2

Peacebuilding & Social Media

02 PEACEBUILDING & SOCIAL MEDIA
CONTENTS

#DEFYHATENOW | CHAPTER 2

PEACEBUILDING & SOCIAL MEDIA

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QUESTIONS TO CONSIDER

How can social media be used for peacebuilding?

What are digital and human rights?

Why does online freedom of expression matter?

PEACE IN THE AGE OF SOCIAL MEDIA

By Fadia Elgharib

When we think about peace in the age of social media, it is important to note how much an ordinary citizen can do and the power s/he holds to change the course of a conflict.

You can stand against oppression, assist in humanitarian rescue operations at the time of crisis and contribute to major upheavals (i.e Arab Spring) simply by using your smartphone. All this can be done with a great deal of autonomy and little need for mediators. In this respect, peace is not only a topic for government officials to discuss in parliament or high level NGOs at round tables.

Peace is the responsibility of every one of us, both in our capacities as individuals or as part of communities. This realisation compels us to revisit our role as bloggers, educators, or citizens etc in maintaining and making peace in this growingly complex global picture. Social media is only a tool that has proved influential in both the making and the disruption of peace, therefore it is our responsibility to use it wisely.

While the term peacebuilding is used in a variety of scenarios, we need to take a moment to re-examine the meaning of the word "peace", and how this relates to the context of #defyhatenow.

Online And Offline Peacemaking

While it is hard to pinpoint the exact impact of the messages and stories written online onto the world offline, examples discussed in the Field Guide demonstrate how traditional and digital media have played

a role in igniting violence and conflict in different parts of the world. Note that the online world also serves to amplify and expand the reach of existing tensions offline.

By the same logic, the online space - whether social media, blogs or other forms of media - also has the capacity to influence social change in the opposite direction, towards peacemaking. As digital tools help you to easily connect with a global community, occupying this space with cultural activities, storytelling and messages of peace can harness energy and movement for social change.

Online activism strengthens offline advocacy, events and civil society engagement.

Peacekeeping and Peacebuilding

The word "peace"is associated with the context of war; and is widely understood to mean mainly the absence of war, or the maintenance of a state of no conflict. What this view of peace fails to capture are other equally aspects of social cohesion that are vital to peacebuilding.

"Related to peace are the concepts of peacebuilding and peacekeeping. Peacekeeping is defined as 'the maintenance of peace, especially the prevention of further fighting between hostile forces in an area." (Collins, 2003).

Peacebuilding, on the other hand, is a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships (Lederach, 1997).

The term involves a wide range of activities that both precede and follow formal peace accords. Galtung (1998) explains peacebuilding as the process of creating self-supporting structures that remove causes of wars and offer alternatives in war-like situations. Such mechanisms should be built into the structures of society and be present there as a reservoir for the system itself to draw upon, just as a healthy body has the ability to generate its own antibodies and does not need ad hoc administration of medicine (Galtung, 1998; Lynch & Galtung, 2010 p6.)

"Peace can never be achieved but only approached, or so it is argued."

Peace is worth pursuing because "peace allows for people to live with conflict and in its non-violent response to conflicts, peace finds alternatives to "bloody routes."

These 'alternative routes' may include: society's non-violent response to conflict, in particular through mediation and dialogue; building empathy and tolerance for different groups in society; strengthening the connections of trust and understanding between communities to build and maintain networks of communication that enable self-sustaining peace throughout society.

FREEDOM OF EXPRESSION AND HATE SPEECH LAWS

> Human rights groups note that there is reason to be concerned about the implementation of hate speech laws, which can be used to silence criticism of those in power by citizens, and curtail freedom of expression by journalists and activists.

