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**AMBASSADE
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*Liberté
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**CENTRE
DE CRISE ET
DE SOUTIEN**

Ministère de l'Europe
et des Affaires étrangères

PROJECT : *Youth Click for Peace*

PEACE REPORTING MADE SIMPLE

FOR

COMMUNITY RADIO JOURNALISTS

By Shifu Ngalla

(Communication for Change (C4C) Expert)

For

CHANGE COMMUNICATIONS



**MY PHONE
FOR OUR
PEACE**



**OUR PEACE
STARTS WITH
ME**

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However, we hereby state that, the views and the information contained in the booklet are not necessarily those of CENTRE DE CRISE ET DE SOUTIEN, MINISTERE DE L'EUROPE ET DES AFFAIRES ENTRANGERES, and l'AMBASSADE DE FRANCE AU CAMEROUN, and they can accept no responsibility or liability for such views.

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Since its creation, we have acquired considerable experience implementing projects with support from international partners including:

- **United Nations Democracy Fund, (UNDEF),** New York, USA, (2013-2015)
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INTRODUCTION

Some community radio journalists are already making significant contributions to the promotion of peace in Cameroon through the programs they produce. At the same time some are known to be under the influence of powerful politicians, business tycoons or simply out of their personal will are using the radio in ways that threaten peace. That trend is spreading on the media landscape in Cameroon. The socio-political crisis in the North West and South West Regions that erupted in 2016, and the election results controversies that followed the presidential polls of 2018, constitute the key drivers of the threats to peace that has now spilled over in the media, especially on social media and some TV debate platforms

However, the greatest threats are propagated through the social media platforms, specifically Facebook and whatsapp through which everything goes especially fake news and hate speech. The risk is that, journalists unconsciously or intentionally use their radio platforms to popularize hate speech and fake news, especially when using the social media as source of information for their news reports and programs

Worse still, examples exist which testify to the fact that, the community radio can be an extremely dangerous instrument when used by the enemies of peace. The Rwandan genocide of 1994, the mass massacres of the Kikuyu population after the 2007/2008 post-election violence in Kenya, and the massacre of hundreds of thousands of Muslims in Serbia and Croatia of former Yugoslavia are typical examples of the power of the radio in the service of destruction.

This booklet has been designed to serve as guide for community radio journalists to transform the radio from a potential instrument of death to an effective tool for the promotion of peace and social cohesion in their respective communities and by extension in the country.

It is on this basis that, the handbook examines issues of the ambivalent role of radio as peace builder and peace spoiler, challenges of community radio broadcasting in crisis situations, the challenges of hate speech and fake news, and how to fact-track fake news on social media.

It is expected that, the booklet will contribute to transforming the community radio broadcaster into an effective instrument for peace-building.

CHAPTER ONE

COMMUNITY RADIO AS PEACE BUILDER AND PEACE SPOILER

The community radio in Cameroon like elsewhere can be a wonderful instrument for peace building especially at the community level. At the same time, the community radio can be an extremely deadly instrument in the hands of journalists who lack the required professional skills and when journalists get manipulated by bad politicians and warmongers.

1.0: Strengths of radio for peace promotion

Despite the emergence of television, Internet, and other media which have the advantage that the audience can see the images of what they hear about, radio has maintained a position as an invaluable channel for communicating ideas, information and messages, especially in rural communities of Cameroon. Radio still enjoys a great deal of the myth of credibility in rural communities of Cameroon. What is heard on radio is in most cases taken for gospel truth by the rural folks.

Our choice of radio in the promotion of peace has been inspired by the following reasons:

1.1 Intrinsic technical strengths of radio.

- Radio has the capacity of reaching out to very large audiences in the furthest localities possible at the same time
- Radio sets are available and affordable on the market, including markets found in the most remote villages of Cameroon and almost everyone can afford to buy a set
- Frequency modulation radio (FM) technology integrates miniature radio sets to mobile phone sets and makes radio available and affordable to citizens at all levels of society
- People can listen to programs/news while doing other things
- It is low tech and easy to operate, (just tune on the set, and does not require sophisticated technical expertise to repair it)
- Frequency Modulation(FM) models is of quality sound, good listening sound

1.2: Strengths linked to its status and functions:

- The rural radio is located in the community, and is therefore easily reachable for the local people. They can walk on foot, take a taxi, motor bike or drive to the radio house and take part in a live program. The community radio is therefore in the community, for the community, and by the community
- Since the radio is run by the people and for the people as it enables them to express their thoughts, views, and ideas in their own voice (language) and in their own style, that is, in their own culture
- In this way, the programs broadcast on rural radio are more likely to make an immediate impact because the people feel that the radio is in their community and for their community
- Radio carries information and messages to everyone, including those who cannot read and write.
- The community radio is provider of community news: a unique feature which gives the community radio the status of the most immediate and fresh news about the community.
- The community radio promotes fair discussions and debate among community members (including IDPs). This can lead to resolution of conflicting viewpoints/dialogue and democratic consensus
- Coverage of cultural events organized by members of the community, (including IDP communities)

1.3: Radio as peace-spoiler/

Radio as technical tool of communication is very useful for strengthening peace and social cohesion in our communities. But, radio when used by peace-spoilers, (those who do not want peace) can be terribly devastating. The most popular and recent examples are in Rwanda, Yugoslavia and Kenya.

1.3.1: Rwanda

Intensive hate speech propaganda carried on Radio Mille Collines-Rwanda, (Radio Machete) by the Hutu tribe led to the Rwandan Genocide (Genocide against the Tutsi) of 1994: Between April 7 and July 15, 1994 (100 days),

- 1000 000 Rwandans were killed, 700 000 of them Tutsi populations and about 300000 Pygmy Batwa
- 250000 to 500000 women raped
- 2 000 000 Hutus displaced

1.3.2: Yugoslavia

In the former Yugoslavia, particularly in Serbia and Croatia, radio and TV were used by politicians for inflaming ethnic hatred through one-sided, biased views and opinions, and lies-telling from the early 1990s on for their political goals. And their message of "hatred" helped to trigger the bloodiest conflict and mass murder in Europe since 1945.

- Over 8,000 Muslim men and boys were killed
- Thousands of ethnic Albanians in Kosovo falsely accused of "poisoning wells" were killed
- About 2 00 0000 people were displaced

1.3.3: Kenya

During and after the 2007/8 post-election violence in Kenya, media monitors, human rights groups, politicians and journalists accused sections of the Kenyan media - notably local vernacular radio stations - of broadcasting messages of hate and inciting ethnic hatred and violence. This practice in radio broadcasting led to:

- In one incident a mob of ethnic Kalenjins and Luos burned more than 30 ethnic Kikuyu women and children seeking shelter in a church to death.
- More than 100,000 ethnic Kikuyus were forced to leave the Rift Valley area alone.
- A United Nations study carried out conducted after the sad events established that, the ferocity of the violence was linked to the hate speech broadcast on radio against the Kikuyu tribe.

