CCMN
Cameroon Community Media Network

Community Media is 10% Media and 90% Community

A Mapping Project on the Potentials of Community Media in Cameroon in Times of Conflict

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There is no better time than now to sound the clarion call for peace

RT REV FONKI SAMUEL
Moderator of the PCC

Cameroon Community Media Network (CCMN) which has brought together media practitioners and accorded them hands-on training in peace journalism and election reporting.

The nation Cameroon is going through some very difficult times: the north is plagued by the Boko Haram Crisis, the East is playing host to refugees from Central Africa, and the South West and North West regions are engulfed in the Anglophone crisis. Amidst all these, the Church, the Presbyterian Church in Cameroon, could not stay aloof. The Church has the responsibility to contribute to the welfare of the people and the nation and has the duty to preach the gospel of peace.
There is no better time than now to sound the clarion call for peace. Families are displaced internally and externally, many, mostly young men, have died, thousands of children in the Anglophone regions have been out of school for the past three academic years – the call for peace is urgent!
We are grateful to our partners, Bread for the World and the Civil Peace Service, for accepting to partner with the Presbyterian Church in Cameroon in working for a peaceful Cameroonian society. Thanks to their partnership, we were able to establish the Cameroon Community Media Network (CCMN) which has brought together media practitioners and accorded them hands-on training in peace journalism and election reporting. This is a nucleus which, we hope, can grow to cover the national territory. We also hope to engage all the communication services of the 11 Protestant Churches in Cameroon who are members of the Council of Protestant Churches in Cameroon (CEPCA) in the drive towards a peaceful society.
The Presbyterian Church in Cameroon remains committed to the ideals of peace and justice. As you read though this publication, I pray it kindles your zeal to work for a peaceful world in general and your need to support the work of the journalists and peace workers in Cameroon

Community media play a crucial role in favouring public debate and preserving the country's precious diversity of people and cultures

JOHANNES SINGER
Project Officer Cameroon
Bread for the World

Over the past years and decades, media consumption has changed profoundly all over the globe. We have access to an ever broadening range of international media and often receive the same „latest news" – whether we live in Cameroon, Germany, India, Brazil or the US. These international media operate on very high technical standards with plenty of money at their disposal. Community media on the other hand are sometimes looked down upon for their activist and semi-professional way of operating.

This is why I particularly appreciate the various contributions to this booklet which point out the need for a diverse community media landscape and its transformative power on society – both in Cameroon and elsewhere on the globe. As a sociologist, I believe that social change is never linear but rather the outcome of controversial debates involving different social groups.
It requires dedicated actors or institutions to bring together men and women, the old and the young, public and traditional authorities, both majority and minority ethnic or religious groups.

At Bread for the World, we are convinced that Cameroon's community media precisely play a crucial role in favouring public debate and preserving the country's precious diversity of people and cultures. This is why we are proud of partnering with the Presbyterian Church in Cameroon and the Cameroon Community Media Network (CCMN) in their efforts to strengthen local media activists and professionals.

Over the past years, I have personally met extremely dedicated journalists within the CCMN. They have faced huge challenges due to the current crisis setting and this is probably where their impact has been greatest. In the name of Bread for the World, I wish to show my deep respect for these journalists and their less visible collaborators and hope that the present booklet will help them get their fair recognition for their everyday commitment.

Community Media as Conveyer of a peaceful solution to the current Anglophone Crisis

REV MOKOKO MBUE THOMAS
National Communication Secretary PCC & Coordinator, PCC Peace Project

Over the years the Presbyterian Church in Cameroon (PCC) has been concerned about the socio-political welfare of the nation. Since the 1950's the Church has played a major role in the process in the build-up to the independence of Cameroon and was an important actor in various political crisis following the reintroduction of multipartism. While the Church prayed and worked for social justice and democracy, it got concerned about building a peaceful nation. On this ground, the PCC, in partnership with Bread for the World, ran a 3 year peacebuilding project with the Youth. This project targeted the training of youth in peacebuilding, conflict resolution and non-violent communication.

"FOR MANY YEARS CAMEROON STOOD AS AN ISLAND OF PEACE IN CENTRAL AFRICA."
But external pressures and internal squabbles were telling signals of the fragility of this peace.
The PCC was convinced of the need to mitigate media-induced or media-sustained crisis thus,
started, in partnership with Bread for the World, a project at the Christian Broadcasting Service (CBS) radio.

HISTORICAL ROOTS OF THE ANGLOPHONE CRISIS
The Anglophone Crisis is deeply rooted in history. The entity now called Cameroon was colonized by Dr. Nachtigal for Germany on the 12th of July 1884. At the outbreak of the First World War, Britain and France attacked and defeated Germany in Cameroon and by 1917 a gentlemanly agreement that would be later confirmed by the League of Nations saw Cameroon partitioned with France in charge of 4/5 and Britain in charge of 1/5. From then till 1960 and 1961 respectively for French Cameroon and British Cameroon, the two territories developed separately under different colonial masters and different linguistic, judicial, academic and administrative systems.

On the 1st of October 1961 there was the reunification of the French and British parts of Cameroon under the name the Federal Republic of Cameroon. In 1972 President, Amadou Ahidjo through a referendum changed the name to the United Republic of Cameroon amidst protests from some Anglophones. President Paul Biya, in 1984, through a Presidential decree, changed the name of the nation to the Republic of Cameroon (La Republique du Cameroun). To most Anglophones this smacked of total annexation of the Anglophone entity in the union and an annihilation of the Anglophone culture. Cries from the Anglophone population in Cameroon have been unabated

from then. Fingers have been pointed at persistent government policies to erase the Anglophone identity and all that goes with it especially focusing on the neglection the realms of economic, jurisdiction, political and social administration.

RECENT DEVELOPMENTS

Government's intransigence to the demands of the Anglophone lawyers' and teachers' trade unions culminated in the initiation of strike actions by the former in October 2016 and the later on the 21st of November 2016. These two unions in concert with other trade unions formed a Civil Society Consortium with mandate to engage the government in dialogue on their behalf. The consortium and Southern Cameroon National Congress were banned and some leaders of the consortium were arrested and the others fled.

The movement which was demanding for the rights of the Anglophones and a return to the federal system agreed upon in 1961 was thus outlawed. Leadership of the consortium then moved to the diaspora into the hands of the radical wing which started asking for outright independence of former British Southern Cameroon under the name Ambazonia Republic. While some opted for diplomacy, others preferred the road of armed struggle.

The massive killing of civilians on the 21st of September and the 1st of October 2017 led to the creation of armed groups styling themselves self-defense groups. The arrest of the leaders of the Ambazonia Governing Council in Nigeria in January 2018 and their being kept incommunicado by the government infuriated the armed groups which have stepped up their attacks on government forces and their accolades.

The creation of the Disarmament, Demilitarisation and Reintegration Committee, and the release of some 289 detainees of the Anglophone crisis have not abated the attacks. While the belligerents determinedly engage each other, the population suffer the impact: high death toll, about 40,000 refugees in Nigeria and 250,000 internally displaced persons (some sources give higher figures), hundreds of people clustered up in camps in bushes living under squalid conditions leading to high mother and child mortality.

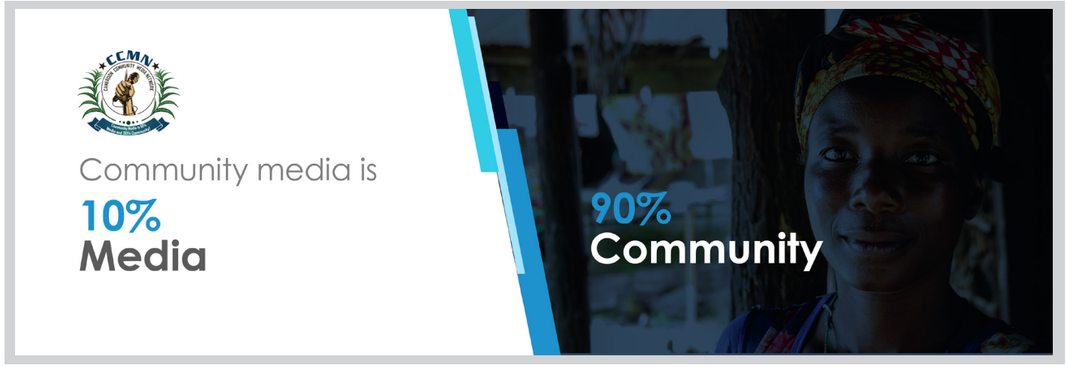
BACKGROUND OF THE CAMEROON COMMUNITY MEDIA NETWORK (CCMN)

A situational analysis of the Christian Broadcasting Service (CBS) Radio Buea, a radio owned by the PCC, led the Church to see the need to empower the staff on community media journalism. Empirical knowledge informed us that the community media sector in Cameroon could be a great threat to public peace and a potential tool in the hands of vicious politicians and forces of violence. It should be mentioned that the community media is the most listened to in our communities especially because they encode their message in familiar codes to the listeners. They broadcast in the local languages of the listeners, report daily happenings within the local community and discuss issues of relevance to the community. But, unfortunately, most of those who serve in this sector are amateurs with no basic training in journalism and poorly remunerated, making them potential pawns in the hands of the mighty and wealthy.

