#PeaceVillage
HATE SPEECH MITIGATION AND DIGITAL LITERACY PROJECT IN RHINO CAMP,UGANDA

Speak Up
Educate
Share Responsibly

2016
Introduction
South Sudan, the world’s youngest nation is warned to be at the brink of a possible genocide due to its alarming ethnic conflicts. The UNSC called for a swift action to stop this process from developing. The #DefyHateNow #PeaceVillage initiative called to focus the factors responsible for intensifying the current situation in south Sudan and organized series of trainings with refugees in Rhino Camp.

The #PeaceVillage is a media education and hate speech mitigation program aimed at transforming war mongering mediums to peace building and to give people the necessary knowledge to speak up, educate others and to learn the ethics they should employ in conveying sensitive information. The project ran in three basic modules which were Trainings at different refugee zones, translation & creation of #OER to local languages and the PV main event.

Trainings.
Creating an environment for learning and open interaction - our outreach programs focused on training refugees on the war propelling issue of hate speech and them on mentor how to counter such insurgency. The participants at all of the #PeaceVillage workshops were tasked to create local and original solutions on countering offline hate speech.

Translation of #OER
Translation and creation of #OER lies at the core of the #PeaceVillage project. We are looking how to stop hate propaganda at all community levels through creation of relevant learning materials. At the PV main event we launched our first two translations works of the #DefyHateNow Code of conduct for social media use to Bari and simple Arabic.
**Event**

The #PeaceVillage main event provided a unique opportunity to defying hate now through social activities such as Music and Drama, interactive debates, cultural performances and others. It also offered a chance for networking and participation.

**The Workshops**

The #PeaceVillage trainings started on the 11. 12. 2016 with visits to over 8 refugee settlements camp which are namely Ariaze 1 & 2, Ariwa zone 3 & 2, Yelulu, Eden zone 2 & 4, Ofua B and A, Luruja, Ocea, wanyage & Odobu and at each venue our trainers worked with around 20 – 25 participants. The PV workshops are meant to be as close to refugees as possible by outreaches to different settlements. The program shared broadly on the topic of hate speech and engaged its participants to draft local and original ideas to countering it in both the online and offline space.

<table>
<thead>
<tr>
<th>Dangers of Hate Of Hate Speech</th>
<th>Evidence</th>
</tr>
</thead>
</table>
| Creates a culture of hostility | •Targeted killings  
| | •fights among refugees along tribal lines |
| Causes or leads to trauma | •UNSC report on a possible genocide if efforts are not employed to downplay its development |
| Leads to genocide | •Hate speeches  
| | •Rumor mongering and simple attacks |
| Isolation of other communities | •Over one million south Sudanese asylum seekers in Uganda  
<p>| | •(PoCs) Protection of Civilians sites |
| Wars / displacement | •Wars / displacement |</p>
<table>
<thead>
<tr>
<th>Why is it importance to address this problem</th>
<th>What factors support the issue of hate speech</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enhance peaceful co-existence among communities</td>
<td>• Inappropriate use of media</td>
</tr>
<tr>
<td>Stop escalation of violence</td>
<td>• Cultural differences</td>
</tr>
<tr>
<td>Offer space for development</td>
<td>• Traditional beliefs</td>
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</table>

**Ideas on how to combat hate speech?**

- Sensitization and awareness.
- Organizing community dialogues
- Awareness about culture through theatre arts, cultural events and music
- Creation of media laws
- Being positive
- Using of creative hash tags to encourage peace
- Leverage the use of media
- Organizing of social activities to enhance inter – communal relationships
- Civic education
Majority of attendees for the #peace village initiative were young people and middle age women who are directly affected by conflict in South Sudan. Though invited as passive participant, on the sideline I interacted with both the participants and organizers of the peace village activity in West Nile (Arua district). The participants told me horrible stories of how they fled their villages in South Sudan. The live testimonies they gave me are similar with that of other refugees in around Uganda and the neighboring Kenya and the DRC.

The #PeaceVillage

From my personal view, people almost concentrate very much on online hate speech while neglecting the rampant hate actions, speech and attacks which are prevalent in our communities, however the #PeaceVillage covered both online and offline hate speeches and tasked members of the workshops to identify what they think are the causes of hate speech and how could they reverse it. Thus, if this kind of program is extended to other Refugees settlements across Uganda, it will help reduced or eliminate hate speeches which are common among the refugee communities because if not all, most of the refugee communities are unaware of hate speech thought they practice it on daily basis. The extremity of the South Sudanese division back home based on their tribal lines or ethnicity is still haunting them even to the countries where they’re taking refuge. In the peace village outreach in Rhino camp, only a small section of refugee community has been covered due to mistrust, limited funds among others.

