/1970, p. 60). Thus, every meeting section presented by each observer and learner in dialogue retotalizes the reality for a new analysis, once again to be promoted by those involved. The more the reality is sectarized and retotalized, the closer investigators are to the core of contradictions (Freire, 1968/1970, p. 62-63). The first movement towards the programme

content is found at the moment the core of the contradictions are found, as the "significant thematic" is achieved (Freire, 1968/1970, p. 61-62). Freire observes that some core of the contradictions may demand a diversification of the programme content (Freire, 1968/1970, p. 62).

Second Step - Critical Analysis of the Data Collected: The second part of the investigation apprehends the contradictions from the data collection and analyse them critically - the contradictions are now the object. Freire emphasizes that coding represents an existential situation and should not massify or work as slogans - they are purely challenges to spark critical reflection on the learners involved in the educational works (Freire, 1968/1970, p. 62). The decoding process results in the learner's consciousness of the previous consciousness (Freire, 1968/1970, p. 63). This is how the limits of knowledge are expanded to a new development of knowledge. In this phase, the learners have a kind of "thematic hand fan" (Freire, 1968/1970, p. 62), a series of possible analyses that spots a transitional moment of real consciousness and potential consciousness, which shall result in a "maximum consciousness possible" (Freire, 1968/1970, p. 64).

Third Step - Interdisciplinary Approach and Courseware: In the third phase of the investigation, those involved in the educational process return to the dialogue in "circles of thematic investigation" (Freire, 1968/1970, p. 64), which are recorded and counts on representatives of the learners, as the methodology suggests. Freire observes that this phase may occasionally include two other participants: a psychologist and a sociologist, to register significant reactions (Freire, 1968/1970, p. 64). The themes found must be classified in a general picture for the specialists of an interdisciplinary team to delimitate them, and the specialists search for the fundamentals of the theme selected and establish a sequence of units of learning - i.e. the classes or events (Freire, 1968/1970, p. 64-65). Each project molded by a specialist is brought to discussion with the other specialists in order to refine by incorporating suggestions and observations (Freire, 1968/1970, p. 66). The specialists may write essays on the matters that might help the educator-learner during their works in "cultural circles" with the learner-educators (Freire, 1968/1970, p. 66), and it is allowed in the methodology given that expresses the specialists contributions in the dialogue.

The third phase has the potential to include essential themes which were not previously suggested by the educator and learners along the investigation if they facilitate the

comprehension between themes. It is important to point out that the cultural circles have a process of coding in which a medium will be chosen when the subjects are exposed to the learners (Freire, 1968/1970, p. 67) - in other words, the courseware.

Freire emphasizes that the courseware must serve the people with problems to critically solve instead of bulletins to be prescribed, and the material may include articles, and different pieces of media reports on the same subject (Freire, 1968/1970, p. 68). After the generator themes are designed, the content programme is finally introduced to the learner-educators.

The image below (Figure 1) synthesizes the Freirean's method based in the three steps suggested by this research:
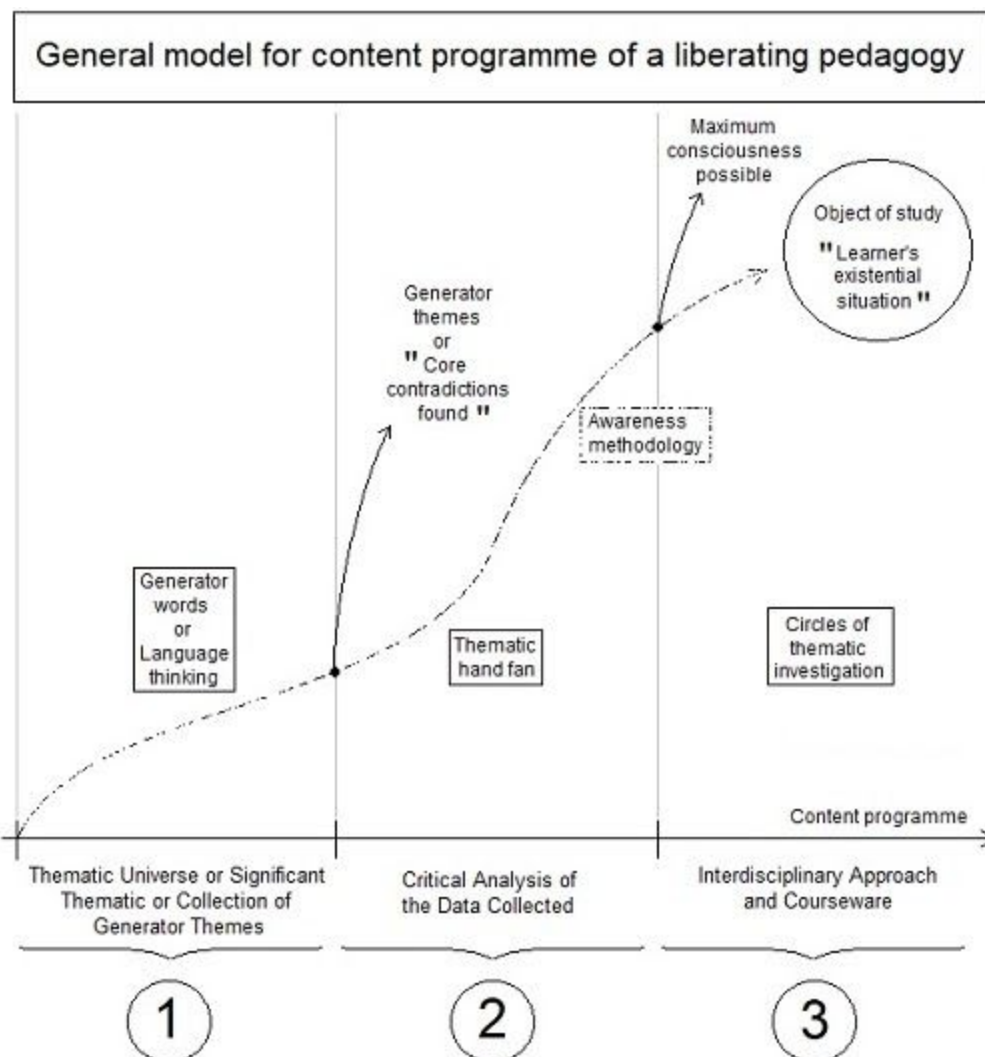
Figure 1. The image above is an imaginative representation of the general model for content programme of a liberating pedagogy proposed by Freire. The numbers 1,2, and 3 mean the steps of dialogues ("Thematic Universe", "Critical Analysis of the Data Collected", "Interdisciplinary Approach and Courseware") along the content programme line. The squares "Generator words", "Thematic hand fan", "Circles of thematic investigation" represent the design of the visits, talks, and seminars arranged between educator and learners for the code-decoding process of each step. The faded line represents the "Awareness methodology", which corresponds to the systematic coding-decoding process towards the object of study ("Learners' existential situation") with the milestones that point the advancement from one step to the next ("Generator themes", "Maximum consciousness possible").

To sum up, the aim of the posing-problem, liberating education is to allow the learners to perceive themselves as subject of their thinking and to enable them to discuss their thinking (Freire, 1968/1970, p. 69). Educator and learner are leveled to egalitarian positions guided by a dialogical investigative methodology, becoming educator-learner and learner-educator towards a common target: a collective elaboration of a content programme. A systematic data collection and critical analysis expands their consciousness and develops it into new knowledge, which is designed into the courseware from an interdisciplinary series of thematic investigations. The knowledge created is studied according to a convenient schedule agreed by those involved. The pedagogy of the oppressed, thus, gives the possibility to learners to act as social scientists themselves and solve practical social problems related to their reality[8]. Given their achieved

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[8] The Freirean idea of praxis corresponds to a tautological relationship between theory and practice - i.e., to a relationship in which one explains the other, and they are necessarily inseparable. A breakthrough of Critical Theory in social sciences - and therefore to a critical theory of education - is the review of the theorizing, claiming for a fusion between theory and practice due to empiricism in science and the motion and changes of the social context (Wulf, 2003, p. 123). Social sciences, as a science, aim to clarify and solve a practical problem inscribed in a political context. A traditional theorization isolates the object of study and observes it according to paradigmas, concepts, and logic. One of the traditions in research, the empiricism aims at the theorization from evaluating casualties to build up a prognostic. In Critical Theory and critical theory of education, empiricism is fundamental as social science aims to solve practical problems. The practice within the theorization avoids isolating the object in order to observe according to established paradigmas and concepts. For the critical theorist Jürgen Habermas, the social context of modern societies corresponds to clashes and overlaps of democratic processes and impositions of capitalists economies (Wulf, 2003, p. 124). He argues that a "will-power" may lower or dissolve other powers and rise to the political system, officialized by the bourgeois societies through institutions. The election of this or that power or norm is the validation of a political discourse. For Habermas, therefore, the elucidation of practical problems must consider the practice of communication, which is how the evidence of the social and institutional powers that limit the communication can be found (Wulf, 2003, p. 124). In Critical Theory and critical theory of education, as the empiricism suggests experiment and the object of study is part of a social context, a practical utilization of knowledge increases the chances of solving practical problems in society (Wulf, 2003, p. 124).

condition to realise their context in its totality, i.e. to evidence contradictions in their social context and how they lay over themselves, the learners are finally enlightened to practice the transformation. Their criticism sparks a perception on how the interdependence between society could be, with a communication less threatened by dominant discourses.

2.1.3 Criticism on Critical Pedagogy

Criticism of traditional forms of pedagogy, Critical Pedagogy seeks to solve problems of traditional pedagogy found in the reality (Burbules & Beck, 1999, p. 51), such as the ideological aspect of banking education. However, Critical Pedagogy is also questioned in ideological debates (Wulf, 2003, p. 99), as critics understand its liberating intentions of critical pedagogues have a particular view on oppression (Buckingham, 1996, p. 629-630). In addition to that, it is argued that Critical Pedagogy might eclipse the ability to think critically (Burbules & Beck, 1999, p. 51) due to its ideological aspects. Moreover, critical pedagogues are also believed to fail when putting its ideas in practice because of the broad - and for many undefined - methodology, which has consequences in educational practices conducted by educators in different areas, such as physical education (Ruiz & Balboa, 2005, Abstract), media education (See: Buckingham, 1996), and activities directed to learners with disabilities (See: Breuing, 2011).

The ideological debates over Critical Pedagogy are generally based on the idea of oppression, given the subjectiveness of what is to live freely in community[9], which makes Critical Theory and critical theory of education are partisans and speculative (Wulf, 2003, p. 99). The criticism regarding the idea of oppression in Critical Pedagogy hangs over two perspectives: the perspective of who defines the oppression and the implications to critical thinking in accepting the definitions. In the first perspective, Critical Pedagogy has a friction point among leftist currents given differences in women's movement, and homophobia and misogyny among black communities, which might find contradictions in the "master narrative" of liberation (Buckingham,

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[9] Critics observe that Critical Pedagogy needs to be questioned in its standpoint, as there are "implicit standards of truth and evidence" (Burbules & Beck, 1999, p. 58).

1996, p. 629). The multiplicity of ethnicity, gender differences, and identity to minority groups often clashes with the master narrative sought in Critical Pedagogy, which tend to homogenise the different types of oppression, easily naming friends and enemies. Critical pedagogues have been incorporating feminist and black cultural theory, such as Judith Butler and Stuart Hall, however, it is said that somehow they still embrace a great narrative arguing the transcendent feature of broader social liberty (Buckingham, 1996, p. 631). For feminist critics, the great narrative is male-centred and places the gender as the herald of "subaltern voices", as men have higher positions in their role played among oppressed groups in terms of citizenship and the public sphere. In other words, their criticism states that male theorizes and female acts, as the perspective on power-relationships comes from the man (Buckingham, 1996, p. 630-632). In parallel, the definition of the causes of oppression may lead to the misconception of the critical thinking itself (Burbules & Beck, 1999, p. 54), as Critical Pedagogy necessarily means to pick an ideological side in educational processes (Burbules & Beck, 1999, p. 51 ; Wulf, 2003, p. 134). According to its critics, misleadings may happen because the Critical Pedagogy's emphasis on change based on the pedagogical relations between educator and learner impairs the ability to think critically, as educator and learner are more promoters of certain beliefs and less focused in the development of individual skills (Burbules & Beck, 1999, p. 51). Similarly, Critical Pedagogy harms critical thinking as its efforts to reveal aspects of the power over the social structure the learners are experiencing by dragging the focus to a broad narrative, in which the issues of their reality appear, and leave some immediate aspects aside of life (Burbules & Beck, 1999, p. 56) - similarly to what feminist critics argue. Therefore, Critical Pedagogy might conflict with critical thinking as it induces prescriptions based on a narrative, while critical thinking tends to question everything (Burbules & Beck, 1999, p. 56).

Critics also argue that educators and learners who endorse Critical Pedagogy claims may position the collective towards a social engagement - based on a broad narrative - and thus Critical Theory and critical theory of education would function as "theoretical banners" for aspired social reforms (Wulf, 2003, p. 99).

Criticism is also addressed to Critical Pedagogy's issues related to methodology, given a critical theory of education is not presented as a closed theory (Wulf, 2003, p. 138). In a broad sense, the current succeeds on telling what the teachers should do, while fails on suggesting how they should do it, given critical pedagogues offer neither a specific curriculum content nor a specific form of practice in class and forms to assess the learners (Buckingham, 1996, p. 630-632).

Thus, scholars have questioned the transformative claims of Critical Pedagogy in physical education, for instance, as teachers struggle to understand principles and suggest methods (Ruiz & Balboa, 2005, Abstract). Likewise, Critical Theory is also criticized for not offering alternatives or specifying how it could be useful for learners with disabilities, given learners with disabilities also suffer particular types of discriminations and oppression, and have a particular standpoint (Gabel, 2002, p. 183).

The ideas of Critical Pedagogy might also become sensitive in the field of media education, in which they may influence studies on popular culture (Buckingham, 1996, p. 638). In critical media analysis, the analysis of representations in Critical Pedagogy is not clear if refers to the artefacts of mass culture production or the analysis of the production - in other words, a critical pedagogy of representation seems to be about the analysis of the ideology of texts, images, and practices of media (Buckingham, 1996, p. 640).

Considering some of the main criticism towards Critical Pedagogy, perhaps the most fruitful understanding of its claims is the one to consider it as additional forms of worldview, to be collided with other theories of education. Throughout a vast philosophical background and practice with reflection (Porfilio & Ford, 2015, p. 74), Critical Theory reviews traditional educational processes and invites to repair its deficiencies from bottom up, claiming for love, humbleness, faith, confidence, hope for those forgotten and left behind. It also urges critical thinking, therefore demanding to navigate into the ocean of ideology, where the critical pedagogues necessarily sail over chosen waters. They pick their side, based on their beliefs - which may have their particular meanings for oppression. In addition to that, the general nautical chart of Critical Pedagogy, its methodology, naturally is not an absolute representation of the ever changing waters of the moment. To find the shore, critical pedagogues hear stories from those more experienced about how they agreed with the crew in their adventures.

2.2 Journalism education: its applications and implications

Vikes projects around the world and specifically in Somalia frame its activities in the field of journalism education, as mentioned along the first chapter of this research. The effort to comprehend the field of journalism education to enable an objective overview of Vikes activities in Somalia includes understanding the development of journalism education as a concept, including its historical foundations, most common implications debated among scholars regarding educational guidelines and curricula, and the perspectives for journalism education in the future. Also, it is expected an overview on how journalism education is thought according to the African and Somali particularities, with observations on the concept related to the local culture. From distinctions between journalism training and higher education to dominant journalism models and how they operate within more or less free nations, the following section of the chapter aims to foster the search of ongoing studies on journalism education in Somalia.

In the field of journalism studies, journalism education is seen as the effort to develop the quality of journalism and journalists, given that the education offered to them is important due to its influences the means by which societies are able to intervene in their own functions (Josephi, 2009, p. 42). According to the Model Curricula for Journalism Education for Developing Countries & Emerging Democracies designed by Unesco in 2007, journalism and its education programmes enables individuals to practice and develop their skills, and this is essential to assure democratic principles and for the development of every country (Unesco, 2007, p. 5). Given it is related to development, journalism education is naturally influential in the shape of future journalism, and therefore what journalists are and should be taught.

Unesco was who sponsored a global overview of journalism education, around the 1990's, in a survey that evaluated differences in training programmes according to their systems, demands and structures, resulting in two predominant types of journalism education: those affecting developing countries and those designed for industrialized ones (Josephi, 2009, p. 45), varying according to the control of government, resources, and access to technology. However, transformations in countries such as China and others around Europe in the 1990's challenged the main concepts attributed by Unesco for journalism education general features regarding training programmes and the stage of development (Josephi, 2009, p. 46), given the local media systems and journalism education would also transform in these regions. Countries said to be "not free" would allegedly claim a free press model, i.g. Qatar as the Al Jazeera headquarter. Yet in that time, a study conducted with journalist students around 22 countries - from Austria to

Tanzania - found that norms and values of journalism taught in less and more democratic nations are similar as to democratic ones, leading to a conclusion that journalism education is an "agent of change" in society (Josephi, 2009, p. 47).

Around the 2000's, scholars such as Hugo de Burgh would argue that journalism operates in society as a product of the culture, instead of a model determined according to political and legal systems (Josephi, 2009, p. 46). Thus, the influence of ideologies on the norms and values of journalism that passes onto journalism education would be in the cultural framework, instead of political and economic (Josephi, 2009, p. 46).

On the other hand, other relevant studies around the 2010's considering countries with different political settings reinforced the political-historical perspective, arguing that journalism education is not an indicative of the media system of a country (Han, 2011, p. 73). In China, for example, the North American "Missouri model" was established in its first journalism school in the early 20th century and taken over by Soviet model with the rise of Mao, making the Chinese model a North American based with Soviet operation (Han, 2011, p. 74).

The discussion about the trade and profession leads to another relevant topic of journalism education: curriculum. The diversity of the forms journalism and education makes the establishment curricula perhaps the most nonconsensual issue in journalism education, with one advocating for emphasis on vocational training while other to claim for broader programmes of study (Josephi, 2009, p. 49). In parallel, the political nature of both journalism and education themselves hinder the definition of an ideal journalism curriculum due to ideologies (Josephi, 2009, p. 50-51), and therefore what constitutes an ideal curriculum varies in the emphasis of skills and knowledge (Josephi, 2009, p. 50).

In parallel to the discussion between skills and knowledge to design an ideal journalism curriculum, the methodology of news journalism is also a factor to challenge the definition of a general guide as it is related to the ideology (Josephi, 2009, p. 50-51). If on one hand the ideology of objectivity may work in the North American model, on the other hand the ideology to loyalty might work in an alternative model, such as those serving an dictatorship, thus different the development of methodologies are necessary as the aims differ. Interestingly, the model grounded on a methodology aiming loyalty to objectivity is believed to be especially challenging

to determine lately, given the rise of the "fake news" phenomenon has been breaking out in a crisis of the model on a global scale (See: Bhaskaran, Mishra & Nair, 2019).

In African countries, discussions about journalism education also concentrate struggle in understanding its nature as a cultural product with potential to act for change (Josephi, 2009, p. 52), and often includes philosophical debates on the grade of "imported" and local culture to define curricula (See: Ezumah, 2019 ; See: Skjerdal, 2011). Also, as commonly seen in many other regions around the globe, specialists question and aspire a balance between skills and knowledge in the journalism education practiced in African countries (See: Kioko, 2018).

Historically, African countries are characterized by partisan media, thus more ideologically aligned to loyalty than objectivity, although they have considerable role in making meaning of events and come up with information of public interest (Josephi, 2009, p. 51). Scholars believe that while journalism education around the continent increases, media institutions and organizations must "transform" in order to bring real change in culture and practice of media (Josephi, 2009, p. 52). As the transformation to be promoted is subject to journalism education - given its role as a method to achieve transformation - , researchers raise special concern regarding African countries (See: Ezumah, 2019). In Uganda, for instance, it has been recently debated on the proposals of a de-Westernization of journalism education, with opinions polarizing on the matter, given some scholars defend a multilateral global journalism curriculum (Ezumah, 2019, p. 452). Similarly to other countries around the region, there are attempts to de-Westernize journalism curricula and glocalize them without discarding Unesco and other models (Ezumah, 2019, p. 452). The glocalization promotes inclusiveness and diversity, while the Western model of journalism is dominant and in fact several disciplines threaten to eliminate local ones, such as civil law opposing ethnic law (Ezumah, 2019, p. 463). In South-Africa, similarly, journalism scholars often urge for an "Africanization" of local curricula due to their dependency on Western epistemologies and teaching materials (See: Dube, 2016). In general, African currents of thoughts have been influenced by many traditions and therefore there are different perspectives on how countries should move forward in the Africanization of curricula. The diversity makes an universal approach (i.e. journalism education) to look "unrealistic" (Dube, 2016, p. 37).