Based on this need, the Civil Peace Service (CPS) of Bread for the World in 2014 sent a Seconded Personnel, Alexander Vojvoda, a community media specialist, to train staff of the CBS radio on community media communication. The intention was to make the radio community oriented – striving to meet the needs of the community, getting the community on board to articulate their issues and giving voice to the voiceless of the community.

In early 2015, with the help of Alexander, we conducted an audience survey of the catchment area of the CBS radio, which analysis revealed our strengths and weakness vis-à-vis the expectations of our audience. Alexander's technical input, and its consequent impact on the outreach of CBS, convinced us of the need to extend this knowledge to other media houses. Thus, some media houses were invited for a workshop and an initial introductory meeting at the Synod Office Buea, the seat of the PCC. They all decided to buy the PCC's idea of forming a network of media organs for capacity building and sharing of good practices with a conscious option for peace.

By early 2016, the Communication Department of the PCC had identified the need for peace journalism as an alternative to conventional journalism. Funded by the Civil Peace Service of Bread for the World, we



organised a series of workshops on peace journalism in Buea, Bamenda and Yaounde, facilitated by Prof. Steven Youngblood from the USA and Alexander Vojvoda. For most journalists, this was a new concept. Today, all members of the Cameroon Community Media Network are flag bearers of peace journalism.

There are currently two branches of the CCMN: one for the South West and Littoral regions and the other for the North West and West regions comprising of over 70 media organs. It is officially recognized by the government of Cameroon. Its uniqueness is in its composition: it brings together faith based and circular media organs, Christian (Presbyterian, Baptist and Roman Catholic) and Muslim media organs, English speaking and French Speaking media organs.

CCMN: A POSSIBLE SOLUTION TO THE CRISIS

It is difficult to know the trajectory the current Anglophone crisis would have taken had the peace journalism dimension not been introduced to these media houses early enough. They have kept themselves in check ensuring they are not part of fanning the flames of conflict, but rather constantly giving practical options for resolution. During their meetings, the members of the network do constant analysis of the conflict, reviewing new developments and challenges they have faced as journalists and proffering solutions. In the current scenario, media practitioners are constantly threatened both by the government forces and the armed groups as each wants the media organ to promote its agenda. In this context the middle-of-the-road approach is very risky, but for the members of the network, it is the only option.

The impact of the media on its audience cannot be over emphasized. Consequently, the media has a major role to play in the de-escalation of the current Anglophone crisis. Social media has been a very powerful tool in the hands of some, in fanning the flames of the conflict. Government, realizing the role the social media was playing in the radicalization process, completely cut internet once for three months, and suspended all social media outlets once in Anglophone Cameroon – a move which yielded little or no fruit. We are convinced the issue is not about suspending internet or social media, rather, readers or users could be provided the other option – the peaceful option. If media practitioners (radio, television and newspaper journalists, bloggers and online reporters) could provide the option of peace journalism, this can hold government to the task of initiating genuine dialogue and de-radicalise the armed groups.
The "We stand for Peace" campaign, which was translated in various languages and repeatedly broadcast by all members of the network, was proof of what can be attained through these combined efforts.

WAY FORWARD

The PCC suggests to :

1. Extend the CCMN to the ten regions of Cameroon: This will broaden the scope of committed media practitioners who consciously exist for the community and intentionally create space for the voice of the voiceless, with a bias to peace journalism. It will lessen the current Anglophone/Francophone diatribe which has been often used to fragment the nation, and which is one of the complications of the current crisis.

2. Step up capacity building workshops to equip community media practitioners nation-wide and train trainers to meet the needs of the media organs

3. Lobby with government for proper regulations for the community media sector. The sources of revenue and staff remuneration need to be standardized to prevent the practitioners from being gullible to promoting individual agendas.

4. Start a media competence centre with expertise in various aspects to be at the service of media organs

Community Media produce Open Spaces for Communities in Times of War.

What can community radio producers in Cameroon learn from Colombia?

CLEMENCIA RODRÍGUEZ
Professor Klein College of Media and Communication, Temple University

As a Colombian researcher in the field of community media, I am honored to write this text for a book about community media and peacebuilding in Cameroon. It is inspiring to know that my research in Colombia can help Cameroon in its attempts to strengthen a community media network dedicated to peaceful dialogue and de-escalating conflict and war. In what follows, I would like to share some of what I learned about how Colombians use community media to counter the negative impacts of war.

> *A significant number of Colombian community media operate in regions of the country where leftist guerrillas, right-wing paramilitary militias, and the state security forces waged war in the midst of communities of unarmed civilians.*

Cameroon's violent conflict began in 2017. Colombia's began in 1948. Between 1958 and 2012, we lost 220,000 Colombians to the war; during that same period, violent armed groups forcefully removed more than five million Colombians from their land and communities. This represents a staggering 15% of the total population. The long-term negative consequences of such losses and disruption is catastrophic for communities. Now, after observing the lasting negative effects of war in Colombia, I believe Cameroon's initiatives to support community media and invest in peace journalism are laudable.

In Colombia, the Community Radio decree passed by congress in 1995 legalized community broadcasting. Four years later, in 1999, another law legalized community television. Both radio and television regulation define community radio and TV as municipal, meaning that only one community radio station and one community television station can operate in each Colombian municipality. There are 1,122 municipalities in Colombia and of these, 667 have their own community radio station and 441 have their own community television station. These figures demonstrate that community broadcasting is alive and well in Colombia. A significant number of Colombian community media operate in regions of the country where leftist guerrillas, right-wing paramilitary militias, and the state security forces waged war in the midst of communities of unarmed civilians. In Colombia's war, 81% of the victims were unarmed civilians and 19% were combatants in one of the antagonistic armed groups. In this context, community radio and TV producers developed smart and creative communication strategies to protect their communities from the negative impacts of war.

YERIMAH NADIA EFETI
Student at the University of Buea
Buea

> **The benefits of the programs are, when you are listening to a particular program that you like and if you are somebody who like to change then you will do what the program is talking about especially when it preaching on changing your lifestyle.**

> *Community communicators use technologies to produce media narratives about the aspects of community life not yet occupied by war; videos about everyday life in the community, local celebrations, neighbours eating together, or local youth playing soccer remind the community that war has not invaded everything and pockets of peace and peaceful coexistence thrive among them*

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Local public spheres are among the first casualties when unarmed communities have to coexist with warring groups. People are forced to negotiate men with guns occupying their streets, plazas, and markets. To counter this, Colombian community radio producers devised creative strategies such as Christmas decorating contests, music and poetry festivals, and collective outings to enjoy a day at the river to persuade people to repopulate local public spaces and break down the social isolation and collective terror imposed by war. Locally made technologies, such as a radio mobile unit mounted on a tandem bicycle, helped the stations bring radio to the places where people live their lives instead of expecting people to bring their lives to the radio station.

In contexts of armed conflict, essential elements of the democratic process such as elections, transparency, and good governance erode as the logics of war take over. War breeds corruption, bribery, impunity, and cronyism as the rule of law is replaced by "survival of the fittest" ideologies. Citizens lose trust in local governments. Local government officials who refuse to give in to the demands of armed groups become military targets. In Colombia, we learned this too well. In 2000, one of the worst years of the Colombian conflict, 24 mayoral candidates were assassinated; the same year, approximately 67 candidates in other local and regional elections decided to pull out of their races after receiving death threats. Colombian community radio stations implemented a series of strategies intended to counter the disruption of democratic institutions and processes. These included maintaining in-depth coverage of all local candidates' platforms; inviting candidates to explain their government program proposals and make public (...) „

PJ MAIKEM EMMANUELA
Station Manager Ndefcam Radio
Bamenda

Through the CCMN network, journalists have learnt how to use their skills and preach peace to the community. It has help reduced hatespeech among journalists and citizens as well. Despite the challenges of the region, #CCMN has stood its ground in preaching peace. A call that many inhabitants of my community are waking up to and I am very grateful for that. I look forward to what the network will offer us in the days ahead.

These community radio producers created change, but not by using the technology to send messages describing non-violent conflict resolution or persuading people to resolve their conflicts non-violently. Instead, the radio station triggered a communication process in which people experienced the resolution of the conflict in a non-violent manner.

(...) commitments about implementation on-air; demanding transparency from local mayors, city council members, and other government officials; educating audiences—and especially young people—about the importance of casting a well-informed vote; and rejecting any type of paid political advertisement.