From a journalistic observations, the #peacevillage did not cut a cross different tribes in the few settlements they reached. The #peacevillage attempt is vital to promote peaceful coexistence among the refugee settlements / communities. In brief, a lot need to be done to increase the outreach to all the settlements in promotion of peace both at home and abroad.

_Dheiu Williams,_
_Journalist at mobile journalism Initiative_
The #PeaceVillage Events. The #PeaceVillage events provide a platform for inter-communal networks to occur - peace requires constant engineering and participation and thus, we engaged drama, music and other pro-

grammes of broad themes and formats to increase awareness towards defying hate now.

Sessions Highlight

- Welcome remarks
  The director of community development centre took this time to welcome the diverse participants of the #peacevillage event – women representation, community elders, youth and other invited guests.

- #Peace4all theme song.
  Brought together by the desire and commitment to work for peace, the #peacevillage music group officially opened the event with a performance of the peace4all song.

- Overview on previous training topics.
  The great engagement during the #PeaceVillage main event necessitated a recap / emphasis of the topics previously covered during the outreach program.

- Drama performance from #SalaamNetwork.
  The #SalaamNetwork, a peacevillage youth connections and community based civil network for peace building and conflict reconciliation shared a story about two paralleled communities who later ceased hostilities for peace by stopping dangerous speech and forgetting the past.

- Kakwa traditional music from Eden.
  Culture is what defines how communities interact within themselves and if leverage peace can be made certain. The Kakwa exhibited beautiful music played on local adungu and drums.

- Avocaya cultural performance.
  After the kakwa dance, the Avocaya community of the former western equatoria state took over the stage. They leap, hopped and dance short dances for peace.
• Launch & distribution of #OER
The #DefyHateNow code of conduct for social media use – a material bulleting best practices to employ while interacting on the internet was widely distributed to the participants of the event. These #oer were shared in three (3) languages i.e. simple Arabic, Bari and English.

• live band performance
A South Sudan music group, ‘Respect’ did the final music performance through a song entitled we are tired – we are refugees everywhere!

• creative games / poems / riddles.
A lady from Eden shared a poem on how women are suffering – she highlights atrocities of rape, slaughter and others.

• #Soutsalaam
Recording, drawing / writing and sharing of peace messages.

• Meet & Greet (Networking)
Barred by long distances that exists between camps, the participants grabs the departure moments of the event to create networks while they wait for transport.
#SoutSalaam
Is an activity of the #peacevillage that aims to take peace voices and messages that matter to the main stream through creation of short pop up videos, tweets, audios and art pictures. The program taps on the unique opportunity of using music / art / cultural exchange programs / Drama and other storytelling modules to educate people on the blighting effects of denigrative speech that is being used widely to incite communities into violence against each other in South Sudan.

The South Sudan conflict which builds itself into an ethnic background with records of massacres, rape and mass killings on basis of tribal belongings has been easily manipulated by online & offline hate speech to present a genocidal structure. A report by the United Nations Security Council (UNSC) warns that south Sudan is sitting at the edge of a possible genocide if efforts are not employed to downplay its development.

The soutsalaam is divided into three activism chambers which includes a music group, drama groups (SalaamNetwork), social media & Internet videos and art.

Angelo a boy affected by the series of wars in South Sudan and stripped of his parents and family members voicing out his story to the world during the #PeaceVillage event. Angelo was studying in harvesters orphanage school before the war took place, He was then brought to the Refugee camp by someone who saw him performing well at school - while on the way, they didn't have food for a period of time. “Please stop the war and support children like me, do you want your children to suffer like me?” he says.

“I was born in war, grew up in war, soon becoming a mother in war” Blantine, sharing her war tattered life and asking everyone to #Defyhatenow to create a better future for the next generation.
#PeaceVillage music
The #PeaceVillage uses music to send positive and educative messages to people through songs, poems and raises awareness on the consequences of violence and preach the importance of peace building by discouraging hate.

The group also works to offer psychosocial support to refugees through sharing messages of hope in their compositions and events – their latest project ‘one day’ is part of this activity. Its meant to comfort those who are traumatized due to issues of lost property, family members or hope. Brought together by the desire and commitment to fight ignorance about hate or war, the groups embeds education in their lyrics in a bid to #Defy-HateNow.
PEACE FOR ALL LYRICS

(RonnyRiddimz pan de beat)

Intro.
We just wanna dedicate this song, to everyone who lost their love ones, in the wars and all we wanna do right now is to create a #PeaceVillage for everyone to live in
we wanna change the way that people live and to #defyhatenow.

