Rights for Peace
Preventing Mass Atrocities with Human Rights

COUNTERING IDENTITY VIOLENCE MANUAL

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Overview

This Training of Trainers manual comprises three comprehensive sessions, each tailored to achieve specific learning objectives. The sessions are designed to be interactive and participatory, encouraging trainers to engage with participants through various activities, group discussions, case studies, and role-plays. This experiential learning approach enables participants to internalize the concepts, gain practical skills, and develop action plans relevant to their community's context.

A MANUAL FOR FACILITATORS

The Target Audience:
This Training of Trainers Manual aims to empower and equip local activists in Sudan with the knowledge and tools needed to counter identity-based violence and prevent genocidal steps within their spheres of influence. It is relevant for individuals interested in building social cohesion, including community or religious leaders, educators, youth groups, civil society organizations and other entities working in human rights, peacebuilding, democratic transition, community development or conflict resolution.

Context:
Sudan, like many regions, has experienced identity-based conflicts fueled by historical grievances, competition for resources, political power struggles, and external influences. These conflicts often manifest along ethnic, religious, cultural, and linguistic lines. Understanding the dynamics of identity-based violence and taking proactive measures to prevent its escalation towards genocide is crucial for building lasting peace and inclusive societies.

Learning objectives:
In addition to gaining knowledge of concepts such as the steps that lead to genocide, hate speech, incitement to violence, early warning, or counter narratives, this Manual aims to strengthen personal skills needed for building social cohesion such as:

- opening up
- tolerance
- critical thinking
- perspective taking
- empathy
- self awareness
- collaboration
- leadership
- moral courage

Methodology

This manual is based on a Human Rights Education methodology that focuses on strengthening human rights knowledge and personal skills such as critical thinking, active listening, perspective taking, empathy and active bystandership as a means of supporting practical action. Key to the methodology is the notion of learning by doing.

The concepts are best understood through exercises where trainers can gain insights and skills that they can replicate.

As a result, there is a strong emphasis on interactive exercises and role-play. Whilst there are useful resources for countering hate speech and identity violence in Europe and the Americas, few resources have been developed for use in fragile states, where the risk of identity-based mass atrocities is high.

Many activities and definitions in this manual are inspired by the Council of Europe's Manual for Human Rights Education in Europe (2nd Edition, 2015)

HOW TO USE THIS MANUAL

As our methodology focuses on gaining insights through experiencing concepts, the Manual is designed to be used as an interactive workshop guide that focuses on the learner by asking questions and building on reflections and answers through a process of experimental learning that involves:

Experiencing
Engaging in the activity

⬇

Reflecting
Sharing reflections through group discussion

⬇

Evaluating
Discussing patterns, real world examples

⬇

Applying
Taking Action, changing attitudes and behaviours

⬇

The interactive exercises can be undertaken in 1-3 days.

Interactive exercises and reflections are a key part of the methodology to promote understanding and competencies for Human Rights.

- Critical Thinking
- Active Listening
- Self-Awareness
- (personal biases and
- prejudices
- Open-mindedness
- Perspective Taking

- Empathy Skills including 'feeling', reasoning, or response reactions towards the 'other'
- Moral Courage
- Becoming Engaged

PART 1: IDENTITY & HATE NARRATIVES

1.1 EXPLORING IDENTITY

Exercise 1	WHO ARE WE?
Time	1 hour
Objectives	• Explore 'Identity': what we have in common and how we are different • Explore whether being judged for individual or group identity can be a problem • When does being judged on the basis of identity become a problem?

Activity 1
- Get into pairs and pretend you have never met – introduce yourselves (5 mins)
- Stop: Sit down and **reflect** what kind of information is interesting or important to you? What do you want to know about somebody else?
- What did you find out?

➔ Facilitator: write down from each pair some of the things they wanted to find out (e.g. name, job, age, nationality, where you live, where you studied or work)

Activity 2
➔ Distribute a sheet of paper to each individual.
- Write down 10 interesting things about yourself. What makes you "YOU" (family roles, likes, dislikes, hobbies, team you support, beliefs, etc.)?
- Write each thing as a ray of sun coming out of you in the middle. Each part of your identity can be like beams of sun radiating out of you.
- Everybody can now go around the room and compare their 'suns'.
- Whenever you find somebody with a common identity that you share, write their name on your 'sun ray' that is the same as theirs.