At last, African academics also challenge local journalism education to balance skills and theoretical knowledge on communication. In Kenya, for instance, where one must have training

in journalism or mass communication to work as a professional, a national survey of journalists was conducted between 2012 and 2013 to investigate how satisfied professionals were with their courses and training. The survey had focused on the training, education levels of journalism training, perception toward training in local colleges and problems in schools. A fresh study on the survey shows that the majority of journalists have an associate degree, however reported additional training would be relevant (Kioko, 2018, p. 305).

2.3 Summary of previous studies, and present research interests and questions

There are few studies theming journalism education in Somalia, and the present literature review would not find a study that has critically approached neither short nor long, local nor internationally promoted training programmes - and therefore, the present research interest considers questions to fill up the gap in this sense. Rarely referring to journalism education as a main topic, studies predominantly approach Somalia's journalism education by different subjects, such as the availability of media courses in higher education or the role of international media training. The literature review of the present research has found only one study purely investigating journalism education in Somalia, however it was published in 2013.

In a study which eleven researchers considered the conception of journalism education for Eastern Africa, a session is dedicated to commenting on the institutional and governmental challenges for journalism education in Somalia, with an emphasis in the picture of the journalism and mass communication studies in Somalia and Somaliland region by that time, 2007 (Skjerdal & Ngugi, 2006, p. 186-187). While the study brings a brief overview of the journalism education in the country, its comparative methodology debates on common issues concerning to Eastern African countries in the field, such as lack of qualified staff, out-of-date equipment, lack of research, training, adoption of a local curriculum, professionalism, and lack of collective effort among international media supporters (Skjerdal S. & Charles, 2006, p. 178-182).

More recent studies considering journalism education in Somalia come up with different aspects of the theme, however as a side or secondary subject. The studies differ consistently in methodology and aim depending on the author or research organization. Studies published by

non-Somali researchers and non-African research organizations refer to topics of journalism education mostly as digressions or explanations on their focused object of study - e.g. how media interventions (which include training) promoted by international organizations seek to develop the local media system (See: Stremlau 2013 ; See: Stremlau et al, 2015). These studies tend to a methodology based on qualitative research, collecting data from documents, discourse analysis, literature review, and interviews with Somalia-based interviewees and collaborators[10]. Meanwhile, studies published by the Somalia-based research organization Soradi (Social Research and Development Institute) also embed the search for journalism education along with their themes, given its latest research investigate on freedom of expression (See: Demeke, 2013) and practices in the media industry and regulatory frameworks (See: Ahmed, 2013). One of the recommendations in Memar Ayalew Demeke's study "Freedom of Press and Democratization In Somaliland: Promises and Challenges" is to invest in short and long term training to develop journalists' skills, as the lack of competence and objective reporting results in intimidation, arrestments, and torture: "Reports and news based in unreliable and single sources may trigger political tension and violent conflicts" (Demeke, 2013, p. 79). Thus, the study relates freedom of expression and journalism education. Similarly, Adam Haji-Ali Ahmed' study "Media Industry in Somaliland: The Current Practice and Its Law and Other Regulatory Frameworks" recommends more training to the police, prosecution service officials, and public officials about law and the role of the media in a democracy (Ahmed, 2013, p. 19).

In recent years, Soradi issued the only study which directly searched on journalism education in Somalia: Mohamoud Hassan's article "Challenges Facing Somaliland Universities to Offer Journalism Studies Program" (2013). The paper identifies some key reasons that led to the absence of courses focused in journalism studies at the University of Hargeisa, in Somaliland, and relates the challenges related to qualified teachers and availability of courses to the "journalism's short history in Somaliland and Africa in general" (Hassan, 2013, p. 50). Regarding the teachers, it notices the level of expatriate professionals to compensate for the lack of local supply, given the available qualified teaching staff is either self-taught or have a background on information and communication technology or language studies qualifications (Hassan, 2013, p. 51). It also points out the deregulation of the profession as a demotivational aspect for the

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[10] In these studies, the researcher may occasionally have collaborators to produce the dissertation based in Somalia.

university to offer journalism-related courses (Hassan, 2013, p. 51). The study also considers the financial condition as an influencer over Somaliland's journalism in higher education, given at one side the University of Hargeisa has been receiving resources intermittently since its foundation promoted by diaspora communities, and, at the other side, professionals who achieve a good level of literacy in communication often go to public relations and NGOs or other more lucrative related professions other than journalism (Hassan, 2013, p. 52).

It is important to point out that, even though Hassan' study was published in 2013, it is believed that there is no substantial improvement in the conditions of the local journalism education provided by Somali universities.

The studies produced by Soradi have qualitative approaches, collecting data from primary and secondary sources, including interviews with academicians, government's insiders, journalists, and in-depth desk review conducted through books, journals, and policy documents (Ahmed, 2013, p. 12 ; Nasir, 2013, p. 12).

It is important to notice the credibility of the non-Somali and Somali studies related to journalism education and how they intellectually complement each other. While the research led by non-Somali researchers and non-African research organizations are supported by consolidated educational institutions and meet procedural requirements, such as peer-to-peer review, Soradi studies follow a policy of development-oriented participatory research aiming at problem-solving (Soradi, 2020, website). The international studies tend to observe the overall practice of media with special attention to the foreigner support related to journalism education in Somalia (See: Stremlau, 2012 ; See: Stremlau et al, 2015 ; See: Stremlau, 2013), perhaps conditioned by its standpoint, whereas the papers issued by the local Somali research organization seem to articulate tactile, practical problems related to the field based on their critical viewpoint. Thus, non-Somali and Somali studies complement each other's critical thinking.

External evaluation reports that have assessed international organization programmes for media support were also appreciated by the preliminary literature review of the present research, including documents issued by Vikes (See: Vikes, 2018) and Fojo and reports and articles published by Free Press Unlimited and IMS. Even though the nature of the documents differs from academic studies, they were sources of information for a better understanding of the

journalism education provided by international organizations for media support - which also orientated the research as a whole and the formation of the research questions.

In this research, the main interest was to achieve a broad understanding of the pedagogy adopted by Vikes and searched for the relations of such pedagogy with the contextual journalism education provided by the organization in Somalia. The present research aimed to find out justifications for Vikes's teaching premises, design processes of what is taught and its teaching processes (how it is taught), as well as to describe its methods and to realise what role Vikes attributes to the local journalism - which defines its purpose of journalism education -, and finally contextualize the findings to the events in the local journalism that drive and/or limit what is proposed in Vikes teaching philosophies.

While the next chapter clarifies how the present research has structured its methodology and methods to relate Vikes's pedagogical quality and Somalia's contextual journalism, the research questions and interest are introduced as it follows:

1. What aspects suggest a depository or posing-problem set of knowledge and skills in Vikes training programmes in Somalia?

a. How did Vikes determine the knowledge and skills to be studied in its training?

b. How Vikes's methods are applied, which approaches are used for the proposed skills and knowledge, and how Vikes estimated their results?

2. What elements define Vikes's journalism education in Somalia?

a. How Vikes determines the main guidelines and ideals of its training programmes?

b. What proposals of Vikes's journalism education are abandoned or adhered to by those who participated in the training when they were working (according to the facilitators' opinion)? Why are proposals abandoned or adhered?

3. How the pedagogy in Vikes's training programmes interplayed with its journalism education?

    a. What is the meaning of the relationship between Vikes's pedagogical approaches and its journalism education?

    b. What are the opportunities taken and obstacles faced by the relationship between Vikes's pedagogy and its journalism education?

3 Methodology and methods

This research project is a case study with a methodology developed from general strategies advised to case studies, with the matrix of the methodological design and work plan based on observations and guidelines advised by Robert K. Yin in his remarkable book Case Study Research: Design and Methods (2001). Within subsections, this chapter clarifies the components considered into the overall design of the study, as well as justifies the chosen procedures for data collection and data analysis, and describes the ethical issues considered to safeguard the honesty and integrity of the discussions and conclusions.

3.1 Case study design

The Robert K. Yin guidelines have been chosen for this case study from a comparison between the benchmarks Case Study Research: Design and Methods (2002), by Yin, Qualitative Research and Case Study Applications in Education (1998), written by Sharan B. Merriam, and The Art of Case Study Research (1995), by Robert E. Stake (See: Yazan, 2015). The authors are three known methodologists who have attempted to clarify the case study method to those interested in diving into this type of research model. From a comparative analysis overlooking the author regarding their proposals and emphasis, Yin's perspective has been elected as the most conversable to a conservative attitude of the researcher: to forward a positivist epistemological commitment[11]. The research model of the present case study was developed from fundamentals such as research questions, the definition of the unit of analysis, and criteria to interpret the discoveries (Yin, 2001, p. 42). In parallel, two aspects reinforce the methodological decisions related to the case study, which are its condition of a "rare or extreme case" and a "revealing case" (Yin, 2001, p. 63). Also, the case study design was planned considering elements for its validity and reliability in research and finally structured in a single

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[11] The premise of taking a scientific posture of pointing out, denouncing, and objectively speaking the world was a security measure to research in the wake of the theoretical framework's length and depth.

embedded design (Yin, 2001, p. 61), in which the unit of analysis was divided into two integrated subunits of analysis[12].

Yin's positivist epistemological commitment (Yazan, 2015, p. 136) has decisively influenced this research due to the Covid-19' outbreak as a pandemic from the first quarter of 2020, which had submitted the research project to adaptations regarding the in loco data collection, as a consequence. Previously aligned to Stake and Merrian's phenomenological perspective (Yazan, 2015, p. 137-138), the research could no longer adopt analytical strategies that would demand an emphasis on long-term observations and propose participatory research (Yazan, 2015, p. 150). While subjectiveness would be fair when laying hands over participants' perceptions about Vikes training, a concrete, objective knowledge considering the facts presented by Vikes regarding its training, Thus, Yin' suggestions for well-defined and structured data analysis to the safeguard validity and reliability (Yazan, 2015, p. 144) were considered[13].

Yin defines a case study as an empirical investigation on a phenomenon contextualized in real life, especially when there are no clear limits between the phenomenon and its context (Yin, 2001, p. 32). Even though they have not been systematized yet, case studies have fundamentals to define a basic set up of research projects. Part of these fundamentals refers to the components suggested by Yin for the design of the research plan of a case study, which are five: research questions, propositions (when it has), unit of analysis, the logic that links the data to the propositions, and the criteria to interpret the discoveries (Yin, 2001, p. 42).

The research questions were firstly formed from "who", "what", "where", "how" and "why" as preliminary steps for information gathering (Yin, 2001, p. 42). Focused on what the research aimed to understand, the questions evolved along with the study in accordance to the development of the other components of the research, such as goals, conceptual framework, methods, and validity (Maxwell, 2013, p. 217-230), and became more specific as what should be done became clearer. The mature research questions achieved considered the concrete

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[12] It is important to emphasize that the unit of analysis (all training provided by Vikes from 2014 to 2020) of the case study is designed as two subunits of analysis Vikes's practical provision of training/its pedagogy and Vikes's view over its own pedagogy in context). However, the subunits had different analysis methods, which are explained in the chapter' subsection "Data gathering and data analysis".
[13] Coincidently, a research aiming objective knowledge may be advantageous and facilitate the investigative process that relates the broad, universalist theory of freirean Critical Pedagogy to a concrete, real social practice.

reality, i.e. what was reported, treating data as evidence - as expected in a positivist commitment (Maxwell, 2013, p. 231) -, and focusing on the processes, i.e. how and why things happen (Maxwell, 2013, p. 232). Overall, the research questions were elaborated to relate the conceptual framework to the empirical work considering the methods used in the research, aiming at the intended discovery.

Regarding the propositions, this qualitative research had no initial logical foundation to address attention to, which would be a hypothesis, as it was an exploratory nature. In parallel to that, it had no preceding similar academic study on the same matter. One of the purposes of the present research was to open up the field so that hypotheses can be built, thus one of its goals is to present new evidence, ideas, clarify something - or even conclude that something does not exist.

In terms of the unit of analysis of the study, it was firmly defined from constant conversations with experienced scientists and the supervisor, and also observations on a case study that approached journalism education and Critical Pedagogy[14]. The definition of a time frame to establish the beginning and the end of the case was identified in this part of the design process. The unit of analysis is the two Vikes's projects that together correspond to the total training programmes provided by the organization in Somalia, being the first project dated from 2014 to 2017, funded mostly by the Ministry of Foreign Affairs of Finland (MFA), and the second project from 2018 to 2020, mostly funded by the EC.

At last, the criteria to interpret the findings of this study were defined according to elements of the theoretical framework in the context of the case study, and its arrangements are discussed in detail ahead in the chapter, given there is no precise establishment of criteria for case study methods so far (Yin, 2001, p. 47).

The design of this case study also minded elements of quality of a case study, such as construct validity, internal validity, external validity, and reliability (Yin, 2001, p. 55-60). To embody the construct validity, this research counts on multiple sources of evidence and the establishment of a chain of evidence (Yazan, 2015, p. 142 ; Yin, 2001, p. 127), with evidence

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[14] "Teaching of Public Interest in the Training of Journalists, Elements for the Construction of a Pedagogy" (See: Moraes, 2011).

from interviews and documents confirming each other and/or pointing to the same direction. The internal validity of the study is attested in the coherence of the established analytic techniques explained in the next subsection of the chapter. Regarding the external validity test to estimate how generalizable the discoveries are beyond the study (Yin, 2001, p. 58), however, for this research it is only possible when eventual studies are issued and allow parallels. Nevertheless, some minor comparisons may be occasionally contrasted to statements found in assessments published by the international media support organizations currently operating in Somalia. Although not totally or not generalizable at all, this case study may potentially become a theory that will be the first to auxiliary other cases (Yin, 2001, p. 58). Regarding the reliability test, it is neither possible in the present research, given this case study has no previous cases to arrive at the same conclusions (Yin, 2001, p. 60).

In parallel to the validity and reliability tests - and even previously to them -, the design of this study considered two reasons that made the research worth being elected as a case study (Yin, 2001, p. 61-63). Firstly, its representation of a "rare or extreme case" (Yin, 2001, p. 63) that is worth to be documented to determine the nature of a phenomenon or to verify other studies. In this sense, this exploratory research represents a rare situation in which two countries tied by a diaspora legacy nourish public broadcasting as a common interest. The Finnish public media YLE has supported the project providing studio hardware and equipment, while Finnish and Finnish-Somali professionals who work in the company have independently collaborated as trainers with their know-how. Moreover, the Vikes's peer-to-peer approach, which is a striking feature of Finnish educational culture, stands out the organization among its homologous that are currently operating in Somalia. Besides, the Finnish organization is the only among the international media support to bring trainers to Somalia, while the other supporters offer programmes for Somali journalists taking place out of the country, usually Ethiopia, Djibouti, or the international organizations' headquarters. The second reason that highlights the case as important to be documented was Vikes's efforts to bring foreigner trainers to Somalia, which would elevate the case study to a "revealing case" (Yin, 2001, p. 63) degree given a situation in which the researcher had a condition to observe a phenomenon previously inaccessible[15].

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[15] This research had been planned and supported by Vikes to have its data gathered in Mogadishu. However, an in-depth, detailed research collecting data from the participants had been no longer possible since the Covid-19 global outbreak in March 2020. It is important to mention this fact because they enable the reader of the study to judge about the researcher's claims and choices (Denscombe, 1998, p. 273)

Finally, the structure of the present research is described as a single embedded design (Yin, 2001, p. 61), which is the fragmentation of the unity of analysis into two subunits. The subunits of the study were analysed separately and according to the criteria defined to them, followed by an ultimate analysis of the unit of analysis itself. This was the most appropriate setup for the study because of the different criteria to analyse the data and the volume and variety of training programmes. The sum of training programmes offered by Vikes from 2014 to 2020, which was the unity of analysis, had its pedagogical approaches analysed as a subunit, while an analysis of how Vikes understood the training programmes in context was framed as another subunit. The subunit referring to the pedagogy was also divided, though. The volume and variety of programmes in terms of proposal, duration, partners, geographical location, and participants' profile were organized in groups of training programmes according to their proposals, aims, and participants' profiles, and then observed separately, under the same criteria of analysis. The two subunits were posteriorly unified to an integrated overview of Vikes's programmes in Somalia between 2014 and 2020. The mentioned scheme to structure the study was decided considering recommendations to apprentice researchers, who better choose the case study design that offers the most instrumentality possible to work with the study's questions (Yazan, 2015, p. 144).

3.2 Data gathering and data analysis

The following subsection of the chapter informs about the data collection and its respective analysis process, including justifications on the chosen incorporated methods and instruments used, as well as the procedures to select documents and interviewees recruitment, and coding-decoding and data analysis criteria.

The data gathering of the present research was executed throughout four sources regarded for data collection - interviews, documents, archival records, and physical artefacts, while direct observation, observation as a participant (Yin, 2001, p. 105) were no longer possible due to Covid-19' outbreak.

The interviews were conducted with the collaboration of nine volunteers who had different roles as trainers in the Vikes's projects in Somalia from 2014 to 2020, and the sum of interviewed people englobed every piece of training programmes provided by Vikes in Somalia (See: Appendix 1). The informants were acquainted with the researcher's intentions and identity firstly from the Vikes's management and contacted by the researcher only after Vikes's previous notification. The interviews were based on a focal style (Yin, 2001, p. 113) to allow key-informants to come up with their opinion and perceptions on events under a predetermined agenda of questions. In the semi-structured interviews (Denscombe, 1998, p. 167), the interviewees were invited to describe their experiences in the training mostly around themes. In the form of open-ended questions (Neuman, 2014, p. 331), the themes were pre-established during the preparation for data collection taking elements of the Critical Pedagogy and journalism education (See: Appendix 2). The one-to-one semi-structured interviews targeting the least intrusion possible on the interviewees' talks and yet targeting key-aspects would enrich the perspectives of both subunits and the unit of the case study, as well as allowing triangulation (Neuman, 2014, p. 166) on information found on documents.

The interviews were made by Google Meet and had their audio recorded in two recording programmes with the knowledge and permission of the respondents both previously to the interviews and before the questions started. They were informed beforehand about their freedom to leave the interview or even cancel their participation at any time previously or during the interviews. The interviewees also had two weeks to manifest any objections, claims for changes, or limitations on the given information, due to the subsequent anonymisation of the data. Each interview was fully transcribed and a briefing of the interview offered to the volunteers in case of observations, additional comments, or changes afterward (Denscombe, 1998, p. 186). In total, the transcriptions comprised about 110 pages and condensed in 72 pages of reports summarizing the interviews. The raw data were coded through multiple readings of the interview reports.

Regarding documentation, a series of documents were provided by Vikes beside the list of volunteers for interviews, such as annual schedules, programme schedules, reports of meetings, news reports, application forms for monetary support, and evaluation. The collection of documents included a dozen of internal reports, application documents for funding, a summary document called "Concept Note" submitted by Vikes to the EC for funding, and

internal documents such as an interim narrative report and "Logframe Matrix". While the reports are published on Vikes's website and referenced along with the study, the internal documents are not shown in the appendices of the present research in order to preserve identities, as the gatekeeper of the research has asked. The gatekeeper provided several informal conversations jointly with documents.

In terms of in loco observations, neither direct observation nor an observation as a participant was possible due to the lockdowns to prevent Covid-19 spreading. Nevertheless, some of the interviewees have shared their presentation slides and courseware, i.e. Vikes's physical artefacts, including those issued and displayed in Somalia language around SNTV studio in Mogadishu.

It is important to emphasize that the diversity of documents and interviewees of this research has focused on the variety of sources of evidence to develop a triangulation that leads to "convergent lines of investigation" (Yin, 2001, p. 120) and accomplish the construct validity.