Chorus.
We only reap what we sow we don’t need to suffer anymore all we need is love in our hearts all we need is #Peace for all We only reap what we sow we don’t need the fighting anymore all we need is love in our hearts all we need is #Peace for all

Verse 1. (Free Boy)
It’s gonna be you and me to change this world into a better place let’s learn to love and not discriminate let’s learn to move along, get along I can see my people falling victims to bullets and bombs some are forced to run away, and leave their homes why does it have to be this way, (Be this way) what do we gain from the wars and pain let’s give peace a chance to take control coz all it needs is all of us to play that role coz all we need is come together! Divide we fall united we stand
Chorus.
We only reap what we sow
we don’t need to suffer anymore
all we need is love in our hearts
all we need is #Peace for all
We only reap what we sow
we don’t need the fighting anymore
all we need is love in our hearts
all we need is #Peace for all

Verse 2. (RONNY RIDDIMS)
What do we gain?
(What do we gain?)
From this wars and pain
(From this wars and pain)
What do we gain?
(What do we gain)
when the nation is crying and we losing hopes.
what do we gain??, you are my brother and sister.
we belong to each other – lets love one another
and #defyhatenow, no need for a trigger. Let us hold our hands!

Chorus.
We only reap what we sow
we don’t need to suffer anymore
all we need is love in our hearts
all we need is #Peace for all
We only reap what we sow
we don’t need the fighting anymore
all we need is love in our hearts
all we need is #Peace for all

Verse 3. (Sherry Zania)
I’m talking to you Mr. Politician
how do you even sleep at night with this corruption?
And if your mission is to find peace, why don’t you practice what you preach
A generation is dying, the mothers are crying, all we do is praying for a better
day
For a better day – And we don’t wanna be refugees no more!
Chorus.
We only reap what we sow
we don’t need to suffer anymore
all we need is love in our hearts
all we need is #Peace for all
We only reap what we sow
we don’t need the fighting anymore
all we need is love in our hearts
all we need is #Peace for all

Outro.
We all – a-ll a-lll
Salaam Network (Drama Groups)
A #peacevillage youth connections and community based civil net-
work for peace building and conflict reconciliation, carrying aware-
ness to local refugees communities on dangers of hate speech and
online incitement to violence through peer to peer education, drama,
music and plays.
The #SalaamNetwork objects to;
• To help mitigate on/offline hate speech among local refugees
communities
• promote peace and reconciliation among south Sudanese
communities

Activities
• peace messaging
• drama / music / dances
• Art / drawing for peace
• Salaam tour.

#OER
Literary materials produced in an open and free to share and distrib-
ute environment fosters cheap and accessible ways of learning in the
refugee camps and this acted as a driving force behind our creation
and translation of educational documents program within the #peace-
village. Efforts were employed to determine the inclusiveness of the
learning materials to the refugees in the context of language approach,
accessibility and distribution policy.

The #PeaceVillage translated the #defyhatenow code of conduct for
social media use to Bari, simple Arabic commonly used by people
from the Equatoria region. The code of conduct contains guidelines
for best practices on social media, though its relevant to youth in the
first place, the document will also help the elderly with the necessary
discernment skills in case they encounter a hate propaganda…. in
case of a romour a person may need to employ clear judgements and
investigate sources of information.
PARTICIPANTS FROM EDEN REFUGEE SETTLEMENT SHOWING AND CHEERING THE FIRST BUNCH OF THE #DEFYHATE SOCIAL MEDIA CODE OF CONDUCT MATERIAL.
Young people participate actively in online activities and given the conflict in south Sudan, people might be tempted to express their disappointments and anger in ways which could amply the already existing situations. Thus, in order to fight the ignorance embedded behind this problem we organized small groups discussion with folks who are virtually connected to online communities using the code of conduct and printed many copies of the material for dissemination.
Ali gawaniin de shilu mini kitaab bita dustur bita elaaam, salaam, sa-
lau bi wosit bita Shannon A. Bown (mederesa ta elaaam wa sakaa-
fa,jama ta Junub Carolina USA). Fii askaal ketiri ta gawaniin wa
nashataat ali kwesi le iktisaal wa elaaam al ijtinaayi, wa de kutu kulu
nukta asahn bikuun mofuum wa adiil. Ze ma uwo bi egder walaa bi
egger istamiilu ma shurta wa Bolish elaaam al ijitimahiya. Tawaayi wa
istimaal ta ganaaun de uwo musuliya ta hokol bitaki wa le niya bitali
Kaman.
Fi ayiinu muhima wa istimaal ta gawaniiin fii shokol bitaki, mini
fadlaak, arufu innu gal, fii awukaat ketiri aja ali inta katibu, fi mojja,
wa mukataba fi kaat wala fi al internet, uwo le istimaal ta kulu nasi,
wa gi istereku ma nasi ketiri. Mafi teferik al aam bein afkaar al kaas
wa afkaar ta shokol, kelimaat awu amaiyil, ze wanasa al batal wa
hajaat taniin ketiri fi facebook (interenet), bi ferigu ka kelima awu
afkaar bitaki barau ma ta zol tani. Amaiyil de, sala kani inta kan ma
gasiid ashan bi amulu bi egderu faahimu fi teriga tannin, wa bi shilu
diid bitaki, diid asidika bitaaki, shokol bitaaki, wa hajaat taniin ketiri.
Ayiinu kwesi wa arufu gal, hafizu wau istakalo fi gawaaniiin, bi gowi/
shedidu shokol bitaki fii “wanasa ta karahiiya” wa hiiimaya/shakila,
shejja shakila fi kaat biwosit ta ayiinu amaiyil al bataal, awu sikaat al
kidiip gi shetetuu/intesheru fogo.
Kuun bi adala

