



MUSCAT PLAN OF ACTION

for Traditional and Indigenous
Leaders and Peoples in
Countering and Addressing
Hate Speech and Preventing
Genocide and Other Atrocity
Crimes and their Incitement
Through Peace Mediation



United Nations
Office on Genocide Prevention
and the Responsibility to Protect

The Network
for Religious
& Traditional
Peacemakers



وزارة الأوقاف والشؤون الدينية
Ministry of Endowments
and Religious Affairs



وزارة الخارجية
Foreign Ministry





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Foreword


We are living through a moment of profound global uncertainty. Armed conflicts continue to pose a threat to international peace and security as their scale and complexity evolve. Polarization, intolerance, and hate speech are deepening divisions within and across societies. Trust in institutions is eroding, while multilateral cooperation, essential to addressing shared global challenges, is under growing strain. At the same time, climate change, displacement, inequality, and the rapid spread of disinformation and misinformation as well as hate speech, both online and offline, are compounding fragility and increasing the risk of violence and, ultimately, atrocity crimes. In this context, the role of traditional and Indigenous leaders and Peoples has never been more important.

For generations, traditional and Indigenous leaders and Peoples have served as custodians of wisdom, dialogue, reconciliation, and community cohesion. In many societies, they remain among the most trusted and respected actors, particularly where formal institutions are absent, weakened, or disconnected from local realities. Their systems of governance and conflict resolution continue to provide essential pathways for addressing grievances, restoring relationships, and sustaining peace.

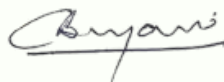
Today, these leaders and Peoples stand at the forefront of efforts to counter hate speech, prevent incitement to violence, and protect communities from the devastating consequences of genocide and other atrocity crimes. Their knowledge systems, cultural practices, and local legitimacy offer vital tools for early warning, prevention, peace mediation, and social healing.

The Muscat Plan of Action, the result of three years of consultations with traditional and Indigenous leaders and Peoples around the world, recognizes that prevention is most effective when it is inclusive, locally rooted, and grounded in trust. It calls for strengthening the capacities of traditional and Indigenous leaders and Peoples, supporting traditional and Indigenous dispute resolution mechanisms, fostering inter-community dialogue, and enhancing collaboration between communities, States, civil society, and international institutions. It also affirms the importance of ensuring the meaningful participation of women and youth, whose leadership is essential to building peaceful and resilient societies. Importantly, the Muscat Plan of Action emphasizes the role of peace mediation to address past and current grievances, address and counter hate speech and de-escalate conflicts, leveraging the knowledge and expertise of traditional and Indigenous leaders and Peoples around the world to implement mediation-focused approaches to atrocity prevention and sustainable peace.

We urge the world to support the dissemination and implementation of the Muscat Plan of Action. At a time when fear and division threaten to pull societies apart, we must choose solidarity over exclusion, dialogue over hatred, and cooperation over fragmentation. Together, let us work to build peaceful, inclusive, and just societies for present and future generations.



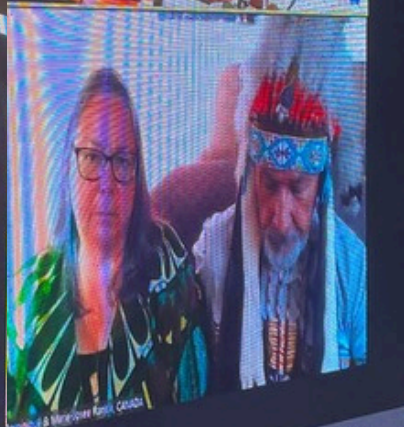
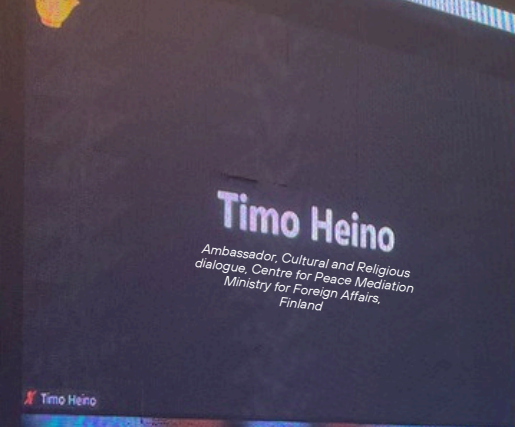
Dr. Mohamed Elsanousi
Executive Director
*The Network for Religious
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Peacemakers*



Chaloka Beyani
Under-Secretary-General
*Special Adviser of the
Secretary-General on the
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**Dr. Mohamed bin Said Al
Mamari**
Minister of Endowments
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Top, middle left, and bottom right photo: Prominent Traditional and Indigenous Leaders and Peoples at the Global Consultation on the 'Role of Traditional Leaders and Actors' with H.E. Dr. Mohammed bin Said bin Khalfan Al Mamari, Minister of Endowments and Religious Affairs, Muscat, Oman, 2023. **Bottom left:** His Eminence Muhammadu Sa'ad Abubakar, Sultan of Sokoto (left) and Chief Musab Bashir, Amir of Shewehat tribe in Sudan (right) at the consultation in Abuja, Nigeria.