Colombia's community media producers are remarkable for their keen understanding of communication's performative potential. These producers know that media technologies can be used to make things happen among local audiences. Media don't just inform or transmit messages; they are used to literally make things happen, moving into the realm of performative communication. For example, in Puerto Wilches, a town of about eight thousand people in a Colombian region known as Magdalena Medio, a conflict around use of the local park threatened to spiral into violence. Street vendors had invaded the park, using it to sell their merchandise; local residents resented the fact that their park had become a market, which prevented them from using this public space. Puerto Wilches Estéreo, the local radio station, decided to intervene but, instead of transmitting messages about the virtues of non-violent conflict resolution, the radio station triggered a process of non-violent conflict resolution in the community. The station provided a forum for the street vendors, who publicly explained that feeding their families depended solely on their ability to use the park as a public market. The radio station then opened its microphones to the town's residents, who explained that their park was a place to meet and interact and not being able to use it was negatively affecting their community, eroding the social fabric. During the process, the station invited listeners to call in with questions, suggestions, and comments. A caller suggested that an abandoned building could be used as a market. Callers began asking the mayor to help resolve the issue. Other callers said that they would volunteer to help refurbish the old building to make it into a proper market. Finally, in response to local pressure, the mayor agreed to buy the building and make it available for the park vendors. The vendors moved to their new marketplace and the park returned to its original use. These community radio producers created change, but not by using the technology to send messages describing non-violent conflict resolution or persuading people to resolve their conflicts non-violently. Instead, the radio station triggered a communication process in which people experienced the resolution of the conflict around the park in a non-violent manner. Local residents were able to experience what non-violent conflict resolution feels like; the medium subjected people to the lived experience of non-violent conflict resolution.

The performance spaces that "subject" people to peace formation are crucial because, in the same way that violent ways are learned, peaceful ways have to to be taught and learned. Carolyn Nordstrom, an anthropologist who specializes in researching contexts of war and violence, quotes one of her interviewees, who says:
So is the war really over? Is the violence of war gone suddenly with declarations of peace? No, violence lives in the belly of the person and ruins society, unless peace is taught to the violent. And peace must be taught just like violence is, by subjecting people to it, by showing them peaceful ways to respond to life and living, to daily needs and necessities, to political and personal challenges. [1]

During my fieldwork in Colombia, I learned that in complex contexts of armed conflict, formulas rarely work. Colombian community media producers succeed not because they apply formulas, but because they have excellent communication and media production skills that can be used in creative ways tailored to the conditions of each locality. For this reason, I applaud the efforts of foundations and organizations in Cameroon that offer training to local community communicators. In addition to studying the tools of peace journalism, important areas of training include investigative reporting, media production based on local narratives and popular culture, and participatory media production. Maintaining high quality standards in audio editing, music selection, interviewing, and soundscapes is also key.

In 2016, the Colombian government and the FARC, the main guerrilla organization in the country, signed a peace treaty. As a result, approximately ten thousand demobilized former guerrilla combatants are in the process of re-integrating into civil society. Although Colombia is far from entering a post-conflict phase (more than fifty years of war are not going to magically transform into peaceful coexistence in a couple of years), it is clear that things are changing. This shift demonstrates the plasticity of human communities and provides evidence that people can change and learn to live side by side with those they once considered mortal enemies. I hope Cameroon can implement these changes before the horror of the figures of war—numbers of dead, displaced, maimed, traumatized—reach Colombian levels.

[1] Nordstrom, Carolyn. 2004. ***Shadows of War: Violence, Power, and International Profiteering in the 21st Century. Berkeley:*** University of California Press.

FORCHA JOHN
Business Man
Buea

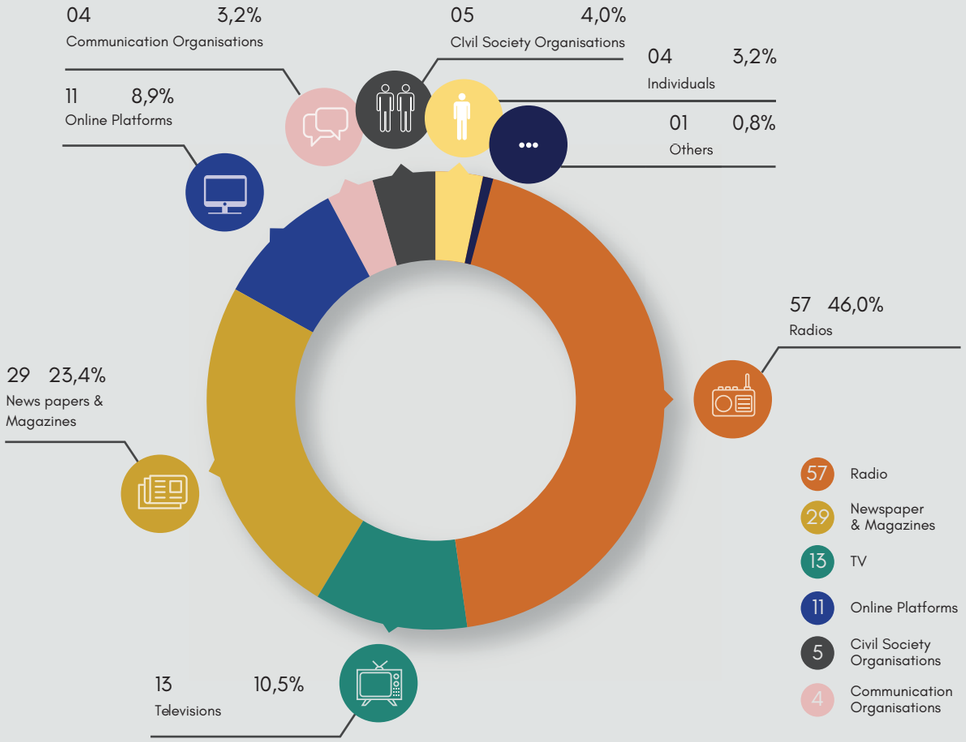
Community media is a radio station whereby they inform local people about what is happening in their community that they may not know about. I think it is all information they inform local people. That is what I make about community media.

01

CCMN in numbers

120 CCMN individual and organisational members* and CCMN-affiliated organisations and media houses are running 57 radio stations, 13 TV Stations, 29 Newspapers or Magazines, 11 online news platforms, 4 Communication Organisations, 5 Civil Society Organisations in 6 Cameroonian Regions.**

*CCMN members are offically registered with one regional CCMN chapter
**CCMN-affiliated organisations and media houses are regularly participating in/co-hosting CCMN activities, but are not officially registered with the CCMN



Networking and Community Media: a Key for Sustainability

FRANCESCO DIASIO
Secretary General AMARC - World Association Community Radio Broadcasters

Looking at the different definitions of “Networking”, in its general meaning related to ICTs or business, it is very common to find concepts related to resource sharing “A network consists of two or more computers that are linked in order to share resources (such as printers and CDs), exchange files, or allow electronic communications”, or “Networking is a process that fosters the exchange of information and ideas among individuals or groups that share a common interest”.

In its business declination, according to Wikipedia, ”Networking is a socio-economic business activity by which businesspeople and entrepreneurs meet to form business relationships and to recognize, create, or act upon business opportunities, share information and seek potential partners for ventures. In the second half of the twentieth century, the concept of networking was promoted to help businesspeople to build their social capital. In the US, workplace equity advocates encouraged business networking by members of marginalized groups (e.g., women, African-Americans, etc.) to identify and address the challenges barring them from professional success. Mainstream business literature subsequently adopted the terms and concepts, promoted them as pathways to success for all career climbers. Since the closing decades of the twentieth century, "networking" has become an accepted term and concept in the society. In the 2000s, "networking" has expanded beyond its roots as a business practice to the point that parents meeting to share child-rearing tips to scientists meeting research colleagues are described as engaging in "networking"”

Two main concepts seem to be always at the base of any networking process: exchange (information, sharing common resources etc.) and increase opportunities. In the community media environment and in the particular context of Cameroon in its phase of “low intensity civil war”, which are the opportunities to increase and which kind of exchange should be fostered in order to increment the impact of this broadcasting sector?

According to this study, community broadcasters have a very strong focus on informative programs and news in particular. It is clear that synergies in this field are very

attractive for radio stations, considering the possibility to raise and improve the quality of productions and therefore their credibility towards listeners. At the same time, with the variety of spoken languages in the country, it is difficult to believe that the news exchange can be the only networking layer among radios. Besides some direct relationships between stations, the absence of a common platform and methodology for news exchange can be an obstacle to the coherent full deployment of the network potential.

On the other hand, the variety of languages within the network can represent a very important asset when it comes to put in place informative campaigns on the National level, with the truly capacity to speak to people rather than just speak to anonymous "listeners". Common national campaigns on public health, education, rights, environment, just to mention few topics, should value the enormous work that radio stations are already doing locally, producing almost 3000 weekly hours on these subjects.

Beyond the exchange of radio features, news or programs, spontaneous or organized, the exchanges between radio stations should also consider the mutualization of knowledge in the technical field. Useless to describe the technical difficulties that radio stations have to face when some devices are damaged. The network should give a great importance to the technical knowledge sharing. Any good content has no chances to have impact, unless it is broadcast properly.

