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**QUESTIONS.**

1. How is the portrayal of the global south by the global north news organizations/Media?
2. What are the challenges a foreign correspondent is likely to face in these times, especially with Coronavirus, Racism and other fears in view? Proffer the solutions you think will overcome the challenges you raise.

**GLOBAL SOUTH- INTRODUCTION**

The term "Global South" emerged in the 1950s but Carl Oglesby became the first person to give it a contemporary political use when he commented on the US’s dominance over the global south. The founding members of the Non-Aligned Movement (NAM) also used the term politically. To better understand the term, one needs to know the social, economic, and political meaning of the north-south divide. The north-south divide does not mean a division along the equator, but the line dividing the richest and the poorest countries on this planet. Global north, therefore, are the developed countries of North America, Europe, Asia, and Oceania (The West, the First World, and parts of the Second World). The Global South, therefore, includes countries in Africa, Latin America, and developing parts of Asia and the Middle East. Alternative terms for the Global South are the Less-Developed World, Developing Countries, Majority World, Non-Western World, Poor World, the South, Third World, and the Undeveloped World. (Otieno, 2019).

 The Global South as a critical concept has three primary definitions. First, it has traditionally been used within intergovernmental development organizations primarily those that originated in the Non-Aligned Movement­ to refer to economically disadvantaged nation-states and as a post-cold war alternative to “Third World.” However, in recent years and within a variety of fields, the Global South is employed in a post-national sense to address spaces and peoples negatively impacted by contemporary capitalist globalization.

In this second definition, the Global South captures a deterritorialized geography of capitalism’s externalities and means to account for subjugated peoples within the borders of wealthier countries, such that there are economic South in the geographic North and Norths in the geographic South. While this usage relies on a longer tradition of analysis of the North’s geographic Souths­ ­ wherein the South represents an internal periphery and subaltern relational position the epithet “global” is used to unhinge the South from a one-to-one relation to geography.

It is through this deterritorial conceptualization that a third meaning is attributed to the Global South in which it refers to the resistant imaginary of a transnational political subject that results from a shared experience of subjugation under contemporary global capitalism. This subject is forged when the world’s "Souths" recognize one another and view their conditions as shared (López 2007; Prashad 2012). The use of the Global South to refer to a political subjectivity draws from the rhetoric of the so-called Third World Project, or the non-aligned and radical internationalist discourses of the cold war. In this sense, the Global South may productively be considered a direct response to the category of postcoloniality in that it captures both a political collectivity and ideological formulation that arises from lateral solidarities among the world’s multiple Souths and moves beyond the analysis of the operation of power through colonial difference towards networked theories of power within contemporary global capitalism. (Garland, 2017).

**GLOBAL NORTH- INTRODUCTION**

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**HOW THE GLOBAL SOUTH POTRAYS THE GLOBAL NORTH.**

 This special issue of *The Global South* encourages striated readings of place that challenge nation-based models of the Global North (First World) and the Global South (Third World) by suggesting that one may exist within the other.  The political clout of a nation, its fiscal soundness or disrepair, its general attitude toward the value of education and the accessibility of health care, obviously do not consistently characterize the experiences of all of its residents, and this issue explores that gap.  We especially encourage essays that focus on the blurring of political demarcations of space, or essays that transgress disciplinary lines.

 The global north portrays the global south in the following ways;

1. They are considered poor: The Global South is often considered the poor relation of its northern counterpart. In terms of transport infrastructure, though, there are areas where the developing world is leading the way. In the 1980s, former German Chancellor Willy Brandt proposed a way of dividing the world into the ‘haves’ and ‘have-nots’. The so-called Brandt Line provided a handy visual depiction of the north-south economic divide that had developed by that time.

Although the Brandt Line continues to be used, it has also been criticized for promoting outdated stereotypes regarding the Global South. Certainly, several of the economies found on the ‘wrong’ side of the line have surpassed their northern counterparts in terms of digital technology, and many of their inhabitants live prosperous lives. Today, if the Brandt Line is used at all, it is alongside the caveat that it does not tell the full story of global development.

 In particular, recent evidence suggests that the Global North could learn a few things from the developing world – especially in terms of transportation. The International Transport Forum’s 2019 *Transport Innovations from the Global South* report challenges the commonly held view that progress, regardless of the industry in question, comes from the countries in the Northern Hemisphere.

1. Immediate development: the “Global South,” a developing section of the globe, is focused on local and immediate changes, such as reducing illiteracy and alleviating poverty. Stone explains that, typically, the “Global South” only looks at the environment in relation to their own daily lives- calling for change only when related to health or productivity, like dirty water or desertification. Richard Price highlights these differences, in the context of the Republic of Suriname, in his ethnography Rainforest Warriors, writing:

“There is no small irony in the fact that Suriname, which during the 1990s so aggressively sought to sell its forest resources to rapacious multinational logging companies (paying no attention to the rights of its tribal peoples), now seeks to promote itself as the most conservationist country on the planet, ready to preserve 90 percent forest cover (again paying no attention to the rights of its tribal people).”

