Media Promotion of Human Rights

A Guide for community radio practitioners

Product of a Buea November 2017 Community Radio Training Workshop on Human Rights Promotion
AFRICAphonie is a development organization registered under 458/G.37/D 14/ Vol. 1/ 21 OAPP.

It was legalized on 30th November 1998. AFRICAphonie uses RATE (Research, Advocacy, Training and Education) as tools to enhance her activities in the areas of peace building, culture and democratic development. We always seek to address issues with emphasis on empowering citizens to own the process and outcome of our activities. We have a multi-faceted Track II approach to addressing issues as we believe that government cannot do it all alone and needs complementary action from civil society organizations. We believe in capacity building and transferring ownership to the trainees with the aim of reinforcing the citizens’ capacity and tools on the relevant concepts, approaches and skills on our areas of intervention. Through capacity-building, we encourage an interactive, bottom-up, participatory and all-inclusive pattern of exchanging views and sharing information with our target groups. Our training activities seek to transform citizens into proactive actors. We prefer to work with identified professional groups (media, teachers, farmers, local administrators etc.) depending on the project we are undertaking. This makes for a verifiable impact assessment even if it is known that educational and capacity building activities rarely have quantifiable milestones and indicators. Fortunately we use pre-project situation and post-project situation to analyze the gains in behaviour change, policy change and institutional change in the activities we carry out.

AFRICAphonie has conducted


10th–12th November 2017: Training workshop aimed at empowering 30 community radio broadcasters on human rights awareness programmes using Pidgin English funded by Canada Fund for Local Initiatives, Cameroon

4th November 2015: Operation Save our mangrove campaign funded by Alert Netherlands

12th September 2015: Investigative Journalism workshop funded by British High Commission, Cameroon

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19-21 December 2012: Seminar on Policy Advocacy and Civil Society Organizations in Cameroon funded by British High Commission, Cameroon

24-26 August 2012: Workshop on Reporting Conflict on Border crises and Elections for Media Practitioners funded by British High Commission, Cameroon

21-23 March 2011: Workshop on Art and Culture Journalism in Cameroon funded by Commonwealth Foundation – London, UK


Attended many International Conferences on Peace, Culture and Democracy.
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Professional Guide for community radio broadcasters
Contents

5
Introductory Note

6
Making human rights communication effective
Ashu Nyenty

9
The power and effects of a community radio
Robert Abunaw

11
Typical programme production procedures and formats
Jesse Konang

16
Gender-based violence
Queen Barrister (Mrs) Victorine Ebanja

19
Overview of national human rights legal instruments
Barrister Samuel Eboa Ehabe

22
Protection of human rights at the international level
Barrister Christopher Tambe Tiku
Introductory Note

By Mwalimu George Ngwane, Executive Director AFRICAphonie

The United Nations Human Rights Council in its Resolution 24/15 of 8 October 2013 decided that promoting human rights training for media professionals should be the target for the third phase of the World Programme for Human Rights Education (2015-2019). This has not been the case in Cameroon especially with community radio practitioners who cannot gain complete access to training and empowerment of human rights related issues.

The situation is made worse by an already information-poor rural community whose high rate of illiteracy prevents them from reading newspapers, which are sometimes unavailable or too expensive for the people to buy. Yet, human rights awareness has in the last couple of years become a critical issue in rural communities in the North West and South West Cameroonian regions with media reports attesting to the fact that more and more people living in rural areas are trapped in court proceedings for human rights related crimes like domestic violence, gender-based violence, land theft, human trafficking, sexual harassment, arson, female genital mutilation, breast ironing etc. The victims often complain of ignorance of the law whereas no one is supposed not to know the law.

Due to the radio’s ability to reach a wide audience simultaneously, it is important to use into educate the rural communities about the relevant national and international laws, which mostly exist in Cameroon in English and French, languages not easily understood by the grassroots. It was in this regard that a three-day training workshop for local community radio broadcasters was organized from the 10th to 12th November 2017 in Buea by AFRICAphonie-Cameroon with financial support from the Canadian Funds for Local Initiative (CFLI).

The whole idea of the workshop was to inculcate professional skills into the participants and equally stimulate them into producing human-rights broadcasts, using Pidgin English as a lingua franca to facilitate public understanding. The Canadian High Commissioner to Cameroon, H.E. Nathalie O’Neil, accompanied by her Programmes Officer, graced the event with her presence.

Paper presentations on major national and international human rights instruments (laws), gender-related violence, the merits of community radio, and effective broadcasting techniques, followed by question-and-answer sessions, group work, and field trips, characterized the workshop.

The five facilitators were renowned radio broadcasters and Barristers with a strong bias towards the defence and promotion of human rights and gender balance, drawn from relevant agencies in Cameroon.

As a product of the workshop, this Guide serves as a reminder of what human rights is and how good radio programmes could be conceived, produced and broadcast in a way as to effectively sensitize the grassroots on the issue. It consists of all the workshop lectures, supplemented with practical guidelines on how to produce radio programmes capable of empowering the rural community to know and defend their rights.
Making HUMAN RIGHTS COMMUNICATION effective on a community radio

by Ashu Nyenty, Journalist

Introduction

Increasingly, Human Rights groups are finding new ways to reach their audience through radio. That is why this brochure should serve as a guide for practitioners using community radio to empower communities. Of all the mass media, community radios, embedded in the local environment, seem to be most adapted to the information needs of communities. Community radio plays a crucial role when it comes to the dissemination of information in their various communities but they struggle with equipment and electricity problems, as such they need support, especially from the donor organisations.

Community radio stations should enable isolated communities to voice their own concerns. Ordinary citizens have the opportunity to discuss issues that are of crucial importance to them on air, such as gender relations, group organisation and management, popular participation, health and education, combating HIV/AIDS, human rights amongst others. This is because the radio has advantages that the other media do not have.

What is a community radio and how is it connected to human rights?

Generally, a community radio is a not-for-profit community-owned and community-run radio station. It is really informative and the content is brought uncensored and that should strive to ensure the participation of all individuals and groups in that community. In other words a community radio is supposed to be very democratic and that should echo the sentiments of a cross-section of the community’s population through making their programs diverse and varied. That radio addresses the needs of the community and it allows marginalised communities to generate and share their knowledge.

Advantages of the community radio over the other media.

Why would a community prefer a community radio over say a community TV or a community-run newspaper? The community radio, like other radios has certain advantages that make it ideal in a rural setting for example.

Poverty is not a barrier

The residents of a community, especially in the
rural milieu do not need to have a budget for the purchase of newspapers. Neither do they have to spend money buying a T.V set. Less expensive miniature radio sets are readily available and can be used even in localities without electricity. The vast majority of households own a radio, even in rural areas, making it an effective channel for communication. Nowadays, with smartphones that are also en vogue even in rural areas, access to the radio is not much of a difficulty.

Illiteracy is not a barrier
The radio can be listened to, even by people who can’t read nor write, unlike the print media. Moreover if broadcast is in pidgin and mother tongues, the impact is felt even better.

Little social burden is required
People can easily listen to the radio outdoors, while walking in the streets, eating, while working on their farms, while doing some other chores or while discussing with friends.

How does community radio engage and empower citizens?
Community radio, where listeners hear people from their own communities making recommendations, has influenced better health, hygiene and agricultural practices, as well as school attendance. This gives them the confidence to speak out. When their peers and contemporaries speak up for issues, those who were shy will be able to muster courage and speak up too. It also brings about empowerment by educating people on their domestic and public rights and encouraging communities to be more open about HIV/AIDS. Community radio also provides a message of peace and refuge to victims of violence and help to listeners in making informed choices about democracy.

Principles of Community Radio.
Always keep these in mind as you use community radio. (1) Create a diversity of voices and opinions on the air. (2) Provide a diversity of programmes and content. (3) Encourage open dialogue and democratic process. (4) Encourage participation, sharing of information and innovation. (5) Give a voice to the voiceless

Different formats used on Community Radio
Programmes on community Radio can be enhanced using a variety of Radio formats, including panel discussions, one-on-one interviews, phone-in programmes and field interviews. Each of these formats has its strengths and weaknesses, are discussed below.