CHAPTER TWO

INFORMATION AS A NEED TO IDPs

2.0: Information saves life.

Information is an essential need for everybody in times of crisis. It is even a greater and more urgent need for those affected by the crisis, especially those in the zone of combat operations, internally displaced persons (IDPs) and refugees, and their host communities. This is because, relevant and factual information well delivered in time to people in crisis or affected by crisis can save lives. Specifically, IDPs need practical life-saving information.

2.1: Practical life-saving information for IDPs

The kind of information that IDPs need include:

- Information on the security situation around them (where they can go, who they can approach or what they can do when faced with a situation of insecurity)
- Information on where and when humanitarian aid can be obtained, (sanitation items, food, clothing, etc.)
- Organization or person to approach for health emergencies (first aid, health delivery service, medication etc.)
- Information on issues related to housing, shelter or resettlement facilities
- Useful news that will help them to easily find their way around, integrate, and see prospects for their lives and their families
- Information on education possibilities for their children
- Inquiries about lost persons – how to find relatives, friends and neighbors
- Information on their relatives left back in their regions of origin
- Information on employment possibilities or sources of livelihood
- News on the evolution of the conflict/war and prospects for a solution
- Information on experiences of other of IDPs their successes or/and challenges
- News on activities of their host communities that can be of interest to them
- News on relevant decisions of local council and government agencies that can impact their lives
- Information on legal aid of all kin

2.2: What IDPs Use information for

Information is needed for citizens in a conflict situation to make well-informed decisions that can save their lives or improve their condition. In this regard IDPs can use information to:

- Relocate their families in the event of further security threats
- Guide them to obtain basic needs, (health, food, jobs etc.)
- Know more about current happenings (situation of the conflict)
- Fight trauma by strengthening themselves psychologically and morally
- Increase their knowledge of their host communities
- Decrease uncertainty about a given situation
- learn about the world around us
- Build a sense of community, that is, a sense of *"I am not alone"*.
- greater participation in the activities of the host community

2.3: Community radio response to IDPs information needs

Given the profile of the information IDPs need and what they use the information for, how can, or should radio respond to these identified needs? Or what can a community-driven radio do, or should not do at the level of news casts (information) and programs as a response to the information the needs?

2.3.1: What a radio can do, (and should do) at the level of programs

The radio can:

- Introduce special programs that can inspire hope for the IDPs and members of their host communities in order to strengthen peaceful living-together
- Create special SOS weekly program: *Let the People Speak* in which IDPs and members of their host communities as main guests can talk on issues of common interests, (how they live, their ups and downs, etc.)
- Create short educative messages on peace, peaceful living-together and social cohesion

2.3.2: What a radio can do, (and should do) at the level of news/information

- Provide access to humanitarian actors (NGOs, UN and government agencies, CSOs, associative groups and individual benefactors to publicize their assistance
- Identify and establish an inventory of humanitarian agencies and actors operating within the listening range of your radio, and inform the listeners about them and their domain of activities, (health and sanitation, food etc.)
- Keep listeners informed of peace efforts being made in and/or out of the country

CHAPTER 3 THREE

THE HEADACHE OF HATE SPEECH AND FAKE NEWS

The phenomenon of hate speech has become concern for the government of Cameroon because it is a real threat to the peace and stability of the country, to the extent that, a law has been enacted against it. The spread of hate speech has been amplified by social media.

3.0: HATE SPEECH

- Hate speech is: *any kind of communication in speech, writing or behavior that attacks or uses pejorative or discriminatory language with reference to a person or a group on the basis of who they are, in other words, based on their religion, ethnicity/tribe, nationality, race, color, descent, gender or other identity factor, (UN 2020)*
- Quite often hate speech is humiliating, injurious, malicious, degrading and demeaning language used intentionally to hurt, harm, promote hatred, provoke and encourages violence.
- It can generate intolerance, hatred and even violence

3.1: Hate slangs in Cameroon

We should not use slangs.

- Slangs are spoken words or expressions used and understood by people in a restricted context. Sensitive and even dangerous slangs on ethnic and linguistic communities in Cameroon are propagated all over social media platforms today.

The local jargons and expressions listed below should **NEVER, EVER** be used on air, because they are extremely dangerous for peaceful living together and social cohesion: They are stereotypes which express prejudice and hatred in some contexts. Usage can easily spark violence between individuals and spread to communities.

Table 1: Examples of hate slangs in Cameroon

Anglo-fou	Les Nordistes	Les Sudistes
Franco-fool/frog	Moutons	Les Pygmées de l'Est
Les Biafrais	Haoussa	Les paresseux
Les Graffi/Ngraffi	Alhadji	Jouisseurs
Les Bamendas	Ces vendeurs du soya	vendeurs des terrains
Come-no-go	Maigida	Les nkwa'ah
Les Anglo-Bami	Mangeurs du cola	Chop-brook-pot
Les Bami/Bamelik-ong	Montagnards	Tribaliste
Les Bamis-envahisseurs	Ces Musulmans-là	Ces Bulus-là
Les serpents à deux têtes	Ces Tchadiens-là	
Tribalistes	Ces Centre-africains-là	
	Gada-mayo	
Similar expressions : <i>ces gens-là, eux et nous</i>		

Again, these slangs are not expected to be used on air. Remember that, conflicts are easy to start, but much more difficult to stop. They usually start from small events or incidents. So do not contribute to the start of a conflict.

3.2: Attitudes or practices to avoid

- Beware of political manipulation. Do not parrot the language often used by politicians or other interest groups or individuals to cause antipathy.
- Avoid propaganda (praise-singing for politicians, or court yard journalism)
- Avoid facilitating political manipulations around the situation of IDPs. When covering events related to support by politicians for IDPs, be it in cash or kind, one should be careful and understand that there is hardly a free meal from politicians. Many of them do expect to reap political gains from such apparent show of sympathy. Some manifest genuine concern but others do not care a dam.
- The radio should not contribute to political promotion for politicians' image. The role of the radio is to inform, rather than to play the role of public relations for politicians

3.3: Do not distort reality for the sake of a nice picture and sensational story

- Journalists should never twist the facts and inventing things that do not reflect the reality in order to raise your popularity or to please someone or some interest group or groups.
- Journalism is a quest for truth. Search for the truth and tell the truth.