➔ **Group Reflection (Plenary)**
- How many people did you share something with? How did it make you feel?
- What kinds of identity do people have in common? What is unique?
- How similar and different are members of the group?
- Which identities are you born with, which do you choose? Does it matter?
- Has anybody in the group been judged negatively on the basis of individual or group identity a problem for you or society? Can you share your story?
- Is this a problem for you or society? Why?
- What personal skills and capacities have you used in this reflection?
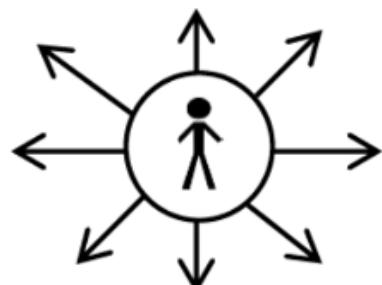
1.2 BIAS, VIOLENCE AND RACISM

Exercise 2	TREATED WITH BIAS? ACT IT OUT
Time	30 minutes
Objectives	◎ To understand the ideas and concepts of positive values ◎ Exploring human rights and human dignity ◎ To work together and develop co-operation and communication skills ◎ To be creative

🎬 Split into small groups of 4-6 people

    ✎ Think of some of situations where somebody made an assumption about you or treated you in a way that was based on your identity.

    ✎ **How did it make you feel?**

❓ Which **human rights** did you feel were being violated?

    ✎ Right to Equality, Dignity

    ✎ Freedom from discrimination and intolerance

    ✎ Right to freedom of religion and belief

    ✎ Right to Citizenship

    ✎ Right to peace

    ✎ Others?

🎬 Choose a human right you think is affected by trying to **act it out as a group without using any words**. Everyone in the group should take part. Take 10 minutes to practice

🎬 Each group shows their actions to the other groups. The other groups try to guess which human right they are acting out

Reflection

🎙 What human rights you have seen or experienced?

🎙 What common ideas and actions shown by each group.

🎙 What are some of the key words that come up?

1.3 NARRATIVES AROUND IDENTITY

Discussion	HATE NARRATIVES
Time	1 hour
Objectives	• Explore social and political narratives • Explore hate narratives

What are narratives?
- Narratives might be a story, or a series of events.
- It can also be an 'underneath' story or theme that comes from history or stories that come from religion or traditions. They can also emerge from changing events and public reactions to them, like inflow of refugees or migrants.
- A narrative is a way of explaining or seeing events that use a particular theory, ideology or point of view
- Narratives can be social, cultural, or political, etc.

Social and political narratives build up over time and develop through conversations, storytelling, songs, political debates and in public spaces such as town halls or village meetings, elder's meetings, marketplaces, schools, universities and media, including social media (Facebook, WhatsApp, Twitter, etc.).

Social and political narratives influence public opinion.
Slogans or speech es are only expressions of a narrative. They are the visible aspects of a narrative above the surface.

Discussion:
What are examples of negative narratives that have developed over time?
[Examples:
- "Girls have less to contribute in class than boys"
- "Women are soft and caring so they can be good mothers and should stay at home"
- "Women from certain ethnic groups think they are superior because they are tall and beautiful"
- "That group does not belong here, they are from outside"
- "That group is taking our resources and profiting from the situation"
- "That group has always tried to steal our cattle and have bad habits"

A negative narrative can be reinforced by slogans and speech. Hate narratives reinforce negative stereotypes and prejudices that produce them

Discussion question: What examples of slogans or narratives do you know about? What examples specifically link to inter-community violence?

1.4 THROWING STONES

Exercise 3 • Objectives	◉ To understand what causes people to be violent ◉ To develop skills to respond to violence in a non-violent manner ◉ To promote a sense of compassion, justice and responsibility

? Can you remember a time when you were very angry and wanted to do something destructive?

🎬 Freeze like someone who is about to throw a stone in anger or frustration.

🎬 Get into groups of 5 or 6

🎬 In your groups, invent a short role play which ends with an incident where a stone is about to be thrown

🎬 Show your role play to the other groups

Reflect for 5 minutes after watching each role play:

📢 What is the situation? Why are they throwing the stone? How do they feel as they throw it?

📢 What were some of the common reasons for throwing a stone? Can you understand their reasons for violence?

📢 Why do people feel like they have to use violence?

📢 Is there a difference between understanding someone else's violence and justifying it? Are there some acts of violence you can't understand?

📢 How can we respond to violence such as a stone being thrown?

📢 What human rights were at stake in each situation?

1.5 MAPPING HATE NARRATIVES

Exercise 4	MAPPING CAUSES AND CONSEQUENCES OF HATE SPEECH
Time	1 hour
Objectives	• Map negative stereotypes, slogans and hate speech • Identify causes and effects

Group work:
➔ Divide participants into small groups of 4-5 people
➔ Use a large sheet of paper (flip chart paper) and ask each group to create a spider chart.