Phone-in programme
This type enables listeners to call and participate in radio programmes. Its strengths include: (1) Grants easy access to the radio for the public. (2) Many people can participate and this gives variety in contributions. (3) Information is instantaneously conveyed. This could be an advantage as well as a disadvantage. (4) The listener has the satisfaction that his voice is being listened to his worries and replied to immediately. Anonymity is relatively preserved (because they do not come to the radio physically) and so participants can easily and freely volunteer information. Take for example, the recent events in the NW/SW.

The weaknesses include: (1) Abusive denunciations are likely to occur. (2) People might lie or give inaccurate information about their situation. (3) Calling has a cost and not everyone who has the means and wants to call, may know how to go about it.

The Opportunities: For this format to work well, it must be monitored. Calls have to be checked to avoid abuses if possible. Over time, it would be necessary to create a “listeners’ club” in what is called community management based on regularity.

Panel discussions
A panel discussion is a specific format used on radio. It is a live or recorded discussion about a specific human rights topic amongst a selected group of panelists who share differing perspectives on human rights.

The advantages are: (a) Many people are intervening. (b) Listeners are glad to have many voices in their community participating. (c) The possibility of systematic contradictions is removed. (d) The panellists complement each other. (e) If the panellists are knowledgeable and knowledgeable
enough, they can be very effective in communicating information about human rights.

The disadvantages include: (a) If not properly moderated, it could turn rowdy and stray out of hand. (b) Finding the resource persons and bringing them to the radio is not easy. Many people who hold strong views in their community do not necessarily have the courage to speak on radio, to a wider audience. (c) Someone who has the most insight into a topic may be overshadowed by another who is a humorous and a better speaker, even if the panel member has questionable views.

The opportunities are (a) the casting should strive to represent a cross section of the community. (b) Get a panel that represents the various shades of opinion in the community on human rights.

One-on-one interviews and field interviews
These two have been combined because they are similar though not necessarily related.

Their advantages include: (a) they save the reporter the trouble of having to look for many guests. (b) For the case of field interviews of say, chiefs and administrative authorities, the reporter may easily move to meet them instead of getting them to come to the radio.

Their disadvantages are: (a) Having a single resource person may easily turn into a lecture. Listeners at that level do not necessarily need people to come and lecture them. (b) If the resource person such as a chief is well respected, it may be an advantage but if he commands no respect among the people, his message will likely not sink. This format needs credibility of the resource person.

Subsidiary but incidental techniques to make a greater impact in human rights education on radio

Follow-up with Audiences. Most human rights educators quickly discover that once people are introduced to human rights, their interest grows; they want to know more and to take action of some kind. So, the greater the number of people who learn about human rights, the easier the marketing becomes. Come back to some of the themes you have discussed before. Repetition is the secret of pedagogy.

Seize Opportunities. Interest in human rights responds to world events. The same is true on the occasion of certain anniversaries (e.g., fiftieth anniversary of the Universal Declaration (UDHR) and holidays (e.g., December 10, International Human Rights Day). Take advantage of these surges of interest and calendar events for community outreach. Initiate programmes to increase general awareness of human rights and its relevance to these events.

Respond to World Events. Be ready when a major event that may have a human rights ramification occurs (the fight against Boko Haram in the Far North, the events in the North West and South West regions) to provide education about the issues to your community, especially to identified audiences like the press, schools, and interested community groups. Have a general plan ready for good ways to educate them about world events as they arise (e.g., a panel discussion)

Celebrate International Human Rights Day: The anniversary of the adoption of the Universal Declaration of Human Rights by the UN General Assembly on December 10, 1948, is honoured across the globe as International Human Rights Day. This holiday provides an ideal opportunity to share information about human rights with the general public. There are many possible ways to mark International Human Rights Day. (a) Write editorials to mark the occasion. (b) Announce art or essay contest winners on this day. (d) Create Opportunities

Establish a Human Rights Award. Honour a person or organization in your community engaged in the effort to improve human rights, whether locally or internationally. Especially consider people working for social and economic rights, which many people do not recognize as human rights. |
Top flight workshops like the current one are usually rare and far between, the more reason this presentation kicks off with a brief review of some important communication concepts.

- **Forms of communication** = verbal and non-verbal communication
- **The communication process** (to be illustrated on flip chart) it includes a sender, a message, a channel and a receiver and the feedback. Inside the process, there is the possibility for noise or dissonance.

**Types of Communication**
- Intra personal
- Inter personal
- Machine assisted interpersonal communication
- Mass communication/social media communication

**Types of community radio**
- Community radio and the communication process
- Functions of the mass media
- How people use the media (uses and gratification)

**Some theoretical review**
Theory explains phenomenon and it is important to at least master the four approaches that characterize the community Radio. Scholars of communication and sociology look at the community Radio from the perspective of service to the community. Some scholars consider the community radio as an alternative to mainstream Mass Media. A third school of thought talks of a community radio as part of the civil society. The fourth approach does not concern this workshop directly, so let’s forget about it.

**The power of the community radio**
Power has been defined by a legion of English language authorities “as the ability or capacity to do something” as well as influence. It is against this backdrop that we look at the power of the community radio. We quickly point out that the power of the media has been the topic of debates between communication peers for several decades. Suffice to add that the debate has been more on the level of Media Power than on its existence. Community radio power is derived from its capacity to operate as a not for profit organization which offers a service to the community in which it is located by promoting the participation of this community in the radio.

The community radio is an effective instrument of power. It has the ability to exert influence in several ways: (a) It can interact and direct public attention. (b) It has persuasive potentials in matters of opinion and belief, because it is independent and not commercial. (c) It can influence behavior. (d) It has the strength to structure the definition of reality. (e) It is a “king maker” conferring status and legitimacy. (f) The capacity to inform quickly and extensively. (g) It has the rare capacity to promote the sharing of information with the potential for immediate feedback. (i) It has strong potentials for networking. (j) It has the capacity to develop a forum to diversified opinions and information. (l) It has geographical or territorial competence broadcasting to a “homogenous public.”

**Effects of the community radio**
The effects of media in the society have been studied extensively over time. Most of these effects
hold for the community radio although certain characteristics of the socio-economic cum political environment of community radio put it in a class of its own. We shall review the effects of the community radio under the following headings

Livelihood improvement
Community Radio has the ability to improve the creation of awareness and knowledge of solutions for community development problems in sub sectors like: rural development, education, agriculture (value chains) hygiene and sanitation, local governance- creation of a window to the world.

Communication and information sharing
The community radio is source of a very important form of linkage through its use of effective communication. This Radio link several service providers to end users. Women and loans projects, farmer’s and extension agents, fishermen and aquaculture promotion organization etc. Since the radio belongs to the community, there is the strategy of communal leadership. Its effects is the creation of listeners clubs which are a veritable forum for exchange of community news, production of radio programmes, tracking of all Radio Programme with possibilities for exchange or encouragement. Programmes are popular and listeners are inspired to improve on the family daily life. Local production/recordings and direct access to the radio microphone catches the listeners priorities. This radio provides the community with the voice with which to respond, creating programming content in the process. Through the correlation of the different community stake holders, have knowledge of what is happening in their community and beyond, i.e. market prices for cash crops. This way consensus is built and socializing is up scaled.

Decentralization and real governance
The community radio promotes decentralization and good governance in a very responsible way. Elected officials account for their activities through their participation in panel discussion programmes. Local people are free to ask questions, the questions range from public to personal, in the long term elected and other states officials in the community are accountable to their people. Gender friendly programmes voice voiceless women, thereby breaking the traditional decision making process, women benefit from promotional content on radio, empowering them in the process economically, youths benefit from programming that promotes the adventurous nature of young people. Youths learn new skills and find new avenues for their careers and participate in community activities that promote social cohesion in the family and community.