Freedom on the Net 2019: The Crisis of Social Media
https://freedomhouse.org/report-types/freedom-net
Adrian Shahbaz & Allie Funk, Freedom House

Internet freedom is increasingly imperiled by the tools and tactics of digital authoritarianism, which have spread rapidly around the globe. Repressive regimes, elected incumbents with authoritarian ambitions, and unscrupulous partisan operatives have exploited the unregulated spaces of social media platforms, converting them into instruments for political distortion and societal control.

"While social media have at times served as a level playing field for civic discussion, they are now tilting dangerously toward illiberalism, exposing citizens to an unprecedented crackdown on their fundamental freedoms"

Social media allow ordinary people, civic groups, and journalists to reach a vast audience at little or no cost, but they have also provided an extremely useful and inexpensive platform for malign influence operations by foreign and domestic actors alike. In many countries, the rise of populism and far-right extremism has coincided with the growth of hyperpartisan online mobs that include both authentic users and fraudulent or automated accounts. They build large audiences around similar interests, lace their political messaging with false or inflammatory content, and coordinate its dissemination across multiple platforms.

ARTICLE 19: Global Freedom of Expression
https://www.article19.org/resources/global-expression-report-2018-19-global-freedom-of-expression-at-a-ten-year-low/

> " A rise in digital authoritarianism sees governments taking control of internet infrastructure, increasing online surveillance, using digital technology to surveill their citizens, restrict content and shut down communications. "

The Global Expression Report 2018-19 shows that global freedom of expression at its lowest for a decade. "Almost ten years ago, the Arab Spring offered hope to people across the world that repressive governments would not be able to retain power when faced with protestors, empowered as never before with access to information and digital tools for organising. Today, protests continue to take place around the world but our report shows that global freedom of expression remains at a ten-year low and that many of the gains made in the earlier part of the decade have been lost."

Digital authoritarianism is on the rise

Digital freedom of expression is lower than it was 10 years ago in every region except the Middle East and North Africa. This is largely due to a rise in digital authoritarianism with governments increasingly undermining freedom of expression online through: internet shutdowns; content restrictions; weakening encryption; increased surveillance; banning secure messaging apps; and data localisation.

"Journalists, communicators and human rights defenders are still being imprisoned, attacked and killed with impunity. But we are also seeing a rise in digital authoritarianism where governments are using digital technology to surveill their citizens, restrict content and shut down communications. Governments need to take action to reverse this trend and uphold their citizens' right to freedom of expression." Thomas Hughes, Executive Director of ARTICLE 19

SILENCING DISSENT AND CRITICISM BY CRIMINALISING FREE SPEECH

The systematic use of criminal law to prosecute and punish critics has become a trend in different countries. This includes the introduction of provisions in laws that require individuals to declare their sources of information, such as in Cameroon.

Enforcing Insult Laws

One of the emerging methods has been the use of 'insult' laws. In December 2014, outspoken Kenyan blogger Robert Alai was arrested and charged under section 132 of the Penal Code80 for undermining the authority of a public officer because of remarks he had made on social media concerning President Uhuru Kenyatta. He posted the statement "Insulting Raila is what Uhuru can do. He hasn't realised the value of the Presidency. Adolescent President. This seat needs Maturity" which authorities found were calculated to bring into contempt the lawful authority of the President. Alai made a constitutional challenge to the arrest and argued that the provision was vague, uncertain and an unjustifiable limitation to freedom of expression, as well as violating basic criminal law principles. The High Court in April 2017 found the provision invalid and declared that its continued enforcement was unconstitutional and a violation of the fundamental right to freedom of expression.

Zimbabwe Lawyers for Human Rights (ZLHR) have since July 2014, reported to have provided legal aid to more than 200 people arrested for posts made on social media sites like Facebook and Twitter. The charges have mainly related to the 'insult law'. In November 2017, Martha O'Donovan, an American working in Zimbabwe was arrested for calling former President Robert Mugabe a "sick and selfish man" on Twitter.