Finally, having in mind that all peace process passes by dialogue, last but not least it is worth to mention the cultural dimension of the possible synergies among radios. Music can overcome language barriers, and in some regions of the World, it represented a very important aspect for dialogue in the reconciliation process among populations in post conflict situations (ex: war in ex Yugoslavia and the "radio bridge" musical and cultural projects among community stations in different Ex Yugoslavia Nations at the end of 90's).

In its institutional function, the Cameroon Community Media Network should be able to translate these objectives into concrete projects, aiming at increasing the capacities and resources (human and financial) of its radio members and their personnel, paid staff or volunteers. An institutional voice that should exclusively represent the sector towards other institutional bodies, such as policy maker or the audio-visual authorities.

The national dimension of the network should also consider the global level of some important challenges that our societies are facing nowadays: migrations, climate change, religious extremism, just to mention a few. The reinforcement of a national Cameroon community media network is functional in its regional dimension, with common initiatives that can be undertaken with neighbouring countries with a strong community radio sector like Nigeria (and its national community broadcaster association), or with wider perspectives and synergies to develop in other anglophone or francophone African countries (Ghana, DRC, Senegal, Burkina, Niger ..). Radio campaigns and synergies on sensitive topics can follow the flow of local languages beyond frontiers and borders.

The development and penetration of mobile telephony represents a strong advantage to facilitate networking processes and in particular communication. Solidarity urgent actions for journalists in danger can be very impactful through the correct use of the different opportunities provided by mobile telephony (geolocation, mass text sending etc..). However, to rely just on one communication tool can be inadequate and it can be an easy illusion to confuse regular communication (ex: through Whatsapp groups) with truly networking activities. While technological instruments are there, the final question is not how and why to put in place synergies, but what are we culturally ready to exchange.

List of the CCMN Members

SOUTH-WEST

	Name	Member Affiliated	City	Category
1	Bonakanda Rural Radio	M	Bonakanda	Radio
2	Buea Muslim Community Communication	M	Buea	Communication Organisation
3	Calvary Good News Radio	M	Kumba	Radio
4	Cameroon Panorama	A	Buea	Print
5	Cameroon Tribune	A	Buea	Print
6	CAMP - Cameroon Association of Media Practitioners	M	Limbe	Communication Organisation
7	Catholic Communication Service	M	Buea	Communication Organisation
8	CBC Radio FM 101.9 MHz	M	Buea	Radio
9	CBS Radio 95.3 MHz	M	Buea	Radio
10	Chariot FM & TV Lab	M	Buea	Radio TV
11	Daddy Ndong News & Information	A	Buea	Online
12	Dikome Rata Community Radio	M	Dikome	Radio
13	Divine Mercy Radio & TV Service Buea	M	Buea	Radio TV
14	Eden Media Group	M	Limbe	Radio Newspaper TV
15	Green Echoes	A	Kumba	Print
16	HiTV	M	Buea	TV
17	Konye Community Radio	M	Konye	Radio
18	Lake Site Radio	M	Kumba	Radio
19	Lebialem Community Radio	M	Menji	Radio
20	Manyu Community Radio	M	Mamfe	Radio
21	MediaAfrique	M	Buea	Radio
22	Moutn Kupe FM	M	Nyasoso	Radio
23	Ocean City Radio	M	Kumba	Radio
24	Reference Television	A	Buea	TV
25	Revival Gospel Radio	M	Buea	Radio
26	The Advocate Newspaper	M	Limbe	Print
27	The Farmer's Voice	M	Buea	Print
28	The Post	M	Buea	Print
29	The Rambler Newspaper	M	Buea	Print
30	The Star Newspaper	M	Kumba	Print
31	The Sun	A	Limbe	Print
32	Tiko Council Community Radio	M	Tiko	Radio
33	Voice of Manyu	M	Mamfe	Radio
34	EPDA	M	Limbe	Civil Society Organisation

NORTH WEST

	Name	Member Affiliated	City	Category
1	Abakwa FM Radio	A	Bamenda	Radio
2	ABK TV	M	Bamenda	TV
3	Afrique Nouvelle Radio	M	Bamenda	Radio
4	Bamenda Online	M	Bamenda	Online
5	Boyo Community Radio	M	Boyo	Radio
6	CBS Radio FM 101.0 MHz	M	Bamenda	Radio
7	City FM Radio	M	Bamenda	Radio
8	Donga Mantung Community Radio	M	Kambe	Radio
9	Donga Mantung Community Radio	M	Kambe	Radio
10	Eden Newspaper	M	Bamenda	Print
11	Equinox TV	M	Bamenda	TV
12	Foundation Community Radio	M	Bamenda	Radio
13	Jakiri FM	A	Jakiri	Radio
14	L' Effort Camerounais	M	Bamenda	Print
15	Larry's Newsroom	A	Bamenda	Online
16	Le Messager	M	Bamenda	Print
17	Mbemgwi Online	M	Mbemgwi	Online
18	Ndefcam Community Radio	M	Bamenda	Radio
19	News Watch Newspaper	M	Bamenda	Print
20	Observer24 Blog	M	Bamenda	Online
21	Oku Rural Community Radio	M	Oku	Radio
22	Radio Evangelium	M	Bamenda	Radio
23	Radio Hot Cocoa	M	Bamenda	Radio
24	Rainbow Radio	M	Mbengwi	Radio
25	Renaissance Community Radio	M	Ndu	Radio
26	Rush FM, Bamenda	M	Bamenda	Radio
27	Santa Meteo Community Radio	M	Santa	Radio
28	Savannah Frontier Radio	M	Nkambe	Radio
29	Skysports Community Radio	A	Bamenda	Radio
30	Stone FM	A	Ndop	Radio
31	The Cameroon Tribune	M	Bamenda	Print
32	The Insight News Africa	M	Bamenda	Online
33	The Median Newspaper	M	Bamenda	Print
34	The Rambler Newspaper	M	Bamenda	Print
35	The Reporter Newspaper	M	Bamenda	print
36	The Statesman Blog	M	Bamenda	Online
37	The Sun Newspaper	M	Bamenda	Print
38	The Voice Newspaper	M	Bamenda	Print
39	Voice Moghamo -Batibo Council Community Radio	M	Batibo	Radio
40	Wum Community Radio	M	Wum	Radio

WEST

	Name	Member Affiliated	City	Category
1	AJP CEDES	M	Foumban	Civil Society Organisation
2	AS Radio FM	M	Foumbot	Radio
3	Canal Mum TV	M	Foumban	TV
4	Foundation Princesse Momafon Rabiatou Njoya	A	Foumban	TV
5	Pouakone Radio and Communi-cation	M	Foumban	Radio Communication Organisation
6	Radio Batcham	M	Mbouda	Radio
7	Radio Communinautaire de Baham	M	Baham	Radio
8	Radio Mundemaba	M	Banganté	Radio
9	Radio Sonore de Kouoptamo	M	Kouoptamo	Radio
10	Radio Taboo	A	Nditam	Radio
11	Tomorrow Children	A	Koutaba	Civil Society Organisation
12	Univers Social Infos (USI)	A	Foumban	TV
13	Radio Yemba	A	Dschang	Radio
14	Radio Rurale de Fotouni	A	Banganté	Radio
15	Radio Communautaire de Bafous-sam	A	Bafoussam	Radio
16	Radio Site-Dar FM	A	Bafang	Radio
17	Radio Soniredе Kouoptamo	A	Kouoptamo	Radio
18	Radio Communautaire du Noun	A	Foumban	Radio
19	Radio Nguiemboon FM	A	Mbouda	Radio

LITTORAL

	Name	Member Affiliated	City	Category
1	Canal 2 English	A	Douala	TV
2	Dan Broadcasting System	A	Douala	TV
3	L'Effort Camerounais	A	Douala	Print
4	Radio Al-Houda	M	Douala	Radio

OTHER

	Name	Member Affiliated	City	Category
1	AfroLeadership	A	Yaoundé	Civil Society Organisation
2	Chateau News	A	Ngaoun-déré/ Adamaoua	Online
3	CRTV Adamaoua	A	Ngaoun-déré/ Adamaoua	TV
4	Friedrich Ebert Foundation	A	Yaoundé	Civil Society Organisation
5	L'oeil du Sahel	A	Yaoundé	Print
6	Le Messager	A	Yaoundé	Print
7	Le Sour Newspaper	A	Yaoundé	Print
8	Momoh News	A	Yaoundé	Online
8	News Watch	A	Yaoundé	Print
9	Protestant Voice Radio FM 105.2 MHz	M	Yaoundé	Radio
10	SisterSpeak237 Blog	A	Yaoundé	Online
11	The Guardian Post	A	Yaoundé	Print
12	The Median Newspaper	A	Yaoundé	Print
13	The Reporter	A	Yaoundé	Print
14	The Voice	A	Yaoundé	Print
15	UPAC - Protestant University of Central Africa	A	Yaoundé	University
16	Vision4 Television	A	Yaoundé	TV
17	Yaounde Info	A	Yaoundé	Online
18	Radio Tiemeni Siantou	A	Yaoundé	Radio

02

Who is CCMN

1666

Persons work at CCMN members

In the structures of the CCMN members 1666 persons work as professional journalists, technicians and volunteers

Paid staff

886

53,2%

Volunteers

780

46,8%

Highlighted Numbers

77 CCMN Members (Organisational & Individuals)

43 CCMN-Affiliated Organisaitons and Media Houses

7 **Community Media** are completely managed by members of the community / volunteers

40824

OVER 40.000

Persons are directly
and indirectly involved around the work of the CCMN members (fan clubs, listener clubs, viewer clubs, reader clubs and member clubs)

1ST CCMN NETWORK MEETING IN BUEA
29 July 2015

We've come a long way! We Need Women's Voices in Media

COMFORT MUSSA
Founder & Coordinator of SisterSpeak237

I am blessed to have witnessed some of the most amazing changes and development recorded in the journey of empowering women in Cameroon, Africa. We've come a long way! I am blessed to be born in the generation that witnessed the first female president in Africa; today more women and girls are enrolled in school, and women are moving beyond kitchen and bedroom walls to boardrooms, flying airplanes and just reaching for the stars. In Cameroon, we have more women breaking the glass ceilings in various careers and politics.