Cultural promotion and entertainment
Cultures greatly benefits from the capacity of the community radio to function as an important cultural and educational institution in a community. “Fireside" night shows and other traditional story telling values are being revamped by the radio and in this process modern forms of cultural and communal entertainment are introduced to the delight of listeners who fully participate in the production of these traditional entertainment forms which held the people together in days past. Majority of the population participate in the radio because there is no need to be too educated since the use of the local dialect of the people makes for enough access. By promoting culture the people readily identify themselves with their radio. Illiteracy, finally is no barrier for using the radio for mobilization by both traditional and public authorities.

Income through economic activity
Economic operators are usually among the first persons to reap the reward of community radio. They participate in talk shows and announce their products to the community. They also benefit from programmes that promote economic activities. The linkage functions of the community radio impact small and medium enterprises who benefit as it were, from forward and backward linkage in and out of the community.

Social cohesion
The community Radio has the task of promoting entertainment, sports and societal cohesion through programmes designed and produced with a heavy dose of social inclusion. This can be in the form of edutainment or infotainment. Programmes come up as questions and answers, round table discussions, subject-matter specialist interview, all this have a way of impacting the population as issues are explained and made clear leading to goodwill and understanding. Usually no subject is taboo and no one is excluded. As for sport, it promotes friendliness as it makes for social dialogue. Enemy communities have been made to smoke the “pipe of peace" as their young people regularly meet for sporting events organized by their community radio.
This supplementary work is designed as a step-by-step guide to help the community radio broadcaster know more about the radio programme production process and formats.

The programme production process
Before producing a programme, it is advisable that you carry out some research on your (a) topic of discussion (get verifiable facts and figures); (b) target audience, to understand the gaps in peoples’ knowledge, attitudes and practices that your programme will fill; and (c) target audience’s listening patterns (their preferred programme formats (news, drama, preaching, phone-in, listening time). During your research, collect only information that will shape your programme content, building on real life situations to encourage the listeners to seriously take and act on your intended message. To make your discussions topical, try to (1) tap into the experiences of relevant community leaders and policy-makers (chiefs, politicians, scholars, priests, administrators, lawyers, etc.). (2) interview women, children and minorities (widows, widowers, orphans, disabled and abused persons) to find out the extent to which their rights are protected/violated; (3) update yourself on human rights issues by (a) reading simple relevant books, newspapers/magazines and other publications; (b) listening to other radio and TV stations’ human rights programmes; (c) covering/attending local human rights meetings, seminars/workshops and ceremonies/events; and (d) consulting human rights advocates for exact facts and figures.

Selecting issues (topics for discussion)
Human rights education is different from journalism in that you are trying to convey essential information that can be acted upon by members of the community, not just information that the audience might find captivating/interesting. You need to select key messages so that listeners are not confused by too much unnecessary detail (information overload). You should not tell people what to do, rather provide listeners with sufficient information to make informed choices themselves.

Deciding what to emphasize will depend on the objectives of the day’s programme. It is advisable to always discuss your topics of the day with competent human rights promoters, preferably after a needs assessment (gauging the amount or importance of something) survey. Every situation will have different human rights needs: in rural communities, it is mostly raising awareness on the dangers of not respecting the rights of women and (girl) children, xenophobia (extreme hatred of strangers), mob justice, etc.

Reporting human rights issues in the news
Listeners are not going to be impressed if your programme material makes depressing listening, shocking them with gruesome descriptions of human rights related incidents. Most people respond to horror stories by wrongly convincing themselves that the reported incident only happen to other people, and could never happen to them. So, sensational or negative journalistic reporting of human rights issues can actually make the problem worse. You need, therefore, to be very careful that your reporting does not cause unnecessary offence to listeners or create prejudices against individuals, groups of people or the government. Include in your reports interviews of both victims of human rights abuse, human rights advocates and public officials to explain national human rights laws and regulation.

Programme Formats

Spots: 30 seconds to two minutes
A spot should contain: one simple message only, clearly stated; script-dialogue/interview clip, tightly packaged with a music jingle; you should reinforce the message at the end of a particular spot.
Mini-dialogues: one minute to three minutes
A mini-dialogue programme should contain: one main message and secondary one; scripted sketch (comedy) for two or three characters.

Mini-dramas: one minute to three minutes
Different from a mini-dialogue, a mini-drama conveys information by telling a story. It has to be well written and acted. You need to be careful not to include too much information. It should be broadcast repeatedly, like a radio advertisement. It should be entertaining and impactful.

Songs: two minutes to five minutes
A song should contain the main message and one or two secondary ones. Its tune and lyrics should be catchy and done in a language commonly understood by the listeners. Involve popular song writers, musicians and singers in the composition of the song, giving them a detailed brief of key messages. Cause them to repeat the message many times in the song. Try to listen to the final version carefully for unintended distortion of the key message before broadcast.

Interviews: two minutes to five minutes
Choose a good speaker who is credible and knows the topic. Go through the questions with the interviewee (resource person) in advance. Repeat the key messages at the end of the interview to remind listeners of what to remember and/or act upon. Do not try to embarrass/ridicule the interviewee (the idea is to extract useful information, not to make a fool of him/her).

Slogans: 30 seconds, packaged with a music jingle
A slogan is a short easily remembered phrase, advertising a valuable idea. Make sure your slogans are clearly understandable to the target audience. A good slogan can sell an idea, but a bad one can damage a programme. Choose jingle (repeated gentle sound) carefully, to create the right mood and also catch the attention of listeners. Check the final version with expert human rights organizations (National Commission of Human Rights and Freedom).

Magazine: ten minutes to 20 minutes
This is a varied (wide-ranging) factual programme including interviews and features (interviews linked with script). It could include spots and songs; can work well if the magazine reinforces a sister programme, may be a human rights based soap opera, so that it can refer to recent storylines and explain the key messages further; it often works best if different human rights subjects, not just one, are featured. Try and make the programmes topical by featuring human rights issues which have recently been in the news or about to happen.

Stories: five minutes to 15 minutes
A relevant story is very effective on radio if well written and read. The writer(s) need to be well briefed and to be told that the story is what matters. Avoid obvious propaganda stories because listeners can generally spot them easily and lose interest.

Oral testimony: two minutes for four minutes
Some one’s real life experience can make powerful broadcasting; for instance, a villager who recovered his misappropriated piece of land through the intervention of the national humans rights commission. Sensitive interviewing and editing is needed. This can be recorded in or near the victim’s home. Also effective if edited and packaged into spots and repeatedly broadcast.

Phone-ins: 15 minutes to 60 minutes
A phone-in is radio programme in which members of the public telephone to express their opinions or ask questions. It is effective at establishing dialogue with listeners. It is good at creating interactivity and obtaining instant audience feedback.

How to make radio interactive
Competitions: Radio listeners like challenge, especially if there is a prize. It does not have to be anything big – a T-shirt can be greatly valued. Or simply to have their name read out on the radio is sufficient incentive for many people. So why not test their understanding of a human rights topic which has been featured on your radio station recently? Phone-in programmes: These are increasingly popular, as access to telephones spreads. Listeners take notice on human rights problems which they believe might be relevant to them. There is increasing evidence that this is an effective learning methodology for all listeners. Phone-ins can be used in several ways: (a) Encourage listeners to share their human rights (emotional or cultural) problems with others. It is valuable for its encouragement of dialogue than for providing targeted advice to listeners. It is better to invite human rights advocates and officials to the studio as your guests to answer questions phoned in by listeners. That way the listeners reap more appropriate professional answers to their problems. Phone-in programmes can also provide off-air counseling to listeners who want confidential advice. If you have with you in the studio one or more guest-counselors, you should repeatedly announce his/her/their presence and also give their contact numbers to facilitate listeners’ access to them.