Uganda's Computer Misuse Act 11, which criminalised cyber harassment (section 24) and "offensive communication under section 25, has been used to arrest and charge government critics. On August 1, 2019, Ugandan Dr. Stella Nyanzi, an academic and human rights activist, was convicted for cyber harassment (and acquitted of offensive communication) against president Yoweri Museveni under sections 24 (1) and (2)(a) of the Computer MisUse Act 2011.

Uganda Computer MisUse Act https://ulii.org/ug/legislation/act/2015/2-6

Nyanzi's use of metaphorically worded poetry which has often criticized Museveni's reign over Uganda were used against her in court. Nyanzi was arrested in November 2018 for publishing a poem in which she referred to Museveni's existence, his mother and the deterioration of public institutions during his leadership.

Source: **State of Internet Freedom in Africa 2019**
Mapping Trends in Government Internet Controls, 1999-2019
Published by CIPESA, www.cipesa.org September 2019

CASE STUDY: DR STELLA NYANZI, UGANDA

Amnesty International calls for the Computer Misuse Act to be scrapped because it "has been used systematically to harass, intimidate and stifle government critics".

https://www.amnesty.org/en/latest/news/2019/08/uganda-freedom-of-expression-takes-a-knock-as-stella-nyanzi-found-guilty-of-cyber-harassment/

"Stella Nyanzi has been criminalized solely for her creative flair of using metaphors and what may be considered insulting language to criticize President Museveni's leadership. The mere fact that forms of expression are considered insulting to a public figure is not sufficient ground to penalize anyone. Public officials, including those exercising the highest political authority, are legitimately subject to criticism and political opposition." Joan Nyanyuki, Amnesty International's Director for East Africa, the Horn and the Great Lakes

'You can't handcuff my spirit': jailed writer wins freedom of expression prize
Alice McCool, Kampala @McCoolingtons
The Guardian Global Development, January 2020
https://www.theguardian.com/global-development/2020/jan/17/jailed-ugandan-activist-stella-nyanzi-wins-freedom-of-expression-award-oxfam-pen-international

In January 2020, Dr Stella Nyanzi was awarded the Oxfam Novib/PEN International award for freedom of expression, while still imprisoned.

The Ugandan academic, writer and feminist activist Dr Stella Nyanzi has been in Luzira women's prison in Kampala, the capital, for nearly 15 months after writing a poem about President Yoweri Museveni's mother's vagina. The poem uses the metaphor of her vagina and Museveni's birth to criticise his near 35-year rule.

"Writing is a permanent form of resistance in front of a regime that is trying to suppress her," said Carles Torner, director of PEN International.

Nyanzi recounted using handcuffs while in solitary confinement to scratch words into the prison walls, including: "You can handcuff my body but you can never handcuff my spirit – Stella Nyanzi."

In 2017, she spent 33 days in prison for a Facebook post in which she described Museveni as a "pair of buttocks." Jennifer Clement, PEN International president, said of Nyanzi: "Though her words might be colourful and shocking to some, this is not enough to justify the imposition of penalties, and public officials should tolerate a higher degree of criticism than ordinary citizens."

In an acceptance speech smuggled out of prison, Nyanzi wrote: "Unlawful laws are used in unjust courts to punish citizens whose only crime is exercising their constitutional freedom to write boldly about the dictatorship." She added: "My custodial sentence in a maximum security prison highlights how fearful this dictator and his cronies are of writers. Isn't the pen, indeed, mightier than the sword?"

DIGITAL RIGHTS ARE HUMAN RIGHTS

FREEDOM OF EXPRESSION

ACCESS TO INFORMATION

RIGHT TO PRIVACY

Challenges to Digital Rights

· Digital authoritarianism - surveillance, internet shutdowns, censorship

· Social networks offering 'free internet' owned by private corporations

· Attacks on freedom of the press, harassment of journalists & citizens

· Safety for women and girls online, cyberbullying & sexual harassment

· Corporate and government misuse of our data, metadata and privacy.