The data acquired from the interviews, documents, and artefacts were submitted to a systemic approach of organization, integration, and examination to find out patterns and differences between the training programmes in the subunit referring to Vikes's pedagogical approaches, and to processes in the subunit related to how Vikes understands its journalism education (Neuman, 2014, p. 477 ; Denscombe, 1998, p. 272). The data collection process had the research questions as a guide, thus concepts of the Critical Pedagogy related to dialogue, such as "generator themes", "critical analysis of the data collection" and "interdisciplinary approach/courseware" were in the radar along with the initial data scanning of the first subunit. For the second subunit, elements referring to journalism and journalism education were included, such as "journalistic values", "local journalism local issues", "journalism model" and "future of journalism education". In this disposition, the initial phase of the coding, also known as "open coding" (Denscombe, 1998, p. 271), would reinforce the interdependence between concept and evidence seen in case study analysis, in which data and theory define them (Neuman, 2014, p. 480).

Apart from the development of components to structure the data collection, this research had a strategy of analysis designed considering formulas and recipes that orientate in this process

(Yin, 2001, p. 132). It has been used the strategy of "description of the case" (Yin, 2001, p. 134), given descriptive structures tend to help to detangle complexity into terms of multiplicity, classification or quantification (Denscombe, 1998, p. 271 ; Yin, 2001, p. 134). However, the descriptive approach used had different techniques for each subunit of analysis, in a hybrid model. Such a structure of data analysis was established because the descriptive strategy used in the subunit concerning Vikes's methods and pedagogical approaches demanded a pre-organization beforehand, given the volume and particularities among the training programmes, and also because it involved a different type of data in comparison with the subunit referring to Vikes's understanding about its journalism education. For the first subunit, the complicated patterns of periods and particularities of each training programme were clustered in four different groups of training: "news production development", "journalism skills and values", "advocacy on labour rights", and "women journalists training" - in a technique called "programme logic models" (Yazan., 2015, p. 149-150). Every group of training programmes was described as having a narrative as an element of explanation (Yin, 2001, p. 140). After the four groups were described, the data analysis of the first subunit attempted to catch patterns and differences found in each narrative, in a technique called pattern matching (Yazan., 2015, p. 149-150) - which is similar to the Weberian "ideal type" analogy method (Neuman, 2014, p. 489) that compares the findings to a theory. The second technique of the first subsection appears only at the end of the analysis chapter, in the section that analyses the unit of analysis as a whole - i.e., the first subunit appears analogically analysed beside the second subunit of analysis. The second subunit of analysis, which concerns the Vikes's view on its journalism education, was described through a narrative aiming to unveil processes - given a narrative may present a collection of links related to the phenomenon when there are non-dependent variables (Yin, 2001, p. 141). Therefore, the unit of analysis is analysed through a descriptive narrative that gathers the patterns and differences between the training programmes in contrast with Critical Pedagogy and the Vikes's overall understanding of its contextualized journalism education. While such a challenging data analysis was expected to answer the first and second research questions, its findings were used in the discussion chapter to respond to the third question.

3.3 Ethical issues

It is widely known that the researcher must respect the rights of those participating in the research project, avoid any sort of harm to them, and work honestly (Denscombe, 1998, p. 135). The awareness on the highly sensitive content of the information provided by Vikes and the interviewees has grounded a careful scheme of certifying authorization and double-checkings on information. The access to documents and interviewees was mediated by the Vikes's management, who was the gatekeeper of the project (Oliver, 2010, p. 39). Both interviewees and Vikes's management had their consent required and approved through a Recruitment Letter (See: Appendix 3) containing written information on the research project (Oliver, 2010, p. 30), along with an informed consent form (Comstock, 2013, p. 170). In the process, the interviewees could double check their own information given due to real risk of physical harm (Wiles, 2013, p. 55-68) to those routinely travelling to Somalia. The research anonymized the interviewees' participation in order to keep confidentiality (Wiles, 2013, p. 41-54).

The research has managed to guarantee that all those involved in interviews for the project would not suffer during the conversations or after the publication of the final work. Even though the questions would not explore their individual experiences in the context of some social issue, measures were taken to safeguard their personal interest (Denscombe, 1998, p. 136) in terms of security. The interviewees were previously contacted by Vikes's management to suggest collaborations to a research. Followed by this measure to avoid suspicion, the researcher contacted each of the volunteers to introduce himself and invite for an interview according to their schedule. Then, the researcher has sent an email with a Recruitment Letter to sign and return, in which was written the informed consent form. After the conversations, debriefing letters (See: Appendix 4) and a report on each interview including footnotes on their comments were sent to the interviewees by email to validate and authorize the usage of the information, as well as to double check both accuracy and content safety (Oliver, 2010, p. 63). The scan on the content safety of the raw data was an effort to mitigate any chance of potential personal information disclosure, such as information that could indicate more than necessary places visited, show fragilities of repeated routines, details of companions, et cetera. Vikes's documents to support the study also had their approval required to appear entirely or partially in

the appendices of the research, such as the application form to fund projects sent to the EC, given the appearance of signatures, names, places and dates may occasionally endanger processes and logistics. It was agreed to keep the internal documents - such as the application form to the EC - as classified, and those willing to access the document can contact people who are able to provide it.

The ethics of the research also considered the identity effects on the process of data collection when the researcher has a different gender or cultural background from the interviewees' (Denscombe, 1998, p. 170 ; Oliver, 2010, p. 104). The difference between the interviewer's and interviewee's gender was kept in mind for questions made regarding violence and gender oppression to Somali women journalists. The questions should never address a personal level, and would be only made in a broad form in case the topic was brought to the conversation by the interviewee and had relevance to the work. The special consideration to the gender difference during the data collection process was necessary due to the often distinctive role men and women play in relation to power and authority (Oliver, 2010, p. 110) in different cultures. The only Somali woman interviewed has not responded to any preliminar information related to personal background.

It is also important to notice the sincere relationship established between the researcher and the gatekeeper. Even though a potential impact of the research on the organization's image, the researcher had clear independence, non ethical obligations and unbiased support (Oliver, 2010, p. 40) from Vikes's management.

To sum up, the potential ethical issues of this research were recognized throughout all aspects of its scientific practice, and not only in the methodology (Maxwell, 2013, p. 217). The key-concerns of harm, informed consent, avoidance of deception, and privacy and confidentiality (Costa, 2013, p. 22) were considered and planned, as well as the approach and questions in context of cultural differences between the interviewer and interviewees. Besides, the study also kept attention on an ethical relationship between the researcher and the gatekeeper. The honesty and respect to the standards of knowledge production in this research is an effort to enhance the suitable culture of discipline and ethics desired in the research science (Stewart & Stewart Jr., 2011, p. 181).

4 Analysis

The analysis of the data collected during the empirical work of the research was sorted along with the following chapter according to a set of descriptive examinations. The descriptions are disposed of in an embedded design of two sectional parts there are integrated in a final single analysis. The first part refers to the observations of documents and interviewees' comments about the educational principles and practices found in Vikes's training programmes offered between May 2014 and January 2020. As said in the previous chapter, given the volume of training and differences in their proposal, length, and participants, the analysis provided in the first part was organized through a preliminary data analysis technique of programme logic models - which divided the total amount of programmes into four axes. The criteria for the division was the proposal of the programmes, thus each group formed was a collection of programmes and seminars with the same core proposal - independently of the participants' profile[16]. Then, the groups "news production development", "journalism skills and values", "advocacy on labour rights", and "women journalists training" were described separately in narratives under a Critical Pedagogy perspective. The second part of the chapter, in turn, refers to an analysis of documents and interviewees' statements about Vikes's understanding on the ideals and actions promoted through its journalism education in the Somali context. The analysis technique used for the second subunit of analysis was a descriptive narrative that disposed of elements found in the scope of the field of journalism education to investigate Vikes's concept of its own journalism education. In the last part of chapter, the sub analyses were unified in an objective overview on Vikes's pedagogy and general principles of its journalism education. The four axes of training programmes were condensed in a holistic

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[16] As said, the groups of training programmes were sorted according to their main proposal. Thus, the seminars offered to the police "Training with Somali Police Force on Freedom of Expression, Safety of Journalists, and Public Order", which has taken place in Hargeisa and Mogadishu, were clustered under the "Journalism skills and Values" group. However, the training "Training with Women Journalists on Basic Journalism and Skills Development", also offered in Hargeisa and Mogadishu, belonged to the "Somali Women Journalists Training" group - instead of "Journalism skills and Values". Notice that the proposal is not attached to the participant in the first example, while it is in the second - the training proposed to teach journalism skills and values to women journalists. It happened because the training provided to the police has teached journalism values to security officers to protect the journalist, while the journalism skills taught to women were to protect women journalists. The seminars to the police could have the possibility of a separate group if they had a greater volume, which has not happened by factors explained in the subsection "Journalism skills and Values".

analysis intended to find out patterns, processes and contrasts among them, having a general model for the content programme of a liberating pedagogy as their referential. Meanwhile, the narrative of the findings regarding Vikes's journalism education appears condensed in the last part of the analysis, intending to present the main characteristics that justified relationships and processes.

It is important to notice two aspects of the analysis process: the concentration of findings related to a liberating education within the training programmes' axises while the banking approaches were nonexistent, and the extension of the analyses themselves. The predominance of features of a posing-problem education approach is related to the Vikes's supporting role in Somalia. Part of a collective effort from outside and inside Somalia, Vikes cooperated supporting local civil organizations and institutions in their own goals, which were aligned *with* - and not *by* - an international community. Due to Vikes's general characteristic of a diplomatic platform for debate and experience exchange, it would not determine policies unilaterally. Still, the research has put attention to find any vestige of ideological imposition in Vikes's educational process along with Somali journalists. Regarding the extension of the analyses, its depth and length aimed to expose the greatest amount of details regarding Vikes's educational characteristics as possible. One of the functionalities of an extended description was the support of information to build a broader understanding on the phenomena and their relations. Thus, apparently isolated and sporadic information that appears in the descriptions can make sense of events and conditions, improving the general picture and increasing the chances of serendipity for both the researcher and the readers of the research, thus attesting to the spirituality of a scientific research[17].

The list of training and seminars and each group of types of training are portrayed in the Appendix 5.

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[17] If the option for a positivist epistemological commitment was a conservative measure of approaching objective knowledge to deal with theoretical abstractions and the real world, then the deep and exhaustive scan of the programmes was a visionary attitude that used theoretical knowledge to unveil the real world objectively and as much as possible.

4.1 News production development training programmes

The programmes on news production development comprises the first and longest collection of training promoted by Vikes in Somalia. The seven years old series of programmes focusing on a diverse range of news production types were possible through profound trust-based ties in both institutional and personal level. Sparked by a call for help, the programmes' history points to a sequence of emphasis at technical training to news insertion and edition, with the construction of a TV studio as the milestone followed by approaches to journalism skills and production techniques to improve the content and format of shows. The sequence of emphasis had a back-and-forward movement to reinforce skills and present new techniques to solve further challenges, as recommended by professionals consulted by Vikes along with the years. In this section of analysis, the methodology and the nature of the relationship between educator and learner were observed aiming to find out features of liberating and/or baking education.

The news production training programmes began with a call for help in 2013, when a Somali refugee and a Finnish woman who had filmed a documentary in Somalia contacted Vikes requesting equipment for an important local media - the SNTV, as Interviewee 3 informed (personal communication, May 15, 2020). The couple intended to seek equipment due to the precarious conditions of the TV production. Vikes management decided to estimate the conditions to provide the material and the local condition of using them. The organization has been in Mogadishu in 2014 for a fact-finding mission that evaluated the situation of the local TV studio at the time and concluded it had no safe conditions, given the building's dangerous electricity and power distribution, as Interviewee 4 explained (personal communication, May 21, 2020).

It is important to mention that Vikes's programmes for news production refer to training offered to the government, official media, which corresponds to the TV channels SNTV and Somaliland National Television (SLNTV), and the radio stations Radio Mogadishu and Radio Kulmiye.

The data collection of the research found dialogicity between Vikes and the referred media in the arrangement of the programme content. As Interviewee 2 emphasized, for SNTV, for instance, "before we (Vikes) start the training, or just planning the training, we sit down with the

journalists, producers, technicians, cameraman, and camerawoman, and discuss what they need, what they know better, what they would like to know better, what they have and what they don't have" (personal communication, May 14, 2020). The comprehensive approach makes sense to the fact that there was less training focusing on documentary production, for example. "They don't make documentaries that much. They produce shows, news programmes, and comment programmes to discuss the news", clarified Interviewee 6 (personal communication, May 25, 2020). Therefore, such a dialogicity has chased away or at least diminished the chances of unintentional banking education.

The research found that two major talks for trust-building have shaped and made the training programmes possible to take place in Mogadishu. To start providing equipment and training around the besieged city, Vikes had to design the base of its logistics with the security. Due to permanent threats of Al-Shabaab members infiltrating official security forces to kidnap foreigners, Vikes has initiated the construction of relationships in the personal sphere with locals. Interviewee 9 (personal communication, June 12, 2020) explained he had invested time of about two weeks in the city to know people of the presidential security, including their relatives and clan ties. In parallel, talks with SNTV and its staff were essential to creating a group of engaged participants, named "Moro! Group", as Interviewee 8 explained (personal communication, June 10, 2020), that would crystalize within the next training along with the years. Interviewee 4 (personal communication, May 21, 2020) reminded that Vikes promoted a selection of key-profiles of workers willing to learn and share knowledge with colleagues, instead of taking it as an opportunity to centralize power in his role at the newsroom. Vikes attention in the selection of participants in SNTV is similar to the warning made by Freire to the humanitarian educator, who must be careful with the oppressed willing to oppress, given a dichotomic consciousness of the oppressed who had the oppressor's ideology deposited (Freire, 1968/1970, p. 98).

Through the descriptive technique, the timeline of the programmes can be divided into three periods under different major aspects:

- First period, 2014 to end-2015: The efforts were concentrated in the SNTV studio construction simultaneously to programmes on news production.

For the studio construction, Vikes's facilitators and SNTV workers had four series of full-time shifts to clean and renew the electricity, as the old cables could start a fire and a new generator was needed. Interviewee 4 explained that facilitators and workers have built everything together, giving a long tail to the participants' learning, as they could experience and learn by doing, instead of just going to the site to construct the studio and leave: "So, they were building it together with us, so they understand what we were doing" (personal communication, May 21, 2020). It is important to notice how impactful the studio construction was over the relationship among members of the Moro!Group. The evaluation on Vikes issued in 2017, as well as comments made by Interviewee 2 (personal communication, May 14, 2020) and Interviewee 4 (personal communication, May 21, 2020) are registrations on the singularity of Vikes approach, as participants reported their wonder of seeing "a white guy performing physical work, with dirty hands, instead of briefly appearing at the newsroom and going with someone important in a closed-doors meeting room", the Interviewee 2 (personal communication, May 14, 2020) described.

Meanwhile, Vikes provided a training programme called "In-house training on more investigative programme production" while constructing the studio with the SNTV staff. The practical exercises of the training approached journalism skills for "more elaborated" reports, with participants divided into groups to discuss and make stories on the Somali people's lives, such as 20-minutes documentaries on the Midgan minority group or productions on maternal health at a hospital. On the fifth day, the groups would evaluate their work. Interviewee 4 (personal communication, May 21, 2020) explained that the facilitators would teach with "power phrases" or metaphors that passed the message on through a simplified manner, such as to remind that cameras also need sunglasses when going out in the sun, as a reference to the top filter to ease light overexposure, and "The rule of thirds" for the camera operators to remind to frame interviewees on the third part of the picture. Interviewee 4 (personal communication, May 21, 2020) pointed that he and other facilitators have learnt such an approach to communicate while working with the locals, which is an evidence of a leveling between educator and learner through dialogues fostered by learners-based language thinking.

- Second period, end-2015 to end-2019: The programmes varied between technical training on discussion shows, training on news insert and editing, and training on a new children's show.

The "Technical training on discussion programme production" was about basic knowledge and practices for quality and format of commenting news programmes for a SNTV show.

In parallel, the different pieces of training on news insert production would motivate the participants to develop the roles within the production chain. The five-days arrangement of practical exercises in groups was kept, with the participants going on the streets with the facilitators to film and gather information, as Interviewee 8 explained (personal communication, June 10, 2020). In a logical continuation of the previous year's workshop-type of training, the practical exercises were fully integrated into the daily production process of SNTV news and had their subjects related to the participants' lives, such as trucks blocking the traffic around the city, the situation of Yemeni refugees in Somalia, first female car mechanic in Somalia, steps to acquire the Somali passport, and the story of a disabled boy who graduated with best possible marks and had started working in a Mogadishu bank. The majority of exercises would have the facilitators role-playing as sources of information. In one case, the facilitators created a dummy press conference called "Conference on Drought and Hunger Situation in Somalia" and were an expert on climate change, a representative from Finnish Foreign Affairs, and a Somali government representative to be interviewed. The participants were divided into four groups and received footage of the refugee camps for internally displaced persons recorded by a Finnish facilitator during a previous trip and had to generate content facing challenges for a better quality of the productions. They were challenged to plan, film, and edit an insert in a realistic SNTV timetable. In the period, the training would push the participants for a better quality of news insert promoting practical exercises with information gathering on the streets combined with advanced usage of editing software. In exercises of this type, facilitators and participants visited a national theater reformed after the civil war and a radio station that could keep its archives intact after the war, for instance.

Regarding the training to create a new children and youth's TV show, Vikes and SNTV have taken their first steps regarding its format targeting young audiences. As Interviewee 2 explained, children and youth programmes in Somalia have been mostly with adults, with no information on age range, however, the project would be the first designed with specialists in children's TV shows and participation of children for the plots and shows. He said:

"So, this is what we are just going to do to contribute and help them to produce effective, educational, and entertaining programmes led by the children. Of course with well-educated journalists and producers who also are going to speak in the programmes, but those who are speaking and making programmes must be children... for the children to understand. Media education for children is very important and the youth as well" (personal communication, May 14, 2020).

- The third period, from early-2020: The pieces of training were fundamentally set to cover specific topics related to news insertion, as well as to continue the children and youth's TV show, however, their schedule was postponed due to international lockdowns to curb the new coronavirus spread. The only training in the period, "Training on newsroom management" expressed a joint effort to modernize SNTV social media activities. The programme had parallel planning concerning the other news production training, with a Vikes representative and the SNTV managing director visiting YLE in Finland in April 2019 to get acquainted with the social media functioning and increase the effectiveness and integration of SNTV web channels. During the visit, Interviewee 5 (personal communication, May 25, 2020), who is a platform director for social media and consultant, explained to the SNTV director how the meetings, planning tools, and journalism processes work in the Finnish media. Afterwards, the Finnish consultant has been in Somalia to interview SNTV journalists to understand and find opportunities for the media management of SNTV, Radio Mogadishu and Somali National News Agency. The consultant delivered a document with recommendations on the cooperation with Vikes.

Vikes has produced didactical material to the insert and editing programmes through an approach that allowed the participants to be involved in its design process, thus generating a dialogical condition similar to the interdisciplinary approach and courseware phase of a general model for content programme proposed by Freire. The outcome of a checklist for news insert

production and a document of "Ten Stages of News Insert Post-Production" (Vikes, 2019, p. 5) are pieces of evidence that the learners problematized themselves in an interdisciplinary approach within the content programme. In parallel, the facilitators also provided reports with recommendations to SNTV (See: Vikes, 2016, p. 3-5 ; Vikes, 2017, p. 8-9 ; Vikes, 2018b, p. 5 ; Vikes, 2018c, p. 6 ; Vikes, 2019, p. 5).

In terms of results, the news production training programmes had a consistent impact on SNTV material and immaterial structure. Apart from the participation of 239 journalists, the programmes supported SNTV to upgrade from basically "a cameraman and a man", as Interviewee 4 commented, to a safe and modernized studio prepared to live transmission, more equipment, and savings, given "they were spending their little money on wrong things many times" (personal communication, May 21, 2020). Apart from a new knowledge that may protect journalists from threats and give them conditions to inform with better quality and engage audiences, the participants were also empowered with the knowledge to construct studios. Interviewee 4 (personal communication, May 21, 2020) revealed that those who participated in the studio construction have also built another facility for a local media in Mogadishu. Regarding the general impact of the training programmes, the TV show for children and youth was not launched until the conclusion of the research, while the newsroom management was still in progress. However, the attempts to improve the news insertion and edition were often frustrated by the safety condition and politics that discourage journalists to gather information on the streets, amidst a timid or nonexistent quality standard requirements, according to Interviewee 8 (personal communication, June 10, 2020)[18]. To measure the results of its training, Vikes accompany SNTV's programmes during a period after programmes conclusion, beside requirements of feedback and questionnaires provided by SNTV's direction.