Executive Summary

Traditional and Indigenous leaders and Peoples have long served as essential actors in dispute resolution, community governance, and conflict mediation, particularly where formal state structures are absent or limited. Their continued relevance is underscored by the growing threats posed by hate speech, incitement to violence, climate-induced resource conflicts, and widespread displacement. In many contexts, however, their influence is constrained by legal, political, or societal pressures that undermine their legitimacy or capacity.

While States bear the primary responsibility to protect populations from atrocity crimes and their incitement, other actors, including traditional and Indigenous leaders and Peoples, have an essential and complementary role to play. It is vital to explore pathways for their greater inclusion in national and international atrocity prevention strategies.

The Muscat Plan of Action for Traditional and Indigenous Leaders and Peoples in Countering and Addressing Hate Speech and Preventing Genocide and Atrocity Crimes and their Incitement Through Peace Mediation is the outcome of two global consultations convened by the United Nations Office of the Special Adviser on the Prevention of Genocide and the Network for Religious and Traditional Peacemakers, bringing together traditional and Indigenous leaders and Peoples from diverse backgrounds to deliberate on their roles in atrocity prevention, particularly through mediation and local peace structures. The consultations emphasized inclusive participation and identified both challenges and opportunities for reinforcing traditional and Indigenous peace mechanisms in contexts at risk.

The Muscat Plan of Action includes recommendations for all stakeholders to strengthen the role of traditional and Indigenous leaders and Peoples in countering hate speech and preventing genocide and atrocity crimes, including through mediation and local peacebuilding. The Muscat Plan of Action draws on the unique credibility, influence, and cultural legitimacy of traditional and Indigenous leadership to mitigate identity-based violence and incitement. It underscores the value of integrating traditional and Indigenous knowledge systems, cultural practices, and locally trusted mechanisms into broader national and international peacebuilding frameworks.

The Muscat Plan of Action contains three main clusters of recommendations that aim to enhance **capacity, communication** and **collaboration**. Each cluster contains specific recommendations tailored to stakeholder categories, including (I) Traditional and Indigenous Leaders and Peoples; (II) States and State Institutions; (III) Civil Society and Academia; (IV) International, Regional, and Sub-Regional Intergovernmental Organizations; and (V) Traditional, Indigenous and New Media.

It is recommended that the Muscat Plan of Action be implemented at the regional, national, and local levels, under the stewardship of the United Nations Office on Genocide Prevention and the Responsibility to Protect. Implementation should be adaptive to local contexts and responsive to emerging challenges, with strong coordination among all actors involved.

Opening of 22nd Session of Permanent Forum on Indigenous Issues. View of the General Assembly Hall as Tadodaho Sid Hill (at podium and on screens), Chief of the Onondaga Nation, addresses the opening of the 22nd Session of the Permanent Forum on Indigenous Issues. 2023.



Opening of 24th Session of Permanent Forum on Indigenous Issues. Participants attend the opening of the 24th Session of the Permanent Forum on Indigenous Issues with the theme 'Implementing the United Nations Declaration on the Rights of Indigenous Peoples within United Nations Member States and the United Nations system, including identifying good practices and addressing challenges.' 2025.



Introduction

Traditional authorities, such as ethnic chiefs, heads of clans and Indigenous or community leaders have long played a vital role in local governance, security, taxation, and conflict mediation, particularly in the absence of state authority.

These state and non-state actors have historically managed their critical roles through “governance systems,” which include, but not limited to, conflict prevention, resolving disputes, mediation, peacebuilding, and humanitarian initiatives. Today, traditional and Indigenous Peoples are confronted with emerging issues, including climate change, resource scarcity, environmental degradation, and displacement. In turn, climate change is escalating tensions and increasing the likelihood of violent conflict.

Traditional and Indigenous leaders and Peoples play a critical role in mediating conflicts, countering and addressing hate speech and preventing deliberate violent attacks against ethnic, racial, religious or national groups, or in contexts at risk of genocide and other atrocity crimes (war crimes and crimes against humanity). Their role in peacebuilding, negotiation, and conflict mediation, including armed conflict, is relevant in preventing such atrocities.