- Always try to estimate the social or security consequences that your information or your story and the way you tell it, is likely going to have on people in the community, in the country.

3.4: THE HEADACH OF FAKE NEWS

The world is today faced with a major problem as concerns the production and dissemination of information especially through the social media. It is the phenomenon of fake news which has really become an intrusive and dangerous problem on our info-space.

3.4.1: What is fake news?

Fake news described as *information deliberately fabricated and published with the intention to deceive and mislead others into believing falsehoods or into doubting factual information.*

3.4.2: Anatomy/components/parts of fake news:

- **Dis-information:** Information that is false and deliberately created to harm a person, social group, organization or country
- **Mis-information:** Information that is false, but not created with the intention of causing harm, (may be out of ignorance)
- **Mal-information:** Information that is based on reality, but intentionally used in a way as to inflict harm on a person, organization or country.
- **Rumour:** A piece of information that has misinformation or misconception in it, an unofficial interesting story or piece of news that might be true or invented, and quickly spreads from person to person

3.4.3: The dangers of fake news in crisis situations

Fake news can be very dangerous in times of conflict. On the social media, it can be very powerful and spread rapidly among those affected directly or indirectly by the conflict because people live in fear and uncertainty. When a piece of fake news produces a strong emotional reaction, such as fear or anger, people are far more likely to believe the misinformation and actively spread it.

The warring parties can use it to cause confusion, and achieve a hidden objective, or take an advantage over the other. Peace spoilers can use it to provoke or fuel a conflict. This is why

it is extremely important for journalists to have proper knowledge and understanding of how to **DETECT** and **VERIFY** and **DISCARD** the “fake” elements in social media content, so that they do not lift fake news from the social media to the air. This can be done through fact-tracking:

3.5: Fact-tracking

It is the process of verifying to identify what is true and what is untrue in a piece of information on social media or any other platform. To fact-track, we need to understand some check tools and check areas

3.5.1: Fact-check areas

To cross-check facts in a piece of information certain areas in the information must necessarily be considered. These include:

3.5.1.1: Sources of information

There basically two types of information sources – primary and secondary sources

3.5.1.1.1 Primary source

- The source is the original author of the information or the person who creates the information, participates in the creation of the information, or is eye-witness to the creation of the information.

3.5.1.1.2: Secondary source

- The author of the information is reporting, or commenting or analyzing the information he/she has received from someone else, (primary source). Journalists are essentially secondary sources for the mainstream media – radio, print and TV.
- The information reported is second-hand knowledge or experience, (*okrika source/second-hand source*)

3.5.2: Checking sources

- Always analyze information objectively at the level of the sources and make a reasoned judgment.
- As journalists, keep asking questions about any piece of information, in order to sort out useful and less useful details or lies in it.
- No matter how emotionally-charged and psychologically-disturbing a situation may be, keep your calm, your sang-froid and analyze the piece of information or event objectively so that you can identify and reject the false components in the

information. This will enable you to come out with a reasoned conclusion on whether the information is authentic or not.

- Be careful with information from secondary sources because the author of the information is reporting, or commenting/analyzing information from sources other than her/his own first-hand knowledge or experience. There can be additions or subtractions (distortions or omissions deliberate or not) of the information
- Be well-informed to be able to compare the same information with other sources. So, do not rely on social media alone for your information – listen to radio, read newspapers, trusted online news outlets and watch TV).

3.5.3: Checking the motives of the author of the information

- Behind the creation of every information is a motive; some motives are malicious while others are good. Information can be created for a variety of reasons – profit, politics, and propaganda being some of them. Look for what *motivate* the writer of the *information presented* to you.
- Often, knowing the motive behind any piece of information may point out its true nature before we even digest it.
- Understanding the motives of the creator of the information is the most important way to verifying doubtful information.

3.5.4: Checking the sponsors of the information

- All information has a sponsor, no matter how obscure they might appear to be. The sponsor of a piece of information might simply be the *creator of the information itself*. Or it might be several individuals, organizations, institutions or bodies.
- A sponsor may not necessarily play an active part in the creation of information, but the information is usually created to fit the sponsor's dictates and desires, however false. (e.g. politicians)

3.5.5: Checking the competence/expertise of creator of the information

- Expertise and competence often go hand-in-hand with acquiring authority in any field of knowledge. To verify some information, simply checking on the expertise or

competence of its creator(s) can go a long way in establishing the veracity of such information.

3.5.6: Checking visual elements

- Visual elements like photos and videos can be a part of information, or they can be independent information themselves. However, because they can be visually appreciated, they are widely used to support or reinforce symbolic information.
- It is advisable for verifiers of information authenticity to give equal scrutiny to visual elements of information, just as they will give to the symbolic elements too. Pictures, videos, diagrams, etc can be doctored to deceive.

3.5.7: Checking the date/timestamp

- With the internet, most information that is created and distributed there automatically get time stamps.
- But a paper document posted on social media with the date stamp carries a lot of weight in verifying its authenticity and credentials,
- Information creators with mischievous intentions can retrieve an old piece of information and give it a more recent timestamp to achieve manipulative ends

3.5.8: Fact-checking using 5WS+H method

To be able to cross-check elements of what is fake in a piece of information as outlined above, we can use the **WWWWW+H** principle which journalists use on a daily basis to gather information for programs and newscasts. This can be done as follows: **(5Ws + H)**

W = who?

Check out on:

The credentials of author of the information:

- name, professional status, level of education, level of knowledge in the field, experience,
- **affiliations:** institutions or organizations where she/he is employed or which he/she represents (political parties, religion and other interest groups etc.)

- **reputation:** how reputable or well-known is the author of the information? What do other people know about the author? What do other people say about the author?

W = Why?

Why is the person posting the information? (for whose interest?)

Check out on:

- News/information headline
- Any bias use of language
- Side taken by the author in the conclusion or comment on the information of the information

W = Which?

Which **audience** is targeted in the posted information?

Check out on:

- Specific audience/group for which the information is intended?
- Why that particular audience/ group?
- Which **aspect** of the information is highlighted?

Check out on:

- Why that particular aspect of the information has been highlighted and not the others?

W = Where?

- Where did the event in the story take place?

Check out on:

- Do the contents and orientation of the story fit in with the known geography and socio-cultural realities of the story being presented? In short, does the story fit in with context?
- Where did the author obtain the information presented?
- Are the sources credible?
- Are the sources primary or secondary?
- Always be prudent when exploiting secondary sources.

W= what?

- What is the story about?

Check out on:

- Is the issue in the issue presented in the story likely? What is the likelihood that, what is presented in the story is really what is said it is?
- From all likelihood could it be something else? Or is unlikely in real life, or in a particular context?