Kuun bil adala, rahma wa sibu ayi zol kede endu furusa le afkaal/rayaaw bitowo

Sibu/ kelii kabasa

Kani uwo hajja ali bi kabasu wala uwo kiddip, sala kan musabaka, bes MATA amulu

Hafizu mustawa wa

Intiraam Kutu bala ennu iktisaal de endu mustawa wa intiraam le kulu nasi/ mujtama al gi isterekul fogo.

Istimaal al sirii

Sokol tijaara awu musabat kon sirii, kani uwo deru igtibaal al sirii, kede/ keli kashifu fi terigal al ganuniya/adabiyya

Haal uwo bi egder

Inta bi oshuru kef fi istigbaat (Asuma) risala/akbaar riija wara fi nihaya bitowo? Haal uwo lisa fi kaat ma gannuun awu dustuur?

Kuun moftu/faateh

Wanasa/kelimaat ali dafawu kede ayiinu/arufu ze “Risala ali dafawu” awu ze nefsa kelima al guser.

Arufu/feregu tamaam

Wanasa/kelima, awu afkaar ta ferdi/zol barau, ma kelima/wanasa ze mumesiil ta munaza keli arufu kwesi.

Imtehinu/fahimu kulu tijahaat

Imtehinu/fahimu risalaat mini kulutijaa, uwo bi zahiiru kef le nasi/ mujtamaat taniin, risala de bi egder fahiimu fi terega tani kef.

Rekisu /keli risala kuun nediif.

Sala kani bidaya/iriik wala nasi ali gi daamu bar namik de fahiimu kwesi, wa maluma de nediif, lisa nediif ta kelima uwo muihim ashan inta bi kutu nasi fahiimu uwo tamam.

Zahiiru/ weri

Kuun moftuu/adil fi kalagu/abinu risala, uwo muihim kalis fi amulu tesmiim/shilu katuwaa.

Arufu/imtehenu irrig/asaas ta maluma

Kuun fi silsila, MATA istamilu awu shetetu ishihaat le nasi.

Asiisu musuliya

Haal risala de asiisu musuliya bitaki ashan bi amulu kwes?

Imtehiinu/arufu al sabab towow Haal al tesmiim/iktiyaar bitaki amulu ma iraa-da/niiya ali kwes bes?
Kuun Moftuu/ Wonusu Hagiiga

Kede fahiimu inta wa kuun fii silsila Rasulu risalaat ali bii fahiimu. Shilu musuliya ta kulu haja ali inya bi katibu. Kuun fi sika wahid, fi teriga ali kef, wa miten inta bi resulu risalaat fii interenet, la annu de bi wodi furusa le abinu thiika wa tafahamu ma mustemeyiin ali uwo yau asaas ali gowi ta ilagaat.

teftish haak/malumaat al haak.
Teftish al hagaayik fi akbaar/malumaat ali inta resulu fi kaat le nasi shan bi agara. Arufu al anuwan awu maana ta risala taki fi kulu tijahaat gubal inta ma kutu awu rasulu fi kaat (interenet).
Kashifu kulu risalaat mini kulu tijahaat shan ma bi sababu ad-amaat-tafahum bein mustameyiin. (Nasi ali bi asuma/agara)
Kuun Kwes/Tamaam
Shejja haja ali kwes, saidu abinu shabakaat, shokol fi mahal wahid, wa mujtama. Taabi teriga de, ma iya risala, kede nasi kulu ali gi istakalu fi munazama arufu hadaf bitom, ali bi wori awu zahiiru hadaf ta elaam al mujtama ta munazama, ze sahiil wa gasiid al kwes.