Violence rooted in identity is often preceded and accompanied by hate speech and/or incitement to discrimination, hostility, or violence. While there is no international legal definition of hate speech, the United Nations (UN) defines **hate speech** as, “any kind of communication in speech, writing or behavior, that attacks or uses pejorative or discriminatory language with reference to a person or a group on the basis of who they are, based on their religion, ethnicity, nationality, race, color, descent, gender or other forms of identity.”¹ Hate speech is both an indicator and a catalyst for genocide and other atrocity crimes. Preventing these crimes is imperative as not only do they lead to deaths and widespread devastation, but they fracture societies and provoke long standing wounds that are difficult to heal.

¹ United Nations. (2019). The United Nations Strategy and Plan of Action on Hate Speech. https://www.un.org/en/genocideprevention/documents/advising-and-mobilizing/Action_plan_on_hate_speech_EN.pdf

Traditional and Indigenous leaders and Peoples hold credibility and legitimacy within the communities they serve. Due to their unique connections based on mutual respect and trust with their communities, preventative action by these leaders and Peoples can be timelier and more effective than those of any other actors in fostering peaceful, inclusive, and just societies, ultimately contributing to saving lives. Additionally, traditional and Indigenous leaders and Peoples play a crucial role in addressing emerging issues, using traditional and Indigenous knowledge to foster awareness and shape policies.

However, it is acknowledged that traditional and Indigenous leaders and Peoples are often underutilized, and in some cases, weakened.² Factors contributing to this include armed conflict or efforts by States' to delegitimize their leadership. In some States, traditional and Indigenous leaders and Peoples are officially recognized by governments, while in others they are not. A contextual analysis of traditional and Indigenous leaders and Peoples is critical to strengthen and support their role and that of traditional and Indigenous dispute mechanisms.

This analysis helps better understand 1) the roles of traditional and Indigenous leaders and Peoples in their respective communities; 2) advantages and limitations of traditional and Indigenous mechanisms; and 3) methods in which the international community can support and respond to strengthen their ability to counter and address hate speech and prevent incitement to violence that could lead to genocide and other atrocity crimes, specifically through negotiation and mediation.

Therefore, the United Nations Office on Genocide Prevention and the Responsibility to Protect and the Network for Religious and Traditional Peacemakers led two consultations (June 2-3, 2022 in Abuja and November 14-15, 2023 in Muscat³) with the participation of traditional and Indigenous leaders and Peoples from around the world representing different ethnic, Indigenous, clans and traditional societies and Peoples. These consultations focused on the roles and responsibilities of these actors to prevent genocide and other atrocity crimes, including through mediation in at-risk contexts. Both consultations held sessions focusing on the role and contribution of traditional and Indigenous leaders and Peoples, including women and youth, to prevent genocide and other atrocity crimes, as well as mediating in situations at risk of these crimes.

² Guterres, A. (2025, April 21). Secretary-General's remarks at the Opening Ceremony of the UN Permanent Forum on Indigenous Issues. United Nations. <https://www.un.org/sg/en/content/sg/statement/2025-04-21/secretary-general%E2%80%99s-remarks-the-opening-ceremony-of-the-un-permanent-forum-indigenous-issues>

³ See Annex for institutions and actors that contributed to the consultations.

The result of the consultations is the Muscat Plan of Action, which incorporates recommendations for traditional and Indigenous leaders and Peoples, proposals for implementation mechanisms and commitments for all relevant stakeholders.

The Muscat Plan of Action consists of five groups of thematic recommendations organized into three clusters:

Capacity

- 1 Strengthen and support traditional and Indigenous dispute mechanisms to prevent genocide and atrocity crimes and their incitement, including by mediating in situations at risk of these crimes.
- 2 Building and/or revising education, adult education curriculum, and providing capacity-building and capacity-sharing opportunities.

Communication

- 3 Engaging and strengthening intra- and inter-community dialogue and activities to foster social cohesion.
- 4 Develop strategic communication and messaging for alternative or counter-narratives associated with acts of incitement to violence that could lead to genocide and other atrocity crimes.

Collaboration

- 5 Strengthen the collaboration between traditional and Indigenous leaders and Peoples with stakeholders (including political leaders) on enhancing local governance and peacebuilding frameworks, while building their capacities and providing tools to effectively negotiate and mediate identity conflicts that contribute to the prevention of genocide and other atrocity crimes.

The Muscat Plan of Action does not have the presumption to cover all issues related to the role of traditional and Indigenous leaders and Peoples in preventing genocide and other atrocity crimes and mediating in situations at risk.

As a living document, the Plan anticipates continued dialogue, evolving practice, and periodic revision to ensure its sustained relevance and impact.