W = When?

Check out on:

- Date of creation of information
- Date of publication of information
- Is the date the information was created different from date of publication?
- If so why? What could explain the reason?

H = How?

- How is the story or information presented or narrated?

Check out on:

- The storyline (how the story starts, and how it ends)
- Is there chronology in the narrative from beginning to the end?
- This means, are the events in the story arranged in a logical sequence based on the cause-effect principle?
- Or the story is ramble?
- Be careful with rambling stories for quite often than not they are fictitious?

The essential thing here is, do everything possible not to relays agents of fake news, by applying the guidelines outlined so far.

CHAPTER FOUR

MANAGING INTERACTIVE RADIO PROGRAMS IN TIMES OF CRISIS

Community radio broadcasting can be really challenging, especially in situations of crisis radio journalists face the daunting task of managing sensitive programs like interactive or talk-back programs in which listeners from the invisible mass audience with differing views and agendas participate through phone-ins, SMS, whatsapp messaging etc. This radio program genre therefore contains serious in-built qualities likely to threaten to peace in the community for a careless word or point view on air can easily spark trouble. .

4.1: External pressures

External pressures here refer to socio-economic and political forces that seek to, or do really influence your performance as journalists.

4.1.1: Pressures linked to ownership of radio station

In Cameroon today, some powerful individuals, politicians for the most part, violate the law of April 2000 which lays down conditions for the creation and functioning of community radio to create their individual radio stations in their home or village constituencies. They use the radios as tools for electoral campaign propaganda, and unfortunately they also use them against their political opponents, a situation which quite often generates tensions before, during and after elections. Journalists working in those stations find themselves in a fix and some are forced by circumstances to become the echoing voices of their masters thereby contributing to conflict - potential and real at times.

4.1.2: Economic and financial challenges

The working conditions of journalists in the community radio broadcasting sector are generally precarious. Many of them do work more as volunteers without any pay. A few of them in the sector have salaries but which are rarely paid regularly. This situation exposes them to corruption and easy manipulation from local elite and politicians to practice partisan reporting, which can be dangerous for peace in the community.

4.1.3: Ethnic community pressures

Supporting the interests of the tribe or ethnic community to which one belongs, and sometimes without any rational reason, is a deep seated social practice in Cameroon. It is often referred to in the country as tribalism. Journalists are not exempted. This attitude resurfaces regularly during debates on media platforms – social media, TV and radio. The attitude is becoming more and more perceptible in the professional performance of some journalists, including community radio broadcasters. Like in Rwanda (1994), the community radio is drifting into the hands of antagonistic politicians driven by tribe-driven, or regional-inspired interests.

4.2. How to overcome external pressures

The most effective means for journalists to overcome negative external influences on the practice of their profession, is to develop resilience and stick firmly to professional orthodoxy and social responsibility as follows:

- Whatever be the challenge or pressure you are subject to, always consider the consequences of your story or report on peace and peaceful living-together. Remember that, a single word, a single sentence, paragraph or a single report that you make and which is offensive can inflame a whole community.
- Do not twist facts in a story/report, fabricate lies, propagate hate speech, or promote any form of malicious reporting for whatever reason because, the peace of a whole community, and maybe the whole country, is in your hands, at the tip of your pen and your voice.
- Do not do reports based on your own feelings, emotions or knowledge, impressions, comments and assessments. Rely on facts, and facts alone.
- Resist any pressure and practice

4.3: Managing in-built challenges of interactive/ talk-back programs

4.3.1: The Problem

Interactive radio programs or talk shows are not easy to produce. The challenges are many and varied. They range from technical and professional to challenges of a general nature. If we are not able to identify such problems, and we do not know what to do to overcome

them before entering into the studio or while in the studio, then, we run the risk of creating a situation whose impact on the listeners could be disastrous to peace and harmony in the community, especially in times of crisis.

4.3.2: Managing challenges of a general nature

Challenges in the production live talk-back (participatory) programs in general may include poor studio facilities, poor phone lines and working alone. But, the focus here is in problems which can impact the program in a way that threatens peace and social cohesion in the community.

Table 2: Challenges of interactive programs and solutions

Nature of challenge	Solution
<p>Confused and confusing talking on air:</p> <p>Some presenters lack the radio personality to be in control of their talk show. This may be as a result of lack of a mastery of the subject matter, or inability to listen carefully and critically so as to clarify, synthesize and reframe issues as expressed by the guest in the studio, or directly from listeners in order to give focus or direction to the program. Lack of focus brings about expression of mixed messages, incoherent statements and incomplete thoughts either from the callers or the guests themselves. With such confused and confusing atmosphere on air, listeners could interpret and draw conclusions that may drive them into conflict or even violence.</p>	<p>Master the subject matter</p> <ul style="list-style-type: none"> - Do your homework well and master the major aspects of the topic. - Discuss the topic with the guest or resource person or panellists before the program - Brief guests on studio manners (that is, how the guests/panellists should conduct themselves in the studio) <p>Develop critical listening Skills</p> <p>You must listen attentively and critically in order to:</p> <ul style="list-style-type: none"> - clarify, synthesize and reframe issues. - jot down notes which enable to ask follow up questions, which in turn guide the guest(s)/panellists not to go off-track, and to bring those who have already gone off-rail back into the discussion, by re-phrasing and reframing declarations, sentences, statements and approaching the issue from another angle so that the guest(s) or panellists can elaborate further on it. - identify, synthesize and articulate public opinion based on the calls of the listeners. - find key information in complicated answers and facts so as to simplify things for the listeners

<p>Working alone</p> <p>A talk show is a very democratic radio program format. It is opened to all. The expected purpose for listeners calling in to participate is to advance or deepen the topic. But, some calls from listeners do damage to the program. Being the producer and presenter at the same time makes it difficult to do the job well. The absence of someone to manage calls and callers leaves the show opened to possible abuse and danger. This can be particularly dangerous in times for it is difficult to read the real intentions and agendas of the listeners call from out there in the mass.</p>	<p>Calls screening:</p> <p>We should get a production assistant to work closely with the technician in order to:</p> <ul style="list-style-type: none"> - Make sure callers are talking about the topic being discussed. - Remind callers to express their views clearly. - Ensure that listeners do not turn the program into venue for expression of personal issues - Tell callers that when they get on the air, they should go straight to the point - Cut off abusive, incoherent callers or when they go off topic - Avoid holding callers on the phone for too long for they can get angry and tempers can flare - Simply leave out, or edit dangerous whatsapp or SMS messages from listeners
<p>Guests/panellists talking out of the central issue</p> <p>Some guests/panellists once on air seize the opportunity to voice personal issues. They could go as far as to settle scores or to defend their interests. This is common with politicians who would always want to paint the political party to which they belong in the positive and the others in the negative. This can be dangerous.</p>	<p>Stick to the topic</p> <ul style="list-style-type: none"> - Remind the guests/panellists on the topic before the program - Keep reminding them to stick to the topic while the program is on air <p>Develop techniques to bring back guests/panellists</p> <p>All actors off-track in the show – guests, panellists and listeners - should be tactfully brought back on rail using polite linguistic techniques expressions like, “coming back to what we were saying”, “coming back to the main issue” and “as concerns the main issue” etc.</p>
<p>Trouble with Callers</p> <p>The ultimate challenge in talk shows is handling callers. Callers’ remarks can be inflammatory, off-topic, incoherent or terribly long-winding.</p>	<p>The host should politely turn off the long-winding and boring caller.</p>