Now, more than ever as ladies we may be tempted to think that we have arrived, in fact our world tries to convince us so. It seems we've got all we need. While celebrate the progress made, there is more ground to cover in every sphere of life.
One great need that must be addressed urgently is the need for equal representation of women's voices in media.

The voices of women matter. However, they are not represented equally in the news. Take random look at Cameroonian newspapers on the stands today; zap through different television and radio channels; look at any current research of who reports and writes the news, who is quoted as a source, whose views and expertise are amplified in the opinion pages. One reality that stares at you in the face is that it is still a man's world and there is a wide gender gap in media. This gap is not immediately obvious to many because in the past years, there has been an increase in female journalists in Cameroon. However in most media houses, women's voices are often heard in soft beats and still fulfilling traditional rules of fashion, social issues, health, celebrity news, art and music, while men feature prominently in hard news (e.g. politics, economics, and sports).

When women's voices are absent in crucial mainstream narratives, their realities are not reflected in the news. According to the American Press Institute, the purpose of journalism is "to provide citizens with the information they need to make the best possible decisions about their lives, their communities, their societies and their

governments"—yet media institutions have, by and large, provided us with the same male voices and perspectives on repeat since their establishment. The implication of this is that, citizens and policy-makers alike aren't getting well-rounded perspectives on the issues, and it means that information about issues that affect people's lives and communities is disconnected from those lives and communities. The role of the journalist is to provide his/her audience with well researched, balanced information that enables them make informed choices. This role is defeated when vital voices (voices of women) are missing.

While traditional media is slow to embrace the diversity of including women's voices in hard news narratives, social media is giving women in Cameroon strength in numbers and the courage to raise their voices. Social media has provided amazing tools for the Cameroonian women in a way they never had before, women have a voice, people are listening and positive change is recorded in many communities as a result. Social media has given birth to a new generation of women who are boldly defining new heights and transforming their communities and Cameroon at large.

On social media women have been able to denounce violence against women in ways that were not possible before. In 2018 for example, through social media gender activists in Cameroon denounced gender based violence and did a campaign dubbed #JusticeForHarriet in honor of Harriet a victim of gender based violence. Beyond just whatsapp groups and Facebook posts, the advocacy led to a show of solidarity during her funeral in Limbe with a speech from officials from the regional delegation of women's empowerment and the family.

Stories that will never feature on mainstream media have found space on social media and women are raising their voices are to end the culture of silence surrounding many issues including sexual violence. A good example for this will be female journalists in Cameroon who tired of recurrent stories and incidences of sexual harassment in media organizations and journalism schools, launched the #StopSexualHaressment237 campaign. This made news on mainstream media in Cameroon and beyond bringing to light stories that would otherwise remain untold.

Despite the benefits and opportunities which social media offers women in Cameroon, traditional media is still very vital and should complement social media. Internet penetration for one is still low (23.2 % as of 2017) and so, a big portion of the population still relies on traditional media for information.
To include the voices of more women in traditional media in Cameroon, individual journalists must make greater efforts in their reporting to seek out more diverse sources, experts and voices.

A report by the International Women's Media Foundation showed a clear pattern of male dominance in newsrooms worldwide. We need more women in newsrooms and in decision making positions in these newsrooms. CRTV for example has never had a female General Manager in all the decades of its existence. The diversity in leadership often reflects in the content of the media houses.

In 2016, I started press review to examine women's representation in mainstream media in Cameroon. Many male colleagues whose programs I reviewed told me that they didn't feature women as sources or presenters on these programs because, the women who could speak authoritatively on these issues did not exist or unavailable when needed. Through my exchanges with these colleagues they realized that they were not quite intentional about featuring more women on their programs. Intentional efforts to be inclusive proofed the contrary and progressively some of them started featuring more women.
I have three sentences for media colleagues and media houses using same excuse to justify lack of women's voices in mainstream media.

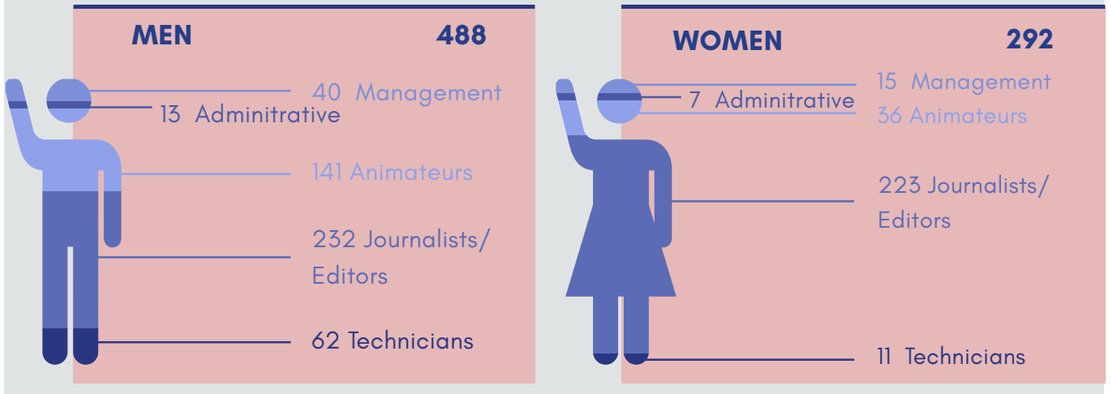
SHE EXISTS.
SHE IS AVAILABLE.
SHE IS READY TO BE HEARD.

MAC ALUNGE
Inspirational Speaker - CEO, Straw Academy
Buea

"OK, since I deal mostly with inspiration, capacity building, professional training, business development, I turn to follow programs and take part in programs that probably are in the same line with stuffs like that. "Excellence living" on CBC radio I think that is one of my favorite program. I listen to it all the time and I also go there a few times as well and other programs that deals with professional training business development I am interested in."

Paid Staff

Volunteer



Staff Structure and Distribution by Gender

The Cameroonian Community Media sector is still dominated by men - 69% of CCMN community media practitioners are men. Women are mostly engaged in the production of content (41% of journalists are women). However, female voices are missing on air and on screen (69 women of 517 are animators) and only 27 % (44 women) are involved in the management of Community Media

	MEN	WOMEN	TOTAL
Overall Staff	**1149 (69,0%)**	**517 (31,0%)**	**1666**
Paid Staff	661 (74,6%)	225 (25,4%)	886
Volunteers	488 (62,6%)	292 (37,4%)	780

	MEN	WOMEN	TOTAL
Management	117 (72,7%)	44 (27,3%)	161
Technician	203 (85,3%)	35 (14,7%)	238
Journalist	456 (59,0%)	317 (41,0%)	773
Animators	244 (78,0%)	69 (22,0%)	313

JEFF NGAWE YUFENYU
The Reporter Newspaper
Bamenda

"I must confess that my approach to news angles has been influenced by the workshops I have attended on Peace Journalism, organized by #CCMN thanks to the #PCC and Bread for the World through the Peace Journalism and Conflict Transformation Project. I have learned to let the voices of the ordinary people heard, rather than just focusing on government people and politicians, especially in crisis situation like the case in hand in North West and South West regions. Influenced by CCMN activities, we, as panelists on radio as well, for example, Frank Talk on Radio Hot Cocoa now dedicate the last minutes of our weekly radio talk show program to talk peace."

03 CCMN and Peace journalism

Community media are in a perfect position to leverage the principles of peace journalism.

PROF STEVEN YOUNGBLOOD
Director Centre for Global Peace Journalism/Park University

Community media can facilitate dialogue among players in a conflict. They can do this at the smallest local level, and in such a way that the discussion itself is seen as productive rather than threatening.