Muscat Plan of Action for Traditional and Indigenous Leaders and Peoples in Countering and Addressing Hate Speech and Preventing Genocide and Atrocity Crimes and their Incitement Through Peace Mediation

Capacity

1. Strengthen and support traditional and Indigenous dispute mechanisms to prevent genocide and atrocity crimes and their incitement, including by mediating in situations at risk of these crimes.

Objective

Reinforce the capacities of traditional and Indigenous leaders and Peoples to prevent genocide and other atrocity crimes and their incitement through enhancing their capacities to mediate in situations at risk of these crimes, and by supporting traditional and Indigenous dispute resolution mechanisms for prevention.

Recommendations

Target I: Traditional and Indigenous Leaders and Peoples

- Create welcoming and inclusive environments for groups and community members to engage in dialogue and peace mediation.
- Learn how to differentiate between speech that merely causes offense and speech that could constitute incitement to violence; react to incitement as soon as it occurs to prevent tensions from escalating.

Target II: States and State Institutions

- Build internal knowledge and understanding of genocide and other atrocity crimes, including their indicators and possible preventive action of traditional and Indigenous leaders and Peoples.
- Entrust traditional and Indigenous leaders and Peoples to lead local and inclusive early warning mechanisms, in coordination with national institutions.
- Strengthen traditional and Indigenous conflict resolution mechanisms through innovative initiatives and practices, based on international human rights standards.

Target III: International, Regional, and Sub-Regional Intergovernmental Organizations

- Build the capacities of the international community for contextual analysis, enabling better support for traditional and Indigenous leaders and Peoples and traditional and Indigenous dispute resolution mechanisms. This can include developing frameworks of collaborations between traditional mechanisms and legal institutions, reinforcing decisions holistically.

Target IV: All

- Conduct a global contextual analysis of traditional and Indigenous leaders and Peoples on: 1) the roles of traditional and Indigenous leaders and Peoples in their respective communities; 2) advantages and limitations of traditional and Indigenous mechanisms; and 3) methods in which the international community can support and respond to strengthen their ability to counter and address hate speech and prevent incitement to violence that could lead to genocide and other atrocity crimes, including through negotiation and mediation.
- Develop context-specific capacity sharing programmes for traditional and Indigenous leaders and Peoples on dialogue, mediation principles, and mentorship aligned with international frameworks, including Free, Prior and Informed Consent, and local values and traditions.
- Strengthen the role of traditional and Indigenous leaders and Peoples in contributing to early warning mechanisms to provide rapid response and assistance. This can include providing training to leaders and actors on human rights monitoring and reporting; the prevention of atrocity crimes and their incitement; the use of non-violent methods to confront and stand up against incitement to violence; and the development of effective communication strategies to curb incitement.
- Ensure gender-responsive mechanisms and platforms address the needs and concerns of all components of society, and support inclusive, mediation-focused solutions.
- Apply "inclusivity by design"⁴ logic to dialogues, negotiations, and mediations, ensuring representation from diverse groups from the outset.



Traditional and Indigenous Leaders and Peoples sharing a photo at the Global Consultation on the *'Role of Traditional Leaders and Actors'* in Muscat, Oman, 2023.

2. Build and/or revisit education, adult education curriculum, and provide capacity-building and capacity-sharing opportunities.

Objective

Develop and launch educational and awareness-raising campaigns, promoting respect for diversity, non-discrimination, and countering and addressing hate speech, to bolster community understanding on the importance of peaceful co-existence to the prevention of genocide and other atrocity crimes. This localized campaign will:

- Strengthen the knowledge of traditional and Indigenous leaders and Peoples and communities on their roles in countering and addressing hate speech, promoting respect for diversity and non-discrimination.
- Educate children and youth not only within school programming but also through informal education to empower the next generation of leaders.

Recommendations

Target I: Traditional and Indigenous Leaders and Peoples

- Seek opportunities to strengthen one's own expertise, including on inter-community, interfaith and inter-ethnic knowledge and dialogue, the use of social media and youth engagement.
- Launch a traditional or Indigenous-led community campaign, tailored to identified audiences (such as specific demographic segments or age groups), to raise awareness on the value and importance of countering and addressing hate speech, promoting respect for diversity and non-discrimination. Ensure women and youth have decision-making roles in this campaign.
- Map and establish a network or coalition of traditional and Indigenous leaders and Peoples and their communities working on preventing genocide and other atrocity crimes and mediating in situations at risk thereof.



Her Highness Rani Yan Yan (center panelist) at the Global Consultation on the 'Role of Traditional Leaders and Actors' in Muscat, Oman, 2023.