Human Rights in the digital space

The Universal Declaration of Human Rights has been a cornerstone of the human rights movement, guiding us toward the universal realization of equality, justice, and respect for human dignity. But for many of us, that promise has not been fulfilled.

Our shared human rights framework is continuously adapting to our changing society. There is growing recognition that our rights must be protected in digital spaces, and that access to the internet is vital to exercising all other rights, from free expression to the right to work to education.

But despite its many successes, this framework, with the Declaration at its core, has also struggled to respond to the real-world challenges of this digital era. Across the globe, technology that holds promise for supporting human rights is instead being wielded by authoritarian governments for exploitation and abuse. What can we do to ensure a better, more rights-respecting future?

> " In this era of digital disruption, what are the most important challenges and opportunities for defending human rights, now and on the horizon? "

In envisioning human rights protections for the digital age, we must ask, what does our right to privacy mean in an era of ubiquitous data collection? How do we enjoy freedom of expression when shared online spaces are controlled by private platforms? What does access to information mean for those trapped behind a firewall? What of our right to non-discrimination in the age of the algorithm?

And as our ability to exercise and enjoy our rights comes to depend on digital tools, what happens to those who have not yet been connected to the internet, or who are forcibly disconnected?

Excerpt from Access Now.
Brett Solomon@solomonbrett
https://www.accessnow.org/un-human-rights-digital-disruption/

STATE OF DIGITAL RIGHTS IN CAMEROON

https://defyhatenow.org/the-state-of-digital-rights-in-cameroon-2/

There have been incidents that might initiate the need for a digital rights law in Cameroon. For instance, the English Regions of Cameroon hit by the ongoing crisis have witnessed 2 internet disruptions which the government has blamed on the rising tension, fake news, incitement to violence, and propaganda preached by Cameroonians at home and in the Diaspora. The internet disruptions which lasted over 90 days and cost the state millions were widely condemned by the international community as a gross violation of the digital/human rights of internet users. As a case in point, this in part shows the state of digital rights in Cameroon.

Digital Rights Activists in Cameroon have been working towards advocacy plans for a Digital Rights bill for Cameroon which if implemented, would ensure that the digital rights of Cameroonians are protected. Do you think that there is a pressing need for a digital rights bill in Cameroon?

INTERNET SHUTDOWNS IN CAMEROON

Internet outage in Cameroon: between complaints and loss of customers.

Since January 19, 2020, many Cameroonian Internet users have complained about the bad or lack of

connection in most cities of the country.

For many Cameroonian women like Savana, "I had to turn off my phone several times thinking that it was my phone that had a problem. It was by asking my loved ones if they were in the same situation as me, that I realized that it came from the operator."
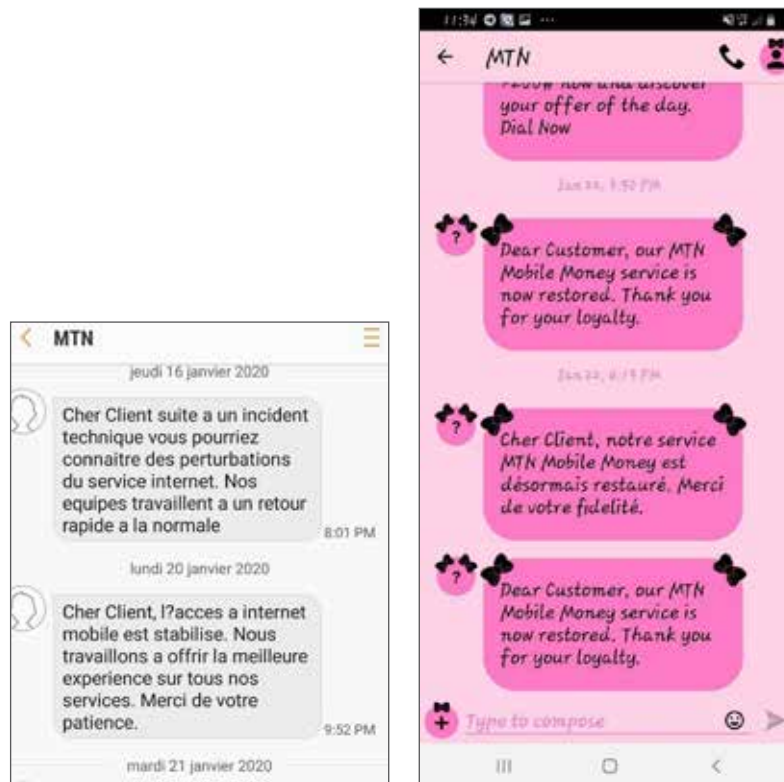
Indeed, the lack of access to emails, to pages on social networks has created total panic on the web as these screenshots of publications indicate.