• Draw a small circle in the middle of each paper and write the problem you want to map, in this instance, we can put "hate speech and narratives" in the centre.
• What are some of the hate narratives or slogans? Who is saying them? Why?
• What are the drivers or contributing factors? Draw a line for each driver (downwards)
• Are there any root causes of any of the drivers or factors? Draw connecting lines feeding into each driver.
• What are the underlying causes? Why is this happening?
• What are the consequences? Are they fuelling violence, what is the connection to other conflicts in the country? Draw lines (upwards) for each consequence.

This is an example of a spider chart done by youth in South Sudan on tribal violence.
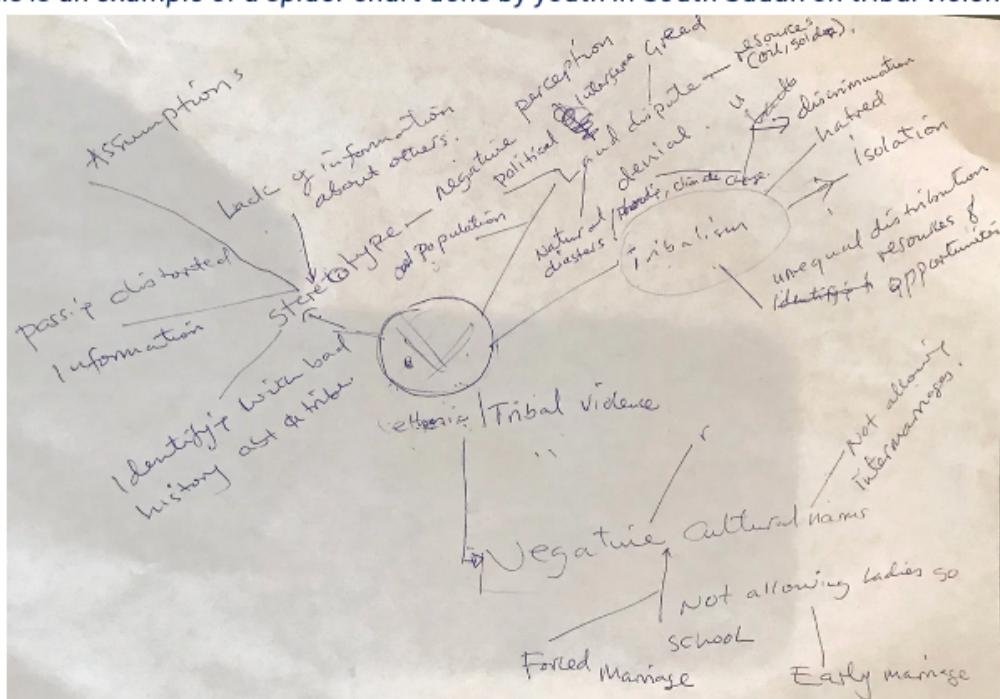
➔ After 30 mins bring the groups back for a Plenary discussion.

1.5 UNDERSTANDING GENOCIDE AS A PROCESS

Genocide did not start with the Gas Chambers, it started with Hate Speech" - Sheri Rosenberg

Genocides occur as part of a slow, non-linear process of social change that involves the intentional destruction of a particular racial, ethnic, religious, or national group. This concept was first articulated by Polish lawyer Raphael Lemkin, who coined the term "genocide" in 1944, combining the Greek word "genos" (meaning race or tribe) with the Latin word "cide" (meaning killing).

The international community's response to the Holocaust during World War II prompted the development of the Genocide Convention, adopted by the United Nations General Assembly on 9 December 1948. The Convention obliges States parties to prevent and punish genocide. It considers genocide a crime under international law, regardless of whether it occurs during peacetime or armed conflict. States parties to the Convention are required to take measures to prevent and suppress genocide, and they must hold individuals accountable for committing genocide before their own national courts or through international tribunals, such as the International Criminal Court (ICC). These obligations extend beyond state sovereignty.

Unfortunately, history has shown that responses to genocide have been inadequate. Understanding the stages of genocide is crucial in order to be able to identify and prevent such atrocities. Warning signs such as identity polarisation, systemic discrimination or persecution can be more easily identified when looking at genocide as a process.

Genocide does not occur abruptly; rather, it unfolds over time, with loosely identifiable stages, that tend to become normalised and accepted, creating the enabling environments that permit further demonisation and dehumanization of a group, to the point that their destruction is possible.

The 1948 Genocide Convention defines genocide as any of the following acts committed with the intent to destroy, in whole or in part, a national, ethnic, racial, or religious group:

(a) Killing members of the group;
(b) Causing serious bodily or mental harm to members of the group;
(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
(d) Imposing measures intended to prevent births within the group;
(e) Forcibly transferring children of the group to another group.