<p>This will bore the listeners and they can turn off (zap) to another station</p>	
<p>Political context</p> <p>The political context can make things difficult to produce an interactive program. In Cameroon, talk shows are quite often temporally suspended on state and private media on the eve of, during, and immediately after election periods</p>	<ul style="list-style-type: none"> - Under precarious political situations, we should choose a topic for our show and the timing of broadcast of the discussion on the topic with a lot of care. But then, we should not get into self-censorship. - We should completely leave out with issues relating to defense and security issues
<p>Lack of an appealing radio personality</p> <p>In some cases, some presenters lack radio personalities, and this can be a source of trouble between him and the guests/panelists, and between them and the listeners. The program thus becomes a platform of conflict which could spill over to the community or communities listening.</p>	<p>Build an admirable radio personality</p> <p>Each one of us should be able to build an admirable radio personality such that, people would always want to listen to us.</p> <p>This means, we have to be: articulate, confident, convincing, knowledgeable, broadminded, unbiased, and self-controlled to handle situations of heated arguments and counter arguments which can easily go out of hand.</p> <p>On air, we should be able to allow for diversity of opinions, build a balanced and courteous conversation, and highlight human interest and relevance to public opinion, to show that we care. We should sound humble in tone and, be respectful to listeners.</p> <p>A good presenter should avoid using the expression “I” during meetings with other members of the production team and on air. We should be ready to learn, admit any genuine shortcomings of ours, knowing that nobody knows everything, and that, we learn every hour of very day of our lives.</p> <p>Even more, we should just be nice people on air knowing that, the public is listening and we need to capture and keep that public under our spell.</p>

4.4: Handling hate speech, anger and careless language on air

4.1: The Problem

Live radio programs are generally delicate, be it reporting an event or conducting a talk show or interactive program. Dangerous talk takes the form of hate speech, expression of anger or careless use of language capable of hurting people. This comes generally, from the listeners, guest(s)/panellists or even the presenter in some cases. Once bad talk is voiced, it is gone and heard by the listeners and there is no way to withdraw the spoken word. The speaker could express regret and ask for genuine excuse or not from the listeners, but the harm has already been done. Bad talk poorly managed on air in a situation of crisis could lead to an explosion of fear, confusion and anger with unpredictable consequences. The whole burden of ensuring that, this does not happen lies very much with the presenter. And, how can the presenter go about it?

4.2: Managing hate speech on air

- Hate speech is any form of words, attitudes, practices or actions directly contemptuous of other people and/or which call for harm or violence against them on the basis of their tribe (ethnic belonging), religion or culture. This is offensive and dangerous speech.

Faced with hate speech on air, the presenter should:

- **Condemn it** straight away as dangerous to peace and social cohesion. For silence on it could push the offended/hurt people or person into thinking that the presenter approves of it. Thinking so can inflame matters all the more.
- **React critically** in a manner as to put the offending statements or words in proper perspective, a perspective that is more likely to restore reason and calm.
- **Seek the guided intervention of the guest** or some other caller to mend the damage caused by the hate speech
- **Abstain from indicating any light-heartedness about it** such as giggling or laughing even if the hate speech was expressed in a humorous manner by the caller.

- **Write a report on the incident immediately** after the program and submit to the station manager or director. The report will help the boss prepare for any administrative reaction demanded by hierarchy or any security stakeholder. .

4.3: Managing anger on air

Eruption of anger on air is frequent during discussions in a talk show. Guests can use angry, threatening language. Callers can use the radio as a megaphone for their personal opinions. There are also guests and callers who argue and interrupt all others in the discussion. This is often very embarrassing to the presenter. What do we do in such situations?

- **Remind guests** who talk simultaneously that nobody can understand what they're saying.
- **Be ready to interrupt** and remind guests or callers when they become disrespectful or stray off the topic.
- **Have music ready to play as interludes** while hot emotions cool down.
- Have letters and mails ready to read as a diversion from hot and bad talk,
- **Introduce a new angle to the discussion** to take them away from the point of discord
- **Inject specific facts into a tense dialogue** to direct a guest or caller to calm down.
- **Gently take back guests** who are angry with each other **back to their last point of agreement.**
- **Presenters must distance the station from any threats** that guests or callers make on-air, that is, indicate that, their statements are not those of the station and commits only them and not the station.
- **Do not take negative calls as personal.** Be interested in why they are upset, without encouraging their anger.
- **Remind the caller or guest** who gets angry that, it is not elegant to be angry on a live radio program
- **Carefully use humour as a device** to calm tempers.

4.4: Managing language

Interactive radio programs or talk shows are not easy to produce. The challenges are many and varied especially in times of crisis. They range from technical and professional to challenges of a general nature. If you are not able to identify such problems, and you do not know what to do to overcome them before entering into the studio or while in the studio, then, you run the risk of creating an incident on the program which could lead to serious consequences.

Generally voices rise and tempers flare on interactive programs. This is in the nature of interactive programs. Exchange and cross exchange of ideas, points of views, arguments and counter arguments are all ingredients of democratic talk.

But, then what words and expressions should be used to keep the exchange as means of spreading and deepening democratic values and practices. Below are useful discussion or debate vocabulary and expressions which can be used when we want to make a point, state an opinion, ask for an opinion, express agreement and disagreement, interrupt, settle an argument and conclude a point of view.

Making a point

- Well, I think that... ..
- The first point I would like to raise is this... ..
- My position is the following.....
- Here's the main point I want to raise... ..
- I'd like to deal with two points here. The first is.....
- A moment ago, I raised the point on... Now I would like to add that.....
- Let me just restate my position.....
- Just to be clear, here is what I mean.....

Stating an opinion

- In my opinion...
- The way I see it...
- If you want my honest opinion....
- According to Amougou.
- As far as I'm concerned...

- If you ask me...