Whether Nexxtel, Camtel, Mtn or Orange, the subscribers of these companies have had restricted access and a disruption in their network, especially challenging for those whose work relies on the Internet.

Gabin is a Community Manager who suffered: "I could not publish on the various pages that I manage because of this disturbance. I had to make posts without Image or video to respect my publication schedule." In this uncertain situation, everyone finds and publishes their own explanations.

On the economic aspect, victims have also been recorded. In recent years, the Mobile Money service has become part of daily life for many Cameroonians who depend on mobile access for financial transactions. Even the Mobile Money service has been disrupted. It was impossible to make money transfers and purchases, resulting in a real shortfall for traders with regard to their goods.

On January 22, 2020, some operators announced restored service. Despite these guarantees, subscribers still complain that they do not have access to their accounts and that it is necessary to refresh the page several times to succeed in this step. Doubt persists because by reading the messages above, customers are divided as to the meaning of the words: does Stabilize mean Restore?

For the moment, no official press release has been published to shed light on this case. We hope that everything will return to normal soon.

WHAT DOES "DIGITAL RIGHTS" MEAN?

Most definitions focus on the relationships between human beings, computers, networks and devices. Some focus on the issue of copyright exclusively.

As our lives are digitalised further, do these approaches and definitions make sense? Our data are being collected by governments and corporations alike. In all of these contexts, our basic human rights – our rights to freedom of expression, freedom of assembly, privacy, and the like – are implicated. If there ever was a line between "digital" rights and human rights, it has blurred to the point of irrelevance.

We consider digital rights to be human rights as applicable in the digital sphere. Human rights in both physically constructed spaces: infrastructure and devices, and in spaces that are virtually constructed, like our online identities and communities.

If digital rights are human rights, then why use a different term? The label "digital rights" merely serves to pinpoint the sphere in which we are exercising our fundamental rights and freedoms. With our digital rights under threat on many fronts, this is important.

Just as it was important, in 1995, for Hillary Clinton to state at the Women's Congress in Beijing that "human rights are women's rights, and women's rights are human rights," and for President Obama in 2016 to stress that LGBT rights are human rights, we should all be aware that digital rights are human rights, too. And they need to be protected.

Source: **IntLawGrrls**
https://ilg2.org/2019/02/27/digital-rights-are-all-human-rights-not-just-civil-and-political/

CAMEROON LGBTQI RIGHTS

Cameroon's first Penal Code, enacted in 1965, did not criminalise consensual same-sex sexual acts. An Ordinance issued in September 1972 by President Ahmadou Ahidjo introduced Article 347bis (now 347-1). This amendment took place a few months after the advent of the unitary State under the new Constitution, when the National Assembly had not yet been elected.[1]

The Law on Cybersecurity and Cybercrime (Law No. 2010/012 of 21 December 2010) criminalises online same-sex sexual propositions. 1 Under Article 83(1) any person who makes sexual propositions to a person of their sex through electronic communications shall be punished with imprisonment of one to two years and a fine of 500,000 to 1,000,000 CFA francs or only one of these two penalties. Under Article 83(2) it is established that the penalties are doubled when the proposals have been followed by sexual intercourse.[2]