4.2 Journalism skills and values training programmes

The subsection of analysis related to journalism skills and values embraces basic journalism skills, ethics, freedom of speech-oriented training programmes that Vikes provided from 2014 to

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[18] This issue of non-adherence of skills and knowledge is mentioned here as it is related to the results obtained. However, it is properly debated in the Vikes's journalism education analyses.

2019 around Somalia. The 19 events offered to two profiles of audiences were part of efforts to improve security among journalists and cameramen/women when reporting from risky areas, as well as to literate journalists on reporting techniques to avoid threat to themselves caused by their own biased and unethical stories. The following piece of analysis observes the process of planning and implementation of the programmes, attempting to track dialogical moments in the wake of Vikes's usual methodology of participatory design and peer-learning that was also extended to the extra-media audiences.

The decision on investing attention in basic journalism skills and journalistic values was related to the current situation of the Somali journalists, according to a public, however not published Vikes's document "Concept Note" that was sent to European Commision in 2017. Despite improvements in the security in the country as a whole in recent years, Somalia is still one of the most dangerous countries to work as a journalist. Reporters and cameramen/women often risk their lives unnecessarily when reporting about violent attacks from the endangered areas right after their occurrence. Somali journalists are also constantly arrested by the authorities when reporting at the site before the police and security agents arrival. They are, also, many times targeted by gunmen for reasons related to the reporting activity. Comments made by the Interviewee 6 (personal communication, May 25, 2020) and Interviewee 8 (personal communication, June 10, 2020) could give a sharper picture of the journalists reality and the problem of threats from gunmen, as they explained how the insecurity levels can permanently influence the journalists' routine imposing restrictions on mobility and the geography of their lives. According to Interviewee 6 (personal communication, May 25, 2020), also the gatekeeper of the research, Vikes staff do not contact unknown journalists who work and live outside the fortified media compound in Mogadishu for the safety of journalists and Vikes's facilitators. According to him, the journalist is in serious danger if the other knows that he/she was in the compound of what they understand as "government media".

The analysis has found a dialogical situation in the programme planning, between 2013 and beginning of 2014, given the journalists' organizations and Vikes have jointly elaborated the general schedule to bring the proposals for solutions to the journalists, according to Interviewee 6 (personal communication, May 25, 2020). The journalists' union protagonism in the planning phase represents an opportunity for the learner to participate and interact with the educator during the programme content, a condition that legitimates the generator themes studied by the

participants in their efforts to problematize themselves and solve their social problems. The dialogical situation repeated between May 2014 and Mays 2015, before Vikes brings the programmes on journalism skills and values to Somaliland, where the local media has a distinctive landscape in comparison with other parts of Somalia[19]. Interviewee 6 (personal communication, May 25, 2020) explained that the training with special focus on ethics was offered to radio correspondents and TV journalists in Somaliland, where a new draft media law demands proper training regarding the law and challenges involved, and engagement beside the Somaliland Journalism Association (SOLJA)[20]. Thus, the dialogical moment in the project planning had its first occurrence before the programmes to start, followed by a review to adapt to the particularities of Somaliland media jointly with SOLJA.

It is important to mention that the training programmes on journalism skills and values implemented by Vikes in Somalia had a variety of participants, which involved different partners to organize the events. The programmes focused on journalism skills and ethics were provided to journalists around the country who were members of the union, and ranged it focus in journalism skills between general reporting techniques, such as "Training on basic journalism skills and principles of journalism and ethics", and more specific abilities "Training in web publishing and online journalism". Meanwhile, programmes addressed to professionals who participate in the journalists' professional life, in general security officials and the police, were predominantly about freedom of expression, such as "Seminar on freedom of expression and its importance to societies", "Bridge-building with non and journalists", "Seminar on public service broadcasting", and "Training on freedom of expression with police (Somaliland or Somali), judiciary and media" in different parts of the country. Interviewee 6 emphasized that Vikes was aiming to reach the operating environments of the Media Law beyond the journalists to complement the training on journalism principles, as the "issues regarding freedom of expression and access to information are related to authority and how they operate, and what is the legal framework" (personal communication, May 25, 2020). The interviewee emphasized

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[19] The journalists had training adapted to the nuances in Somaliland, given its relatively higher popularity of newspapers for a more literate audience and absence of private radio stations.

[20] In Somaliland, media industry is regulated by a legal framework (laws, policies, licensing procedures, core principles) divided between the Press Law, which is overall a code of conduct, and the Penal Code, by which the judiciary branch determines the infringements, instead of using the civil law (See: Ahmed, 2013). As a consequence, cases involving journalists' reports in Somaliland are judged under the criminal framework, while no license is needed for those willing to work as a journalist (See: Ahmed, 2013) amid an area with lack of journalism skills (Demeke, p. 79, 2013) and need for training to security officials (Ahmed, p. 19, 2013).

that the bridge-building training would mix journalists and non-journalists to create an opportunity to build confidence between the parts[21].

The programmes aimed to better prepare journalists to analyse risk taking situations and avoid unnecessary danger, to lower conflicts with security agents, prepare the journalists to deal with threats, as well as to spread the journalistic local code of conduct among professionals who are journalists or work with them, to diminish biased and unethical reports, and highlight FESOJ campaign against impunity that was ongoing at that time. The topics covered thus included risk assessment and preparation for clear hostile situations, basic training of first aid, digital security, balanced and ethical reporting, basic principles of professional ethics, and main issues of professional ethics in Somalia. The themes related to freedom of speech, balanced reporting, ethics, and journalist safety were introduced to non-journalists.

The methodology of the programmes has followed the approach seen in the other groups of training, including the collaboration between more experienced professionals in a participatory environment. The first pieces of training combined Finnish and Somali facilitators together to train those who would be facilitators in programmes conducted by FESOJ around Somalia, seeking to increase the capillarity of the project, particularly around the volatile Southern part of the country, which is more threatened by the Al-Shabaab. For the journalists' training, there were Finnish and Somali facilitators with experience in crisis reporting, safety precautions, journalism ethics, and knowledge on the Somalia circumstances. Meanwhile, the training for security officials would have the peer-learning between from a senior Finnish police officer. In the programmes for journalists, the approaches to the participatory design would differ depending on the topics and themes, as the Interviewee 9 stressed (personal communication, June 12, 2020), although they would mostly follow a sequence of a lecture around the topic followed by a practical exercise.

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[21] The definition and dissemination of the guidelines and workflow for the different types of participants demanded Vikes to cooperate in two fronts: FESOJ, SOLJA, and MAP for training with journalists, in which they selected participants according to their motivation to learn, as well as the level of representation of each media, clan, and geographic location, and FESOJ, SOLJA, Somali Ministry of Information, and Somali Police Force for the training on freedom of expression with officials, police, the judiciary and senior media stakeholders, selecting participants according to their own criteria.

The exercises for journalism skills and values would gather the most important elements for an objective, balanced ethical report, with the participants divided in groups and interviewing the sources role-played by the facilitators. Interviewee 9 (personal communication, June 12, 2020) exemplified with the role-played police spokeperson who answered questions to journalists on a case of rape. The participants have constructed their stories and debated the final report with the facilitators, who observed, for instance, ethical issues related to the release of both the woman and criminal's names. Interviewee 9 (personal communication, June 12, 2020) clarified that he explained to the participants that the police would give every information, however they should focus on reporting the whole story through different elements and techniques of ethics and responsibility. In another exercise, described by Interviewee 2 (personal communication, May 14, 2020), the journalists had to report on a clan-clash, and were afterwards suggested to not disclose the clans' names nor information that leads to group identity. "If there is a clash between two clans, they say 'there were clashes between communities'", clarified the interviewee. In the bridge-building type of programmes, the participants exchanged experiences and debated about trust and presumption of innocence with a senior Finnish police officer.

It is important to emphasize that the programmes on basic journalism skills and principles were supposed to have an extensive schedule of training addressed to police divisions, however their implementation has remained limited to few programmes to non-journalists because of the absence of the Media Law approval. Interviewee 6 (personal communication, May 25, 2020) explained that pieces of training such as "Training and implementation of the Media Law" had been scheduled since 2014 could not take place given its content was driven to a council that would be established by the law. Still, the programmes offered to non-journalists would follow up the training on advocacy and labour rights, given their intertwined generator themes[22].

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[22] A statement made by the Interviewee 3 (personal communication, May 15, 2020) was a clear evidence of the interactions between the different groups of training programmes. He said that, in certain training, the security staff had felt upset when Interviewee 3 explained that journalists would be free to write what they wanted. Then, the facilitator added that journalists would achieve such a right as long as they write fair, balanced stories. The skills to write a balanced report would be obtained during journalism skills and values training, while the skills to deal with reports written by the journalists would be developed within advocacy and labour rights training. Thus, one generator theme such as "conflict motivated by reports" could appear as "conflict with security agents and threats motivated by reports" in journalism skills and values programmes or as "conflict with journalists and arrests motivated by reports" for non-journalists in advocacy and labour rights training.

The data collection of the research found that the implementation of the programmes has created dialogical moments in which the facilitators and participants leveled their ambivalence to a common ground of teaching and learning regarding the existential condition of the oppressed. In the dialogical condition, the facilitators have come up with generator themes to be critically analysed by the journalists - the input of certain journalism skills and values that may increase the journalists safety by lowering the oppressions of journalists' reality. To train how to ethically report about a case of rape, for instance, is a practical solution to an ongoing issue in the participants' reality. Likewise, to abdicate the use of clans' names when reporting conflicts is a useful technique to fact-based balanced reporting, which has clear contribution to the journalists' safety. In this case, the participants gain consciousness regarding their place and responsibility in their reality by avoiding incitation. Before the input of skills learnt in the practical exercises of the journalism skills and values, the reports' balance would be dependent or related to fear. "Free media is not censured (in Somalia), but with a sort of self-censorship, as they care to avoid revenge or attacks", explained Interviewee 2 (personal communication, May 14, 2020). The participants, in turn, also input features of their reality in the facilitators consciousness, whose learnings suggest an humanitarian education to take place in the programmes. Interviewee 2 (personal communication, May 14, 2020) commented that indeed it often happens that journalists do not know how to proceed in certain sensitive situations, and thus he wonders how Vikes could further training specifically focused in reporting on sensitive or hostile situations in a fragile society. The apparent increased understanding of the reality of the oppressed is an evidence of the participants' input, which adjusts the direction of the facilitator towards the object of study - i.e., the existential situation of the participants.

In terms of didactical material, the programmes would not have any sort of courseware apart from the slides created by facilitators presented in the pieces of training. According to Interviewee 9 (personal communication, June 12, 2020), who is a Somali person, the slides of each lecture were shared with the participants and even printed to them, however no courseware was designed due to cultural conditions.

In total, the programmes regarding journalism skills and values reached 583 journalists and 121 non-journalists. In terms of results, there was no assessment or survey on the participants' learning, however the evaluation on Vikes media support 2014-2017 states journalists who participated in the journalism skills and professional ethics believed they have been benefited by

the comprehension on ethics and interviewing techniques in their work routine (Vikes, 2018, p. 13). In parallel, the journalists who participated in bridge-building programmes believed the dialogue between journalists and officials have been increasing slowly, while the security officials appreciated the fact of debating situations involving journalists with a foreign police officer (Vikes, 2018, p. 13).

4.3 Advocacy and labour rights training programmes

The training and seminars on advocacy and labour rights represent a second phase of the overall presence of Vikes in Somalia, as the programmes have been funded by the EC and expressed an expansion of the organization's activities. The meetings jointly promoted with local partners to facilitate discussions on working conditions and salaries started in June 2018, and have taken place throughout the country since then. The following narrative describes the trajectory of the programmes towards their aims from the definition of their content to its planning and implementation, as well as clarifies the changes in the methods that have influenced the format of the training and their results. Also, the dissertation built a linear description on the collection of programmes offered, divided into three different periods.

The advocacy and labour rights programmes were the first Vikes's training sponsored by EC funding, obtained from an application made in January 2016. According to the application form, the main objective of the training on labour rights was to increase awareness of labour rights and safety, as a consequence improving the journalists' professional skills and self-esteem, including the women journalists' conditions. Given the limited and fresh offer of higher education courses for media studies and the history of no previous training on the matter organized for or with Somali journalists before Vikes and its partners' action, the journalists were generally unaware of their labour rights, thus often falling into exploitation and corruption. Vikes and its partners understood the causes of the situation the journalists would find themselves were related to poor salaries - often not paid for months -, as the journalists would tend to accept or ask for bribes and thus write unethical and biased reports. The bribery scheme, *sharuur*, is inlaid in the business logic of the Somali media, "and it is commonly paid by politicians,

businessmen, clan leaders, government institutions, and private organizations", as the application warned.

The strategy to curb the *sharuur* would concentrate on training addressed to journalists and other media workers who are members of the FESOJ (Federation of Somali Journalists). The programmes are designed to accomplish seven guidelines: to better equip journalists to claim for payments and better working conditions, to increase FESOJ's reach and strength through growing memberships, to improve working conditions and financial security, to benefit audiences with unbiased reporting, to enhance the professionalism among journalists, and to empower the national union to conduct meetings autonomously.

It is important to notice that the bribery scheme is understood as a limitation to the journalistic principles of ethics in Somalia, thus the advocacy and labour rights programmes assist the training focusing at journalism skills and values, as revealed in a statement made by the Interviewee 6 (personal communication, May 25, 2020):

"Quite soon we noticed there was no point in explaining to people what journalism ethics are if they are not able to follow them. They are not able to follow that because they are not paid by their employer - so, they would have to practically ask for bribes to anyone giving a seminar or speech and they were paid for that... not by the employer, but by the person organizing an event. So, in order to make a change in this, we discussed with the journalist union in Somalia that we should start with the training on labour rights. The union working media, as a trade union to defend the rights of the journalists... and we (are) helping them to start discussing with their employers about proper working conditions and proper salaries, and eventually creating a system of collective agreements".

Beside the explanation of the main objective of the programmes, it is essential to pay close attention to the legitimacy of the problem-posing of the project. Even though the Vikes's endeavour is logical, it is necessary to estimate the genuineness of the venture of embodying labour union in Somalia. Were the programmes the one's deposits of beliefs and ideas of a Western practice believed to be the cutting-edge technology for an organized society? Or were they a support to those who problematized themselves and see in their organization as a group to achieve labour rights as the directions to their aims? There are three findings in this study that respond to these questions. Firstly, there were Somali journalists contributing to the Vikes's team of project developers for Somalia who were familiar with the journalists' working conditions by experience for the last three decades. One of them, Interviewee 2 (personal communication,

May 14, 2020), has worked as a journalist, as well as a fixer and interpreter to foreign media reporting in Somalia during the Somali civil war, and has profound knowledge on the journalists' issues. Secondly, the training on labour rights were part of the national labour rights campaign planned by FESOJ for 2017-2019, and the union was a co-applicant and co-planner of the general suggested schedule, as stated on the application form to the EC. Thirdly, the programmes were planned by the same staff who had previously worked in the Vikes's training to develop news production, and the idea of implementing such a type of training comes from discussion that Vikes had with the journalist union in Somalia, as the Interviewee 6 (personal communication, May 25, 2020) mentioned. Thus, the problem-posing to be studied comes from a chain of dialogical situations.

The programmes followed Vikes's methods of participatory design and peer-learning. The training had Finnish facilitators who were experts in professional ethics and labour rights concerned to journalists in Finland, as they were members and workers in the Finnish journalists' union. The facilitators brought new inputs and "best practices" from the Finnish media to the Somali promotion of labour rights, journalism ethics, and equal gender rights at workplaces, as the application to the EC describes. Through peer-learning, the participants were trained by more experienced professionals of the same area. The schedule of the training was passive to modifications, to shorter or longer time slots, depending on the engagement of the participants, according to Interviewee 6 (personal communication, May 25, 2020), although the timetable of the training tends to be strict, as the Interviewee 2 observed (personal communication, May 14, 2020). The programmes were from one to three days of duration.

The narrative technique for data analysis was used to observe the methods within the total programmes time frame, given the evidence of changes of focus depending on the type of participants (security officials and journalists) and media culture (Somalia and Somaliland). The training history can be divided in three different periods (see: Appendix 5):

● An initial period from June 2018 to December 2018, with six pieces of training around cities and towns in the Southern and central regions of Somalia. Named "Training on journalists' labour rights and how to organize independently", their purpose was to promote guided debates between media owners, journalists, and union officials aiming at the seven guidelines mentioned above. During the discussions, the participants

approached a problem-solving environment on their conditions, supported by facilitators who would come up with topics and short insertions to the group. The topics were around labour laws and representatives' role, trade unions and their importance for employees and employers, salary and working conditions, steps to organize a company and national level, conflict avoidance, gender equality, and eventual steps towards an organization. The initial phase of the programmes was promoted jointly with the FESOJ as the local partner, given the Somali union had training of journalists on labour rights as a priority in its national labour rights campaign for 2017-2019.

● A second sequence of pieces of training, from June 2019 to December 2019, with programmes in Mogadishu and the Northeasterner state of Puntland. Even though the collection of topics promoted in the first phase was maintained, the programme had modifications. Instead of training in "classroom conditions", as the Interviewee 6 described (personal communication, May 25, 2020), the meetings were promoted in media houses. The modification was implemented mainly to work closely with trusted persons, according to the interviewee. As well, a Vikes's interim narrative report referring to the June-December 2019 period informed that the changes were done in order to concentrate even more on training and support for advocacy activities by FESOJ at workplaces, aiming to improve the terms of employment and working conditions of journalists and other media workers concretely. Thus, Vikes defined that the programmes "Labour rights advocacy meetings at media houses" would have a final training day with the trusted persons[23] selected by the media houses that Vikes had visited, both in Mogadishu and Garowe (Puntland). A traditional practice in many countries, including in the Finnish labour system, it appears in the project as an input, or best practice, inspired by Vikes's facilitators. As the Interviewee 6 stressed (personal communication, May 25, 2020), the facilitators suggest to the journalists to select 50% men and 50% women, "as it would be easier for a female journalist to go and talk to another lady". The second moment of the collection of programmes on advocacy and labour rights had FESOJ and the Media Association of Puntland (MAP) as the local partners.

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[23] The trusted person is a person selected by workers themselves to represent them and be the contact point to the union.

- The third moment of pieces of training on advocacy and labour rights is from January 2020 to March 2020, given the visits of the Finland-based facilitators were suspended due to Covid-19. The 12 training programmes were provided around new locations through an updated version. The programme named "Labour rights advocacy meetings at media three houses including training with trusted persons" has been a small-sized version of the sequence of meetings followed by a trusted person training that happened in Mogadishu and Garowe in the previous year. In 2020, Vikes offered programmes in packs of training, with three visits to media houses and a trusted person training in a period of one to three days. After a part-time training at each media house, a training directed on the trusted persons would approach their relevant topics.

It was possible to observe two dialogical moments of the programmes during their implementation: one that occurs in the programmes individually, i.e. a single programme of one to three training days, and other moment that takes place in the overall interactions between Vikes and the participants through their unions, which corresponds to all training offered. Both perspectives had moments in which the roles of educator-learner and learner-educator were leveled and active towards the resolutions of the problem posed. In the perspective of the single training, the learner was able to develop a critical analysis of her/his existential situation in correspondence with others present in their reality. In the perspective of the sum of the Vikes's interactions with the unions, there were dialogical moments towards the practical resolution of a social problem.

The research has found evidence of dialogical moments in both perspectives. The evidence were the inputs that Vikes had from the participants, as interviews were made with Vikes's facilitators and trainers. In the perspective of an individual training programme, a facilitator expanded his consciousness over the organizational condition of the journalists during the meetings, as the Interviewee 3 (personal communication, May 15, 2020) commented about his learnings from the programmes:

"And after this lecture, there were several discussions, I realised the union was not developed as I thought it was. The situation in many offices was really wild. I saw that exploited journalists couldn't do very good journalism, so I listened to them. After that, we had everybody on the table discussing (...) I had the feeling that this talking relationship would already exist, but it didn't".