This is especially true for community radio stations, which are built upon a foundation of engaging citizens on subjects of importance for the entire community. For example, CBS Radio in Buea provides regular programming analyzing the Anglophone crisis while providing a platform for civilized discussions from all parties. CBS Radio and its partner the Cameroon Community Media Network (CCMN) have sponsored a number of peace journalism workshops, seminars, lectures, and programs during the last two years championing a peace journalistic perspective.

Community media are well positioned to give a voice to the voiceless – one of peace journalism's key tenets. This is precisely what community media can do best.

In providing this voice, those who have been traditionally marginalized feel empowered, and are less likely to strike out violently. In fact, community media aren't just providing a voice of the voiceless, they are providing a voice by the voiceless.

For example, community media can tell stories from and about voiceless groups like IDP's and refugees. Peace journalism asks journalists to offer counter narratives that portray the displaced in a more three-dimensional way, not ignoring the challenges their presence creates, but also reporting the positive impact that they may have on communities. Peace journalism also recommends reporting that humanises refugees and promotes the idea that the displaced themselves should be employed as reporting partners, especially on stories that analyse the situation and offer solutions. Community media can excel in all of these areas.

Community media can lead discussions about solutions,

which is another foundational element of peace journalism. Again, this can be done in a non-threatening way, working with local officials and traditional leaders to find solutions to problems plaguing a community.

During the 20-year LRA war in Northern Uganda, several NGO's launched Mega FM in Gulu in Northern Uganda. Peace Insight reports about Mega's solutions efforts during the war: "Mega FM has several peacebuilding programmes including Dwog Cen Paco ('Come Back Home'), which calls on Lord's Resistance Army (LRA) members to abandon the rebellion and give themselves up for amnesty, Kabake ('Community Dialogue') and Teyat ('Stakeholders' Dialogue'). Open dialogue and call-ins with community members and rebel LRA soldiers have contributed to the return of several abducted children."

After the war, Mega FM has led community discussions in Northern Uganda about solutions to the lingering effects of the war, including about such seemingly intractable problems as land disputes and how to handle former child combatants.

Community media, especially radio, offer an invaluable platform to encourage peace. In E-International Relations (August 28, 2010), Nora Kuusik writes, "Another advantage of local media, especially radio is that in border areas it is possible to convey peace messages to passing fighters and refugees alike… (Media) also demonstrates the potential for positive purposes. The media have the power to defuse tensions before they even reach a critical point and keep a critical eye on government, opposition and society." An example of community radio for peace can be found in Colombia, a country just emerging out of a 60-year civil war. There are 450 community radio stations operating in Colombia, according to Transcend Media Services, an online peace platform launched by Dr. Johan Galtung, the father of academic peace studies and peace journalism. On Transcend Media Services (Nov. 26, 2018), Emma Heidenreich writes, "In Colombia, international and national policymakers, NGOs and citizens recognise local radio stations' contributions to peace. The earliest examples of community radio networks supported by USAID, the EU and UNESCO, include Popular Cultural Action (ACPO). ACPO plays a role in educating rural communities and enabling them to have a voice on the aforementioned root causes of conflict in Colombia. Understanding how best to address these issues in the future remains a critical challenge for transitional justice policy. To build Positive Peace in the nation, local voices must be heard."

In conclusion, community media can be a catalyst for peace while serving the laudable principles that underlie peace journalism. These principles include not just giving a voice to the voiceless, but encouraging dialogue, exploring solutions, and rejecting simplistic "us vs. them" narratives. Community media are uniquely positioned to promote each of these principles as they serve their community by promoting peace.

Peace Journalistic Approaches and Professionalism can lower Risk for Journalists in Conflict Situation

In July 2018 the CCMN organised a series of training of trainer workshops for CCMN members and affiliated organisation in the South West, North West, West, Littoral and Central regions with participants from all 10 regions. During these workshops the journalists filled out a survey with the question to rank risks threatening their work on a scale from 1 to 5 (1=poses no risk and 5=highest risk level).

This self-assessment brought to light that peace journalism is seen as an alternative to the sensational journalism practiced in Cameroon. Peace journalism can lower the exposure to certain risks and threats currently experienced by CCMN members. Peace journalistic approaches emphasis balanced reporting, objectivity, neutrality, non-inflammatory language, being the voice of the voiceless and inclusiveness - basically practicing professional journalism and mindful of the current conflict context.

The risk assessment in detail:

> **"I know of a journalist working in a community radio in an Anglophone area where men have been fighting since February. He was shot in his house by separatist fighter in a village. They accused him of biased communication intended to run down their activities. He was shot in the leg but survived because he was rushed to the hospital."**

> **"My colleague who played the program and me that anchored it went on the run out of our city. For over three months I was in hiding. The radio was only reopened the month after. In addition to hosting the program, I was wanted for propagation of false information."**

Risk for Journalists

Government officials / Police
3.66/5

Violence Against Family	2.43
Violence Against You	3.77
Arrest	4.18
Threat/Intimidation	4.25

Separatists / Rebels
2.95/5

Violence Against Family	2.27
Violence Against You	2.95
Kidnapping	2.85
Threat/Intimidation	3.72

Opposition / Political Parties
1.98/5

Violence Against Family	1.58
Violence Against You	2.12
Kidnapping	1.52
Threat/Intimidation	2.70

Risk for Peace Journalists

Government officials / Police
2.03/5

Violence Against Family	1.14
Violence Against You	2.18
Arrest	2.10
Threat/Intimidation	2.54

Separatists / Rebels
2.49/5

Violence Against Family	1.77
Violence Against You	2.56
Kidnapping	2.58
Threat/Intimidation	3.06

Opposition / Political Parties
1.38/5

Violence Against Family	1.12
Violence Against You	1.41
Kidnapping	1.27
Threat/Intimidation	1.70

CCMN in South West/Littoral

The CCMN built sustainable networks of community media and is an alternative to conventional journalism

REV GERALDINE FOBANG
President CCMN South-West/ Littoral

The Cameroon Community Media Network (CCMN) has over 4 years now been engaging journalists in the SW and Littoral Regions of Cameroon in conflict sensitive reporting and peace journalism

This is done at many levels through a series of trainings, network meetings and exchanges. Benefiting from the professional expertise of Prof. Steven Youngblood from the Centre for Global Peace (US) and the support of Bread for the World via the Civil Peace Service (CPS), the over 40 members drawn from the audio-visual, print and online media where since 2015 trained on peace journalism and reconciliation journalism and in 2017 and 2018 Prof Youngblood trained the CCMN members on election and conflict reporting. To blend these trainings for optimal output, there was the need for journalists to understand the importance of a community radio which is still highly listened to in Cameroon even more than the National Radio and TV station. In addition, the CCMN organised a practitioner workshop with Prof. Vinod Pavarala, UNESCO Chair on Community Media, who gave network members hands on training in 'Reporting conflict on community media and media networking'.

Bearing in mind that community media is 90% community and 10% radio, the CCMN members have completely transform the Cameroonian media landscape by giving voice to the voiceless and implanting the notion of community radio owned by the community and for the community. This enhances community's participation on radio and provide a platform for coordinated exchange of ideas thereby enhancing social cohesion, and peaceful society. Having as vision to build sustainable networks for community media practitioners to establish peace journalism as an alternative to conventional journalism in order to attain a peaceful society, and to "build capacities in peace and conflict – sensitive journalism", the CCMN prides itself of making great strides in this domain. There has been a mark difference with the choice of words and writing style of journalists in this Network as all members endeavour to reduce hate speech and make responsible choice of words that bread peace.

Atia Tilarious Azohnwi, Editor with The Sun Newspaper Buea, who before joining the CCMN was incarcerated by the Cameroon Government for reporting on the Anglophone Crisis attests that "The CCMN with its notion of peace journalism has offered me a more balanced perspective of war and conflict reporting, how I wish I knew this before now, then I wouldn't have been detained for almost one year."

To buttress this point, Meriline Ngwa of Vision 4 Television Yaounde says "as a peace journalist, I am able to write balance and objective reports especially in period of crises".

The same impact sweeps across the Littoral Region, where Mathias Mouende of Le Jour Newspaper in Douala says " Le journalisme de paix m'aide a ecure des articles de presse avec un plus grand impact positif sur la vie des populations". At a more general and extensive perspective the CCMN has produced radio spots, jingles, sweepers and micro programmes with the watch word "We stand for Peace" which is played on all member radios. At the wake of the present socio-political tension that is rocking the two Anglophone Regions of Cameroon since 2016, this Network saw the need to extend to the North West and West Regions where great strides are also being achieved.

So the impact of the CCMN on the media landscape in the SW and Littoral regions cannot be over emphasized as all journalists are embedded in de-escalating the conflicts and course a change of attitude in journalism. Though the crises continues, it would have been worse if the CCMN had not stepped in to effect a paradigm shift in the treatment of information.

ABOUZER NJI-SIDICK
AS Radio FM 90 MHz
Foumbot

"Un media communautaire est un outil de communication de masse conçu par une communauté pour lui rendre service en matière de communication. En d autres termes,c est un media qui intègre les aspirations du développement de cette communauté et est animé par cette communauté."