1.6 TEN STEPS TO GENOCIDE

1. Polarisation: In and Out grouping
The process starts when a dominant or 'in-group' develops a heightened sense of self-identity, perhaps due to insecurity and a perceived need to protect itself. The in-group develops a narrative about a target group or 'outgroup', seeing them as outsiders. Perhaps as illegally present, not pure, or not 'real' nationals. 'The ingroup starts to blame the outgroup for ongoing social, economic or other challenges.

2. Stereotyping
Perpetrators use stereotypes to devalue the outgroup, using group characteristics based on bias and prejudice to paint a negative picture of the outgroup's identity. Stereotypes might be based on physical appearance, genetic traits, race, ethnicity, perceived cultural habits, history, or other narratives.

3. Scapegoating
Once negative characteristics have been established, blame and scapegoating the outgroup become increasingly possible, reinforcing an "us versus them" narrative that over time is normalised by others in society. In this phase, the target group loses its ability to defend itself. Leaders in society are less able or inclined to speak out to defend the group.

4. Discrimination & Demonisation
Next comes the exclusion or punishment of the targeted group from the rest of society, often through the definition of illegal statuses (such as 'illegal migrants') that then allow for the enactment of discriminatory laws, including segregation and the denial of basic rights and access to resources.

5.Dehumanisation
This stage involves propaganda, code-naming, and hate speech that portray the targeted group as subhuman, inferior, or dangerous. Dehumanization desensitizes perpetrators and bystanders, as our moral framework allows us to accept violence against non-humans. For instance, during the Genocide in Rwanda, Tutsis were referred to as 'cockroaches'; during the Holocaust in the Nazis referred to Jews as 'vermin'.

Based on *10 Stages of Genocide,* outlined by Gregory H. Stanton, the President of Genocide Watch, and the work of Prof. Ervin Staub in *'The Roots of Evil: The Origins of Genocide and other Group Violence.'*

6. Loss of Active Bystanders
Gradually, public leaders and figures no longer speak out and defend the rights of the outgroup because their demonised status has become accepted. They are stripped of their ability to defend themselves . The outgroup are less than human by now, often so marginalised that they can become invisible. This further enables violence and erosion of their rights.

7. Repression
Limits on liberty or other forms of repression can occur at this stage, with isolated acts of violence being tolerated. Graffiti, public incitement of violence and name-calling are all visible. Raids on offices based on discriminatory laws are common.

8. Persecution
Repression and violence become more systematic and planned. Arrests and detention of members of the group become more frequent for perceived violations of discriminatory laws.

9. Organised violence and killings
Targeted and planned violence is now seen on a widespread or systematic scale against the outgroup members. This can take the form of famines due to denial of access to humanitarian assistance, scorched earth policies forcing mass displacement, well as more direct forms of organised violence as seen with the gas chambers in Eastern Europe during the Holocaust, mass killings and sexual violence in Rwanda.

10.Denial
The perpetrators or later generations deny the existence of any crime. For instance, Holocaust deniers, or for instance, the regime of Omar al-Bashir in Sudan denied any crimes in Darfur.

1.7 THE PYRAMID OF HATE

The Pyramid of Hate is a visual representation of how individual biases, prejudices, and discriminatory attitudes can escalate into acts of violence and genocide. It illustrates the different stages that lead to hate crimes and atrocities against particular groups. The concept was originally developed by the Anti-Defamation League (ADL) to highlight the progression of hatred in society and the importance of early intervention to prevent escalation.

Human Rights or International Criminal Law Provisions

Complaints or Enforcement Mechanisms

International crimes

Genocide Convention
Art. 2 prohibits "genocide"
Art.3(a) Prohibits 'public and direct incitement to genocide'

International Criminal Court statute:
Art . 7 also prohibits 'persecution'

Genocide

International Criminal Court (ICC)
Special Courts and Tribunals (ICTY, ICTR)
International Court of Justice

Individual criminal responsibility
Complementary jurisdiction

Apartheid Convention, Art 1
Apartheid is a Crime Against Humanity

Torture: CAT Art. 1
Severe pain or suffering, whether physical or mental, intentionally inflicted for any reason based on discrimination of any kind)

CEDAW, General Recommendation 19
All acts of SGBV are a form of discrimination

Apartheid
Torture
SGBV

Committee Against Torture
Committee on the Elimination of All Forms of Racial Discrimination

State Responsibility
Need to exhaust domestic remedies

Human rights violations

ICCPR, Art. 2
Art. 2: No rights distinctions based on race, colour, sex, language, religion, political or other opinion, national or social origin, property birth or other status

CERD, Art. 1 & 2
Art.1: No discrimination based on race, colour, descent, or national or ethnic origin.