Target II: States and State Institutions

- Develop educational material and programming for children and youth, both in school and through other online and offline platforms (social media, newspapers, and workshops) that highlight the importance of diversity and equity and promote a human-rights based approach to education.
- Build the capacity of traditional and Indigenous leaders and Peoples to ensure their full utilization of developed materials.
- Establish a monitoring and evaluation system to assess the effectiveness of education materials relative to the preliminary contextual analysis. Regularly review campaign outcomes and identify if objectives were achieved. Remaining gaps and challenges can be used to refine and improve future initiatives.
- Ensure all education materials are accessible to all groups, including minorities. This may require the contemplation of different languages and communication styles.

Target III: Civil Society Organizations and Academia

- Conduct a contextual analysis to effectively identify relevant campaign aims and objectives, such as fostering mutual understanding, embracing diversity, and creating inclusive environments.
- Develop and implement capacity-building and capacity-sharing training activities on the promotion of respect for diversity and non-discrimination, including in online spaces.
- Develop educational and inter-community networking opportunities for women to ensure they are in decision-making roles, including in various community gatherings (conference, seminar, or workshop).
- Develop online courses on countering hate speech and preventing genocide and other atrocity crimes tailored to traditional and Indigenous leaders and Peoples. Recommendations from these courses need to emphasize peaceful co-existence, inclusivity, and practical action.
- Establish a platform of cross-country and cross-regional experts for information-sharing of best practices and lessons learned.



Sonia Astuhuaman Pardave, Coordinadora Andina de Organizaciones Indígenas (right panelist) at the Global Consultation on the 'Role of Traditional Leaders and Actors' in Muscat, Oman. 2023.

Target IV: Traditional, Indigenous and New Media

- Support efforts for community-based, traditional- and Indigenous-led media to identify and report on indicators and triggers of genocide and other atrocity crimes, in alignment with international human rights law.
- Raise awareness of community successes and milestones.

Target V: All

- Emphasize the value of open dialogue and inclusivity. For example, “truth telling” sessions encourage participants to respectfully share their personal experience through various forms of communication and/or storytelling techniques (narratives or personal testimonies), allowing a diverse range of experiences and perspectives to be shared.



Traditional and Indigenous Leaders and Peoples at the Global Consultation on the 'Role of Traditional Leaders and Actors' in Muscat, Oman, 2023.

Communication

3. Engage and strengthen intra- and inter-community dialogue and activities to foster social cohesion.

Objective

Create or build on existing traditional and Indigenous structures to host community dialogue sessions to contribute to a culture of peace, build mutual understanding and respect, and develop and foster communication.

Recommendations

Target I: Traditional and Indigenous Leaders and Peoples

- Create and sustain welcoming environments, including online spaces, for inter-ethnic or community dialogues, as well as opportunities for joint community projects and social activities, including for women and youth in meaningful roles. For example, establish an “inclusive community committee” which fosters an environment where representatives of traditional, Indigenous, religious, women, and youth leadership can all benefit from exchanges and cross-referencing.
- Address grievances and contemporary issues within community dialogues, including through accurate and nuanced viewpoints, targeting those who may be particularly vulnerable to genocide and other atrocity crimes and their incitement.
- Create incentives for participants to engage in community dialogues, such as a shared meal or sporting activity.
- Create a structure for follow-up after the community dialogue has taken place.
- Organize educational and celebratory opportunities to learn and celebrate different groups, cultures, and history.
- Where relevant, establish national inter-community observatories to detect causes and origins of hate speech and incitement to violence as well as to identify and analyze endemic, structural and cultural sources of violence.

Target II: States and Institutions

- Encourage and support intra- and inter-community dialogue activities, in particular those with initiatives aimed at monitoring, preventing and countering incitement to violence.

Target III: Civil Society Organizations, Academia

- Conduct a contextual analysis to understand root causes and conditions of genocide and other atrocity crimes and their incitement, including their gendered impacts.
- Provide guidance and leadership on issues of mental health and psychosocial support in communities at risk of or affected by genocide and atrocity crimes and their incitement.

Target IV: All

- Encourage the active involvement of women and youth in decision-making roles.

Training on religious freedom, co-organized by the Seminary Consortium for Urban Pastoral Education in the U.S. and the Community Peace Dialogue and Interfaith Initiative in the City of Gombe in north-eastern Nigeria. Gombe Province North-eastern Nigeria. 2017.



4. Develop strategic communication and messaging for alternative or counter-narratives associated with acts of incitement to violence that could lead to genocide and other atrocity crimes.

Objective

Develop and launch alternative or counter-narratives using traditional, Indigenous and new media outlets and tools to address and counter hate speech and incitement to violence to promote sustainable peace and development. These narratives will support and empower traditional and Indigenous leaders and Peoples to:

- Counter and address hate speech.
- Denounce instances of incitement to violence, while expressing solidarity with victims.
- Deconstruct myths and refute harmful ideologies and rumors spreading within their communities, either homegrown or externally influenced.
- Communicate values of tolerance, mutual coexistence, and understanding.
- Communicate with and influence the marginalized and disenfranchised, including the youth who are often more vulnerable to violent messaging.