Scheduling
The first rule of broadcasting is to make sure your programmes are broadcast at a time when your
listeners can conveniently hear them. You should be able to find out when your audience is most likely to listen to the radio during preliminary research. Bear in mind the differences between women, children and men’s listening patterns. Early morning or early evening, which might be prime listening time for men, may be useless for rural women, since they are busy in the kitchen preparing meals.

**How can you be sure that people will listen to your programmes?**

People everywhere are interested in their civil and political rights, so the subject is relevant. The use of acceptable words for human rights activities needs to be researched in advance. Key messages need to be repeated in different programme formats so they do not bore the listeners. Listeners must also not feel they are being preached to otherwise they will tend to perceive the programme as dictatorial (giving orders). Well produced spots can be repeated a number of times without boring the listeners, but make sure you vary the time of day, and days of the week, so that you reach a maximum number of listeners. If you are producing a special programme, e.g. a roundtable discussion, make sure to tell people in advance when it is due to be broadcast. This means producing short, snappy announcements/spots to be run at a time when many people are listening to the radio; for instance, immediately before and after the news.

**How else can you capture the public's interest?**

The golden rule for every sensitization programme is that there must be a positive message – people need to feel that they are able to take action and by taking action they can improve (modernize) their lives and the lives of their families. If your programmes are instead too alarmist (like some human rights news stories), people may feel there is no hope and, consequently, resign themselves to their fate.

**Monitoring and Evaluation**

**Monitoring**

During the broadcasting period you will need to check that people are listening to and remain interested in your programmes. You also need to check that your programmes are being broadcast as scheduled and that the reception quality is good enough for the target audience to be able to listen easily. Monitoring (assessing the progress and impact) of your programme during its lifetime will help establish who is listening and when, and what they think of the programmes. It can provide feedback on the production process, and ‘feedforward’ your audience’s reactions and ideas into future programme-making. It can also help you assess the evolution of the issue (human rights) itself and update the content of your programming.

Be current by keeping track of relevant news and developments that are of interest to your audience and will hold their attention. Monitoring can help day-to-day decision-making that will help bring about necessary changes.

**Effective monitoring methods**

- **Encourage listeners to write concise (short and clear) letters to you**, conveying their views on the content, timing, presentation and reception quality of your programmes. To include the non-literate, you can advise them to ask someone else – a student for instance – to write on their behalf.

- **Organize little listening groups (fan clubs) in town**, to meet with you on a regular basis and openly discuss what they or others think about your programme. This method helps provide immediate feedback and a way forward.

- **Conduct audience (listenership) surveys** (examination of opinions made by asking relevant questions), to find out who is listening to your programme and whether in fact you are reaching your intended audience and in what numbers. Later on you could simplify the process to monitor members of the target audience only and find out whether listenership is stable, falling or rising.

- **Carry out on-the-street interviews (vox pops)**, systematically asking the same questions of a range of people to gain quick impressions of people’s awareness of and reactions to your programme and the issues discussed.

**Evaluation**

Evaluation means assessing change in a systematic way in order to improve decision-making and future practice. In the context of (community) radio it means two things:

**Assessing the effectiveness (impact) of your radio programmes (audience evaluation).** This will enable you to gauge the listeners’ knowledge, attitudes and behaviour that come about as a result of your human rights education radio programme. Evaluation helps you identify both the positive and negative outcomes of your programme, and both the expected and unexpected impact on the listeners.

**Learning about the radio production process (internal evaluation).** This helps you learn about yourselves (production team) and your work, requiring you to ask questions about management’s vision and policies identify problems and their solutions which will ultimately contribute to better programme making. An internal evaluation could help review administrative, financial and logistic issues. The objectives and expectations of the evaluation exercise need to be clearly agreed by all those concerned.
The AFRICAphonie Management (organizers) and workshop participants were delighted that the Canadian High Commissioner to Cameroon, H.E. Nathalie O’Neil, graced them with her presence, infusing the workshop with all the trappings of fruitful Cameroon-Canada relations.

The participants’ professional lives were greatly enriched by digesting practical knowledge from Cameroonian luminaries of mass communication and law.

Resource persons

Barrister Samuel Eboa Ehabe

Christopher Tambe Tiku

Robert Abunaw

Barrister (Mrs) Victorine Ebanja

Ashu Nyenty
Participatory sessions

The participants considered the workshop as a goodwill gesture and accordingly offered a token of gratitude to AFRICaphonie's CEO George Ngwane.

The resource persons also worked hard to inculcate a team spirit in the participants through group assignments, which provided them the opportunity to mutually share their own work experience.

Token of Appreciation
What is gender? It is understood that the term “gender” refers to two sexes, male and female within the context of society. Gender does not connote or indicate any meaning different from what I just given as pertaining to this paper and as understood within the meaning of the Rome Statute which is also called the ICC (international criminal court). This statute has been able to bring these crimes to be punishable in the nationally and international by national prosecutors or by ICC.

For the purpose of this talk we will talk about Gender violence as it is nationally which we will term Domestic Violence. As a signatory to the Rome Statute, Cameroon has to promulgate laws that will enable our courts to be able to prosecute those who are in breach of it.

Therefore, domestic violence is the willful intimidation, physical assault, battery, sexual assault, and or other abusive behavior as part of systematic pattern of power and control perpetrated by one intimate partner against another. The frequency and severity of domestic violence can vary dramatically, however, the one constant component of domestic violence is one partner’s consistent efforts to maintain power and control over the other.

It is an abusive behavior affecting individual in every community regardless of age, colour, race, religion nationality. It can lead to physical injury, psychological trauma and in extreme cases, even death. The devastating physical emotion and psychological consequences of domestic violence can last a life time.

The Universal declaration of Human Rights in its Article 1 states that all Human Beings are born free and equal in dignity. The convention on the elimination of all forms of discrimination against women, (CEDAW) as well as the constitution of Cameroon make provision of equality of rights to all regardless of race, sex, colour or religion.

Who are the victims of domestic violence?

(1) Men: They can be victims of domestic violence, physically or emotionally. Statistics are not available in African countries but let us
borrow from the United States which shows that one in seven men are victims of several physical, emotional or psychological injuries.

(2) **Women:** There are more women as victims of domestic violence. Statistics are not abounding in Africa; let us borrow from the United States which shows that one in three women suffer from severe physical, emotional and psychological injuries.

(3) **Children and family members:** These are the hidden victims of domestic violence. From the foregoing, women are more of the victims as far as domestic violence issues are concerned.

Who are the abusers?

Like the victims, anyone can be an abuser - men and women alike. Given the above cited statistics, men are more of the abusers than women. Domestic violence can take various forms, to wit:

**Physical violence**

Physical violence is the deliberate use of force with the potential for causing harm on the victim. It may amount from simple assault to homicide. It may include pushing, biting, choking, kicking, slapping. The abuser or partner may use his hands or he may use a stick or some kind of weapons. Physical violence means exerting some kind of force on the other party. In some cases, the partner may throw objects like chairs, bottles at the women or in some cases the man may urinate on the woman like in the case of HCF/11mc/90 Ndobol vs. Ndobol or even threatening with a weapon as in the case of Djomou vs. Djomou. It can also take the form of burning or stabbing. Sometimes men who smoke, they might throw the lighted cigarettes at the woman. To bring this matter to court are not really difficult even though we do not have laws specifically saying gender violence or domestic violence, we can make a rout to seek for redress in the Penal Code. In section 277(3) grievous harm, section 278 Assault to occasioning death and section 275 intentional killing resulting to death and section 350.

**Causes of physical violence**

The abusers sometimes have suffered abuse, turn to be violent at any given opportunity. Sometimes provocations like rude answers or snobbish attitudes.

**Why is it tolerated?**

1. Physical violence is tolerated sometimes because of traditional reasons. Some traditions believe that it is okay for a man to beat the wife if he loves her.
2. For religions reason. Since it is for better or for worse, unfortunately no religion states that a man should beat the wife.
3. Shame: Some women accept violence because they are ashamed that people should not know that they are being beaten or some is to protect the dignity of the family.