CEDAW, Art. 1 & 2
Any distinction ... with effect of impairing any human right

Discrimination

Human Rights Committee

Committee on the Elimination of All Forms of Racial Discrimination

Committee on the Elimination of Discrimination Against Women

ICCPR: Art. 20(2)
Advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence

CEDAW: Art. 7
Obligation to take steps to prevent discrimination of women in public, political life

CERD: Art. 4(a)
No propaganda based on ideas of theories of superiority of one race or group

Prohibited hate speech
Incitement to discrimination or violence

Human Rights Committee

Committee on the Elimination of Discrimination Against Women

Committee on the Elimination of All Forms of Racial Discrimination

Prejudiced attitudes
Protected hate speech

DISCUSSION QUESTIONS

WHAT IS THE ROLE OF IDENTITY MANIPULATION IN PROMOTING VIOLENCE?

Identity manipulation often involves portraying certain groups as less human, inferior, or alien. By dehumanizing others, it becomes easier to justify violence against them, as the perpetrators perceive them as less deserving of empathy and compassion. Stoking fear and mistrust can lead to further polarisation and extremism.

WHAT IS THE IMPORTANCE OF PREVENTION AND INTERVENTION AT DIFFERENT STAGES?

Identity-based violence often starts with small incidents or rhetoric that promote hate and discrimination. If these early signs are ignored, they can escalate into more severe forms of violence, such as hate crimes or even ethnic conflicts. Early interventions such as awareness raising, community building, mentoring, youth engagement, counter-narratives, media literacy, policy changes and legal protections, mediation and de-escalation training and use of early warning systems can address these issues before they escalate.

WE ALL MAKE ASSUMPTIONS, BUT ARE WE ALL PREJUDICED?

While assumptions are a normal part of human cognition and can be relatively harmless, prejudice involves a biased and negative stance towards others. Prejudices are often rooted in stereotypes, which are generalized beliefs about a group that may or may not be accurate.

HOW CAN WE ADDRESS SUBCONSCIOUS BIAS?

Subconscious biases are deeply ingrained attitudes or stereotypes that can influence our behaviour and decisions without our conscious awareness. Some strategies to address subconscious bias include:
- Self awareness and Education
- Sub conscious bias training
- Diverse exposure
- Mindful reflection
- Using 'blind' processes (eg in recruitment)
- Creating opportunities for feedback and dialogue
- Challenging Stereotypes
- Continuous learning

TAKING THE STEPS TO GENOCIDE, WHAT EARLY WARNING SIGNS OF POTENTIAL VIOLENCE AND GENOCIDE CAN YOU IDENTIFY?

CAN YOU SHARE ANY REAL-LIFE CASE STUDIES OR EXAMPLES THAT ILLUSTRATE THE CONCEPTS?

PART 2.
DEVELOPING COUNTER STRATEGIES

Creating an effective strategy to counter incitement to violence requires collaboration with stakeholders. Here are steps and considerations you can take into account to develop a strategy. These will also be explored through the exercises that follow.

CONTEXT ANALYSIS   01.

Ensuring a common vision of the context and understanding the historical, social, political, and economic factors that contribute to incitement to violence is a key starting point. Identifying the root causes and consequences will allow for the development of targeted interventions.

MULTI-STAKEHOLDER INVOLVEMENT   02.

Multistakeholder Involvement: Engage a range of stakeholders, including local officials if possible, civil society organizations, community leaders, religious leaders, educators, media representatives, and international partners. Collaborative efforts are essential to ensure comprehensive coverage and effectiveness.

LEGAL FRAMEWORK AND ENFORCEMENT   03.

Legal Framework and Enforcement: Strengthen and enforce existing legal frameworks related to hate speech, incitement to violence, and social media use. Develop clear guidelines for identifying and prosecuting individuals or groups that engage in incitement.

EARLY WARNING STRATEGIES   04.

Booklets are printed materials with four or more pages, containing details about a business, event, product, promotion, etc. They are also known as catalogs or pamphlets, and are usually created to communicate a message to a wide variety of audiences.

COMMUNITY STRATEGIES   05

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COMMUNITY INVOLVEMENT   06.

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2.1 CONTEXT ANALYSIS

Exercise 5	CONTEXT ANALYSIS
Time	2 hours
Objectives	• Draw a spider chart to analyse the context • Identify and analyse the context of identity-based violence in Sudan

Group work:
➔ Divide participants into small groups of 4-5 people
➔ Use a large sheet of paper (flip chart paper) and ask each group to create a spider chart.