In the perspective of all programmes of advocacy and labour rights, Vikes has played the role of educator-learner along with its media support as it has created courseware. Beside the modifications in the training approach within the years - which was also an evidence of its learnings -, Vikes had to adapt one organizational aspect of its collaborative ways. While before starting the implementation of labour rights programmes Vikes would not have a curriculum or document to systematize the implementation of any sort of training, a didactical material had been produced within the trajectory of the pieces of training on labour rights from 2018. The content of the courseware was generated over and within the programmes, thus absorbing elements found during the pieces of training. As a result, the material has the subject of labour rights for journalists in Somalia, with cases exemplifying the reality of the journalists, such as "What to do in the following cases? Example 3: Too long internship, especially for women" or a list of major challenges for Somali media workers followed by a list of solutions. The 25 pages booklet is written in Somali and English language, by the hands of a Finnish designer and a Somali illustrator.

Thus, there were three dialogical moments found in the Vikes's performance related to the advocacy and labour rights programmes in Somalia since their start. One of the findings referred to the planning phase, in which the project joined the Somali journalists' union campaigns with its proposals and the union joined the Vikes's project as a side-coordinator, beside the historic background of interaction from the previous training that Vikes provided in Somalia. Another dialogical situation was evident in the training days, in which journalists analysed their conditions critically. Finally, one more dialogical situation was represented by the creation of the booklet, which was crafted after the critical analysis of the journalists has shown its necessity to the coordinators of the programmes. The content of the booklet was abstractly co-produced by the Somali journalists.

In terms of results, the advocacy and labour rights programmes reached a total of 553 participants in 34 events, with 25% of them being women. The document "Logframe Matrix", Vikes said the awareness of labour rights has increased among journalists who have taken part in labour rights training and meetings, with "very promising dialogue with employers to improve working conditions in the media sector". According to the narrative report, the assumed increase

in the awareness is based on the journalists' own assessments documented in training reports, as well as notes compiled by the federal union from the advocacy meetings at the workplaces.

4.4 Women journalists programmes

Women journalists were a target group in all projects that Vikes had been implementing in Somalia since 2014, with training on technical skills provided to women within every type of programme. From 2018, however, training programmes exclusively addressed to women journalists started to run sponsored by funding from the EC, in tandem with programmes aiming to improve news production, journalism skills, and awareness on labour rights. The introduction of programmes with a specific agenda to women had come from the arguments presented in the project application, which contextualizes the particularities of the overall Somali women's role in the local media work environment. The methods the training followed had the same core characteristics seen in the other programmes described above, though particularly in this case they were directed to issues concerned to the women with the support of female facilitators. As a consequence, the results achieved have included accomplishments on gender-related disadvantages at workplaces, additionally to improvements of skills developed in the other training. The narrative below comprises a timeline of the Vikes programmes for women journalists with observations on the planning, implementation, organizational structure, methods, and outcomes.

In its application to EC support, Vikes argued on the necessity of focusing on training programmes for women journalists in Somalia, given the local mainstream media is highly male-dominated. The document cited several gender issues around media workplaces, such as discrimination and exploitation with lower salaries in comparison to men's, long periods of internship without payment, lack of proper maternal leave, and harassment from men blackmailing for sexual services for jobs or promotion. Vikes also mentioned the lack of a common association with broad membership among Somali women journalists as a barrier to campaign for equal rights. The women journalists' organizations in Somalia comprise several consonant small groups.

It is important to mention that, before Vikes initiative, Somali women journalists would have few opportunities to participate in training with female facilitators, and programmes would hardly present clear results. According to the application to the EC, the planning of training considered the feedback from participants who had been in a pilot programme offered by Vikes in 2015. The planning based on the feedback from the pilot indicated dialogicity between Vikes and participants of the training, in which the base of the programme content was outlined. One more training for women journalists was held in 2018 with Somaliland Journalists Association (SOLJA).

The women journalists' training programmes started as scheduled programmes in April 2019[24], operating mostly from EC funding. The programmes had specific objectives, as they would approach topics related to journalism skills, news production techniques, and advocacy and labour rights programmes[25]. Together, the training had seven goals: to improve media skills and professional self-esteem among women journalists, to prepare the journalists for leadership roles at their workplaces, to reduce discrimination and harassment, to widen the appearance of women' view in the media, to benefit audiences with increased airtime and improved reporting on issues related to women and girls and their rights and position in society, as well as to facilitate the network of women journalists associations and possibly the design of a plan for joint action, and to encourage women journalists to unite and actively campaign for their rights. The programmes were suspended in March 2020 due to the Covi-19 outbreak.

The programmes' methods were also participatory designed events with peer-learning. Thus, the facilitators were planned to be Finnish and Somali women journalists, jointly with the possibility of Somali diaspora or diaspora descendents with media skills training experience with women journalists in fragile states and knowledge of Somali circumstances. The journalists would bring contributions to their correspondents in Somalia with support to develop technical skills, such as reporting and TV programme production skills, and also share knowledge on

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[24] As mentioned previously, there were two pilot training sessions for women journalists. The first one, in 2015, and the second one in 2018. Named "Training with women journalists on basic journalism and skills development", they were held in Mogadishu and Hargeisa (Somaliland), respectively.
[25] "Training with women journalists on basic journalism and skills development" was related to journalism skills, as similarly as "Training with women journalists on practical TV programme production" was related to news production techniques, and "Training with women journalists" was broadly associated to advocacy and labour rights, as their scope referred to an organization for gender equality.

advances in gender equality in the profession[26]. For the programmes focused on gender, the training approached mostly practical tasks, such as how to network, to produce more stories with active female characters, and critical thinking on portraying the gender as mere passive victims, bystanders, or a sort of second class citizens.

The research noticed a particularity on the organizational structure of the women journalists' programmes as FESOJ would use part of the budget regarded to the project to run pieces of training around the country more independently. Without a Vikes local support, the union had the lead over part of the schedule regarding their media support.

While the foundations of the content programme were in the pilot conducted years before, their actual design also followed a dialogical moment in both technical skills and gender equality programmes. For the technique-focused training, such as the training on news production and journalism skills, FESOJ would consult Somali women journalists groups about specific skills learning priorities, and then, the facilitators would offer the training aiming at the focused skills. In parallel, the programmes to work on equality and rights would embody their content from discussions between Vikes and women facilitators. In these programmes, each facilitator would come up with topics to discuss with Vikes, and then select allocated time slots among themselves and set the topics in motion with the participants.

The research found evidence that participants of gender equality programmes had the chance to critically analyse the contradictions of their existential situation through a dialogical situation, in which their role of learner-educator was leveled with the educator-learner feature of the facilitators. Interviewee 7 (personal communication, June 1, 2020), who has facilitated training related to the improvement of professional self-esteem and leadership roles, clarified the dynamics of dialectics:

"It involved, in my case, a kind of lecture with some PowerPoint presentations and some videos. And then, in the end, I would conclude with a discussion. Because one of the subjects was the women's role in journalism and the history of women in journalism. So, I thought that rather than only talking at them about this - the history and then the importance of having a female voice in journalism -, I decided that for one hour it would be a conversation with the

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[26] In its application to the EC, Vikes stated that gender equality in media workplaces was one of the main inputs brought by them, as in Finland, for instance, nearly 60% of the Finnish media workers would be members of the union.

participants. And then, I would give information through the conversations, allowing them to have that thinking, hearing what they think, and how some of their challenges have been".

Though, the evidence of that the women journalists have problematized themselves and autonomously pointed a direction to improve their existential situation was the input the facilitator had from the participants, as found in a comment made by Interviewee 7 (personal communication, June 1, 2020):

"However, when it was about the role of women, I wanted to know, because I do not live in the country and have not necessarily experienced what they have had. I wanted to gain an understanding of how things are. I wanted to hear about sexual harassment, about their childhood, about the expectations of the culture in terms of what a woman should do, and how that might have affected their choices (...) teaching them to learning from them as well. So, that was a great way of doing it. I did it because I knew that I would have to write a report. It was very beneficial for me, because I could understand better what some of their challenges are, so next time we organize training we can really have these issues in mind and think about how we can help women to overcome some of these obstacles that we may have not known about".

Two other comments made by Interviewee 7 pointed to the efficiency of the peer-learning participatory design of the Vikes's programmes for women journalists. While one comment indicated the condition and capacity of the facilitator to catch the generator words, the other summed up the process of consciousness expansion of both facilitator and participants. Regarding the generator words, or key-words the oppressed mostly use to mediate their relationship with the universe, the Somali facilitator who was a journalist in Europe reminded the usage of the word "uncle" as a confirmation of a hierarchy, as pointed by Interviewee 7 (personal communication, June 1, 2020):

"In our culture, we have this thing that if we see an older person, we call them 'uncle' or 'auntie'. I completely disagree with that when you are in a working environment. I have experienced that in the past when I've had to work with other Somali men who were far older and I refused to call them 'uncle'. That is also something that confuses. 'Why are you calling me by my first name? You should call me 'uncle". And that's respect. But that's not really respect, because what it does, especially to a woman. Because most of the time, it's the woman who's expected to be calling an older man an 'uncle'. You put the man as a guardian and you're a child. And that's not equal. Words have a lot of power and meaning. So, little things like that place women in unfair situations and disadvantage from the first 'hello', because they are expected to be calling this person 'uncle'".

Meanwhile, the comment that exemplified the process of consciousness expansion illustrated the realisation of both facilitator and participants of the passiveness as a cultural value attributed to an ideal female, which curbs the women journalists' confidence. This generator theme, or contradiction of the reality of the oppressed that is found and used in their analysis, opened the path to the resolution of the participants' issues, i.e. the goals of the training, as it is shown in Interviewee 7's (personal communication, June 1, 2020) comment:

"I feel that Somali culture is so distinctive and has a lot of unspoken rules about what type of woman is a good woman and how a good woman behaves. I feel like that hinders the ability to work as a good journalist, because there is the expectation of a woman to not be so forward and not necessarily ask certain questions, and to be a little bit shy - shyness, timidness, and being a bit quiet are qualities that are appreciated in Somali culture for women. That's something I could immediately see when we visited the class (in the National University of Mogadishu), even though it was co-educational, the girls when they were laughing would cover their faces with their hijab. So, they cover their mouth, and then just be kind of a little bit shy. That's something very deeply rooted in the culture, that you just kind of have to be timid. That's how you gain respect from them. That's how you gain validation from the society that you are a good person. So, I think, personally, that the biggest problem for female journalists in the country is becoming aware of these constraints. And going beyond them, rising above these expectations that are put in front of you, and understanding that you can be a respectable woman and also carry out your job with the kind of confidence that you need. So, when I was talking to the trainees during the workshop, I was really trying to have a conversation about confidence and the fact that you need to really step up. It was very interesting because by the third day, the last day, the kind of thinking had changed a little bit, so they have become a little bit more forward. I remember some girls said that they were very fed up with the expectation that they always have to do the kind of easy, soft light journalism. If there's a singer to interview, they say to the girls 'Okay, why don't you go and interview the singer?' or 'Why don't you talk about music?' or 'Why don't you talk about this sort of female issue?' When it came to actual hard news and politics, women were not seen as capable of covering those kinds of issues. It was the first time that anyone had voiced these concerns, and that was towards the end. I thought that we got a small breakthrough in just three days when they began to understand that 'Yes, we are just as intelligent as men', 'Yes, we have ideas and we can do this job" and "We don't have to be timid'".

In terms of results, a total of eight training sessions were offered to 184 women journalists from 2019 to March 2020. In its latest interim narrative report, Vikes mentioned quotes in FESOJ press releases and training reports to estimate the results. The document stated that the women journalists training has improved the professional skills of the participants and nurtured confidence to achieve higher positions in media management.

4.5 Vikes's journalism education in Somalia

The following section of the analysis intended to observe Vikes programmes under the concept of journalism education to understand their leading ideals, logics, and delimitations, thus conceptualizing the Vikes's journalism education. The second part of the analysis expected to find and understand the coherences and trends of Vikes journalism training, such as the origins of its premises and the directions taken or not taken in the given current way journalism is practiced in Somalia. Thus, this part of the analysis aimed to feed discussions on journalism practices offered in Vikes's journalism education in the local context, given Somalia, as an African country, would also be in the radar of debates about curriculum and journalism models considering foreign styles and imported ideologies. Therefore, while the first subsection of the analysis attempted to find out aspects of a predetermined or participatory offer of knowledge and skills, the following section sought to understand how Vikes determined the ideals of its journalism education, i.e. the collection of skills and knowledge defined as valid and needed, to comprehend why and what proposals were abandoned or adhered to by the participants.

The research found evidence of the origins and limitations of the role played by the journalism education provided by Vikes. While the origins were in the synergy and international guidelines drawn and agreed upon between various institutions and civil society groups in and outside Somalia, the limitations were imposed by the environment, i.e. the political economy of the local media, that shapes the characteristics and impositions of the local journalism model.

The genesis of Vikes's journalism education primal motivations was in the guidelines defined by a group of international media support, which made Vikes's actions part of a larger, coordinated movement led by agreed guidelines. Vikes's journalism education is associated with a hub of other organizations committed to a collective effort in Somalia which plans and shares information. The group's cast includes the International Media Support (IMS), the United Nations Assistance Mission in Somalia (UNSOM), the Committee to Protect Journalists (CPJ), and the Unesco-coordinated Somalia Media Support Group (SMSG). Both IMS and UNSOM also work in the arrangement of training programmes with FESOJ, while CPJ monitors the grade of press freedom in Somalia.

The embryo of Vikes's journalism education was found in the Somali Federal Media Strategy 2016-2020 guidelines, for which Vikes was also consulted, and in the SMSG guidelines, in which the Finnish organization is also a member. According to the application submitted by Vikes to the EC, Somali Federal Media Strategy 2016-2020 guidelines included strengthening the capacity of media operators, workers, and organizations in Somalia, supporting the local public media, providing training in Media Law advocacy and ethics, and promoting gender diversity[27]. Meanwhile, SMSG elaborated on the thematic areas of support, i. e. the baseline of the journalism education provided by the international media supporters to Somalia. Among the thematic areas is the support to development and implementation of the media legal framework, strengthening local media operators, media institutions, stakeholders, and workers, supporting the development of the public service's mores and characteristics, and enhancing the security of media workers. Thus, the guidelines justified and functioned as a starting point of Vikes's programmes (and other organizations' programmes), canalizing efforts to support the Media Law that at the time of the present research was to turn the government media into public media. The transformation of the media which is said to be the most important and equipped media of the country, SNTV, would include its editorial independence from government officials, political interference, and commercial companies - factors found in the basic principles of Vikes's programmes. The expected independent media validated by a Media Law would have a diversity of social issues and include entertainment, education, and culture addressed to different audiences of Somali society. Therefore, Vikes's training was set to auxiliary the Somali media to satisfy the local media needs. According to the application to the EC, the programmes provided by Vikes should motivate citizen engagement in a fair and equal democratic process and governance through the provision of useful and accurate information on issues of public interest.

Independence to achieve a condition to produce media with quality diversified content and fairness is the main statement in Vikes's journalism education. Its training has clearly proposed independence, quality, diversified entertainment and news, and ethics to the journalists, as the programmes' titles and the previous sectional analysis have shown. The journalists in fact have learned and used in their actual work the new skills and knowledge supposed to lead to independence and ethical and quality production, as Vikes's interim narrative report informed.

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[27] Notice that, therefore, the training programmes for women journalists, for example, were not an isolated free-will action taken by Vikes, but a coordinated and planned journalism education goal.

Two characteristics of the training programmes have helped some of the proposals to propagate in the local media: the practicality of the in-house format and the bureaucratic process to participate. Through the in-house format, the assignments were the actual transformation proposed. In the SNTV training, for instance, the assignments often included airing of the content produced during the programmes. Similarly, the in-house advocacy and labour rights programmes would promote the actual trade union organization in the media houses. At the same time, the bureaucratic process to enroll in the programmes favours the propagation of the proposals as it filters the engaged audiences. The identification and non-payment of journalists willing to participate in Vikes's programmes would help to direct the training to actual and engaged journalists, assuring the level of professionalism involved in Vikes's journalism education[28].

On the other hand, the data collection also found elements related to the limitations of Vikes's journalism education - which have also limited some of the proposals adhered by journalists to their work. Factors such as threatening violence of the environment, local governments' apathy with freedom of speech, cultural understanding of media as a tool to achieve particular interests, low or inexistent salaries, and delay in the validation of the Media Law have often resulted in relative less momentum of the training outcomes and journalistic proposals in the journalists' daily work.

The inhibiting interconnected elements are described as follows:

● Threatening violence of the environment: According to Interviewee 8 (personal communication, June 10, 2020), it is preferable for a journalist to keep covering seminars and conferences determined by themselves or the newsroom management due to threatening violence. He observed (personal communication, June 10, 2020) that it is

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[28] It is not possible to prove or measure how the participation through union membership or professional identification propagated Vikes's proposals throughout the journalists day by day work. The assumption is based on the historical evidence that non-journalists would frequently fraud the subscriptions in order to have financial benefits when other international organizations had promoted training in Somalia, as commented along with the first chapter. Vikes has not offered any monetary compensation for its training, and the journalists have received only daily allowance when coming from distant areas. Still, the control over the selection monitores by the union naturally tends to safeguard the participants' profile and enhance engagement with the proposals and subjects studied.

safer and also easier for the journalists to follow the usual protocol of work as they have security provided at the report locality, while they receive extra money (*sharuur*) without any additional effort for a non-mandatory work. "At the end of the day, nobody is demanding, expecting them to be critical and report about issues of real life. Why would they take the risk if they can make money doing something easier and safer?", he recalled. Interviewee 8's statement is reinforced by an internal document called Report From Workshop with SNTV Staff 3: "It is not only the political steering and *sharuur* that make it difficult to produce news from outside the meeting rooms. The SNTV film groups are always taking a security risk while working in public areas".

- Local governments' apathy with freedom of speech: Interviewee 6 (personal communication, May 25, 2020) explained that, beside the dangerous conditions Somali journalists work, "they also have, practically everywhere - can be Somaliland, can be Somalia -, governments who are not so supportive of freedom of expression". "And this is exactly what is creating the working difficulty", he clarified, as the professionals have no conditions to pass on the information as they have learnt.

- Cultural understanding of media as a tool for particular interests: Both Interviewee 3 and Interviewee 9 mentioned the usage of media as a tool to achieve particular interest through blackmailing. While Interviewee 3 (personal communication, May 15, 2020) mentioned the blackmailing practice, Interviewee 9 (personal communication, June 12, 2020) explained how such a practice of media outshines Vikes's journalism education:

  "When you have training with the journalists, they understand your training, but then you need to change the whole culture attitude in the whole process of the country - the government, the owner or TV owners, workers, everything. Because you don't pay for the journalists and they don't get money. And if you don't pay this guy, he will do whatever he wants. Although he knows it's against ethics, journalism in Somalia has become another way or a tool that somebody called himself a journalist and use that name in a sense he would, for example, say to you to pay him that much money, otherwise, he will do that bad story about you. (...) They go after rich people, they go after companies".

- Low or inexistent salaries: A motivating reason for the usage of media as a tool for income, low or inexistent salaries encourages journalists to arrange parallel deals to exchange publicity for money. According to Interviewee 6 (personal communication, May

25, 2020) and Interviewee 8 (personal communication, June 10, 2020), the *sharuur* bribe scheme resulted from the lack of payment makes it difficult to practice what was learned in training and their principles transmitted. The Report From Workshop with SNTV Staff 3 emphasizes the statement:

"The results of this system of political steering and *sharuur* have been unprofessional in many aspects. The contents of the main news broadcasts in SNTV News have been dominated by inserts from seminars, workshops, and conferences. The evening news broadcast of Monday the 2nd of May, for example, lasted for 50 minutes and contained 15 inserts out of which 11 were from different conferences, meetings, or seminars".