**Consequences.**

The consequences of physical violence are abound: (1) It may lead to the breakdown of the marriage. (2) Lead to loss of hearing e.g. in the case of Yamose vs Yamose HCF/91mc/99 (3) Lose of eyesight (4) the famous Aberten case where she became wheelchair bound. (5) It may lead to death

**Recommendations.**

(1) Always report incidents of physical violence.
(2) If you hear a neighbor beating the wife, just go and knock at the door.
(3) Report to the elder in the village, quarter head, chief or police.
(4) Break the silence.
(5) Get your community educated, to eradicate this ill is to educate your community or neighbours.
(6) Organize community watch
(7) Listen to the victim
(8) Provide some relief—-do not throw victim away.
(9) Find legal Assistance
(10) Check in regularly with the victims
(12) Create a domestic violence shelter.

**Emotional or psychological violence.**

This may take the form of talking down the partner, depriving her from visiting or having friends,
refusing eating her food or ridiculing her, insulting women as a group, depriving her from entering the car, controlling her money or refusing to give her money, dictating how she dresses, abuse her parents, refusing to sleep with her, stalking her (through internet, email or Facebook or phone). Emotional violence is subtle. It might escalate to physical violence. Blackmail, manipulating using the children against her and false imprisonment.

Causes. It might be caused by jealousy or insecurity or inferiority complex.

Why Is It Tolerated? Many at times the victim believes it is because the partner loves her. To some they believe he will change. They fear stigmatization and judgment. Some even minimize the abuse or make excuses for the partner. Some are still in love with the abuser.

Consequences. (1) They feel depressed. (2) They feel isolated. (3) They feel helpless. (4) They are withdrawn, because they feel people talk about them (5) They may develop high blood pressure (6) Some become impulsive and aggressive (7) Some resort to alcohol. (8) Some have suicidal thoughts (9) It may lead to the breakdown of marriage.

Recommendations. (1) Good support system (2) Counseling centres (3) Listen to the victims (4) Educate your community (5) Provide support systems for the victims

Economic Violence. This is a form of abuse where one partner has control over the other partner’s access to economic resources or power. Economic violence may take the form of (1) Limited access to funds and credit. (2) Refusal for the spouse to be gainfully employed or in business (3) Refuse the partner access to education (4) Refuse the spouse from carrying out agricultural activities (5) Exclusion from financial decision making (6) Discriminatory traditional laws on inheritance and property rights.

Causes of economic violence. Some spouses use economic violence against the other to exercise power and control. Some is because of greed or inferiority complex.

Why is it tolerated? Because one spouse depends on the other for livelihood. The false belief that the man is the bread winner.

Consequences. Deepens poverty. Inferiority complex. It might lead to physical violence. Sexual exploitation

Recommendations. (1) Provide economic opportunities for women. (2) Reach out to men and change society belief. (3) Women should engage in some gainful activity. (4) They should contribute in home-building.

Sexual violence. Sexual violence simply means that one forces or manipulates the other into unwanted sexual activity without the other’s consent. Anyone can experience sexual violence in a home.

Forms of sexual violence. Rape or sexual assault. Intimate partner assault. Unwanted sexual contact/touching (section 346 of the penal code). Sexual exploitation. Showing ones genitals or naked body to others. Watching someone in a private ACT without the person’s knowledge or permission.

Kinds of sexual violence. (1) Marital rape: marital rape is rape. (2) Intimate rape is rape. (3) Stranger rape is rape. (4) Violent rape occurs when the abuser uses enough physical violence to cause physical injuries to the victim apart from any injury due to the rape itself to the genital area or breast. (5) Force only rape is when the husband uses only enough force on to control or hold his wife in a position such that she cannot defend herself or escape or shout for help. (6) Sadistic rape is when a husband urinate on the victim or using other objects or enters through the anal. (7) Incest: This is a crime punishable under the penal code. It can be father to daughter, mother to son, or brother to sister-in-law or father-in-law. It can be father to sister-in-law, mother-in-law or master to servant.

Trafficking in persons. Parents sending off a child to early marriage to enable them pay school fees or a debt. Sections 341, 347, 352, 353, 356 of the Penal Code punish slavery. Law No. 2011/024 of 14 December 2011 also punishes trafficking in persons and slavery.
The purport of the subject is to make the participants who undoubtedly are in link with the Public to be abreast with certain national human rights legal instruments that can guarantee the protection of human rights. Human can be briefly defined as the rights and freedoms which are fundamental to human existence. They are inherent entitlements that come to every person as a consequence of being human, and are founded on respect for the dignity and worth of each person. They are not privileges, nor gift given at the whim of a Ruler or a government. They cannot be taken away by any arbitrary power. They cannot be denied, nor can they be forfeited because an individual has committed any offence or broken any law.

We cannot talk about national human rights legal instruments without having a look at the Constitution of the Country which is the Fundamental text given birth to all legal instruments.

A Constitution is defined as the fundamental and organic law of a nation or state, that establishes the institutions and apparatus of government, defines the scope of governmental sovereign powers and guarantees individual Civil Rights and Civil Liberties.

A Constitution as per the above definition, ties in squarely with our subject matter, which is, “Training Community radio on Human Rights Awareness”.

It will be germane to look at the Constitution of Cameroon at least in some Sections, to see whether the rights of individuals are actually guaranteed. The preamble of the Constitution of the Republic of Cameroon undoubtedly has some Sections that guarantee fundamental human rights and freedom. These include: (a) Every person shall have the right to settle in any place and to move about freely, subject to the statutory provisions concerning public law and order, security and tranquility; (b) The home is inviolate. No search may be conducted except by virtue of the law. (c) The privacy of all correspondence is inviolable. No interference may be allowed by virtue of decision emanating from the judicial power (d) No person may be compelled to do what the law does not prescribe; (e) No person may be prosecuted, arrested or detained except in the cases and according to the manner determined by law; (f) The law may not have retrospective effect. No person maybe judged and punished, except by virtue of a law enacted and published before the offence committed; (g) The law shall ensure the right of every person to a fair hearing before the Courts; (h) Every Accused person is presumed innocent until found guilty during a hearing conducted in strict compliance with the rights of defence; (i) Every person has a right to life, to physical and moral integrity and to humane treatment in all circumstances. Under no circumstance shall any person be subjected to torture, to cruel, inhumane or degrading treatment; (j) No person shall be harassed on grounds of his origin, religious, philosophical or political opinions or belief, subject to respect for public policy; (l) The state shall be secular. The neutrality and independence of the State in respect of all religions shall be guaranteed; (m) Freedom of religion and worship shall be guaranteed; (n) The freedom of communication of expression of the press, of assembly, of association, and of trade unionism, as well as the right to strike shall be guaranteed under the conditions fixed by law; (o) The Nation shall protect and promote the family which is the natural foundation of human society. It shall protect women, the young, the elderly and the disabled; (q) The State shall guarantee the child’s right to education. Primary education shall be compulsory. The organization and supervision of education at all levels.

Overview of National Human Rights Legal Instruments
By Barrister Samuel Eboa Ehabe
shall be the bounden duty of the state; (f) Ownership shall mean the right guaranteed every person by law to use, enjoy and dispose of property. No person shall be deprived thereof, save for public purposes and subject to the payment of compensation under conditions determined by law; (g) The right of ownership may not be exercised in violation of the public interest or in such a way as to be prejudicial to the security, freedom, existence or property of other persons; (h) Every person shall have a right to a healthy environment. The protection of the environment shall be the duty of every citizen. The State shall ensure the protection and improvement of the environment; (i) Every person shall have the right and the obligation to work; (j) Let's take these enshrined fundamental rights seriatim and see which other legal enactments have actually guaranteed the implementation. It should be noted that Cameroon is a signatory to the International Covenant on Civil and Political Rights, since 1984 that Cameroon became a member. This implies that this law is applicable in Cameroon; hence violation of any Article in this covenant could be redressed in Cameroon Courts, even if Cameroon law is silent on the issue in question. Section 2(1) of Cameroon Penal Code states: “This code and every provision of Criminal Law shall be subject to the rules of International law and to all treaties duly promulgated and published.”