• Draw a small circle in the middle of each paper and write the problem to be analysed here: e.g., "identity-based violence in Sudan"
• Historical context? (in summary form!!)
• Political and socio-economic context?
• Ethnic, religious and gender contexts?
• Economic context, access, and competition over resources, including land.
• Legal and institutional framework?
• Consider patterns, drivers, and connections.
• Media and propaganda?
• International actors: external actors and influences?

➔ After 45 mins bring the small groups back to a Plenary Discussion
➔ Each group presents their spider chart. To save time one group presents and then the other groups just add points that are different when they present their chart.

2.2 STAKEHOLDER ANALYSIS

Exercise 6	STAKEHOLDER ANALYSIS
Time	2 hours
Objectives	• Identify key stakeholders • Understand who is affected, who has influence, power dynamics, who might be important partners or allies

Stakeholders are all those who have something to win or lose from an intervention.

Stakeholder analysis is a technique used to identify and assess the importance of key people, groups of people or institutions that may significantly influence the success of your activity or project.

➔ Draw a table and create columns for different categories of stakeholder

- Who is affected by the problem of identity-based violence?
- Who are the key actors? Who has something to win or lose from a strategy aimed at addressing the problem?

➔ Put the stakeholder categories across the top

- Who is doing what? What are their capacities?
- What are the individual interests?
- What are the power dynamics?
- What are the strengths and weaknesses?

Stakeholders ->	Victims / IDPs	Community, religious leaders / activists	Authorities	Media	Youth	Armed groups
Who is each group involved?						
What are their interests?						
What is at stake for each group?						
What are the power dynamics?						
What are their capacities?						

2.3 CREATING A PROBLEM TREE

| Exercise 7	DRAWING A PROBLEM TREE (or a **"WHY"** TREE)
Time	2-3 hours
Objectives	• Draw a problem tree (or 'why' tree) for identity violence • Identify and understand the causal relationship between the causes (roots) and effects (branches) of identify violence

Drawing a problem tree requires good facilitation skills and patience! Using the existing spider charts that analyse the hate narratives and the context will be helpful.