Asking for an Opinion

- What's your idea.....?
- What's your take on.....?
- What are your thoughts on all of this.....?
- How do you feel about that.....?
- Do you have anything to say about this.....?
- What do you think.....?
- Do you agree.....?
- Wouldn't you say.....?

Expressing Agreement

- I agree with you 100%
- That's so true.
- That's for sure.
- You're absolutely right.
- Absolutely.
- That's exactly how I feel.
- Exactly.
- I agree with her/him.
- I have to side with Abdulahi on this one.
- No doubt about it.
- I suppose so ☹ I guess so.
- You have a point there.
- I was just going to say that.

Expressing Disagreement

- I don't think so.....
- *(strongly)* No way.....
- I'm afraid, I disagree.....
- *(strong)* I totally disagree.

- I beg to differ.....
- *(strong)* I'd say the exact opposite.....
- Not necessarily.
- That's not always true.....
- That's not always the case.....
- No, I'm not so sure about that.
- I see your point, but I think.....
- Yes, I understand, but my opinion is that...
- That's all very interesting, but the problem is that...
- I'm afraid I can't quite agree with your point.....
- I think I've got your point, now let me respond to it.....
- We can see what you're saying. Here's my reply...

Interrupting and being interrupted in a discussion

- I need to say something now
- Let me just respond to that, please.....
- I'm sorry to interrupt, but you've misunderstood my point of view.
- Forgive me for interrupting, but I must respond to that.....
- Sorry, I just have to disagree with your point.....
- Excuse me, but that's not quite correct.....
- Hold on a moment, that's not correct.....
- Is it okay if I jump in for a second to say that/to point out that.....?
- If you would allow me to add a comment here.....
- If you don't mind, I'd like to take issue with what you just said.
- If I might add something.....
- Can I add something here?

(After accidentally interrupting someone): Sorry, go ahead.....

Or

Sorry, you were saying... ..

- *(After being interrupted)* You didn't let me finish.....

Settling an argument

- Let's drop it.
- Let's just move on, shall we?

Concluding an Argument

- I pointed out that...
- To recap the main points...
- Let's sum up where we stand in this discussion
- Let me summarize my position in this discussion
- In summary, I want to point out that...

If we fully apply the foregoing language guides on how to talk on interactive radio programs, our program will sound gentler lady, gentle manly, more friendly, more appealing and appeasing. By using language in a way that respects persons with whom we disagree on issues is an excellent way of promoting and deepening the culture of tolerance, respect of differences and peaceful living-together within our communities.

4.5: Concluding remarks

In spite of the challenges we do face in producing talk shows, we should develop a positive and optimistic attitude on air by directing discussion towards the positive aspects instead of just focusing on the negatives. In the same light, it is important that, on air we refrain from any talk which can exaggerate differences and inflame conflict. It is our responsibility to calm fierce emotions when they do explode on air.

There is always a soft spot to any challenge. That is why, it is always important that, the last question we ask our guest or guests/panellists should be that which gives a forward-looking answer, be it positive or negative. This means a hope-carrying answer from the guest or at least, a question which calls for further reflection on the issue discussed. All around us cannot just be gloom and doom.

GLOSSARY OF SOME BASIC TERMS

Language, the essential tool of journalism is powerful. It can also be deadly. In a tense situation, one careless word or one inaccurate detail can ignite violence. But, equally, one clear and balanced report in which each word is in its place can help to defuse tension and neutralize fear. This is why it is important for journalists to fully understand the meanings conveyed in the terminologies they use when reporting issues in peace and conflict situations.

Internally Displaced Persons, (IDPs)

- Internally displaced persons are people or groups of people who have been forced to flee or to leave their home towns or villages as a result of, or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border.

Peace

Peace has several layers of meaning as provided by *The Third Webster's New International Dictionary*. We can understand what peace is at the following levels:

Personal level:

At this level, peace should be understood in its personal or "inner" sense as the:

- *mental or spiritual condition in which an individual has no oppressive thoughts or emotions*
- *calmness of mind or heart, serenity of spirit, (peace of mind)*

Deep personal level:

- *absence of activity and noise: deep stillness, quietness , (can be experienced like in monastery, thick forest, shrine environments, wilderness etc.)*

Interpersonal level:

This can apply to friends, couples, families

- *harmony in human or personal relations, mutual concord and esteem*

Community and country level

At the community or country level we can say there is peace, when there exist:

- *a state of security or order within community provided for by law, custom, or public opinion .*

- *freedom from war, civil protest and confusion*
- *a state of public quiet*
- *situation in a given society in which there is “equitable social order”, that is a society in which there is absence or minimal minimal exploitation of people by the stronger class*

International level:

- “A state of mutual concord between governments, absence of hostilities or war”

It is important to note that, the best way to know what peace is, is to experience its absence.

Types of peace

“Negative peace”

Negative peace is a situation in a given society in which there is peace without peace. In such a society, there is no state organized military violence taking place, no war or any other forms of direct physical violence taking place, but where the people are not leading normal and peaceful lives because, the stronger in society are using existing institutions to deny the people important socio-cultural, economic and political rights. A condition negative peace could be enforced using social and political repression of those who are weaker.

Negative peace in a society also refers to how people in that society treat the environment, including its biodiversity resources. There can be absence of war in a society, but if the natural environment is under attack through wanton exploitation by people in, or out of that society, it means that peace is only apparent. This is because unchecked destruction of the natural environment creates favourable conditions for conflict and violence as members of the community will sooner or later compete over dwindling resources for their livelihoods and survival¹.

“Positive peace”

- Positive peace refers to a social condition in which exploitation is minimized or eliminated and in which there is neither open violence nor the more subtle phenomenon of underlying structural violence. It denotes the continuing presence of an equitable and just social order as well as ecological harmony² (p.7).

Peace negotiation

- A peace negotiation is a process in which different entities make joint efforts to bring about peace between parties at war or in a conflict with the potential to develop into a full-scale war. The actors in the negotiation process could include the military officials, politicians, community leaders, diplomats and heads of relevant national and international organizations.

Community peace agent

- It is a person from a given community assigned to carry out peace-promoting tasks within the same community for that community.

broker peace talks

- To arrange, negotiate and plan peace talks between parties in conflict or at war. This could be done openly or secretly by a third part.

Peace talks

- A conference or series of discussions and negotiations aimed at ending hostilities.
- A formal meeting created by appropriate for parties in conflict/at war to meet, discuss and negotiate the pathway and timetable to achieve a peace agreement or peace treaty in their country.

Breach of the peace or disturbing the peace

- It is a form of disorderly conduct, which is severe enough to cause alarm to ordinary people, or threaten serious disturbance to public order.