- Delay in the validation of the Media Law: At the same time the implementation of the Media Law orientates and gives sense to the formulated guidelines, the delay of its definitive approval circumscribes some limits of Vikes's journalism education, given the lack of a legal framework discourages the maintenance of new practices. Interviewee 1 (personal communication, May 13, 2020), Interviewee 4 (personal communication, May 21, 2020), Interviewee 5 (personal communication, May 25, 2020), and Interviewee 6 suggested the delay of the Media Law as one of the factors that maintain the government media as a government's public relations bureau instead of a public media for general interest. For Interviewee 1 (personal communication, May 13, 2020), the role of SNTV as a government media influences or limits its diversity of coverage - which includes what the journalists have learnt in terms of news productions and ethics. Interviewee 5 (personal communication, May 25, 2020), in turn, revealed that the new executive of the Ministry of Information "has a new habit of weekly leading journalists meetings in the mornings". Finally, Interviewee 4 (personal communication, May 21, 2020) emphasized that Vikes was aware of the challenge previous to the start of the projects in Somalia, as "Vikes discussed whether to kick off a project in Somalia or not because of the strong influence of the government, and SNTV being a state media".

It is important to mention that discussions on journalism education also include the idea of journalism, given that journalism education is described in recent studies as an agent of change that influences journalism and takes place within a journalism ethos. It is necessary to comprehend Vikes's understanding of Somali journalism to give sense to the directions of its journalism education. While a debate on the relationship between Vikes's journalism education

and a Somali journalism is reserved for the next chapter, this part of the analysis presents findings on the concept of journalism in Somalia from the Vikes's facilitators who have been in the country. The analysis assumed journalism as a general, ideal means of using techniques of language to produce meaning and knowledge in social life, based on the theoretical framework of this research.

Even though recent studies on journalism education challenge the idea of a journalism molded by the political and legal systems, the data collected from the trainers referred to the idea of a journalism model, which is an overview based on the political economy of media. The perspective was chosen in the present research due to the appearance of economic and political aspects among the elements that limited Vikes's journalism proposals, such as low salaries and delay of a Media Law approval.

In Somalia, the general "way of doing" journalism aspires to conciliate distinctive aspects of other major journalism traditions, according to Interviewee 2 (personal communication, May 14, 2020), Interviewee 3 (personal communication, May 15, 2020), and Interviewee 9 (personal communication, June 12, 2020). They recognized elements of the British model, as well as Soviet, and North American models altogether, which operate within the local culture of unregulated media. Interviewee 2 (personal communication, May 14, 2020) recalled the arrival of each model in Somali history:

"There was a Military Junta which rose to power in 1969 and started to issue the weekly English journal Star of October. Later, Somalia would have two radio stations propagating the government's agenda during the dictatorship times. Around 1982-84, SNTV was launched as the first TV channel. Somalia hadn't had free media until 1991. After Siad Barre's fall (1991), the Radio BBC for Somalia, in the Somali language, was trying to tell people the things were not exactly how they were thinking. It was informative but also 'attitude-changing'. Also, a consequence of the civil war times was every single clan establishing a radio station or making efforts to publish journals".

Interviewee 2 (personal communication, May 14, 2020) added that the North American VOA (Voice of America) and BBC Worldwide Service used to send trainers from the UK and US after the fall of Siad Barre's government. "This (training programmes) is what changes the mind of the journalists, as there is no regulation. And as they said the media is free (Northern America media training), it seems to be understood that the media must somehow be against the administration".

While Interviewee 3 (personal communication, May 15, 2020) affirmed he sees "a mix of everything" in the Somali journalism, in parallel to Interviewee 2' statement (personal communication, May 14, 2020), Interviewee 9 (personal communication, June 12, 2020) said he understands the journalism model as "undefined", a kaleidoscopic idea escaping from a general idea of journalism. He described the indefiniteness through the clash between ethics and the given political-economy of the media.

"We're talking about people who have been living in the civil war. The whole infrastructure has been destroyed. Journalism is destroyed. People's lives have been destroyed. The religion has been destroyed. Everything that people used to have has been destroyed. So now, journalism (in Somalia) is when you are trying to be honest. The way they do it is not what we consider journalism. Because the way they do, they're concentrating on politics, and they get money from the Ministry, and the Ministry gives them money and asks them to do stories about them... 'and you will have this long interview for me for about 20 minutes, I will pay you this much money'. And then, I (journalist) will become a collector. And if you say 'we won't do that', they will laugh at you. I cannot call them journalists, in a sense, because what we know as a journalist, it's not that. But this is the whole infrastructure".

Before wrapping up the first data analysis of the journalism education provided by Vikes in Somalia, the present research points out an odd finding, relevant but apparently a result from the pedagogical approach than the journalism education. However, it is worth citing the finding because it was collected from both parts of interviews about the didactics and parts of conversations over the guidelines of Vikes's journalism. The data collection found an additional feature of Vikes's journalism education that looked in the blend of guidelines agreed among the international players supporting the development of media in Somalia: a Vikes's will to focus on techniques to avoid or halt conflict and hatred. Both Interviewee 2 (personal communication, May 14, 2020) and Interviewee 9 (personal communication, June 12, 2020) said they had suggested to Vikes, and were also expecting Vikes to offer more bridge-building training with language techniques that propagate peace, similarly to the technique of not disclosing clan or group names in conflictive situations. Interviewee 2 (personal communication, May 14, 2020) said he would suggest such an emphasis, while Interviewee 9 (personal communication, June 12, 2020) informed he has suggested implementing training especially for knowledge on fake news. Such a finding related to a journalism education commitment to peace is relevant because of frequent discussions on the role of the media in peace-making in Somalia.

To sum up, by the time of this research, Vikes's journalism education in Somalia had been defined from guidelines agreed by Vikes, international media support organizations, and local media organizations, and aspects of the local media political-economy. The main statement of its journalism education - "independence to produce quality and ethical media to audiences" - often transcends to the working routine of the journalists through the in-house style of the programmes, however amid challenges such as violence, apathy to with freedom of speech, usage of media as a tool to achieve particular interests, precarious wages to journalists, and delay to pass the Media Law. The journalism education promoted by Vikes in Somalia aims to develop and conciliate a hybrid model of journalism that mixes different major traditions.

4.6 Holistic analysis

The following section of the analysis refers to a holistic view of the pedagogy and journalism education provided by Vikes in Somalia from 2014 to 2020. The descriptions of each group of programmes were read multiple times aiming to condense their similar functions to find out potential patterns, differences, and generalizations. Their patterns and generalizations were, then, compared to generalizations of a content programme of a liberating pedagogy. The broad comparison tried to certify the analogy between Vikes's pedagogy and Critical Pedagogy. In parallel, the description of Vikes's journalism education was read several times to point out its most relevant aspects, taking into account the generalizations, ideas, and concepts debated in the field of journalism education. Finally, the two analyses were observed intended to verify relationships and interactions between Vikes's pedagogy and its journalism education.

The condensation process of each collection of programmes had three parts. Firstly, each group of programmes had their dialogical moments mapped and separated. Then, the dialogical situations were compared with the general model for the content programme of a liberating pedagogy. Finally, the analysis strived to establish an analogy with the dialogicity suggested in the Freirean Critical Pedagogy. A series of graphics presented on the Appendix 6 of the research illustrates each dialogical moment pointed in their timelines.

News production development: Vikes's training programmes to evolve the Somali government media have a history of mutual commitment trust-based in relationships both in the personal and institutional sphere, which originated from a call for help in 2013. The data analysis of the research has shown two dialogical moments in which the participants had protagonism in the development of the content programme (See: Appendix 6). In the first dialogical condition, seen within the planning phase of the project, the facilitators have learned about the type of content the locals preferably create, such as documentary, news programmes or TV debate programmes. In the second dialectic situation, didactical materials were provided by the facilitators based on the practical exercises made during the in-house training.

Journalism skills and values: the disposal of Vikes's programmes to promote journalism skills and values to increase the safety of journalists was based on participatory design for two different publics around the country. The overall data analysis found two different dialogical moments throughout the history of the programmes: one in the planning phase, which had happened a second time when Vikes was preparing the programmes for Somaliland's media, and a second dialectical condition along with the implementation of the training (See: Appendix 6). In the planning phase, both for Somalia and Somaliland, the local journalists' organizations participated in the confection of the programme content at the same time the educators' collection of experiences in previous visitations, conversations, and seminars with journalists participants. In the second dialogical moment, the participants would critically analyse the contradictions of their reality through generator themes adherent to their situation, exemplified with the role-play exercises on a fictional rape case and language usage to report clan-clashes, while the facilitators would maximize their consciousness about the participants' problems and imagine further programmes especially concerned to reporting techniques in sensitive situations. Vikes has not focused on courseware for the programmes, while has provided didactical material summarizing lectures and seminars.

Advocacy and labour rights: The participatory method of training based in peer-learning built environments of exchange where the facilitators could share some of the Finnish media practices. The moments of dialogue allowed by the programmes' participatory format have influenced both Vikes facilitators and participants' consciousnesses on the Somali journalists' reality. As evidence from the interviewees suggests, the facilitators and staff who would visit Somalia for the training had experienced learning through leveled roles of educator-learner and

learner-educator along with the training programmes. Three dialogical situations in the advocacy and labour rights training programmes were found: one in its planning process, other during the programmes, and a third situation represented by the didactical material on labour rights in the context of Somali journalists (See: Appendix 6).
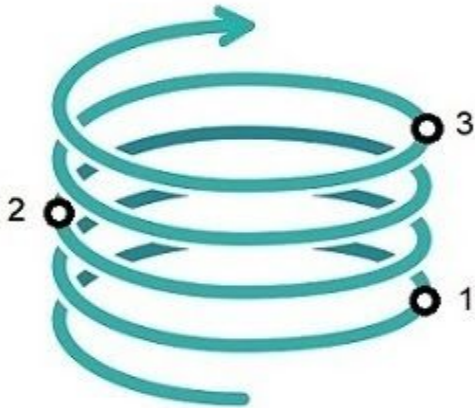
Women journalists training: The training programmes offered by Vikes aimed to provide support for Somali women journalists to improve their positions in media houses through the development of technical skills and the capacity to organize to overcome gender issues at workplaces. The programmes to women journalists implemented jointly with FESOJ and other civil society's organizations have approached topics related to journalism skills, news production skills, and awareness of labour rights, gender issues, and organization. The training's methods were paired to Vikes's participatory design, with the peer-learning including experienced Somali journalists from both Somalia and abroad, as well as a Finnish facilitator. The data analysis showed dialogical situations between Vikes and FESOJ in the project planning phase, given the pilot programmes allowed the proper directions of the content provided in eventual training (See: Appendix 6). Also, the journalists' union has run pieces of training around the country autonomously. In parallel to that, the research found a dialogical situation between the facilitators and participants over the programmes, as the journalist from abroad learnt about the reality of the local journalists while coming up with her perspectives on gender issues. During the data collection, it was found that training activities have considered the words - or language thinking - used by the "oppressed" to describe their reality, as well as activities on the generator themes - or contradictions in the reality of the "oppressed" - to be critically analysed by them.

The groups of training programmes had their dialogical situations in their timeline compared with each other. Hence, their dialogical situations were compared to the main dialogical situations of the Freirean Critical Pedagogy - which appeared as the three steps of a general model for the programme content design. The image beside represents the analogy:

In the image below (Figure 2), the three steps of dialogues (1 - "Thematic Universe", 2 - "Critical Analysis of the Data Collected", 3 - "Interdisciplinary Approach and Courseware") are represented along the content programme spiral of the general model for a content programme of a liberating pedagogy. The blue line is a metaphor for the content programme' dialogical dynamics.

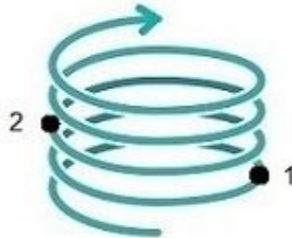Comparision between dialogic situation timelines (groups x Critical Theory)
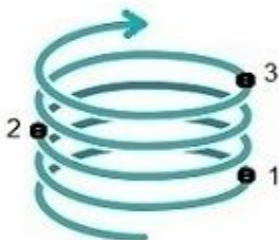
Critical Pedagogy
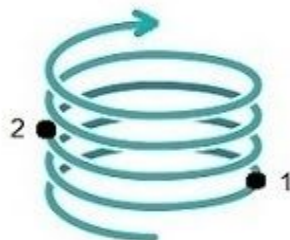
News production development
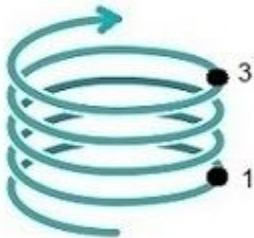
Journalism skills and values

Advocacy and labour rights

Women journalists training

The analogy between the content programme process of each group of training suggested parity between dialogical situations, even though the pieces of training are not necessarily continuous[29]. In the group of news production development, facilitators have dove into the thematic universe of the oppressed when learned about the type of content the journalists would preferably produce, in a series of meetings. The trainers also have designed the courseware that approached the existential reality of the oppressed. In the journalism skills and values group of programmes, the facilitators had explored the oppressed' thematic universe from the experience acquired within the news production programmes, and then have finally built the content programme. In this type of programmes, the facilitators have expanded their consciousness with the journalists who would critically analyse the contradictions of their lives. Regarding the advocacy and labour rights programmes, the facilitators have visited the thematic universe of the journalists during the planning phase of the implementation of programmes, as the Somali facilitators were former local journalists, and the type of programmes was part of FESOJ's national labour rights campaign. The facilitators also

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[29] Given the format of the pieces of training, the programmes could take place both as a single piece of a series of them. Thus, Vikes could perform a dialogical situation in one training and modify a similar one or the next one, as a result.

expanded their consciousness about the journalists' existential condition within their critical analysis along with the pieces of training. Another dialogical situation was evident from the didactical material on labour rights created after an interdisciplinary approach involving professionals from different areas, such as security. Finally, the women journalists training had evidence of the facilitators' immersion in the thematic universe, exemplified by the familiarity with generator words ("uncle") before inviting the oppressed to find the core contradictions of their reality. The following critical analysis of the data collected, made by the women journalists, was another dialogical moment, in which the trainer could expand her consciousness about the oppressed' existential condition.

In parallel to the main characteristics of Vikes's pedagogy offered to Somali journalists through its training programmes, the present research investigated the most important aspects of Vikes's journalism education analysis, aiming to reflect on a potential relation to its pedagogical approaches. The condensed analysis found that Vikes's journalism education is defined within Somali society, i.e. a cultural product, as Hugo de Burgh's view on journalism education. Vikes's journalism education has its main guidelines designed with an international media support community, which collaborates with local governments and organizations. However, the role played as an agent of change over the journalism currently practiced in Somalia is limited - or shaped - by the ethos of the local journalism, which is understood by the trainers as a supposed intertwining between the British, North American, and Soviet traditional journalism models. The political economy of media resulting from such a mixed journalism model has its particular legal frameworks and politics, and the particularities are elements that also define Vikes's journalism education wingspan in terms of what and how it offers its propositions. The image below (Figure 3) illustrates an overall suggestion of Vikes's journalism education dynamics as an agent of change.
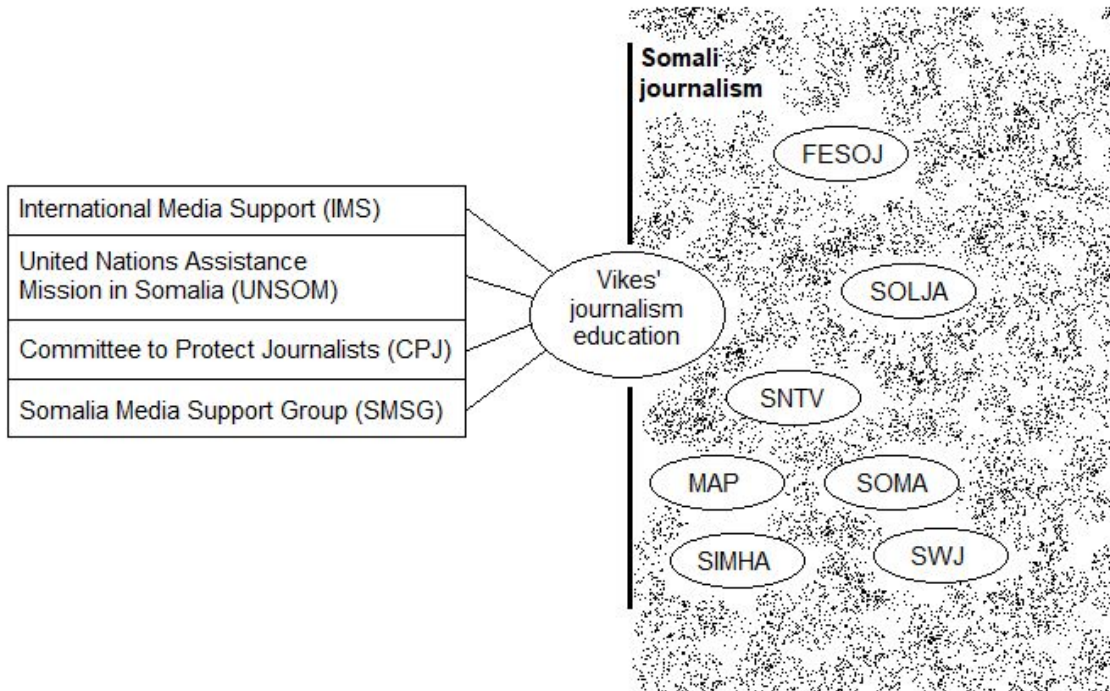
Figure 3. The abbreviations of the image above refer to: FESOJ - Federation of Somali Journalists, MAP - Media Association of Puntland, SOLJA - Somaliland Journalist Association, SOMA - Somali Media Association, SIMHA - Somali Independent Media Houses Association, SNTV - Somali National Television, and SWJ - Somali Women Journalists.

5 Discussion

The following chapter explores how Vikes's pedagogy and journalism education intertwined along with the training programmes offered in Somalia and discusses the implications posed to the relationship. Also, the chapter comments on possibilities to eventual research on the subject, and finally presents the research conclusion regarding Vikes's pedagogy and journalism education offered to Somali journalists.

5.1 The relationship between Vikes's pedagogy and its journalism education

The participatory feature of Vikes's pedagogical approaches and the cooperative characteristic of its policies in the international and domestic relations to determine the education guidelines were the axes of the relation between *how* and *what* was offered to Somali journalists. The assistance to journalists both on a personal and institutional level was a core element to safeguard a participatory-cooperative project of education, and the practice of such assistance has its challenges and opportunities discussed in the following session of the chapter. Posteriorly, the following discussion points out the importance of the praxis in the development of the relationship between pedagogy and educational policies in Vikes's training programmes to Somali journalists.

Perhaps at first glance, it might seem expectable to observe an alignment between the pedagogy of an organization and its postulated educational policies and guidelines. It is important to remind, however, that it could happen to an organization to agree among other players and learners on the objectives of its education, though teaching them through a hierarchical method. Likewise, it also could happen to an organization to decide the aims of the education individually, offering a participatory environment for the journalist to achieve them.

The volume of data collected and the quality of the analysis has proven how Vikes's pedagogy and its journalism education were aligned, given that one made use of participatory methods while the other was designed cooperatively, respectively. Such a combination of characteristics

became an additional challenge to the present research, as participation and cooperation mixed within the project development. The findings of dialogical situations pointed in the planning phase of the programmes, for instance, were signs of a liberating pedagogy, but also characteristics of Vikes's cooperation-based journalism education. On the other hand, the realization of the mutual relation between Vikes's pedagogy and its journalism education resulted in an alternative understanding of the project, contributing to clarifications regarding the degree of the relation between them. Some examples of the tight relationship between how and what Vikes have taught has appeared along with the data analysis. One of the most important of them was the fact that the programmes tended to be in-house. Excluding the events to bring journalists and security officials together, the majority of pieces of training were inside the media houses. As a consequence, journalists had assignments configured as a practical product for their workplace, either as content to air or actual organizational development. In SNTV, for instance, inserts pedagogically taught had become news content, thus materializing some of the aims of Vikes's journalism education straightaway - to not mention the new TV studio "pedagogically" constructed, as journalists also had built it and learnt how to run its devices. Likewise, the advocacy and labour rights in-house training to select the trusted persons was a sort of assignment resulting in a practical product to the media houses.