The “Global North” often has a preconceived notion of the “Global South”- primitive people who, when faced with a choice between preserving the rainforest and cutting down trees for food, choose the economically rewarding, short-term option. Furthermore, the “Global North” is often quick to warn the “Global South” of economically-rewarding, but destructive, decisions, despite the fact that most of the “Global North” took advantage of these decisions, as seen in the example of Suriname in the 1990s.

However, the basic sustainable development goals of both the “Global North” and the “Global South,” including long-term conservation and solutions to short-term social problems, don’t always have to be conflicting. The Dosan Village in Riau (Sumatra, Indonesia), featured in a Greenpeace video feature similar to “The Battle for Suriname’s Rainforest,” is a clear example of this.

“Planting oil palms with one hand and protecting the rainforest with the other – it may sound contradictory, but for Farmer Pak Dhalan it’s a simple fact of life,” opens Greenpeace’s video feature. Through a government initiative aimed at improving the community’s economy, 700 hectares of nearby degraded land was converted into palm oil plantations.

While the project has completely eradicated poverty and unemployment, achieving the typical short-term goals of the “Global South,” the Dosan Village is also working towards the long-term goals typical of the “Global North,” as they prohibit the use of herbicide and make sure that climate-changing carbon remains in the soil. (Riggan, 2014)

* **WHO IS A FOREIGN CORRESPONDENT?**

 Foreign correspondent - a journalist who sends news reports and commentary from a foreign country for publication or broadcast. Newspaperman, newspaperwoman, news writer, and pressman, correspondent - a journalist employed to provide news stories for newspapers or broadcast media.

 A foreign correspondent is a person who files and report stories from a foreign country. He works for newspaper, television or radio station or she is a freelance journalist working for a number of news organizations.

**CHALLENGES A FOREIGN CORRESPONDENT IS LIKELY TO FACE IN THESE TIMES;**

One of the recent happening in the world today, is the wide spread of a virus call coronavirus.

Due to the recent happenings, foreign correspondents have had to face challenges. The global pandemic will have obviously restricted them in one or the other. Due to coronavirus, a foreign correspondent in another country will have to battle with;

1. Safety: the pandemic has caused a global lockdown. The lockdowns give room to essential services though like; hospitals, food sellers, pharmacies, gas stations, etc Also news organizations’ and reporters are categorized under essential services because without doubt news is an essential service. The foreign correspondents have to go out to cover news even with how deadly this virus is. Surely their safety is not guaranteed.

 **Occupational Risk of COVID-19 among Essential Workers**

Essential workers (EW) have come to the fore throughout this pandemic. These include frontline health workers, social workers, sanitation staff, and transportation staff. These groups of people have manned their posts throughout the pandemic, thus incurring a high level of exposure to the virus through their numerous contacts with the public.

Many workers in occupations traditionally relegated to the low-skill category, in addition to those operating transport, social services, food production and distribution, sales, and retail workers, are suffering higher rates of infection, illness, and death.

This type of prolonged exposure is all the more dangerous in that the majority may be with infected but asymptomatic individuals, or with colleagues who are sick or infected with the virus but continue to report for duty (a phenomenon called ‘presenteeism’). (Thomas, 2020).

 Some of these foreign correspondents go as far as visiting isolation centers of these patients to cover it for their news organizations.

Another recent happening that can challenge the foreign correspondent is racism. Over the weeks, there have been series of killings and protest of the black people in America. An African correspondent in America can be affected directly of indirectly.

 Due to the racism happening in America, an African foreign correspondent there will have to face;

1. Insecurity: Blacks in America are not safe, as the rate of racism towards black lives just reemerged. Black correspondents who go out to report news are not safe.

 Look at the figures: according to the UK government’s race disparity audit, relative to whites and Asians, black defendants at crown court were the most likely to be remanded in custody. Between 2017 and 2018, black people in Britain were approximately 10 times more likely to be stopped and searched by the police than white people were, and three times more likely than Asians. Black Caribbean pupils were permanently excluded at nearly three times the rate of white British pupils, while black people are more likely to be unemployed and homeless than all other racial minority groups. (Sule, 2019)

1. Safety: The American health care system in beset with inequalities that have a disproportionate impact on people of color and other marginalized groups. These inequalities contribute to gaps in health insurance coverage, uneven access to services, and poorer health outcomes among certain populations. African Americans bear the brunt of these health care challenges.

African Americans comprise 13.4 percent of the U.S. population.1 Over the span of several decades, namely since the Civil Rights Acts of 1964 and 1968, they have been able to make notable strides in American society. According to the Economic Policy Institute, educational attainment has greatly increased, with more than 90 percent of African Americans aged 25–29 having graduated from high school. (Taylor, 2019).

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