Group work:
→ Distribute 5-10 small, coloured cards or post-it notes to each participant
→ Facilitate a brainstorming discussion: "What are the problems that seem to be the priorities?" Ask the participants to write these on cards.
→ Ask the participants to stick their cards on a wall (10 mins)
• Why do we have these problems? Write these on the 4-5 cards
→ Keep asking the group 'why' in relation to each card to understand **CAUSES** and get to the root of the problem until you can go no further
• **Why? What are the different problems or obstacles** that allow this problem to happen, and why is it happening? What drives or causes it? Why?
→ Ask the group what are the **EFFECTS**. **What happens then?** To get higher on the tree, until you can go no further
→ The core problem(s) will be the trunk and will branch out into groups
• What is the core problem we are trying to address? Is it:
    "Identity-based violence in Sudan (or x location)"? Or narrower? "Incitement to violence in x location"? Or:
    "Hate speech and stereotyping in x locations"?
→ Read out the problem cards on the wall and ask the group which ones go together
→ Move the cards to group them to form groups or "branches"
• Keep exploring the cause-and-effect relationships within each group
• **Why** do we have this problem (cause)? **What happens then** (effects)? Add lines to ensure that each problem logically connects to the next.
• **Have any important problems not been mentioned?**
→ Keep re-arranging the cards until the group is happy with the "problem tree", with the trunk as the 'core' problem, roots as causes, and the branches as clusters of effects.
→ Take a picture of the problem tree as a record of the discussion.
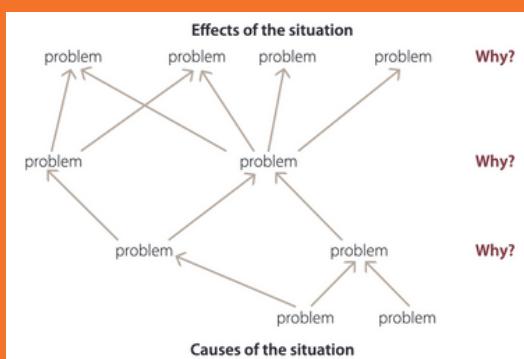
2.4 PROBLEM TREE TEMPLATE
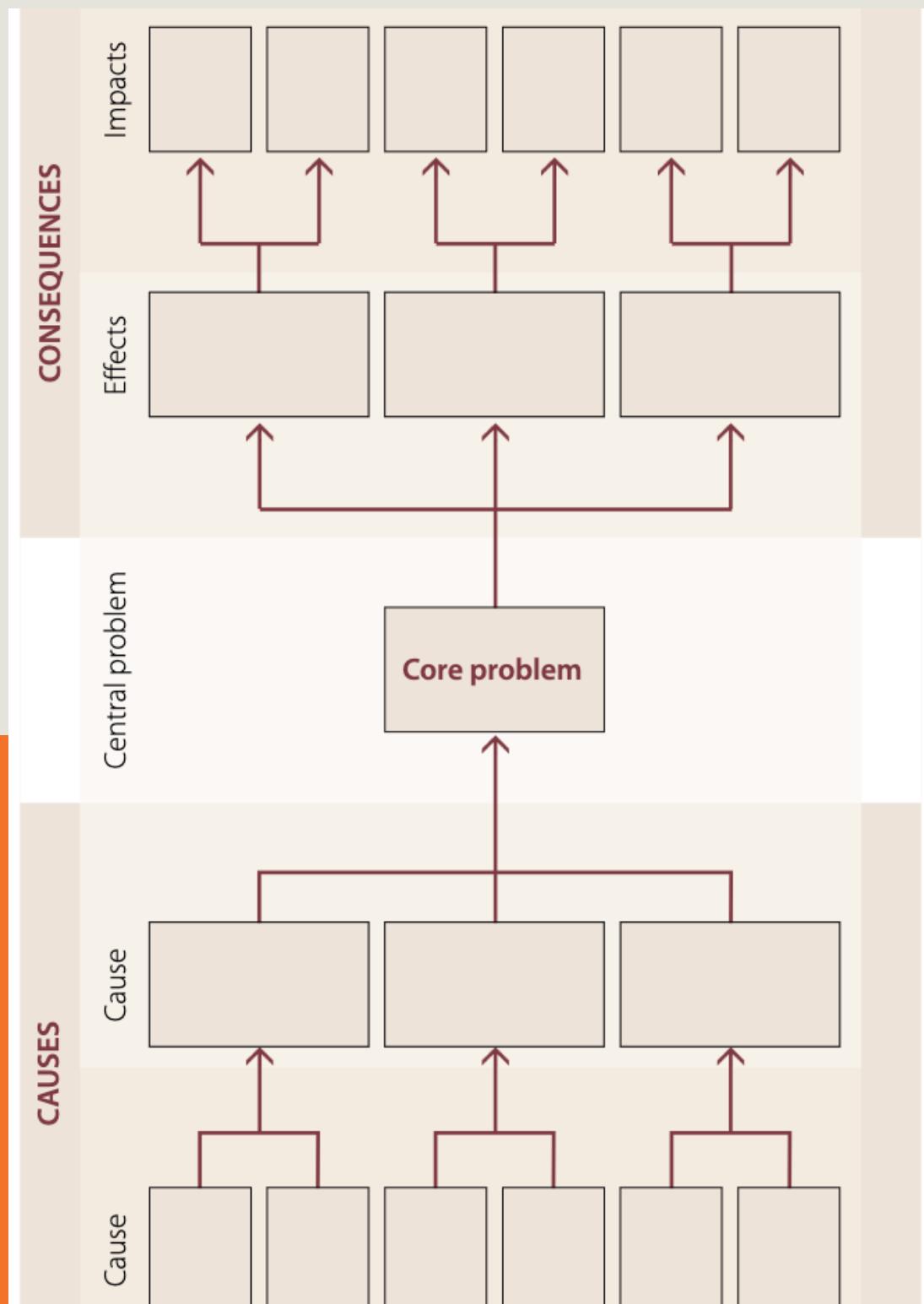
2.4 CREATING A SOLUTION TREE

Exercise 8	SOLUTION OR OBJECTIVES TREE
Time	2–3 hours
Objectives	• Identify solutions or objectives • Review causal relationships – check logic

REFLECTION:

➔ Look back at the problem tree on the wall and review any insights you came up with during the stakeholder assessment. Are the different actors present?

➔ Reflect on the different branches. Which ones can you do something about? Which branch(es) do you want to focus on? Which should other stakeholders focus on?

Group work:

➔ Ask each group to work on one of the branches.

➔ Distribute more small, coloured cards or post-it notes to each group

➔ Explain that each problem card (negative situation) can be turned around into a solution or positive situation

➔ Ask each group to write a new card with the 'positive resolved situation' for each problem in their branch.

➔ For instance, the problems:

- **"Elders of group a and b blame each other"** ->WHY (what are the problems that cause or allow them to blame each other?) which might lead to:
- **"Groups mistrust and don't talk to each other"**,
- **"Groups do not understand each other's point of view"**:
  then become:
  "Elders of groups and be do not blame each other",
  "Groups trust each other and talk to each other",
  "Groups understand each other's point of view"

➔ The problem tree is turned into a solution tree in this way.