Peace settlement

- It is an official agreement an official agreement or decision that ends a fight/or the action

Peace treaty

- A **peace treaty** is an agreement between two or more hostile parties, usually countries or governments, which formally ends a state of war between the parties.

Peace building

- It is a process intended to resolve current conflicts and prevent future conflicts by addressing the causes of the problem, and building a comprehensive strategy to encourage lasting peace.

- Peace building is about dealing with the reasons why people fight in the first place, and supporting societies to manage their differences and conflicts without resorting to violence

Peace-making

- Peace-making refers to efforts aimed at stopping an on-going conflict.

Peacekeeping

- Peace keeping refers to efforts deployed to prevent violence from erupting into war or to prevent fighting to erupt again after a conflict. (That is what the UN Peace keeping forces do around the world).

International Community

- It is not very clear what the term “international community” really means. It is not clear who or what “international community” represents as an actor on the world stage
- It is a term generally used in contexts where *whenever global peace and security are threatened, and in matters related to the protection of human rights, the fight against global terrorism, crisis management of and response to environmental disasters and humanitarian emergencies, or international negotiations with countries considered to be governed by repressive regimes*
- Activists, politicians and commentators often use the term in calling for action to be taken for example against what is in their opinion political repression in a target country.
- Examples of “international community” at work include such actions as peacekeeping, human rights, disarmament, and support for the work of respected, humanitarian organizations.

Conflict

- Conflict is when two perspectives, values or opinions contradict each other.

Conflict prevention

- Conflict prevention aims are efforts to find ways to prevent the escalation of violence curb on-going conflict and avoid the re-emergence of violent conflict.

- Conflict prevention refers to measures taken to strengthen and stabilize states or communities so that, they are able to detect and respond to early warning signs of potential violence and implement actions to respond before conflict escalates

Extreme violence and atrocities

- Extreme violence and atrocities refer to situations in an armed conflict marked by events that may include massacres, mass killings, the systematic use of rape, abductions, and forced relocations/displacement of populations, ethnic cleansing and genocide among others. All these forms of violence are prohibited under international law and can be described *as crimes against humanity*⁴

Atrocities are physical violence committed against a group or groups of people who are unable to adequately defend themselves. The actions of the perpetrators normally exceed any proportionality and commonly involve acts of deliberate cruelty intended to deprive people of their human rights. Atrocities often involve killings, but can also include sexual violence, torture, and the maiming of victims⁷, that is seriously wounding victims, mutilating or disfiguring their bodies.

Violence

- Behaviour/acts intended to physically injure or kill others and/or to destroy property
- The form it can take ranges from combat between opposing parties armed with machetes, to serious confrontations between armies of deploying firepower that can destroy on a massive scale, or it can be and asymmetrical engagements between well-equipped regular soldiers and lightly armed insurgent groups

Structural and cultural violence

Although violence is commonly understood to be physical, and can easily be observed through bodily injury or pain inflicted on a person, or property destroyed, other forms of violence also exist known as **structural and cultural violence**. These forms of violence are indirect and insidious and are inbuilt in the nature of social, cultural and economic institutions existing in a given community.

Structural violence:

- Structural violence is harm which is built into the laws and traditional behaviour of a group or society. Harm is permitted or ignored. It can include:
 - **Institutionalized racism or tribalism:** Laws are made and practiced in ways which allow unequal treatment based on race or ethnic belonging.

- **Poverty:** When people are hungry, starve to death, lack access to adequate health, decent education, affordable housing, and when they do not enjoy freedom of expression and peaceful assembly, or opportunities to work and raise their families. In such a context, society commits violence against its people. Poverty is the world's leading cause of violent conflict.
- **Corruption and nepotism:** Governmental decisions are influenced or decided by bribery, favouritism and family or tribal connections.
- **Extreme exploitation:** Such as slavery
- **Colonialism or neo-colonialism:** A country's lack of self-determination. A foreign authority forcibly or tacitly assumes control over all important decision-making processes

Violent extremist groups

- These are groups of people who inspired by an inflexible and extremist ideology, perpetuate extreme and indiscriminate violence against the population, (Boko Haram)
- Such groups are closed, fixed, intolerant and are impervious to change

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Instrumental violence

- *Instrumental violence* occurs when a group uses violence as a threat to force concessions from others, or as direct action to compel others to succumb to what they want.

Emotional violence

- *Emotional violence* happens when people deliberately seek to harm another group for reasons such as revenge for past injuries or insults or because they are angry or frustrated with people from another group

Crisis

- A crisis is any event or series of events that are going to, or are expected to lead to an unstable and dangerous situation affecting an individual, group, community, or whole society.
- A crisis denotes a change in type/or increase in the intensity of disruptive interactions between two or more states, with a heightened (more than normal) probability of military hostilities (war)
- The change or increase in intensity is usually triggered by an act or event: a threatening statement oral or written, or a direct military attack.

Difference between conflict and crisis

- A conflict is a clash or disagreement, sometimes violent, between two opposing groups or individuals while **crisis** is a crucial or decisive point or situation; a turning point in the evolution of a conflict.

Crisis management

- It is the process by which an organization, and institution deals with a major event that threatens to harm the organization, its stakeholders, the general public or the community.

Arms

- Any material manufactured weapons but also machetes, spears, arrows, sticks, stones, fire, water, etc. used or intended for use by parties to a conflict to harm or kill the opponent.
- 'Arms' excludes corporal strength and/or psychological power

Armed conflict

- *An armed conflict is a situation in which each party to the conflict actively uses arms against the other. In an armed conflict, the target may be symbolic such as launching an attack against a government a military compound or a police station. From a government perspective, arms can be used in a campaign to wipe out rebels. With the use of armed force the parties to a conflict can either be killed or wounded.*

War

- A war is a situation in which there is fighting between two or more countries or between opposing groups within a country, involving large numbers of people in arms
- There is war when the state and non-state parties use physical violence to resolve a dispute.

A civil war (or an intra-state war)

- It is a war between organized groups within the same state or country. The aim of one side may be to take control of the country or a region, to achieve independence for a region or to change government policies.^[2]

Declaration of war

- It is a formal act by which one party in conflict declares the intention or poses and act with the intention to inflict harm, pain, or misery using force
- The declaration can be in the form of the signing of a document by an authorized party of a national government such as to the head of state or sovereign.
- The format of the declaration can also be a letter of marque or a covert operation

Escalation of conflict/war

- Conflict escalation is refers to a process in which a conflict or crisis (armed) increases in severity, that is, changing from low to peak, from non-violent to violent, and from no or low violence to severe violence (Brecher 1996, p.215).
- We can say a conflict is escalating when the number of combatants/soldiers engaged in the fighting is increasing, the quantity, diversity and sophistication of the weapons deployed, the geographical space in which fighting is taking place is expanding, the number of human casualties and extent of material damage is increasing, and the

number of non-fighting actors, (politicians, national and international institutions and organizations) is also increasing.