It is important to debate the opportunities and challenges around the close relationship between pedagogy and journalism education in Vikes's project for Somalia. Regarding the possibilities, Vikes's in-house participatory training for journalism education could achieve concrete and abstract results. Among the concrete results were the construction of the TV studio, video insertions aired by SNTV, and trusted persons organizational structuring - already mentioned above. As well, possibilities of advancements in social media management could happen as the SNTV director would visit YLE's newsroom and a facilitator from YLE also familiarize with SNTV newsroom management, resulting in a "to-do list" with actual and practical interventions to be made.

In terms of abstract results from the relationship between pedagogy and journalism education due to in-house format, an opportunity that deserved proper attention in this sense was seen in the journalism skills and values programmes. The increasing attention to an ethical language when reporting political issues - more specifically for clan-clashes -, with facilitators wondering more training in this direction, was an example of a knowledge pedagogically learnt that

transcended to the journalists routine through journalism education. The liberating aspect of Vikes's pedagogy enabled the emergence of such a form of language use, aiming the "independence to produce quality and ethical media to audiences". The language emerged would not become part of the educational guidelines and proposals officially, however it would pass through it, given its linkage to the quality and ethics and how journalists would manage their independence. This is a relevant discussion because the tactics of using a neutral language to report about political issues in Somalia set Vikes's project in the radar of debates on the role some scholars have attributed to the local media. It is necessary to differentiate what Vikes's journalism education enabled the journalists to do through its pedagogy and what some currents understand how Somali media should operate. Vikes's journalism education has not promoted development journalism (See: Ahmed, 2016). Often, studies about the development in developing countries point to the mass communication and government, suggesting that mass media can promote social change and development to a country when used as an "intervening process for making the development visible in the eyes of the public" (Ahmed, 2016, p. 441). Regarding Somalia, this concept has been referred to by diverse authors, either as "development" or "revolutionary", especially when debating government programmes and campaigns promoted during the military regime (1969-1991) to implement the Arabic language (Ahmed, 2016 p. 447). A sort of pact between government and media, the development journalism attributes an active protagonist role to media, instead of limiting it to a reporter of the facts, framing journalism more in the Soviet journalism model than in a British or Finnish model, as a consequence. In the agreements between Vikes and governments through its partners, there were no proposals of educating the media to support the government, given it would work against the independent journalism supported by Vikes.

Even though development journalism was not evoked throughout Vikes's journalism education in Somalia, a particular functionality of the local journalism was stressed along with the training programmes, especially in journalism skills and values and advocacy and labour rights, and there was the peacebuilding feature (See: Chonka, 2019b ; See: Hassan, 2016 ; See: Mohamud & B.Mohamed, 2015 ; See: Skjerdal, 2012). Given the prolonged conflict situation in Somalia, scholars have been constantly debating local media' conflict management both in public and private sectors, searching for the actual impact of media in peacebuilding and challenges and de-escalation approaches to conflicts. Based on interviews with 80 volunteers among media workers and civil society, a study conducted by G.Y Mohamud and B.H. Mohamed in 2015

found a positive and "a significant relationship between (private) media and peacebuilding in Somalia" (2015, p. 104), thus recommending media owners and managers to "control their news to create peace" (2015, p. 98). The control mentioned meant to balance or decrease the newsworthy for the sake of ethics, which is one of the peace journalism' principles established by Johan Galtung (Hassan, 2018, p. 25). As experts believe that violence resulted from inflammatory language and focus on immediate explanations, the solution would be a set of guidelines for conflict coverage to enable the audiences to consider "non-violent, developmental responses" (Hassan, 2018, p. 26-28). However, to point out the root of the causes and alternatives for conflicts are editorial decisions that may affect the objectivity and neutrality of the media, which make peace journalism less welcomed by academics and media organizations (Hassan, 2018, p. 25). Regarding Vikes's project, as data collected and analysed suggested, it neither has proposed editorial policies aspiring a conciliator editorial nor a neutral one. As said above, its pedagogy allowed the particular way the Somali journalists handled ethics to emanate, functioning as a kind of platform through which new use of language emerged, and perhaps influenced the local journalism practices. Vikes's project as a whole has promoted dialogue and stimulated critical thinking to solve practical issues of the journalists' lives, such as consequences from reporting on conflicts, though supporting the reconstruction of the local media landscape focused on the development of ethics instead of morals in the programmes about journalism skills and values and advocacy and labour rights.

At last, another opportunity brought by the participatory-cooperative feature of Vikes's project for journalism education in Somalia was found in the women journalists programmes. Even though the present research has not found a direct relationship between the pedagogical approaches in the training and presence of women journalists working in higher positions or writing more relevant stories, it is possible to have happened. Being that said, the women journalists who would add more points of view to the content production offered by the local media would attest to the relationship between pedagogy and educational proposals through practice. During the training, the women journalists problematized their condition in the training and built self-confidence to search for a better career around the media houses, as Interviewee 7's (personal communication, June 1, 2020) comment depicted. If one or more of them have achieved different or new positions in media houses, it would mean an abstract and concrete impact on the newsroom - especially on their journalistic practices and gender diversity. This possibility of Vikes's journalism functioning as an agent of change is related to its pedagogy,

given the pedagogical approaches allowed the women journalists to solve their practical problems. It is important to mention that Vikes has "repaired" what critics to Critical Pedagogy point to the idea of male assumption of oppression - in other words, the master narrative (Buckingham, 1996, p. 630-632) -, as the training programmes would have the female gender studying the oppressive forces in their specific reality separately.

On the other hand, the participatory-cooperative aspect of Vikes's project in Somalia has faced obstacles that affected its results considerably. The condition of running programmes inside media houses - in which teaching would tend to result in an actual change of journalism practices - has lost momentum due to several reasons. The evidence of a diminutive empathy of local governments towards press freedom seemed to be related to the limited emphasis of the high hierarchy in safeguarding independent reporting in SNTV, given its believed condition as a government media. Thus, pedagogical approaches with the potential to result in "immediate" improvement of quality and ethics tended to fade away time after the training, as shown along with the data collection and analysis of this study. In parallel to that, the local political economy of media, as well as the delay to approve the Media Law, and the historical and cultural background that originated from decades of war were halting factors beyond the capacities of a project aligning pedagogy and educational proposals for journalism. The programmes running in SNTV were examples of the imbroglio between the modus operandi of the local media, lack of Media Law, and traditions. In these training, traditional models of journalism challenged each other in the face of an imminent approval of the bill, partially preventing the continuation of what had been pedagogically learnt to the working routine. SNTV appeared on the threshold of a functioning Soviet operation for a British (or Finnish) journalism model, as its scenario in which the media must serve an interest group seemed willing to move towards a model committed to civilians. As mentioned in the theoretical framework of the present research, studies on journalism education in African countries denounce a tendency of loyalty to ideology in journalism (Josephi, 2009, p. 51), and the organizations - which include Vikes - must transform the situation to enable new practices. Vikes's pedagogical approaches seemed to participate and promote such transformation, however without picking a political side (apart from the liberating ideals of independence and protection of journalists). Another example of how the delay of a Media Law approval affected Vikes's pedagogy and educational proposals within the practice was the impossibility to offer additional pieces of training previously planned for security officials. "Training and implementation of the Media Law" could not happen as it was addressed

to a council supposed to start up after the bill was passed. Finally, it is important to emphasise that although in-house training favoured the propagation of what was pedagogically offered to the journalism practices toward independence with quality and ethics, it limited the possibilities of the teaching and learning process given the necessity to stay indoors in part of journalism skills and SNTV training programmes. Trainers and trainees had few opportunities to have training outdoors, relying on role-playing sources of information to compensate for the threatening environment.

After the properties of practice in Vikes's participatory-cooperative project for Somalia, an important phenomenon to observe in the relation between its pedagogy and journalism education through the practice is the praxis. Vikes's pedagogy has constantly presented the tonic of dialogical moments, in which Vikes reviewed, modified, and/or added characteristics to its methods - i.e., adaptations and improvements regarding how it would offer and work on the proposed skills and knowledge. Meanwhile, its journalism education was designed considering the views of its local partners and international network. The frequent review has been made from the practice both in the pedagogy and journalistic educational guidelines - which means that Vikes has constantly reviewed both how and what it would offer in its programmes. The practice, when reviewed and reflected, becomes a process that feeds the theory, becoming a movement described by Freire as praxis (Freire, 1968/1970, p. 38) - as explained in the theoretical framework of this study. Although Freire referred to the praxis as a process in which both educator and learner theorize the reality of the oppressed, Vikes's liberating pedagogy taking place through a participatory method has mirrored the phenomenon of praxis in Vikes's approaches and educational aims. Within the time, Vikes has problematized its practices and condition as a facilitator through its staff trainers, and a series of findings shown along the analysis described how changes and adaptations were adopted from reflections on the teaching practice and educational proposals. In the pedagogy, Vikes's facilitators have reflected on its practice of providing advocacy in labour rights programmes, for example, when it replaced the "classroom conditions" to meetings inside the media houses to better assist the trusted person structuring from June 2019. In terms of journalism education, Vikes's staff has also reflected on the obstacles that prevented part of its goals from remaining in the journalists' work routine, as its facilitators could precise the delay to pass the Media Law, local culture, and the political economy of the Somali media as downplaying factors. Regarding its journalism education, however, there were no clear changes or alternatives adopted, and it can be related to the

organization's role as a supporter instead of a defined political position. Differently from international organizations working in Somalia at the beginning of the 2010s, which would work individually and occasionally take political positions such as campaigning with local media to educate audiences to not vote for religious extremists (Stremlau et al, 2015, p. 7), Vikes harmonized and committed its journalism education with other players - which also comes from reflection on the practice of theirs and peer-organizations' projects. Still, Vikes's pedagogy and journalism education have also interplayed through the praxis. The opportunities of the praxis are any realisation of changes with the potential to improve the journalists' learning process towards their safety and freedom, whereas the praxis itself is a challenge.

Overall, the interplay between pedagogy and its journalism education has tended to take place through the practice and its praxis. It means that Vikes's in-house format adopted in most of the training programmes has considerably shaped the synchronized relation between how and what is taught, with its potentials and limitations manifested within the indoors condition, while the constant reflection on the practice has fed a better understanding and development of the project.

5.2 Research limitations and future research

The study adopted major conceptions of a Critical Pedagogy. Though Paulo Freire was the founder of the pedagogic current, the research used only the Freire' premises and methodologic propositions, leaving aside several valuable contributions given by other authors that collaborated to the whole conception of Critical Pedagogy. To observe the unit of analysis wearing the lenses of Critical Pedagogy, this study categorized groups of pieces of training and strived to find general similarities in their methods and methodology - instead of noticing every single training to analyse precise parallels between Freire's theory and training -, and illustrated a general theory of Vikes's training features considering the journalists' situation in Somalia. Moreover, the research considered that Vikes possibly has not necessarily adopted only Critical Pedagogy principles, or aimed them planning to use strict Freirean general methodology. Finally, it is worth pointing out that the research, while using some major conceptions of

Freirean Critical Pedagogy has limited critics to Critical Pedagogy. As a consequence, the critics have not deconstructed certain concepts, which could influence the data collection.

There are also limitations related to the methodology of the study. The qualitative methods and results refer to particular, not generalizable phenomena - even though they are relatable to previous studies. Maxwell (2013, p. 219) has expressed that the researcher's goals inevitably shape how he/she describes, interprets, and as a consequence creates her/his own study. In the case of the present research, the researcher had experience in description techniques for narratives, however the subjectiveness of his individuality to interpret the theory and facts must have influenced the understanding of data that was worth collecting and definition of evidence. Also, the interviews of the research were conducted only with Vikes trainers, which is part of a one-sided observation on Vikes's educational character. Furthermore, case studies themselves challenge conventions on qualitative research, as recognised by case study methodologists and specialists (Yin, 2001, p. 40). Finally, the data collection was based on English academic literature, although the researcher of the study was conscious of the bias of an English validation dominance in academic studies (Lacina, 2013, p. 97-98).

Future studies could direct their questions to the journalists' view about international organization media support and their programmes - being Vikes any other organization their provider. It would be valuable to international organizations to have more pictures of their influence over the material and immaterial life of journalists in the long term according to journalists, including how and what they believe to have learnt and how they estimate the importance of their acquired knowledge and aspired knowledge. Data collection findings from interviews with journalists would be a raw material for a further critical view over the role of international organization media support pedagogies and propositions. Eventual research could also consider additional ways to observe international support to media beyond its interventions to enhance a normative communication system, and also consider how international support takes its part in the development of the local culture of communication (Stremlau, 2013, p. 279-280).

5.3 Conclusion

Dialogue with journalists to problematize the journalists' existential situation is a key factor in Vikes's training programmes in Somalia. In the present case study which analysed Vikes's programmes in Somalia from 2014 to the beginning of 2020, the conditions of dialogue in Vikes's journalism training were enabled through Vikes pedagogical approaches focused on participatory and peer-learning methods, as well as from its commitment to a journalism education based on proposals designed collaboratively with international organizations for media support and local civil society's organizations for journalism. Features of Vikes's pedagogy parallels prominent elements of a liberating educational process suggested by Freirean Critical Pedagogy. The group of training programmes observed in the research tended to pursue the transformation of the journalists' understanding of their reality utilizing an awareness methodology. In the methodology, often the apprehension of the journalists' language thinking and lexicon allowed Vikes's facilitators to promote the studied themes, which were in turn critically analysed by the journalists, resulting in aims designed by them - facilitators and journalists - to determine how to accomplish the resolution of practical problems of the journalists' condition. Occasionally, the goals were registered on reports or courseware. In terms of the educational proposals defined to its programmes, Vikes has mapped the balance between practical skills and theoretical knowledge offered to journalists with other international and local partners considering Somalia's domestic challenges of safety and media courses supply, as well as the Media Law approval that would formalize the quality of the local journalism. The guidelines agreed were incorporated to Vikes's proposal of independence for quality and ethical media, labeling a media support inclined to act for change yet under the local journalists' scrutiny at the institutional level. Thus, Vikes's training programmes for journalists in Somalia have offered room for the emergence of alternatives to the efforts of Somali media reconstruction since the beginning of 2010', when former international organizations would pose ready-made guidelines to journalists, mainly focused on neutrality and objectivity. The quality of the dialogue between Vikes's facilitators and journalists and Vikes and local organizations and institutions is attached to the practice and reflection on practice. Practice and praxis have influenced the extension of the opportunities and challenges related to the means and aims of teaching. However, the extraordinary local political economy of media and delay over the Media Law confirmation have caused limitations to the implementation and maintenance of some of

the knowledge and skills within the journalists' routine, which could have resulted in improved working conditions and quality content to audiences. Still, Vikes's facilitators have shared journalism practices from Finland with Somali journalists, attempting to support their struggle to develop the role of the Somali media through dialogical educational processes, aiming to contribute to an overall improvement of the relationship between government and society and the local society's well-being.

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Appendices

Appendix 1 - Participant information

Participant number	Profession	Role in Vikes	Year in Vikes	Day of the interview
Interviewee 1	Video producer	News insert training (in-house SNTV training)	2019	13/05/2020
Interviewee 2	Fixer and professional interpreter	Technical news and discussion programme trainings, news insert training (in-house SNTV training), labour rights and advocacy seminars	2016-2020	14/05/2020
Interviewee 3	International ombudsman, Vikes chairperson from 2005 to 2019	Labour rights and advocacy seminars, technical news and discussion programme trainings in SNTV	2014-2019	15/05/2020
Interviewee 4	Broadcast technician, technical project manager	News production studios training, news and discussion programme trainings, and news studio update in 2019	2013-2019	21/05/2020

Interviewee 5	Platform director for social media and consultant	Facilitating a newsroom management training	2019-2020	25/05/2020
Interviewee 6	Freelancer journalist, project coordinator	Facilitating advocacy and labour rights training, and managing all Vikes's programmes	2014-2020	25/05/2020
Interviewee 7	Journalist	Facilitator in two programmes for women journalists	2019	1/06/2020
Interviewee 8	Talk show produces	Facilitator in news insert and discussion training programme	2016 to 2019	10/06/2020
Interviewee 9	YLE journalist and freelancer	Coordinator of both projects and facilitator in several programmes	2014 to 2020	12/06/2020

Appendix 2 - Interview schedule

Research focus: Vikes's training programmes in Somalia from 2014 to 2020

The research has its interview questions and structure elaborated according to its theoretical framework and methodological design selected. The questions are related to the core concepts found in Critical Pedagogy and journalism education. The phases to build a humanitarian education described in Chapter 2 ("generator themes", "critical analysis of the data collection" and "interdisciplinary approach") had their core elements inserted in questions, such as "dialogue", "educator-learner and learner-educator", "praxis", and "consciousness". Likewise, central ideas debated in the second section of Chapter 2 about journalism education and journalism were also used in the course of the questions. "Journalism skills", "journalistic values", "local journalism issues", and "journalism model" were discussed along with the interviewees' report of experiences.

In the semi-structured interviews of open-ended questions, the emphasis of topics explored has varied according to the role of the interviewee in Vikes's projects. Hence, interviews with technicians and edition experts and training programmes' managers would differ, although with all core concepts investigated.

The interviews had the following main goes:

● To acquire an objective knowledge on the structure each subunit of analysis (news production development, journalism skills and values, advocacy on labours rights, and women journalists training), i.e. their time frame, schedule, deeds, participants' profile, aims, et cetera;

● To understand the extension of involvement experienced by each trainer/facilitator;

● To investigate the concepts of the theoretical framework in the programmes;

● To embody full narratives on the programmes' elaboration, allowing a complete narrative on Vikes's performance in Somalia;

● To explore the interactions between trainers and trainees allowed by the programme designs;

● To search for possibilities and limitations experienced by the trainers in Vikes's programmes;

● To know their opinion on the Somali journalism model and the Vikes journalism education provisions related to the model;

The first part of the interviews: Self-Introduction and Research Details

General information on interviewer and interviewee. Brief introduction of the researcher and his work, followed by an introduction of the interviewee, who may share her/his professional trajectory until the first contact with Vikes. The interviewee's motivation to engage Vikes in Somalia.

Questioning:
- Place of birth and childhood;
- The professional path that was taken.

The second part of the interviews: Exploring relations with Vikes

Information on their contact with Vikes. An in-depth report on their relation with Vikes from the beginning to the end or until the time being.

Questioning:
- Interviewee familiarity process with Somalia;
- Interviewee familiarity process with Vikes;

The third part of the interviews: Hands-on: Their participation in Vikes projects

Information on their preparation to provide training. The learning process on Somali media aspects before going to Somalia, their knowledge of general conditions to work in Somalia, and how the conditions shaped the training. At last, the interviewee's report on her/his work experience in the Vikes's project they have participated in.

Questioning:

- The dates of her/his work in Somalia;

- Their role in the Vikes's projects and/or programmes;

- Details on her/his routine during their work in Somalia;

- A linear narrative on her/his work schedule;

- Proper moments and opportunities of dialogue in the programmes;

- Moments and experiences of educator-learner and learner-educator found in the structure of the programme;

- Perception of "praxis" (activities in which participants have reflected and taken an attitude on something);

- Evidence on a "wider consciousness" experienced by the participants regarding their reality;

- What has she/he learned in order to improve her/his participation;

- The most valuable learnings in Somalia which are useful in their day by day life;

- Explanation on what exactly is studied or problematized in the courses (if the interviewee is a manager or fixer).

The fourth part of the interviews: Journalism model and Vikes's journalism education

The interviewees' experience on the local journalism model and how the training related to Somali "way of doing" media.

Questioning:

- Evidence on the locals' particular way to produce news;

- Evidence on the aspects which most influence their particular way to produce news;

- The most evident journalism skills and values developed along with the training;

- Particularities outcomes from the local journalism issues (censorship, threats, shuruur, limitation on equipment and/or skills);

- The interviewee's definition on the local journalism model (loyalty to objectivity, loyalty to ideology, public interest)

The fifth part of the interviews: Eventual Vikes's projects in Somalia

Information on the disparity between the expected outcome and the actual output of each programme. Evidence of skills or topics that still demand development and further training, as well as evidence on occasional new topics to aim in eventual programmes.

Questioning:
- Evidence of participants' underperformance regarding skills and topics they have worked to improve;
- Evidence on skills and topics that deserve attention and have not been supported by any programme yet.