Tongpang Kumzuk (right panelist) at the Global Consultation on the *'Role of Traditional Leaders and Actors'* in Muscat, Oman, 2023.

Recommendations

Target I: Traditional and Indigenous Leaders and Peoples

- Counter hate speech perpetuated in traditional and Indigenous slogans through traditional and Indigenous practices, including those that use traditional songs and dances.
- Develop alternative messages, including foundational messages rooted in traditional and Indigenous practices, using traditional, Indigenous and new media tools, promoting respect for diversity and social cohesion.

Target II: States and State Institutions

- Issue public statements, messages, and symbolic gestures, using traditional or Indigenous language as applicable.
- Publicize information about local activities aimed at promoting alternative narratives.
- Enact national legal frameworks and policies that promote freedom of expression, foster respect for diversity and pluralism, and protect difference of opinion and counter-messaging.
- Support and encourage individual and community response, including individuals who face social barriers in speaking out due to social norms, such as women and youth.
- Develop alternative messages to address hate speech, including gendered hate speech, and all other forms of discrimination or violence, both offline and online.
- Provide supportive environments and appropriate protections for individuals delivering counter-messages, in coordination with national frameworks.
- Integration of the history of autochthonous groups into formal and informal education curricula.



His Majesty, Nnaemeka Alfred Ugochukwu Achebe, CFR, mni (featured center) at the Global Consultation on the 'Role of Traditional Leaders and Actors' in Muscat, Oman, 2023.

Target III: Civil Society Organizations and Academia

- Issue proactive and reactive messages during, before, and after crises, including during electoral processes, encouraging governments to take effective measures against hate speech, while upholding internationally protected human rights, including freedom of speech.
- Develop alternative messages to address hate speech against minority, ethnic, Indigenous, religious, racial and national groups, as well as other intersectional minorities to promote respect for diversity and social cohesion.
- Develop alternative messaging designed explicitly by and for youth.
- Acknowledge journalists' social responsibility and provide training opportunities in ethical standards of journalism, including on social media.

Target IV: Traditional, Indigenous and New Media

- Issue proactive and reactive messages during, before, and after crises, including during electoral processes, encouraging governments to take effective measures against hate speech, while upholding internationally protected human rights, including freedom of speech.
- Develop alternative messages to address hate speech against marginalized groups and communities to promote respect for diversity.
- Develop alternative messaging designed explicitly by and for youth.

Target V: All

- Promote intergenerational dialogue when developing strategies to counter hate speech and prevent incitement to discrimination, hostility, or violence.
- Strengthen all stakeholders' capacity for media literacy and digital resilience to detect and counter mis- and disinformation.
- Tailor approaches and strategies for communications and messaging to the needs and circumstances of each local context, working collaboratively with relevant stakeholders (i.e., social media companies and the private sector). The strategies will need to respond to the development of communication platforms and online services, including artificial intelligence.



Grandmother Marie-Josée speaking (left) and Grandfather Dominique Rankin (center panelist) at the Global Consultation on the *Role of Traditional Leaders and Actors*, in Muscat, Oman, 2023.

Collaboration

5. Strengthen the collaboration between traditional and Indigenous leaders and Peoples with stakeholders (including political leaders) on enhancing local governance and peacebuilding frameworks, while building their capacities and providing tools to effectively negotiate and mediate identity conflicts that contribute to the prevention of genocide and other atrocity crimes.

Objective

Develop and maintain collaboration and partnership between traditional, Indigenous and political leadership to foster sustainable peace at the local level. However, conflict resolution and peacebuilding initiatives often lack long-term impact when they are not supported by clear implementation mechanisms on the ground and when local authorities do not possess the necessary capacity and tools to sustain progress. Traditional and Indigenous leaders and Peoples have an important role to play alongside the politicians and policymakers in mediating conflicts, reducing tensions and preventing genocide and atrocity crimes; however, there needs to be mechanisms in place to facilitate this collaboration and allow traditional and Indigenous leaders to contribute thereto.

Recommendations

Target I: Traditional, Indigenous Leaders and Peoples

- Ensure participation of policymakers and state representatives in meetings related to the role of traditional and Indigenous leaders and Peoples in preventing genocide and other atrocity crimes. Moreover, utilize existing local structures and invite policymakers to engage with the work of traditional and Indigenous leaders and Peoples.
- Strengthen local governance systems, through enhanced coordination between formal institutions and traditional or Indigenous community structures, to support the roles of traditional and Indigenous leaders and Peoples, local leaders, and other community level actors' positions, leading to clearer process mandates and outcomes.
- Develop background material on each local context and history for full understanding by all stakeholders.
- Support international activities aimed at promoting peaceful, inclusive and just societies.