De-escalation

- De-escalation can be understood as the direct opposite of escalation, that is a contraction in the intensity marked by a decrease in the number of combatants/soldiers engaged in the fighting, decrease in the quantity, diversity and sophistication of the weapons deployed, shrink in the geographical space in which fighting is taking place, decrease in the number human casualties and extent of material damage, as well as the decreasing involvement of non-fighting actors, (politicians, national and international institutions and organizations)

Militia

A militia is generally:

- an army or some other fighting organization of non- professional soldiers
- a private (non-governmental) force not necessarily directly supported or sanctioned by government
- an irregular armed force that enables its leader to exercise military, economic, or political control over a part of the national territory of a sovereign state.

Warlord

- A **warlord** is a leader able to exercise military, economic, and political control over a subnational territory within a sovereign state due to their ability to mobilize loyal armed forces. These armed forces, usually considered as militia are loyal to the warlord rather than to the general government.
- Warlords could also referred to as war entrepreneur

War targets

- In a situation of war in which the state is party, targets are usually include the military itself, its installations and bases, state institutions and state representatives on the one hand, and rebel hide outs, bases, installations, war lords, and the rebel combatants themselves on the other hand

Civilians

- Civilians are unarmed people who are not active members of the security forces of the state, or members of an organized armed militia or opposition group.

Government officials, such as members of parliament, governors, and councillors, are also considered as civilians and are instead seen as representatives of the government of a state (UCDP).

War casualties

This applies to:

- any person who dies of wounds or disease, having received wounds, or having been injured but not mortally.
- War casualties are classified into two categories: hostile and non-hostile
 - A hostile casualty is any person who is killed in action or wounded by any civilian, paramilitary, terrorist, or military force.
 - Non-hostile casualties are not attributable to enemy action. These occur due to an injury or death from environmental elements, disease, self-inflicted wounds, or combat fatigue.

Prisoner of war

- **A prisoner of war** is any person captured or interned by a belligerent power during war. The person captured could be member of regularly organized armed forces, guerrillas or civilians in arms against an enemy.

War crime

- It is an act that constitutes a serious violation of the laws of war that gives rise to individual criminal responsibility such as intentional killing of civilians or prisoners, torturing, destroying civilian objects and property, taking hostages or kidnappings for ransom, performing a perfidy (treachery, betrayal), raping, using child soldiers, looting etc.
- A war crime is also committed when the destruction capacity of the weapon used is far beyond the target, and “far above anticipated objective of defeating the enemy”.

Collateral damage

- Collateral damage refers to unintended damage to, or destruction of property and death of civilians killed in crossfire.
- Collateral damage may occur from traditional battlefield fighting, guerrilla activities such as hit-and-run attacks / ambushes, and all kinds of bombardments of military units, cities and villages

Ceasefire

- It is a situation in which the parties engaged in an armed conflict agree to temporarily or permanently stop fighting

A truce

- A truce is a break in fighting. It is a formal or informal temporary arrangement used to give time for negotiations.

Cessation of hostilities

- A cessation of hostilities is when the parties at war formally agree to stop fighting. Both parties also agree to avoid entering any other conflicts in the future. But, such an agreement usually does not indicate that the parties will pursue any peace negotiations.

Armistice

- An armistice is when combatants agree to not only end hostilities but also to actively pursue negotiated agreement so as to achieve lasting peace.

Victory

- Victory in a conflict refers to a situation in which one side is either defeated or eliminated, or otherwise succumbs to the power of the other through capitulation/surrender.

Conflict resolution

- Conflict resolution is the process by which two or more parties reach a peaceful resolution to a dispute, an armed conflict in this context
- Conflict resolution also refers to the methods and processes involved in facilitating the peaceful ending of conflict.

Reconciliation

- Reconciliation is a set of processes that involve building or rebuilding relationships, often at the end of a serious non-violent violent and violent conflict. It can occur at the interpersonal, intra-and inter-state levels, (International Center for Transitional Justice)

Negotiation

- Negotiation is a dialogue between two or more people or parties intended to reach beneficial results over one or more issues where a conflict exists with respect to at least one of the issues. It aims to close deals, avoid or end conflicts between parties.

Mediation

- Mediation is a dynamic, structured and interactive process in which an impartial third party (individual or representative(s) of an organization/institution) assists disputing parties in resolving conflict through the use of specialized communication and negotiation techniques. All participants in mediation are encouraged to actively participate in the process³.
- Simply put, mediation is the process of talking to two separate people or groups involved in a disagreement to try to help them to agree or find a solution to their problems.

Neutrality

- Neutrality is the tendency to be impartiality during the war, that is, not taking side physically or ideologically in a conflict, not supporting or helping either side in a conflict, disagreement

Third party in a conflict

- A third party is a physical person, group of persons, or a moral entity (organization, institution) that works as an intermediary between parties engaged in a conflict to help them settle their differences without recourse to violence

Dialogue

- Generally, dialogue is a process of genuine interaction through which people listen to each other deeply enough to be changed by what they learn. Each party makes a serious effort to take the concerns of the other party into consideration even when disagreement persists. No participant gives up her or his identity, but each recognizes enough of the other's valid claims that they will act differently toward the other.
- In a more specific manner, a dialogue refers to formal negotiations between two or more parties with aim of ending a conflict so as to build sustainable peace among the parties.

- In some cases dialogue can also refer to an informal process generally known variously as “back-channel diplomacy”, or “track 2 diplomacy” in which peace facilitator conduct in-camera discussions with members of the parties in conflict as a prelude to more formal and public negotiations to end the conflict.

National Dialogue

- National dialogue is a range of different processes undertaken in a country to prevent violent conflict, manage a political crisis or transitions, or to restore peace and normalcy after a socio-political crisis.
- This is often done within the framework of a national come-together of a country’s relevant stakeholders including government officials, politicians, armed movements, civil society groups, religious and traditional authorities, and in some cases, relevant members of the international community.

Resilience (in conflict situations)

- Resilience in a conflict situation refers to the ability of a community, people, state, or region to adopt new processes, norms, and strategies for conducting their lives in response to a violent shock or uptick in aggression and brutality.
- Resilience in a violent conflict situation is the capacity of a people’s social system to learn, self-organize and adapt to innovative ways of relating and functioning, so that they can prevent, mitigate, or recover from violence.