The sixth part of the interviews: Concluding and Debriefing

A brief recapitulation of the topics debated with opportunities to complement and emphasize certain subjects not fully discussed. Reinforcement of the confidentiality of the interviewee and clarification on the use of data. Final thanks to the participant.

Appendix 3 - Recruitment letter and consent form

Journalism education in Somalia: a case study on international media support to local journalists

My name is Felippe Constancio and I am a student in a master's programme called Media Education, offered by the University of Lapland's Faculty of Education. The course has a master's thesis research project as part of its programme, which I have been working on for the last six months. My thesis project is named "Journalism education in Somalia: a case study on international media support to local journalists".

The exploratory research investigates the performance of the Finnish Foundation for Media and Development (Vikes) considering its entire operation in Somalia so far, from 2014 to 2020. The study aims to find relevant information regarding journalism education and training facilitated by Vikes in Somalia, given there is no similar research previously published on the media support provided by the international organizations currently operating in Somalia.

I am looking for volunteers to participate as interviewees as part of the data collection of this study. Professionals who have worked as trainers in the Vikes's projects in Somalia from 2014 to 2020 are the public I target to contact and have talks. They are all welcome to participate as interviewees in conversations conducted in the English language.

The one who shows interest to participate will be invited to an individual interview of one and a half-hour average. The conversation will be recorded with two recording programmes to assure the data collection process. The participants are free to cancel their participation during or after the interview without any justification. However, the participants have two weeks from the day of the interview to declare withdrawal, given the data analysis phase is scheduled next. The volunteers will receive a script of the interview made until the third day followed by the conversation. The participants have the chance to add or remove any information they judge sensitive. The edited scripts focus on the perceptions and experiences of the participants themselves, hence they do not include their particular way to speak, such as filling words,

interrupted sentences, et cetera. The participants are also free to refuse to answer questions without any justification.

The recruitment letter is the only document to formalize and register the participant.

The online interviews are possible to take place through Google Meet, Zoom, or any other software preferred by the participant. The interviews are scheduled prioritizing the interviewees' routine.

The data gathered will be anonymized through the replacement of participants' real names to numbers ("Interviewee 1", "Interviewee 2",...), which makes the identification impossible. The files containing information on the interviews and the raw data will be stored in a secure computer and I will be the only to access. The files will be deleted as soon as the data analysis phase is concluded by the first week of June.

The thesis project to be delivered to the University of Lapland in July 2020 might potentially have its results published in an academic journal or appear in conferences.

The participants are free to contact the supervisor of this research in case they seek more clarification. The contact of the Media Education professor Mari Maasilta will be provided on the debriefing form delivered to the participants after the interview.

The participant willing to be part of the study and has read, understood, and agreed with the clarifications of this document is welcome to read and sign the consent form below.

Consent form

Journalism education in Somalia: a case study on international media support to local journalists

I have read and understood the information on the recruitment letter and this consent form. I understand I am able to ask questions about my participation in the interviews before or during the conversations, as well as after the meet.

I declare that I offer myself as a volunteer to the data collection of the research by free will, without any sort of compensation or obligation from or to the parts involved.

I am aware of the possibility to cancel my participation in the study without any justification by the second week from the day of the interview.

I agree to participate in this research as an interviewee.

Name of participant: _____

Signature of participant: _____

Signature of researcher: _____

Date: _____

To contact the researcher:

Name: Felippe Constancio
Address: Jokiväylä 26, apartment 22
96300, Rovaniemi, Finland

Appendix 4 - Debriefing form

Dear Participant,

Thank you for your disposition of time and attention to our interview about your experiences in Vikes's projects committed to media support in Somalia.

This document is a debriefing form on the case study your interview is going to feed the data collection. The research explores the whole performance of Vikes from 2014 to the beginning of 2020. It attempts to contribute to finding patterns, establishing generalizations, and explanations on how journalism education develops among Vikes and the local journalists. A critical understanding of international media support to Somali journalists may nourish the debate on the directions and impacts of the international organizations for media development in the country.

The interview with you was intended to acquire information on the collaborative aspects of the training to investigate about the Somali journalism education in the context of international media support.

A briefing on the research was given previously, and the participants were informed on the goes of the study and the interview. Different from studies aiming to learn more about psychology or psychosocial phenomena, in which occasionally volunteers are not completely aware of the study's proposals, this research has no possibilities of deception. The interviewees were acquainted with the research previously to the conversation, as well as on their right to decline on the interview before or during it. They were also informed on the possibility of asking to add, modify, exclude content partially or fully of their contribution.

However, if you have a negative recall due to any unpleasant situation during the interview or even felt offended, you may contact the supervisor if this research. You may find Mari Maasilta's contacts at the end of this form.

As already mentioned, the interviewee can require the cancelation or partially withdrawn of her/his statements by the second complete week after the day the interview was made.

Once again, thank you for contributing to this research.

Researcher: Supervisor:
Felippe Constancio   Mari Maasilta
felippeconstancio@gmail.com   mari.maasilta@ulapland.fi

Appendix 5 - Table of training programmes

Training/seminars per programme cluster

News Production Development	In-house training on children's programme production
	in-house training on more investigative programme production
	News production studio training
	Planning of new regular children's programme
	Technical training on discussion programme production
	Technical trainings in news studio production, including studio construction and maintenance
	Training in web publishing and online journalism
	Training on discussion programme production (journalistic and technical)
	Training on news insert production
	Training on news insert production (journalistic and technical)
	Training on news insert production, camera skills and editing
	Training on newsroom management
Journalism Skills and Values	Seminar on freedom of expression and state-building of Somalia
	Seminar on public service broadcasting
	Training on basic journalism skills and principles of journalism and ethics
	Training on freedom of expression with Somaliland police, judiciary and media
	Training with Somali Police Force on freedom of expression, safety of journalists, and public order
Advocacy on Labour Rights	FESOJ General Assembly including labour rights training
	Labour rights advocacy meetings at media houses
	Labour rights advocacy meetings at media houses including training with trusted persons
	Trade union rights training with trusted persons
	Training on journalists' labour rights and how to organize for a labour rights system
Women Journalists Training	Training with women journalists on basic journalism and skills development
	Training with women journalists on practical TV programme production

News production training programmes

	Training	Location	Partner	Date	Total number of training participants media and others	Men	Women
2014	In-house training on more investigative programme production	Mogadishu	SNTV	May 8-28, 2014	4	2	2
	In-house training on more investigative programme production	Mogadishu	Radio Mogadishu	Aug 26-Sept 4, 2014	2	1	1
	Total number				6	3	3
2015	Technical trainings in news studio production, including studio construction and maintenance	Mogadishu	SNTV	4 times from May to Nov 2015	20	17	3
	In-house training on more investigative programme production	Mogadishu	Radio Mogadishu & Radio Kulmiye	May 6-21, 2015	3	2	1

	In-house training on more investigative programme production	Hargeisa, Somaliland	Somaliland National Television (SLNTV)	Sept 3-19, 2015	5	2	3
	In-house training on children's programme production	Mogadishu	SNTV	Nov 13-Dec 4, 2015	6	3	3
	Total				34	24	10
2016	Training on news insert production	Mogadishu	SNTV	May 23-27, 2016	20	16	4
	In-house training on children's programme production	Mogadishu	SNTV	Nov 17-Dec 5, 2016	10	5	5
	Total				30	21	9
2017	Technical training on discussion programme production	Mogadishu	SNTV	April 2-6, 2017	15	12	3
	Training on news insert production (journalistic and technical)	Mogadishu	SNTV	May 3-7, 2017	25	19	6
	In-house training on children's programme production	Mogadishu	SNTV	May 8-17, 2017	2	1	1
	Total				42	32	10
2018	In-house training on children's programme production	Mogadishu	SNTV	Jan 28-Feb 13, 2018	3	2	1

	Training on news insert production (journalistic and technical)	Mogadishu	SNTV	Feb 5-9, 2018	31	25	6
	In-house training on children's programme production	Mogadishu	SNTV	March 29-April 10, 2018	3	2	1
	Training on discussion programme production (journalistic and technical)	Mogadishu	SNTV	Oct 21-25, 2018	20	15	5
	Total				57	44	13
2019	Training on discussion programme production (journalistic and technical)	Mogadishu	SNTV	June 16-19, 2019	20	15	5
	Planning of new regular children's programme	Mogadishu	SNTV	June 20-29, 2019	4	3	1
	Training on news insert production, camera skills and editing	Mogadishu	SNTV	Oct 19-24, 2019	13	11	2
	News production studio training	Mogadishu	SNTV	Oct 26-30, 2019	10	8	2
	Training in web publishing and online journalism	Hargeisa, Somaliland	SOLJA	Dec 8-10, 2019	15	13	2
	Total				62	50	12

2020	Training on newsroom management	Mogadishu	SNTV	Feb 2-6, 2020	23	12	11
	Total				23	12	11
	Total				254	186	68

Journalism skills and values training programmes

	Training	Location	Partner	Date	Total number of training participants media and others	Total number of journalists (and other media workers)	Men	Women	Government, police, judiciary, other public institutions, also civil society
2014	Training on basic journalism skills and principles of journalism and ethics	Mogadishu	NUSOJ	May 3-6, 2014	50	50	*37*	*13*	
	Training on basic journalism skills and principles of journalism and ethics	Mogadishu	NUSOJ	Aug 23-25, 2014	80	80	*60*	*20*	
	Seminar on freedom of expression and its importance to societies	Mogadishu	NUSOJ	Nov 1-2, 2014	50	50	*35*	*15*	
	Total number				**180**	**180**	**132**	**48**	**0**
2015	Training on basic journalism skills and principles of journalism and ethics	Garowe, Puntland	NUSOJ & MAP	Feb 17-19, 2015	30	30	*20*	*10*	
	Bridge-building with non and journalists	Mogadishu	NUSOJ	May 3-5, 2015	100	40	*30*	*10*	60

	Training on basic journalism skills and principles of journalism and ethics	Hargeisa, Somaliland	SOLJA	Aug 29-Sept 1, 2015	45	45	*30*	*15*	
	Total				**175**	**115**	**80**	**35**	**60**
2016	Seminar on public service broadcasting	Mogadishu	Ministry of Information, Culture & Tourism	May 25, 2016	50	25	*21*	*4*	25
	Training on freedom of expression with Somaliland police, judiciary and media	Hargeisa, Somaliland	SOLJA	Aug 22-23, 2016	35	20	*10*	*10*	15
	Training on basic journalism skills and principles of journalism and ethics	Borama, Somaliland	SOLJA	Nov 26-28, 2016	30	30	*20*	*10*	
	Total				**115**	**75**	**51**	**24**	**40**
2017	Training on basic journalism skills and principles of journalism and ethics	Kismayo, Jubaland	Jubaland Ministry of Information	Feb 5-7, 2017	30	30	*24*	*6*	
	Training with Somali Police Force on freedom of expression, safety of journalists, and public order	Mogadishu	Somali Police Force	May 4-6, 2017	21				21
	Training on basic journalism skills and principles of journalism and ethics	Burao, Somaliland	SOLJA	Sept 26-28, 2017	25	25	*22*	*3*	
	Total				**76**	**55**	**46**	**9**	**21**

	Training	Location	Partner	Date				
2018	Training on basic journalism skills and principles of journalism and ethics	Las Anod, Somaliland	SOLJA	March 5-7, 2018	22	22	*17*	*5*	
	Training on basic journalism skills and principles of journalism and ethics	Beletweyne, Hirshabelle	NUSOJ	March 6-8, 2018	30	30	*22*	*8*	
	Training on basic journalism skills and principles of journalism and ethics	Hudur, South West State	NUSOJ	March 12-13, 2018	30	30	*22*	*8*	
	Training on basic journalism skills and principles of journalism and ethics	Dhusamareb, Galmudug	NUSOJ	March 19-20, 2018	30	30	*23*	*7*	
	Total				**112**	**112**	**84**	**28**	**0**
2019	Training on basic journalism skills and principles of journalism and ethics	Erigavo, Somaliland	SOLJA	Oct 5-7, 2019	31	31	24	7	
	Training in web publishing and online journalism	Hargeisa, Somaliland	SOLJA	Dec 8-10, 2019	15	15	13	2	
	Total				**46**	**46**	**37**	**9**	**0**
	Total				**704**	**583**	**430**	**153**	**121**

Advocacy and labour rights training programmes

	Training	Location	Partner	Date	Total number of training participants	Men	Women

1º period (2018)	Training on journalists' labour rights and how to organize independently	Mogadishu	NUSOJ	June 27-30, 2018	54	45	9
	Training on journalists' labour rights and how to organize independently	Garowe, Puntland	NUSOJ	July 28-29, 2018	32	23	9
	Training on journalists' labour rights and how to organize independently	Kismayo, Jubaland	NUSOJ	Aug 27-28, 2018	29	26	3
	Training on journalists' labour rights and how to organize independently	Galkayo, Galmudug	NUSOJ	Sept 29-30, 2018	29	24	5
	Training on journalists' labour rights and how to organize independently	Baidoa, South West State	NUSOJ	Oct 27-28, 2018	29	21	8
	Training on journalists' labour rights and how to organize independently	Jowhar, Hirshabelle	NUSOJ	Dec 27-28, 2018	28	23	5
	Total 2018				201	162	39
2º period (2019)	FESOJ General Assembly including labour rights training	Mogadishu	FESOJ	June 27-30, 2019	77	63	14
	Labour rights advocacy meetings at four media houses	Mogadishu	FESOJ	Sept 3-21, 2019	45	30	15
	Labour rights advocacy meetings at three media houses	Mogadishu	FESOJ	Oct 12-27, 2019	30	20	10
	Labour rights advocacy meetings at three media houses	Mogadishu	FESOJ	Nov 21-23, 2019	41	28	13
	Trade union rights training with trusted persons	Mogadishu	FESOJ	Dec 5, 2019	22	11	11
	Labour rights advocacy meetings at three media houses	Garowe, Puntland	FESOJ and MAP	Dec 25-26, 2019	30	20	10
	Trade union rights training with trusted persons	Garowe, Puntland	FESOJ and MAP	Dec 25, 2019	11	8	3

					256	180	76
	Total 2019				256	180	76
3º period (2020)	Labour rights advocacy meetings at three media houses including training with trusted persons	Kismayo, Jubaland	FESOJ	Jan 16-17, 2020	30	20	10
	Labour rights advocacy meetings at three media houses including training with trusted persons	Jowhar, Hirshabelle	FESOJ	Feb 22-24, 2020	30	23	7
	Labour rights advocacy meetings at three media houses including training with trusted persons	Baidoa, South West State	FESOJ	March 5, 2020	36	28	8
	Total 2020				96	71	25
	Total				553	413	140

Women journalists' programmes

	Training	Location	Partner	Date	Total number of training participants media and others	Total number of new journalists reached
2015	Training with women journalists on basic journalism and skills development	Mogadishu	NUSOJ	May 6-8, 2015	25	20
	Total				25	20
2018	Training with women journalists on basic journalism and skills development	Hargeisa, Somaliland	SOLJA	Nov 20-22, 2018	25	20
	Total				25	20
2019	Training with women journalists on practical TV programme production	Dhusamareb, Galmudug	Vikes	April 27-30, 2019	3	3
	Training with women journalists	Mogadishu	FESOJ	Sept 24-26, 2019	30	30

	Training with women journalists	Garowe, Puntland	FESOJ & MAP	Sept 29-Oct 1, 2019	30	30
	Training with women journalists on practical TV programme production	Hargeisa, Somaliland	Vikes	Dec 21-25, 2019	4	4
	Total				67	67
2020	Training with women journalists	Kismayo, Jubaland	FESOJ	Jan 15-16, 2020	20	20
	Training with women journalists	Jowhar, Hirshabelle	FESOJ	Feb 20-21, 2020	27	27
	Training with women journalists	Baidoa, South West State	FESOJ	March 3-4, 2020	20	20
	Total				67	67
	Total				184	174

Appendix 6 - Chronology of dialogical situations in Vikes's content programmes
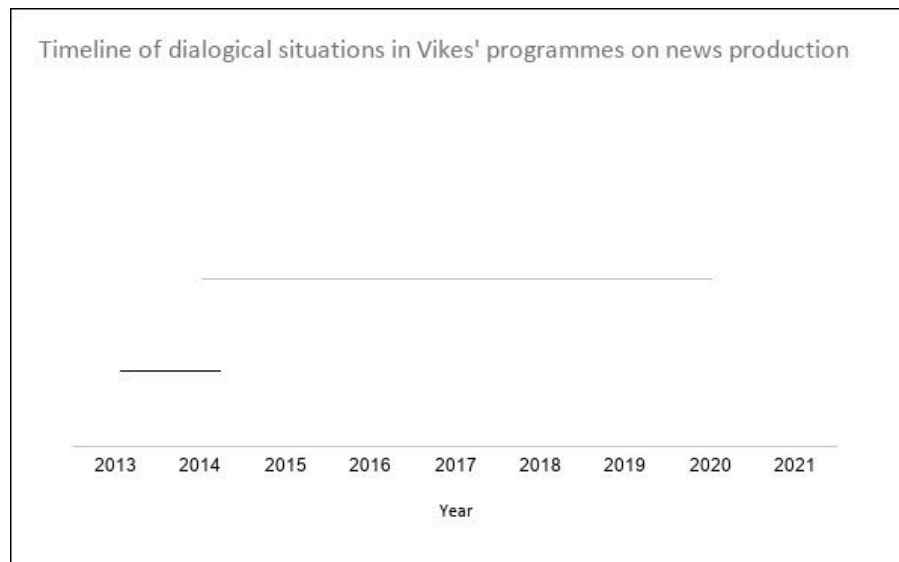
News production

Figure 4. The coloured lines over the years represent the dialogical situations in Vikes's programmes on news production. The black line represents the programme content process during the planning phase, while the grey line means the dialogical dynamics during the programmes that resulted in didactical material used by the participants.

Journalism skills and values

Figure 5. The coloured lines over the years represent the dialogical situations in Vikes's programmes on journalism skills and values. The purple line represents the programme content design during the planning period previous to their implementation, which repeats for the training to be offered in Somaliland during the implementation around different parts of Somalia. The green line means the programmes in which the

participants would critically analyse their reality with the facilitators.

Advocacy and labour rights

Figure 6. The coloured lines over the years represent the dialogical situations in Vikes's advocacy and labour rights programmes. The blue line represents the programme content designing during the planning period previous to their implementation. The orange line represents the critical analysis of the Somali journalists in which Vikes's facilitators participated. The purple line represents the crafting time estimated to idealize and create the courseware.
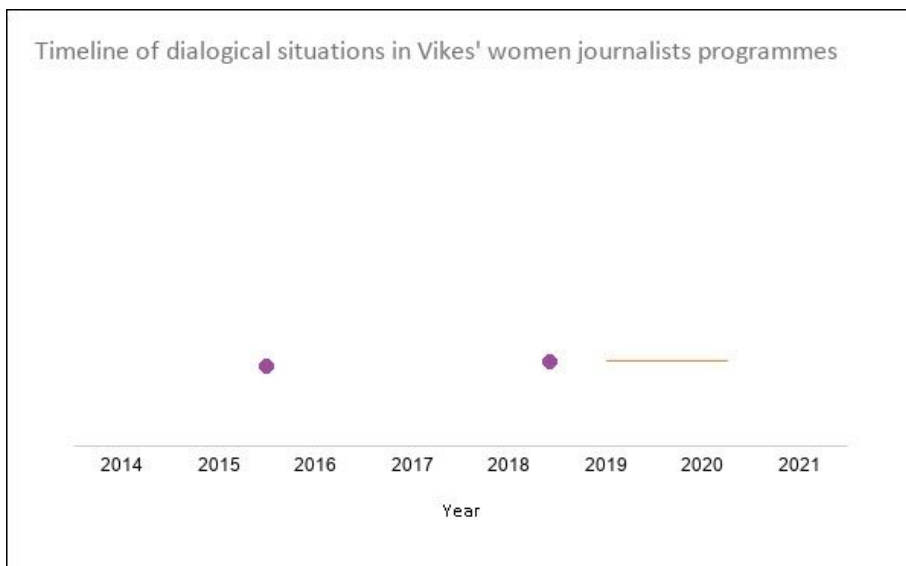
Women journalists training

Figure 7. The purple dots represent the pilot training, which were dialogical situations that nurtured the programme content. The red line represents critical analysis that occurred along with the programmes.