NJOH VICTORINE
Food seller
Buea

"The benefits of the programs are, when you are listening to a particular program that you like and if you are somebody who like to change then you will do what the program is talking about especially when it preaching on changing your lifestyle."

CCMN in North West/West

The Journalist bailout

ROSALINE AKAH OBAH
President CCMN North-West/ West

The deepening Anglophone crisis in Cameroon may have exposed professional lapses of Cameroonian journalists in general and English speaking media practitioners in particular. Being Anglophones they are as a matter of fact also causalities of the marginalization decried by the larger Anglophone community. And so, understandably, they find themselves in a dilemma; that of referee and player.

How could they pay a blind eye to their plight, or push through their demands void of activism and propaganda? How could they remain under such circumstances of general despair respect canons of the profession without being sensational?

In hindsight, quiet a good number of journalists in the North West Region of Cameroon have testified that they fell short of respecting some basic norms of the profession at the beginning of the crisis. They accept that they stand guilty of partisan reporting, activism and propaganda, that unfortunately may have fueled the crisis, rather than contribute to its resolution. The journalists have been caught in their own trap!

And by some strange coincidence came the Cameroon Community Media Network (CCMN) initiative of the Presbyterian Church in Cameroon. This was on June 5, 2018. The CCMN came as a fire fighter brigade to quench a looming danger that could have made things worse. It saw the need to reinforce the capacity of journalists in peace reporting especially under crisis situations. And because peace should have no boundaries, this endeavor brought in colleagues of the West Region to become Cameroon Community Media Network (CCMN) North West/West Regions. Today the network has close to 50 news organs, 15 from the West Region.

Workshops on peace building, capacity building in conflict transformation and IDP reporting have turned things positively around. Journalist especially those of the network adopted their daily routines and practice journalism sensitive to conflicts and solutions of the current crisis. They have acknowledged and realized where they went wrong. They now accept sensational, stigmatizing and propaganda-type journalism defeats the very essence of the profession and does not pay in anyway no matter the circumstances! All these virtues, thanks to CCMN. Little wonder therefore, the rising interest from non-members and the commitment of registered members.

RIENGOUON NJAYOU MARIAMA
Coordinator of "Tomorrow Children"
Foumban

> **Community media is the media wich is use by community, it is define as a tool of sensitization, communication, information, education of population. After analysis and investigations we understand now that community media can be use as a toll of peace promoting, peace building and fighting against all types of injustices and discrimination. Community media is Like a knife that the two parts can cut. In the case that it's help to built goodness, it can be use to destroy every stability in Community... if we can integrate all the community media in cameroon in peace building process and peace journalism, we can be sure that cameroonian will be able to understand that arms can not resolve any problem or any crisis...**

IRENE FOFANG
Business woman
Buea

> **As a married woman I have a lot things that I learn from TESHO, you have the morning meditation by Rev. Mokoko, I benefits from it because it builds my spiritual life, and even the Saturday program "Laugh with CBS", it makes people to laugh which is good.**

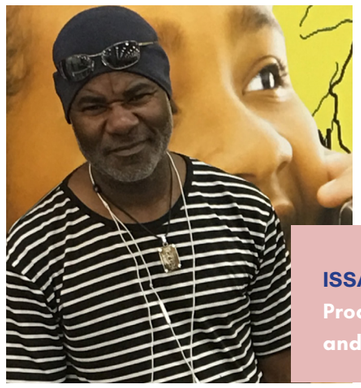
TAFIE AKWANGA
University Student/Part time businessman
Buea

> **It meets my expectations because from there I have been able to get advice since presenters of the program advice youths about life, talking about the one we have been living and the one we will continue living.**

Community media are

In my lifetime, I didn't know a such of project would take place in my village

The impact of rural radio in Cameroon and the case of Radio Taboo FM



ISSA NYAPHAGA
Producer Radio Taboo FM, Media and Human Rights Activist

In a large part of Cameroon, a transistor radio is the first thing a farmer is likely to buy after purchasing the farming tool. The farmer walks everywhere in the community with a radio - showing a pride - sharing the information and music that it provides to everyone. The world was ignorant of the impact radio could have until the Rwandan genocide of 1994. The station, "Radio des Milles Collines" (Radio of the Thousands Hills) broadcast hate messages inciting one ethnic group to massacre another.

Today we use radio technology differently. When we first had the idea of building a community radio station in N'ditam, in rural Central Cameroon, nobody had thought of it before. Village people never thought they would be hosting their own radio programs or would broadcast their voices. The main goal behind this project was to enable people to take action and make better lives for themselves. Because of the challenges that we face as a community, many tribal and state officials did not believe radio was doable, and accessible technology, in which they could hear themselves talking, singing, and joking in their own mother tongue. The chief, Ngandji Ngandji V of Nditam, who is a committed radio listener, welcomed the radio project in these words; "In my lifetime, I didn't know a such of project would take place in my village. We're very remote from anywhere outside the forest."

HITIP (Hope International for Tikar People) is a community-based organization founded by Issa Nyaphaga, the current producer of Radio Taboo. He said; "It has been a long struggle for free speech since 2012 when our 150 foot tower was installed for the launch of Radio Taboo in the summer of 2017." On the day of the inauguration of Radio Taboo on February 8th, 2018, the entire population of Mbam and Kim region and the surrounding villages came to celebrate the first community radio station on the Tikar Plain in Central Cameroon.

Nyaphaga says: "I grew up in a poor rural village in Cameroon with no electricity and no running water. I walked to school 5 kilometers every day. The childhood memory of an outbreak of disease that devastated my villagers is still fresh. I remember several burials every day in the village. That memory doesn't bring any good feelings. This is why I decided to build a radio station to educate people and enable them to inform themselves so they can have better lives."

Africa today is a creative continent in constant transformation. It also remains a dominantly oral culture and so community radio is indeed a strategic means to disseminate information and education and enable people to get out of poverty. Cameroon is a country with over 260 tribes. Our community radio had to be solar and multilingual. After a year broadcasting, men had to share responsibilities with women, and so Radio Taboo is training the first generation of female solar technicians and broadcasters. Moundo Brigitte said: "I have to finish my domestic duties, cooking, and preparing children for afternoon homework before I go to the station to do my show." Patou, is too shy to host a radio program so she committed to train as a sound technician. "My husband is a young man who has little patience for public life. I prefer not being heard on the air but facilitating the other voices." Moca Lydi and Gneingoh Mariama are two staff members who are attending solar training at the Barefoot College in India, an Indian government program for Africa. They observed, "We're learning a lot of technical skills. The school said we can develop our own training centers when we return home."

Radio technology is not that strange to Africans. It reminds us of the drumbeat in the old days in the forest. Today is the golden age of off-grid community radio in Africa because we are a generation of fast communication and expanding technology; the Asian electronic market is booming on the black continent. We don't need to provide transistor radios to people; the technology is affordable even for poor Africans. One villager said. "Every day I make sure I'm back from my farm for when Radio Taboo will start." In the most underserved, indigenous Bedzan pygmy population, which represents 25% of our audience, many were first time radio listeners in 2017. When one pygmy chief observed: "The first time I heard the radio, I thought there were little people in the box." In this population, there is one crank-up radio for every 30 people.

As Cameroon struggles with the violent socio-political crises in the North and Southwest, radio is a way for isolated communities to respond to these challenges. Radio can fight isolation, censorship and violence. It can also promote culture, free speech, and help to preserve endangered languages. Issa Nyaphaga said. "After almost two decades running development projects in rural Cameroon, a country of nonfunctional government institutions and pandemic corruption, HITIP was able to successfully complete an off grid community radio station powered with solar energy."