Rights to settle in any place and move about freely. Law No. 74/1 of 6th July 1974, that is, the Cameroon Land Law, states in Section 1(1) that “The State guarantees to all natural persons and corporate bodies having landed property the right to freely enjoy and dispose of such land.” Section 1(2): “The State shall be the guardian of all lands. It may in this capacity intervene to ensure rational use of land or in the imperative interest of defense or the economic policies of the nation.” Most Cameroonian and even foreigners often find themselves entangled in land disputes and at times, are victims because of ignorance. It should be noted that most of the lands we occupy are national lands. National land is lands which are not classified into the public or private property of the state and under public bodies. They are not registered, to become private property after same must have been matriculated.

Law No. 76-165 of 27 April 1976 (land Law), states in Article 1(1) that “The land certificate shall be the official certification of real property rights”. 1(1) “Land Certificates shall be unassailable, inviolable and final. The same shall apply to documents certifying other real property rights”. In effect, the point made here is that only when you have a land title only then can you be guaranteed that the land belongs to you. In the alternative, show proof of effective occupation of the land, by construction or carrying on an activity thereon to buttress your possession.

Section 239 of the Cameroon Penal Code states: “Whoever in a manner liable to disturb the public peace, enters upon land quietly enjoyed by another to whomsoever belonging, shall be punished with imprisonment of fifteen (15) days to one (1) year”. One cannot talk of disturbance of quiet enjoyment when you don’t have a title to the land or you are not in possession (effective occupation). Thus, we advice individuals to always go in for their land title or effectively occupy the land you claim to be yours; otherwise you will constantly be disturbed by unwarranted individuals. The Courts have a duty to send the matter to the Land Consultative Board which composition is made up of the Chief of the area, notables and other State agents, for a Ruling to be delivered stating who actually owns the land.

Arrests. Section 291(1) of Law No. 2017/007 of 12 July 2016, which is the amended Penal Code states: “Whoever in any manner deprives another of his liberty shall be punished with imprisonment from five (05) to Ten (10) years and with a fine from 20,000 to 1,000,000frs.” Section 8(1) of the Cameroon Criminal Procedure Code states that “Any person suspected of having committed an offence shall be presumed innocent, until his guilt has been legally established in the course of a trial where he shall be given all necessary guarantees for his defense.”

Section 30(3) of the Criminal Procedure Code states: “That any individual may in case of a felony or misdemeanor committed flagrante delicto, arrest the author of such an offence. No bodily or psychological harm shall be caused to the person arrested. Section 31 of the Criminal Procedure Code states: “Except in the case of a felony or misdemeanor committed flagrante delicto, the person effecting the arrest shall disclose his identity and inform the person to be arrested of the reason for the said arrest and where necessary, allow a third person to accompany the person arrested in order to ascertain the place to which he is being detained”. Safe for the above cases, a law enforcement officer should only serve a suspect with a Summons requesting him or her to come to the Police or Gendarmerie Station to be heard in a manner concerning him or her. Section 27 of the Criminal Procedure Code states: “Any person arrested shall be given reasonable facilities in particular to be in contact with his family, obtain legal advice, make arrangements for his defense, consult a doctor and receive medical treatment and take necessary steps to obtain his release on bail”. Section 224(1) of the Criminal Procedure Code guarantees the release on bail of arrested persons. “Any person lawfully remanded in custody may be granted bail on condition that he fulfills one of the conditions referred to in Section 246(9), in particular to ensure his appearance either before the judicial Police or any judicial authority”. However, Section 224(2) of the CPC states that the provision of sub-Section (1) above shall not apply to persons charged with felonies punishable with life imprisonment or death.
Another area where there is always a rampant cry of human rights abuse is private correspondences. Section 300 (l) of the Penal Code states:

“Whoever without permission from the addressee destroys conceals or open another’s correspondences shall be punishable with imprisonment for from fifteen (15) days to one (01) year or with a fine from 50.000 to 100.000frs or with both such imprisonment and fine.” The Section shall not apply between spouses, to parents in respect of their children under 21 years of age and emancipated, or persons responsible by custom in respect of their wards. In a situation where a trial has been conducted and a sentence passed against an accused, Section 565 of the Criminal Procedure Code states: “An order of imprisonment in default of payment shall not be passed against a person less than eighteen (18) years of age or more than Sixty years, or against pregnant women at the time of its execution.” We have witnessed situations where pregnant women were convicted with an imprisonment term for failure to pay an alternative fine. Fortunately, in some cases Lawyers have gone on appeal and the Court of Appeal has often quashed such sentences.

Unlawful assembly. Section 231 talks of unlawful Public meetings and procession. What is unlawful under the Section is the arrangement of or invitation to, would be assembly without giving such notice (declaration), as may be required by law. The section is concerned with contravention of public orders and law regulating public assemblies, public meetings and demonstrations, and the maintenance of public orders. The above section is contravened in the following circumstances (a) To take part in the arrangement for a meeting in any place open to the public without having given such notice as may be required by law. (b) To take part in the arrangement for a meeting in any place open to the public before the expiry of any period of notice as may be required by law. (c) To take part in the arrangement for a meeting in any place open to the public after service of lawful prohibition. (d) To take part in the arrangement for a demonstration or procession in any place open to the public without having given such notice as maybe required by law. In s. 231 the word ‘or’ in the phrase ‘demonstration or procession’ is not to be construed disjunctively but as implying similarity. (e) To take part in the arrangement for a demonstration or procession in any place open to the public before given expiry of such period of notice as may be required by law. (f) To take part in the arrangement for a demonstration or procession in any place open to the public after service of lawful prohibition. (g) To issue by whatever means, before giving such notice as maybe required by law an invitation to attend a meeting or a demonstration or procession in any place open to the public. (h) To issue by whatever means, after service of lawful prohibition, any invitation to attend a meeting or a demonstration or procession in any place open to the public. (i) To give notice liable to mislead the authorities respect of the character or purpose of the proposed meeting, demonstration or procession. Some Schools of thought have held that this section is often used for political prosecution and to deny the basic human right to peaceful assembly and demonstration. However, it is important to emphasized the point that the section deals only with the question of notice, as it doesn’t criminalize public gatherings.

Law No 90/055 of 19th Dec. 1990, regulating public meetings and processions is to the effect that any meeting held in a public place or a place opened to the public shall be a public meeting. People are free to hold public meetings no matter the purpose but subject to a declaration that must be made three (03) days prior to the meeting. In the declaration, there shall be the full names of the organizers, their permanent addresses, venue, and date of meeting and time of meeting. Such a declaration must be signed by one or all the organizers, the declaration shall be made to the Sub Divisional Officer or District Head within the jurisdiction where the meeting is planned, at least three (03) clear days before it is held. The authority receiving the declaration shall immediately issue a receipt to the organizers.

The procedure for public processions is the same as those of holding public meetings, except that a declaration must be made at least seven (07) days before the date of the said procession and indicating the route to be taken. However, if it is deemed that the plan procession is likely to seriously disturb peace, the authority may schedule another venue for it or prohibit it by orders. Where a procession has been prohibited, the organizers may, by a simple application, submit the matter to the President of the High Court with jurisdiction who shall after hearing the parties in Chambers, rule by Court order not later than eight (08) days after the matter is brought to him. The order shall be subject to appeal in accordance with ordinary law procedures.

Law on the possession of national identity card (Law No 90/042 of 19th Dec. 1990). The law provides that the possession of a National Identity card shall be compulsory throughout the Country for all citizens age 18 and above. The citizens must be able to present a National Identity Card at all times. If a person’s National Identity card is missing, he or she should request for a Certificate of Loss from the Police Station, for non possession of National identity card will lead one to pay a fine after trial or conviction in default of the fine.