Discrimination and harassment
Refugee Legal Aid Information, Cameroon

Discrimination and harassment are omnipresent threats for LGBTI Cameroonians. They are at risk of imprisonment and extortion by law enforcement officials. Some gay men have even been entrapped by neighbors or acquaintances conspiring to report them, which creates a climate of distrust and fear. Many LGBTI Cameroonians believe the only way to protect themselves is to hide their sexuality especially since the 2005 arrests when the media began to portray being gay or lesbian as a menace to public safety.

A spokesperson for the UN High Commissioner for Human Rights (UNHCHR) said in a November 2012 press release that "while the penal code relates specifically to sexual conduct, we are seriously concerned that it is being applied in a broad-brush way to prosecute many individuals on the basis of their appearance, their mannerisms, style of speech or general conduct" (16 Nov. 2012). According to Human Rights Watch, "Cameroon's anti-homosexuality law is easily subject to abuse, and can be used by virtually anyone as a method of settling scores" (Mar. 2013, 2).

Cameroon's laws deny LGBT people access to the highest attainable standard of physical and mental health. The criminalization of consensual same-sex conduct under article 347(1) of the Penal Code, which punishes "sexual relations with a person of the same sex" with up to five years in prison, infringes on the right to health of people who are sexual and gender minorities. Laws criminalizing same-sex intimacy pose barriers to HIV prevention, care, and treatment services.[1]

Cameroonian human rights organizations documented the arrest of at least 25 men and at least two women on homosexuality charges in the first half of 2018. They also reported numerous cases of physical violence by private citizens targeting LGBT people.[2]

Sources:
Refugee Legal Aid Information: Cameroon LGBTI Resources
http://www.refugeelegalaidinformation.org/cameroon-lgbti-resources

UNHCR Immigration and Refugee Board of Canada
https://www.refworld.org/docid/537336864.html

Human Rights Watch
https://www.hrw.org/news/2019/01/28/submission-human-rights-watch-committee-economic-social-and-cultural-rights-cameroon
Committee on Economic, Social and Cultural Rights, 65th session, 2019.

COUNTERING HATE SPEECH IN CAMEROON

In view of the on-going crises in Cameroon, it is imperative that some actions are taken to immediately bring the conflict to an end. More importantly, it is also imperative that necessary steps are taken to ensure that these crises do not occur in the future. In light of our findings, we suggest some recommendations that policy makers could adopt to respond to the crisis in Cameroon and prevent it from further escalation.

Mark Albon, Director of Commonwealth CVE Unit shares that;

> Hate and intolerance are the currency of violent extremism. We must make it our 'common cause' to offer strong alternative narratives that emphasise people's fundamental human rights, build inclusivity in our societies and diminish the efforts of those who would seek to sow division and discord across the world.

Fighting hate speech must be a collective process. In our quest to answer the question on which stakeholders should be most involved in the fight against hate speech in Cameroon, we sampled 135 people from the Southwest, Northwest, Centre, Littoral and the Far North regions. The recommendations from some 30 youth influencers (bloggers, musicians, comedians, spoken word artists, poets, journalist, politicians, filmmakers/actors/, cartoonists and civil society activists) are also noted in this part of the work.

In the Far North region of Cameroon, traditional and religious authorities, young people, and government, are identified as major stakeholders in curbing issues of hate speech. On the other hand, in the Southwest and Centre regions, the government and youths are the foremost institutions responsible for maintaining

combating hate speech. However, respondents in the Northwest region wants the Forces of law and order such as the police, military and courts to play the lead role in preventing the dominance of hate speech in the country. Conclusively the above data highlights that young people are averagely the principal stakeholders in combating hate speech. A respondent claims that "Young people make up 70% of the country's population, they suffer the most as victims, thus they are rightfully placed to mobilise their peers, collaborate with other stakeholders to end hate speech in Cameroon."