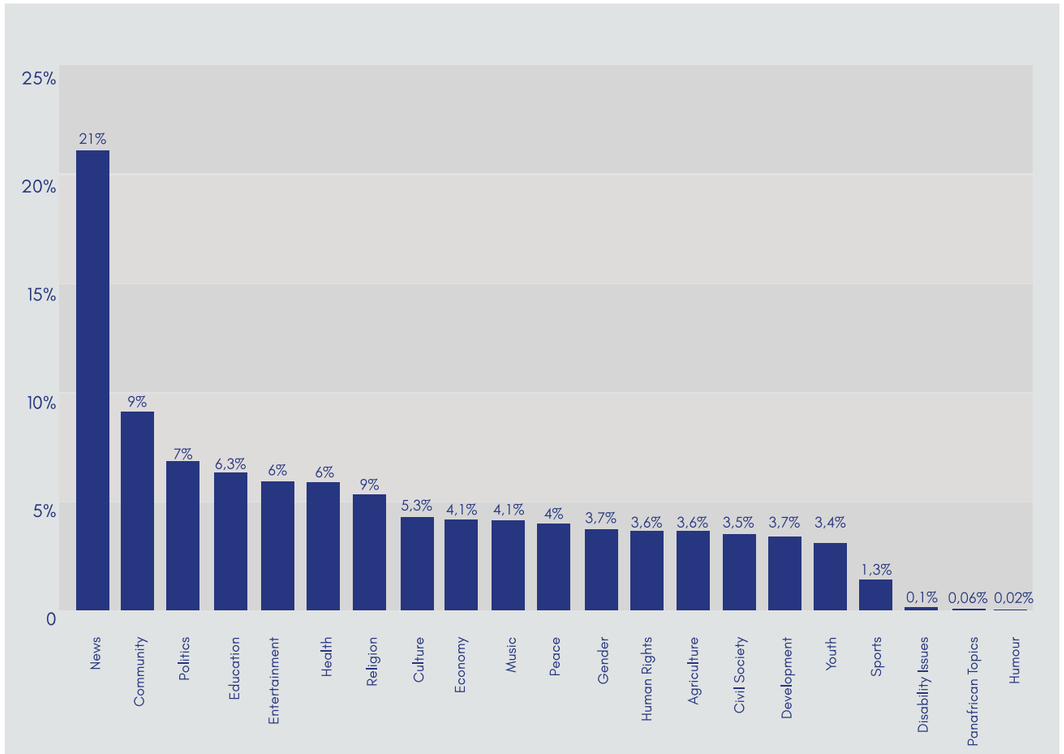
The project's goal is to broadcast in ten languages, in a region where several ethnic groups share the same challenges and realities. HITIP's mission is to create a radio station with many voices under one frequency that promotes unity and understanding. Since Radio Taboo has been broadcasting, we have seen a big transformation among the villagers. Our next challenge is to improve coverage and reach over one million people; we are now serving about a quarter of a million.

Radio Taboo is a successful pilot project. "We achieved the project with the idea that, Radio Taboo will become a replicable concept for other rural communities in Cameroon and beyond," Nyaphaga concluded. "I am now consulting with community leaders around the world to replicate the Radio Taboo community model."

Program Content

CCMN members produce roughly half of their programmes and media products (50,8%) with focus on civil society related issues, local and traditional culture, education, health, human rights, women, youth, agriculture, development or specific community related topics. If we also take into consideration the 28% of programme dedicated to news, information and politics we can say that Community Media are the local information hubs for, from and by the communities.

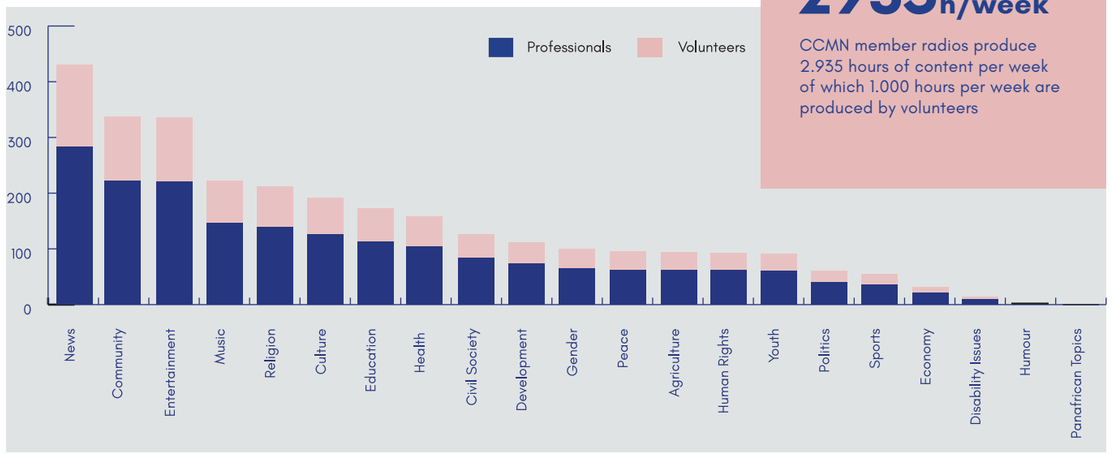
Overview of content of CCMN members



CCMN radio stations produce 2935 hours of audio content per week. 79% of this content is dedicated to civil society and community issues like education, health, human rights, disability, youth, environment or agriculture.

2935
hours of content per week

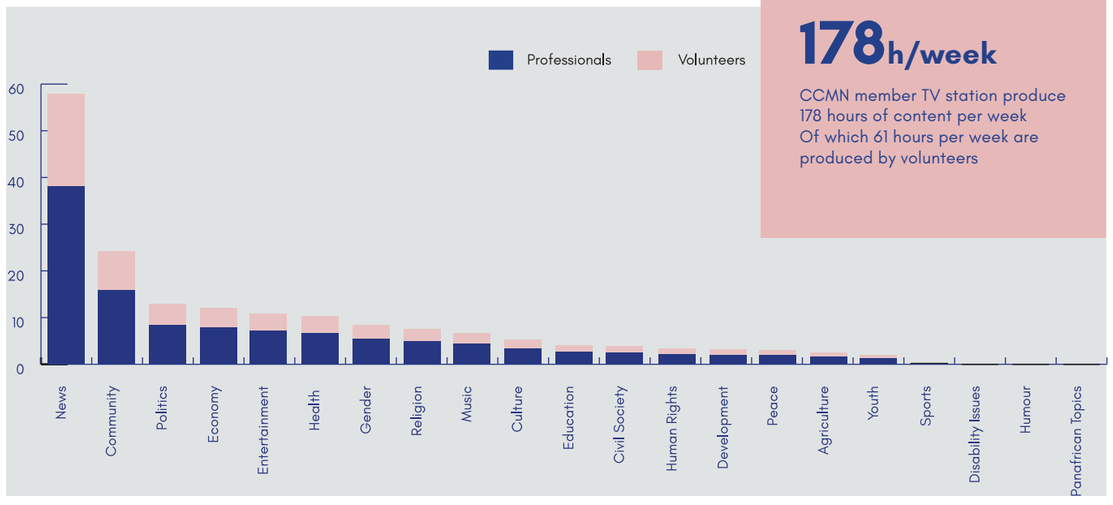
Radio | CCMN members produce 2.935 hours per week



2935h/week

CCMN member radios produce 2.935 hours of content per week of which 1.000 hours per week are produced by volunteers

TV | CCMN members produce 178 hours per week



178h/week

CCMN member TV station produce 178 hours of content per week
Of which 61 hours per week are produced by volunteers

Languages in the Network

Cameroon is the home to over 200 languages. In some areas the language changes during a travel to the neighbouring village. However, the state media are hardly able to address this language diversity with programmes mostly broadcasted in English and French with minor slots for Pidgin – the Cameroonian lingua franca – news and talk shows. Community Media are filling this gap – especially Community Radios in the rural context. Community Media report local news, cultural events and featuring information relevant to the local communities. Thereby, Community Media offer an alternative and locally-embedded source of information which is also broadcasting in in Pidgin and other local languages.

The CCMN members use 70 languages. The most important are English, Pidgin-English and French and 63 vernaculars and local languages like Arabic, Bali, Bamoum, Douala, Fulbe, Haussa or Meta. In total 112 multi-lingual formats are produced by CCMN members.
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112 112 multi-lingual media formats are regularly been produced by CCMN members

70 Different Languages are spoken in the CCMN network

North West region

Number of languages	Multilingual Programmes/Articles
33	48

Name of languages

AGHEM	HAOUSSA	NGIE
BAFUT	ITANGIKOM	NGWO
BALI	KOM	NKWEN
BAMBUI	LAMSO	NWA
BAMILEKE	LIMBUM	OKU
BAMOUM	MANKON	OSHIE
BAMUKUMB	MBEMBE	PIDGIN ENGLISH
DOUALA	MBORORO	SHUMUN
ENGLISH	MEDOUMBA	TIKAR
ESU	MENDAKWE	
FRENCH	MOGHAMO	
FULFUDE	NDZEREM	

South West region

Number of languages	Multilingual Programmes/Articles
24	43

Name of languages

ARABIC	FRENCH
BAFAW	HAUSA
BAFUT	IGBO
BAKOSSI	KENYANI
BALI	LIMBUM
BANYANG	META
BAYANGI	MOKPWE/BAKWERI
BELONDO	MOUCK
BORRORO	MUNDANI
DOUALA	NWEH
EJAGHEN	OROKO
ENGLISH	PIDGIN ENGLISH

Other regions

Number of languages	Multilingual Programmes/Articles
32	21

Name of languages

ARABIC	FOTOUNI	NGUEMBA
BAMENDJOU	FOUFOULDE	NGUIPIH
BAMOUM	FRENCH	NUFI
BANGOU	FULBE	PIDGIN ENGLISH
BAPA	GHOMALA	SHUMOM
BATHAM	GULEBONG	TIKAR
BATLE	HAOUSSA	YAOUNDE
DIR	LAMBE	YEMBA
DOUALA	MBANGA	
ENGLISH	MBO	
FERFEE	MBOI	
FONDANTE	MEDOUMBA	

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Imprint

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