It is incumbent on you to broadcast these legal instruments that govern human rights for the awareness of the public. It’s often said ignorance of the law is not an excuse.
Protection of Human Rights at the International Level

By Christopher Tambe Tiku

It must be noted that the United Nations Charter contains a number of references to “Human Rights” though no elaboration is provided to the meaning of the concept within the Charter itself. After the coming into operation of the United Nations Charter, there was a move to spell out the meaning of the concept of “Human Rights” in greater details.

Range of Rights. Adopted by the UN in 1948, the Universal Declaration of Human Rights contains a remarkable range of rights: classical Civil and Political Rights, Social, Economic and Cultural Rights, and Group of People’s Rights. Our interest for the purpose of fulfilling our task for this workshop is the Civil and Political Rights.

Nature of the Obligations and Relevance for Human Rights Practitioner. The UDHR was not intended to be legally binding. The intention of those who drafted it was to provide guidelines which States would aim to achieve. According to the Human Rights Commission Chairperson, Mrs. Eleanor Roosevelt, the Declaration is not, and does not purport to be a statement of law or of legal obligations. Instead, it is a common standard of achievement for all peoples of all nations. Given the prima facie non-binding character of the Declaration, the immediate question arises as to the practical relevance of this instrument. The most direct answer to this question is that, despite the intention being to draft guidelines, over a period of time the substantive provisions of the Declaration have become binding on all States. In the light of existing State practices, it can be strongly argued that most of the provisions of the Declaration now represent customary international law. There is also a consistent referral to the Declaration in international instruments, in bilateral agreements and multilateral human rights treaties.

International Covenant on Civil and Political Rights. After the adoption of the UNDHR, the next stage was to establish legally binding principles on international human rights. The ICCPR and the ICESCR were approved by the Third Committee of the UN General Assembly in December 1966. They both came into force in 1976 after obtaining 35 ratifications. The Optional Protocol was approved in 1966 and acquired 10 ratifications. As of 31 March 2002, there were 148 State parties to the ICCPR.

Nature of Obligation. According to Article 2(1) of the ICCPR “each State party undertakes to respect and to ensure to allow individuals within its territory and, subject to its jurisdiction, the rights recognized in the present covenant”. Article 2(2) provides that the State parties undertake the guarantee that the rights enunciated in the present covenant will be exercised without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. The Covenant and the Optimal Protocol to the 1984 Covenant both entered into force on 27 September 1984.

Protected Rights under the ICCPR. (1) Article 6. The Rights to Life contained in Article 6, represents the most fundamental of all human rights. It has been protected by all International and Regional...
Human Rights Instruments. According to Art 6(1) “Every human being has the inherent Right to Life. This right shall be protected by Law. No one shall be arbitrarily deprived of life.” (2) Article 9(1) protects the right to liberty and security of person, prohibiting arbitrary detentions and unfair trials. Denials of liberty and security of persons and arbitrary detentions have been sources of substantial concern. A useful example of a State violation of rights contained in Article 9 and Human Rights Committee analysis is provided by the case of Mukong vs. Cameroon. Facts: Mukong was a journalist and long standing critic of the government. He has been campaigning for the multiparty democracy in Cameroon for a long time. In 1988, he was arrested and detained after a BBC broadcast in which he had criticized the Cameroon Government. The reason given for his arrest was that he had made subversive comments contrary to a State Ordinance. He was subsequently arrested and charged with offences under the Ordinance but later released. In 1990, he rearrested for his campaign for the creation of a multiparty democracy. Mukong appealed to the Committee claiming violations of various provisions of the covenant. In its response, the Committee found violations of Articles 7, 9 and 14 and it took the view that Mukong’s detention in the period during 1988-1990 and subsequently in 1990 were in violation of Article 9. In another case Carballal vs. Uruguag, Carballal was arrested on 4 January 1976 and held incommunicado for more than five months. During his/her detention, for long periods he was tried and blindfolded and kept in secret places. Attempts to have recourse to habeas corpus proved unsuccessful. He was brought before a Military Judge on 5th May 1976 and again on 28 June but was detained for over a year. The Committee found inter alia violations of Article 9(1), 9(2), 9(3) and 9(4).

How Individual’s Rights are protected under International Law. By virtue of ratification, the State party to a treaty undertakes ipso facto to ensure the respect of human rights to all individuals within its territory and within its jurisdiction. As we have analysed above, the ICCPR is a treaty that was put in place to guarantee individual human rights. Within the ICCPR, there is an enforcement mechanism put in place to ensure that individuals who have suffered violation of their rights can seek redress.

The Human Rights Committee. The Human Rights Committee is a body of experts put in charge of the implementation of the ICCPR. It works on a part-time basis. The functions of the Committee are detailed in ICCPR, the first Optional Protocol, and rules of procedure; the Committee consists of 18 members elected from amongst the nationals of State parties to the ICCPR. These members are anticipated to be of high moral character with established competence in the field of human rights. There are three main mechanisms of implementation carried out by the Committee. Firstly, there is the compulsory reporting procedure whereby all State parties are obliged to present reports showing compliance with ICCPR. Secondly, there exist the inter-State complaints procedures, and thirdly, the individual complaints procedure. We shall focus on the third. The individual complaints procedure is by far the most significant as far as individuals are concerned. The procedure is provided for under the first Optional Protocol.

Admissibility requirements under the Optional Protocol (OP). (1) Who may submit a petition? Article One of the Optional Protocol provides that the Committee may receive communication from individuals subject to (the State party’s) jurisdiction who claim to be victims of a violation by the State party of any of the rights set forth in the Covenant. (2) Are actiopopulatris communications permissible? Under the provisions of the Protocol, a person can claim to be the “victim” only if his or her rights are actually affected. (3) Communications rationemateriae. The Committee’s competence to examine communications is limited to violations of rights contained within the ICCPR. Other alleged violations (not contained in the convention) are not admissible. (4) Against whom? It is only possible to bring an action against a State party and not an International or Regional Organization. It is also important to verify that the concerned State is a party to both the ICCPR and the Optional Protocol.

Effect on admissibility by non-exhaustion of domestic remedies. (1) The applicant has the initial burden of proof to show that he/she has exhausted domestic remedies. (2) After establishing the prima facie case, the burden of proof shifts to the State to refute the alleged violations.

Right to Redress. The Human Rights Committee has consistently held that State parties to the Covenant have a duty to provide an effective and
enforceable remedy for violations of that instrument. Regarding the obligation to provide a remedy for the crime of torture, the Committee states that “Article 7 should be read in conjunction with Article 2, paragraph 3. It also reaffirms the obligation to prove that the victim with an effective remedy includes the cessation of any act contrary to Article 7 or 10 of the Covenant, compensation commensurate with the gravity of the branches in question, to conduct an inquiry into the circumstances of his/her torture, to punish those found guilty of torture and to take steps to ensure that similar violations do not occur in the future. In the case of Layeye Magana ex Philibert vs. Zaire, the Committee concluded that the lack of effective remedies was in itself a violation of the Covenant.

The Convention on the Elimination of all Forms of Discrimination against Women (CEDAW). This was adopted by the General Assembly of the United Nations on 18 December 1979 and came into force on 3 September 1981. Like the Race Convention and the Convention against Torture, the Women’s Convention was also preceded by a United Nations General Assembly Declaration. The Convention asserts many of the fundamental rights of women, constituting a comprehensive attempt at establishing universal standards on the rights of women. The Convention is one of the widely ratified human rights treaties and can be regarded as a milestone on the path to the goal of standard-setting for gender-based equality. Article 2 of the Women’s Convention represents what has been aptly described as the “core of the Convention”. According to this Article State Parties condemn discrimination against women in all its forms and agree to eliminate discrimination “by all appropriate means” and without delay follow a policy to this effect. The sub-section of Article 2 spells out details of this undertaking. According to Article 2(a), State Parties undertake to embody the principle of the equality of men and women in their national constitutions or other appropriate legislations. In accordance with Article 2(b) State Parties are under an obligation to adopt appropriate legislative and other measures, including sanctions against all forms of discrimination against women.