Role Of Youth Countering Hate Speech In Cameroon

The role of young people in building peace cannot be overemphasised. The adoption of the United Nations Security Council Resolution (UNSCR) 2250 on youth peace and security and United Nations Security Council Resolution 2419 on youth and peace process only come to legitimise the amazing efforts young people have made in building peace.

In Cameroon, with the rise of violence and insecurity, Young Cameroonians though victims of the outcomes of these conflicts have demonstrated resilience in preventing violence and building peace. Through Social groupings, young Cameroonians have mobilised themselves to build their capacity and put up a collaborative voice to end the drivers of violence across the country, of which hate speech has been their main target.

In response to this, our organisation; Local Youth Corner Cameroon designed the Spread Love Campaign which provides young people from different walks of life including celebrities to become Ambassadors with the capacity of designing and implementing initiatives to prevent, counter and provide alternatives and new narratives to hate speech. The edition of this initiative trained 30 Spread Love Ambassadors, supported the creation of 30 Spread Love Clubs in secondary and primary Schools, developed music, arts, slam, radio, television and social media contents which has been used to sensitise over 500000 people across the country.

According to the findings, the State has the primary responsibility to protect populations and prevent the spread of hate speech; however, many other actors can play an important role.

EXERCISE: DISCUSS HATE SPEECH ONLINE AND IN YOUR COMMUNITY

Who are the targets of hate speech?
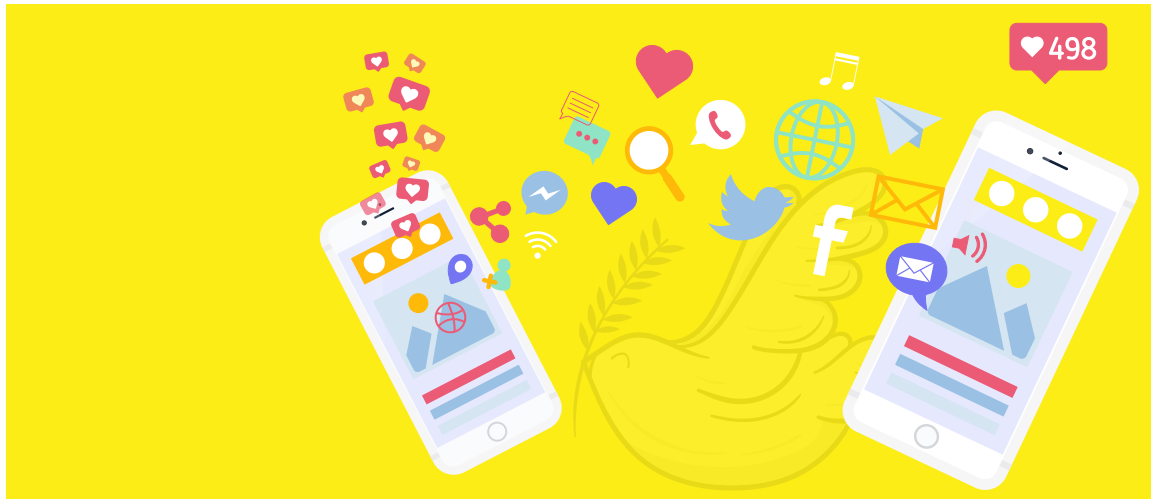
What effect does it have on society in general?

How can we counter online hate speech?

· How might hate speech affect the people who are targeted?

· What consequences might these examples of hate speech have on people identifying with the communities targeted?

· How does listening to hate speech or dangerous speech on the radio, in person or online make you feel?

· What could you do to stop the spread of hate speech in your own community, your family or school?