➔ Ask each group to review the causal relationship of the Solution Tree:

➔ Review the Solution Tree together as a whole. Each group can present their branch and the causal relationships

➔ The Core problem can be seen as an overall objective or goal.

➔ The lower levels can be seen as results or outcomes

➔ The bottom levels can be seen as activities

STRATEGY DISCUSSION

• Discuss a project that can include activities, outcomes and contribute to the goal.

EARLY WARNING CASE STUDY: RWANDA

The 1994 genocide in Rwanda resulted in the mass killing of around 800,000 Tutsis and moderate Hutus within approximately 100 days. While the situation was complex, there were warning signs leading up to the genocide:

1. Ethnic Tensions: Rwanda had a history of ethnic tensions between the Hutu and Tutsi populations, fueled by colonial-era policies that categorized people based on ethnic identity. Since independence, the Hutu-dominated government targeted Tutsis in episodes of violence, creating a volatile environment.

2. Propaganda and Hate Speech: The media, especially the state-controlled Radio Télévision Libre des Mille Collines (RTLM), played a significant role in spreading hate speech and promoting anti-Tutsi propaganda. They dehumanized Tutsis and encouraged violence against them.

3. Arms Buildup and Militia Formation: In the years leading up to the genocide, Hutu extremist groups and militias armed themselves and prepared for violence. The Interahamwe militia, in particular, became heavily armed.

4. Political Instability: The assassination of Rwandan President Juvénal Habyarimana on 6 April 1994 served as a trigger for the genocide. This event exacerbated existing tensions and led to a power vacuum exploited by extremists.

5. Assassination of Moderate Figures: Leading up to the genocide, moderate Hutu politicians and Tutsi figures who advocated for peaceful solutions and reconciliation were assassinated. The removal of moderating influences allowed extremists to gain more control.

6. Preparation for Violence: There were reports of mass killings and violence being planned by extremist groups before the actual genocide started.

7. International Warnings: International organizations, governments, and observers warned of the increasing tensions in Rwanda and the potential for violence. The United Nations Assistance Mission for Rwanda (UNAMIR) made such warnings but was not given the resources and mandate to effectively intervene.

8. Refugee Crisis: In the months leading up to the genocide, there was an influx of Rwandan refugees fleeing to neighbouring countries. This was a sign that tensions were escalating and violence was imminent.

SOME DEFINITIONS

Hate Speech *refers to any form of expression, whether verbal, written, or symbolic, that promotes or disseminates* **prejudice, hostility, or discrimination** *against individuals or groups based on their race, ethnicity, religion, gender, sexual orientation, or other protected characteristics. It often involves derogatory language, slurs, or offensive stereotypes, aiming to marginalize targeted individuals or communities.*

Incitement to violence *involves speech or any actions that directly encourage or provoke others to engage in harmful or violent acts against specific individuals, groups, or communities, potentially leading to physical harm or danger to their well-being.*

Assumption: An assumption is a willingness to **accept something as true** *without direct evidence or proof. Assumptions can be both positive and negative. They can be formed as a result of past experiences, cultural influences, or individual perspectives.*

Bias *refers to a systematic favouring or disfavoring of certain individuals or groups over others, often based on personal preferences, opinions, or preconceived beliefs. Bias can be conscious or unconscious and can influence the way we perceive and interact with others.*

Prejudice: Prejudice is an unjustified or incorrect **attitude** *or belief, (usually negative) toward an individual based solely on the individual's membership in a social group.*

Stereotyping: Stereotyping involves the generalization of traits, behaviours, or characteristics to a whole group of people based on their perceived membership in that group. Stereotypes are often oversimplified and widely held beliefs about the typical characteristics of a particular group.

Intersectionality: new vision of marginalized groups

We tend to characterise identity using binary opposites: black or white, Muslim or Christian, Roma and non-Roma, gay and straight, men and women. However, the lines between groups are not so simple, fixed, clear, or don't fully apply. Many people have more than one identity that can be a cause for discrimination. People who intersect multiple discriminated characteristics tend to have unique experiences: a black woman's experience differs from both the experience of black men and of white women; a gay Roma person's experience differs from both the experience of non-Roma and of straight Roma people. This is what we call intersectionality.

In Sudan, many groups intersect in their experience of discrimination. Internally displaced persons (IDPs) for instance could be black, female, non-muslim and destitute. When we think of discriminated groups in Sudan, intersectionality along race, ethnicity, community group, religion, citizenship, social status or sexual orientation all play a role.

RIGHTS FOR PEACE

We are all Human. Yet around the world we see minority groups being discriminated, demonised, dehumanised, their rights eroded – paving the way to mass atrocities.

This isn't a new story. It's predictable. It's also preventable.

-Rights for Peace