Representation in Public Life and Issue of Nationality. Article 7 of the Convention deals with the elimination of discrimination against women in the political and public life of a country. It attempts to ensure that women have the right to vote and have the right to be elected into any public office, with participatory rights in policy formulation, at all the government levels. It also attempts to ensure that women are able to participate in the activities of non-governmental organizations. CEDAW has shown concern on many occasions at the low levels of women in public office and women in ministerial posts. See the number of women represented in the National Assembly and the Senate.

Educational, Employment and Health Rights. Women frequently suffer from inequality of opportunities in education, vocational and professional training. Article 10 of the Convention attempts to eradicate such discrimination in the workplace and in the field of employment. The article recognizes the right to work as an inalienable right of all human beings. According to article 11(2), States undertake to prohibit dismissals on grounds, inter alia of pregnancy. Instead the commitment is to introduce maternity leave with pay or comparable social benefits without loss of former employment, seniority or social allowance. Article 13 represents important provisions related to economic and social rights. It emphasizes equality of rights particularly the right to family benefits, the right to bank loans, mortgages and other forms of financial benefits.

Convention against Torture. One of the most atrocious violations against human dignity is the act of torture, the result of which destroys the dignity and impairs the capability of victims to continue their lives and activities. States are bound under International Law not only to refrain from torturing their citizens and other residents, but also to punish those involved in committing this act. The Preamble of the Convention makes reference to the United Nations Charter, to Article 5 of the UDHR and Article 7 of the ICCPR. It also refers to the Declaration on the Protection of all persons from being subjected to torture and other cruel, inhumane or degrading treatment or punishment, adopted by the UN General Assembly.

Provisions Contained in the Convention. (1) Article 2: Obligation on States to take effective legislative, administrative, judicial or other measures to prevent acts of torture. (2) Article 3: Obligation on the States not to return or expel people to countries where they may be subjected to torture. (3) Article 4: Obligation upon States to criminalize all acts (and attempted acts) of Torture with appropriate severe measures (4) Article 5: Obligation upon States to establish jurisdiction over the offences of torture. |
The GREEN LIGHT, RED LIGHT AND AMBER LIGHT ZONES
of Human Rights Communication

THE GREEN LIGHT ZONE
There are opportunities or advantages that exist in reporting human rights issues in community radios. These opportunities are reflected in the broadcaster, his or her media house and the audience quite often the rural population. These opportunities or advantages constitute the Green Light zone.

Opportunities for the Broadcaster
- It will create a link between the broadcaster and human rights experts as well as human rights organisations
- It will empower the broadcaster as a veritable tool of education and information
- It will increase the broadcaster’s knowledge on issues of human rights
- It will broaden the personality of the broadcaster to assume the role of a community Counsellor
- It will brand him/her as a human right crusader in the community
- It will widen horizons for employment and international exchange forums

Opportunities in the MEDIA HOUSE
- It will help attract more listeners
- It will give the radio credibility and popularity
- It will attract both local and international partners thereby increasing chances of funding and sustainability

Opportunities for the AUDIENCE
- It will enhance the educational value of the audience in matters of human rights
- It will help minimise human rights violation of human rights whether of the victim or the perpetrator.
- It will create more awareness on human rights issues in the community
- It will help the individuals know where to seek justice and redress
- It will decrease the exploitation of the legal and moral ignorance of the rural masses in the community
- It will enhance a positive behavioural change within the community.

RED LIGHT ZONE
There are obstacles and challenges inherent in human rights reporting in community radios
The broadcaster may be victimised for his/her human rights programmes
- Availability of competent resource persons in human rights issues could be an issue
- Non-collaboration of victims for testimonies
- There may be conflict in traditional laws and what is perceived as foreign human rights concepts
- The broadcaster may be construed as a trouble maker seeking to sow seeds of social dislocation
- Proprietors of the media organs who are quite often local councils may act as censors to human rights programmes
- The broadcaster may lack adequate in-depth professional knowledge to draw a fine line between a broadcaster and an activist.
- Most community radios are understaffed or have staff who are undertrained or untrained.
- Inadequate funding

AMBER LIGHT ZONE
These are mitigating circumstances to overcome challenges, risks and threats in the Red light zone
The broadcaster should endeavour to bring on board all shades of opinion from the traditional to the modern,
Endeavour to use platforms of discussions like panel discussions that are more inclusive and wide range in debate
As a professional broadcaster stick to the rules of the deontology of the profession which are facts, balanced and objective reporting
Where victims shy from testimony, Keep their identity away
Reach out to Human Rights offices in the regions, in Yaounde, outside Cameroon, media associations and diplomatic services for updated information and if needs be for immunity.
Subscribe to human rights newsletters and use search engines for more knowledge
In the absence of well trained staff embark on self-training through voracious reading, attending seminars, fellowships and workshops in and out of the country
Every media house needs to have volunteers and interns to complement the yawning gap of staff deficiency.
The Canada Fund for Local Initiatives (CFLI) provides direct funding assistance to local non-governmental organizations and, in exceptional cases, international NGOs and government institutions, for small projects addressing gender equality and women empowerment, democratic governance, climate change and environmental sustainability, security and stability and other issues.

For over three decades, Canada has funded modest development assistance projects in developing countries through the Canada Fund for Local Initiatives (CFLI). The CFLI is a program that supports small projects proposed and implemented by local NGOs and other grassroots organizations such as village councils, cooperatives and women’s groups. This enables Canada to respond to local needs by working at the community level. Equally important, the CFLI serves to strengthen Canada’s relationships with civil society and local communities and to build networks of contacts in countries around the world. The staff at the Canadian Mission look forward to working with you to implement an initiative you may have to contribute to your community’s development.

What types of organizations are eligible to apply for CFLI?

The majority of CFLI funding is directed toward local civil society organizations (including non-governmental organizations) and other institutions working at the local level. Partners may be local non-governmental organizations (NGOs), village or neighborhood associations, economic interest groups, etc.

What types of projects will the CFLI fund?

Projects should address the identified needs of local communities and be consistent with Canada’s thematic priorities for international assistance: stimulating sustainable economic growth, increasing food security, creating opportunities for children and youth, advancing democracy and ensuring security and stability.

The CFLI can also be accessed in emergency situations to assist local organizations in providing humanitarian assistance in the aftermath of natural disasters and emergencies. The Canada Fund also focuses on the cross-cutting themes of environmental sustainability and gender equality, so projects addressing these issues are ideal. Canada is committed to increasing the role of women in decision-making and promoting the human rights of women and girls since their rights are an inalienable, integral and indivisible part of all human rights. Similarly, environmental considerations should be taken into account whenever possible and all CFLI-funded projects will undergo a screening process to determine whether a full environmental assessment will be necessary.

Emphasis will be placed on accountable and sustainable projects that foster capacity-building, community development and empowerment. Additionally, it is crucial that proposed projects demonstrate clear links to achievable outcomes and the CFLI coordinator will work with recipients to develop results-based management strategies related to their projects.

The Canada Fund only provides contributions to projects, not over-head costs such as those related to the administration of an organization, ongoing or recurring projects, large-scale construction, and purely general budgetary needs.
Media Promotion of Human Rights

Canada

MAKING HUMAN RIGHTS COMMUNICATION EFFECTIVE

AFRICAphonie workshop on
Training community radio broadcasters on human rights awareness in Cameroon using pidgin English

Date: 10-12 November 2017

Venue: Eta Palace Hotel, Buea, SWR

Funded By: Canada Funds For Local Initiative

Implemented By: AFRICAphonie Cameroon