Target II: States and State Institutions

- Encourage dialogue on ways to enhance complementarity between traditional and Indigenous practices and national level frameworks, in alignment with international human rights law.
- Establish a two-way communication strategy between traditional, Indigenous, and political actors that fosters mutual respect, coordination, and collaboration in support of shared goals.

Target III: Civil Society Organizations and Academia

- Work with policymakers to integrate traditional and Indigenous leaders and Peoples into existing government structure and frameworks, recognizing their critical role to peace and security.
- Hold a cross-community dialogue to document existing knowledge and build/develop capacities of traditional and Indigenous leaders and Peoples to:
 - Shape and lead the processes of engaging diverse stakeholders in framing community problems and goals to counter and address hate speech and prevention of genocide and other atrocity crimes. This may entail increasing knowledge and awareness among communities, providing opportunities for polarized ethnic communities to build relationships and work together on issues, and transforming institutions by changing policies, practices and procedures that hinder the prevention of genocide and other atrocity crimes.
 - Address barriers to change and improve decision-making capacities for women and youth in community engagement processes.



Oyunbaatar Tseren (left panelist) and Erjen Khamaganova (right panelist) at the Global Consultation on the 'Role of Traditional Leaders and Actors' in Muscat, Oman. 2023.

- Implement community assessment processes to 1) identify barriers to prevention; 2) understand community members' awareness of hate speech and prevention of genocide and other atrocity crimes; and 3) identify and understand historical trends and record past and current community change processes.
- Create a programmatic framework to 1) mobilize necessary resources; 2) partner with elected officials, public and private sector stakeholders and civil society, encouraging them to support collective goals; 3) learn about best practice in addressing and countering hate speech and prevention of genocide and other atrocity crimes; 4) work with the media and other communication sources to frame and convey the goals of the traditional and Indigenous authority; 5) develop inclusive processes that can be documented as best practice for traditional and Indigenous leaders and Peoples globally; and 6) assess and measure progress using participatory evaluation practices.



Alhaji Samaila Muhammed Mera, Emir of Argungu at the Global Consultation on the 'Role of Traditional Leaders and Actors in Mediating to Prevent Atrocity Crimes' in Abuja, Nigeria. 2022.



Queen Gladys Mbuya (left) and Her Highness Queen Nana Nkanomako IV (right) at the Global Consultation on the 'Role of Traditional Leaders and Actors in Mediating to Prevent Atrocity Crimes' in Abuja, Nigeria. 2022.

Target IV: International, Regional and Sub-Regional Intergovernmental Organizations

- Map and strengthen existing initiatives and programmes supporting traditional and Indigenous Peoples.
- Hold forums in post-genocidal societies and develop policy guidance on traditional, Indigenous and locally-developed knowledge on countering and addressing hate speech and prevention of genocide and other atrocity crimes.
- Support traditional and Indigenous institutions that are promoting inter-ethnic, interfaith and inter-community understanding by providing financial and human resources.

Target V: All

- Showcase and highlight the importance of working with traditional and Indigenous leaders and Peoples, and the mutual reinforcement of shared goals through collaboration.



Aehshatou Manu (center panelist) at the Global Consultation on the 'Role of Traditional Leaders and Actors' in Muscat, Oman, 2023.



Training on religious freedom, co-organized by the Seminary Consortium for Urban Pastoral Education in the U.S. and the Community Peace Dialogue and Interfaith Initiative in the City of Gombe in north-eastern Nigeria. Gombe Province North-eastern Nigeria.

Annex

Participants in the first and second Consultation on the Plan of Action for Traditional Leaders and Actors in Countering and Addressing Hate Speech and Preventing Genocide and Atrocity Crimes and their Incitement Through Peace Mediation:

Organizations and Peoples

- Advancing PNG Women Leaders Network (APNGWLN)
- African Indigenous Women Organization Central African Network
- Amazigh Tribe
- Anambra State Traditional Rulers Council
- Argungu Emirate
- Asia Indigenous Youth Platform
- Asia Young Indigenous Peoples Network
- Association for the Welfare of Indigenous Women
- Association for the Welfare of Women and Indigenous People
- Bangladesh Indigenous Peoples Forum (BIPF)
- Bangladesh Indigenous Youth Forum
- Community First Development
- Coordinadora Andina de Organizaciones Indígenas (CAOI)
- East-West Center
- Elders' Council of the World Union of Indigenous Spiritual Practices (WUISP)
- Federation of Sovereign Indigenous Nations
- Fulani Traditional Leadership for West Africa
- Indigenous Peoples Major Group for Sustainable Development
- International Federation of Women Lawyers
- Joint Initiative for Strategic Religious Action (JISRA)
- Jos Traditional Council of Chiefs
- Kivulini Trust
- Network for Religious and Traditional Peacemakers (NRTP)
- NGO Community Assistance and Development (ASCOM)
- Nkyekyer Grabo
- Onitsha Peoples
- Organisme Kinaat
- Pawanka Fund
- Plateau State Traditional Council
- Right Energy Partnership with Indigenous Peoples
- Sultanate of Bangassou
- Sultante of Sokoto
- Support for Women in Agriculture and Environment Uganda (SWAGEN)
- The Chakma Circle
- Transcend Oceania (TO)
- Union of Mongolian Shamans - Tengriin Sulder
- University of Canterbury

Individual Participants

- Adi Vasulevu Levu, Executive Director of Transcend Oceania (TO)
- Aehshatou Manu, Secretary General, African Indigenous Women Organization Central African Network
- His Majesty Alfred Achebe, Obi of Onitsha
- Alhaji Samaila Muhammed Mera, Emir of Argungu
- Andre Bear, Former Youth Representative of the Federation of Sovereign Indigenous Nations
- Dr. Ayunifor Kingsly Yunisha, Head of Human Resources at the Association for the Welfare of Women and Indigenous People
- Chandra Tripura, Assistant Secretary for International Affairs of Bangladesh Indigenous Peoples Forum (BIPF) and Advisor of Bangladesh Indigenous Youth Forum (BIYF), Asia Indigenous Youth Platform and Asia Young Indigenous Peoples Network
- His Majesty Da Jacob Gyang Buba, Gbong Gwom of Jos and president of the Plateau State Traditional Council
- Donatien Aime Dewo-Bafounga, Representative of Sultan of Bangassou
- Erjen Khamaganova, Member of the Council of Elders of the World Union of Indigenous Spiritual Practitioners
- Francis Chong, Youth Community Leader
- Gertrude Kabusimbi Kenyangi, Executive Director of Support for Women in Agriculture and Environment
- Gilbert Nzeouango, Advisor to Sultan of Bangassou
- Grandfather Dominique Rankin and Grandmother Marie-Josee, co-founders of Kinaat and the Dominique Rankin Foundation
- Her Highness Queen Gladys Mbuya, President of the International Federation of Women Lawyers
- Hilal Nadhim Saleem Al-Kakai
- Hussein Adan Isack, Executive Director of Kivulini Trust and Pawanka Fund Guiding Committee
- Lauren Ganley, Board of Directors of Community First Development
- Mahamat Fadoul Mackaye, Vice President of President Traditional National Organization
- Dr. Mahdis Azarmandi, Senior Lecturer in the School of Educational Studies and Leadership at the University of Canterbury
- Elder Muhia Maina Mungai, Secretary General of Gikūyū Council of Elders
- Mamadou Abderrahmane Ba, Founding President of the NGO Community Assistance and Development (ASCOM)
- Chief Musab Bashir, Amir of Shewehat tribe in Sudan
- Muhammadu Sa'ad Abubakar, Sultan of Sokoto
- Her Highness Queen Nana Nkanomako IV, Chief of Nkyekyer Grabo in the Shama Traditional Area of Ghana
- Nidia Bustillos Rodriguez, Program Officer for the Arctic and Pacific Socio-Cultural Regions, Pawanka Fund

- Oyunbaatar Tseren, Head of the Union of Mongolian Shamans - Tengriin Sulder
- Ramatu Abdu, Coordinator for the Association for the Welfare of Indigenous Women
- Her Highness Queen Rani Yan Yan, Advisor to Chakma Circle
- Robie Halip, Coordinator for the Indigenous Peoples Major Group for Sustainable Development and for the Right Energy Partnership with Indigenous Peoples
- Ruth Kissam, Board Chair of the Advancing PNG Women Leaders Network
- Salim Musa Umar, Chair of the Fulani traditional leadership for West Africa
- Seham Mohammed Ahmed Taleb
- Sonia Astuhuaman Pardave, Coordinadora Andina de Organizaciones Indígenas (CAOI)
- Stephanie Harvey, CEO of Community First Development
- Sultan Abdiqani Qorane Mohamed, Head of Board of Governors of GTEC
- Tamitah Djidingar, President of Traditional National Organization
- Dr. Tammy Tabe, Oceania Research Fellow at the East-West Center
- Tongpang Longchar, Advisor to Initiatives of Change
- Dr. Yakubu Sankey

United Nations

- United Nations Office on Genocide Prevention and the Responsibility to Protect