DESIGN A SOCIAL MEDIA PEACE CAMPAIGN

https://defyhatenow.org/design-a-social-media-peace-campaign/

SEE EXERCISE IN FACILITATOR GUIDE

#HateFreeCameroon Photo Board
https://drive.google.com/file/d/1Y2rVxDnlLlC-eZr7eV0S3Duu_DQXvSFH/view?usp=sharing

#HateFreeCameroon STICKER
https://drive.google.com/file/d/11YqHMBjAbMqyzSfxcerea2_ENQ5DERGw/view?usp=sharing

🔍

CASE STUDY: FLOWER SPEECH CAMPAIGN

https://beautifulrising.org/tool/flower-speech-campaign

In 2014, the Panzagar #FlowerSpeech campaign was launched to counter hate speech in Myanmar in response to a rise in anti-Muslim violence. Flowers, the key image of the campaign, symbolise peace in Myanmar. The campaign effectively countered hate speech among Buddhist extremists by invoking the Buddhist code of ethical conduct — the tenet of "right speech", or avoiding abusive, divisive or harmful speech (**PRINCIPLE: Know your community**).

Holding a traditional flower in your mouth to symbolise the foundational Buddhist tenet of ethical conduct made the message familiar and accessible and compelling to its target audience, as well as across other cultures. By combining an active presence on social media with public events, music and stickers, the campaign makes it very easy for people to participate (**PRINCIPLE: Create many points of entry**), and for passive supporters to become actively involved (**METHODOLOGY: Spectrum-of-allies analysis**).

Finally, by condensing the campaign message into a simple, powerful, and culturally resonant image, the campaign ensured that its message would be clearly and immediately understood by everyone who saw it (**THEORY: Memes**). Panzagar was not a solution for all hate crimes, but rather a way to equip supporters with an easy way to respond to, and defuse, hate speech when they encountered it.

"Our slogan is to be careful, not to be silent," said Nay Phone Latt, a blogger and activist who has spearheaded the Panzagar campaign. "We just got freedom of expression, and we don't want to be silenced."

https://www.washingtonpost.com/national/religion/using-flower-speech-and-new-facebook-tools-myanmar-fights-online-hate-speech/2014/12/24/3bff458c-8ba9-11e4-ace9-47de1af4c3eb_story.html

☰

UNESCO PEACE AMBASSADORS FOR HATE FREE CAMEROON

On December 05, 2019, the esplanade of the Omnisport stadium in Yaoundé welcomed young people who came to discover what it is to be a Peace Ambassador.

An initiative of UNESCO Cameroon and r0g_agency Berlin, the role of Ambassadors of Peace in Cameroon was the main attraction for two days of discussion. Mr.Ndih Hugue from UNESCO showed participants examples of how different everyday situations can create conflict and how to resolve it with others peacefully.

Mr. Desmond Ngala, coordinator of the #DefyHateNow initiative in Cameroon talked with these young people about their use of social networks. Nearly a hundred young people shared their choices and experiences of social networks. Many are on social media first to keep links with their friends and family, others wanted to do like others.

Their general view was: "Social networks have given a kind of freedom to their users who for the most part, have found a way to say what they feel, and for the more shy, they allowed them to break with their shyness and become open to others."

For Benjamin, one of the participants "if the hate continues, the first guilty is the Cameroonian State which does not regulate the use of social media in the country." Rebecca takes a different view, saying "It's

cowards who make hate statements on social networks because in real life, they cannot do it."

The public shared various experiences with hate speech, tribalism, insults to launch a warning cry "it's time to do something - that is too much!" Ms. Salamatou Blanche shared questions to ask ourselves once we receive information on social networks.

These tips are available on the #ThinkB4UClick campaign guide. The workshop groups were asked to bring outline five key aspects of the Peace Ambassador online.

Guidelines you can adopt to become a Peace Ambassador on social media.

☑ I will always check information before disclosing it

☑ I will only make unifying speeches

☑ I will think before clicking

☑ I will analyse before posting

☑ I will be responsible for my actions