Kuun Kamiil/Saa
Risala fi kaat kede kuun saa wa kamil, teftishu hagayiik taki wa sufu kani uwo endu maana. Kani inta amulu galat, shufu ennnu inta adiilu dalat de fi nefsazaman awu wokiid. Uwo kwesi ashan inta bi amulu muraja fi yom ta galat de, sala kaningalat de masau bara ka-lasi, minkiin zol tani hafizu galat de fi teriga awu sikiil tani.

Kuun Ze Zol Muderib.
Dayiman istakalo ze zol ali muderib, wa fi tebiya/aklaak. Wa hakimu/arufu haja gubal inta ma kutu/rasulu fi kaat/sabuura. Dayiman kuun sahiil wa intaram rayaa ta nasi taniin. Kastan, zaman munakasaat biga tala suukun, kede inta wodi furusa le kuun kaas ta nasi taniin.

Kuun Bi Adala Wa Intiraam.
Mata kutu fi kaat/sabuura kelimaat ali bataal ali bi woduru awu bi shi-lu nasi fi sika tani awu bi kutu nasi fekiri hajat tani aan munazam bitaki, asdiika taki, nasi ali fi mu-

Kuun Musakaf/Smaat.
Ehtaram mali/amual ta nasi, ze, alamaat tijariya, asaami wa sulta/mofta ta awraag bitom, awu iya jhaja. Uwo hajja kwesi ashan kulu/iyaa hajja ali kutu fii kaat bi ham-mii/endu sulta fogo. Kede inta ayiinu ennu inta shilu iziin mini sidu fekira/zol ali katibu kitaabab de gubal inta ma kutu malumaat de fi kaat/sabuura le nasi. Kede inta wodi shukuran/intiraam le sidu ta fekira de awo zol ali ja ma fekira de awel. Mata istamilu malumaat ta zol tani ze inta yau ja/tala ma fekira de awel. Kani inta ma mu-
ta-akiid aan sidu tal kitaab de uwo aksan.
le inta ashan si sibu malumaat de wa mata istamiilu uwo ashan bi kutu fi kaat/ internet le nasi. Le ziyada le dustur/gawaniin ta sulta/himaya ta kutuub wa IP, keli inat intaram kulu gawaniin, wa irishadaad ali bi reksu aan hajaat ta zol, wa gawaniin taniin ali muhiim kani zol deru katibu risala fii elaam al mujtama.
#DefyHateNow initiative code of conduct for Social Media use

The following guidelines are based on material from the “Journal of Mass Media Ethics” by Shannon A. Bowen (School of Journalism and Mass Communications, University of South Carolina, USA). There are many forms of guidelines and best practice activities for interaction with social media, and these sum up most pertinent points in clear and straightforward terms. While it is neither possible - nor desirable - to ‘police’ social media usage, awareness and strict application of these guidelines is also in your own professional best interest as well!

In considering and applying these guidelines to your own work, please be aware that in most cases what you write, link and refer to online is public information and shared with everyone else. Distinctions are generally not made between ‘private’ and ‘professional’ opinions. Statements, tagging or other actions, including ‘Liking’ comments etc. on Facebook can be interpreted as a direct reflection of your opinion regardless of the context. These actions, even if they are not your intention, can be taken out of context and be used against you, your colleagues, your work etc. (see ‘Clearly identify’ below)

Ultimately, agreeing on, and adhering to a common set of guidelines will strengthen your own work in hate speech and online incitement mitigation by helping to identify irregularities, hoaxes or the ways in which rumours spread!

<table>
<thead>
<tr>
<th>Guidelines</th>
<th>Rationale/Implementation</th>
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</thead>
<tbody>
<tr>
<td>1. Be fair and prudent</td>
<td>Consider fairness, justice, access to information.</td>
</tr>
<tr>
<td>2. Avoid deception</td>
<td>If it is deceptive, even arguably, simply do <strong>NOT</strong> do it.</td>
</tr>
<tr>
<td>3. Maintain dignity and respect</td>
<td>Ensure that the communication maintains the dignity and respect of the involved publics.</td>
</tr>
<tr>
<td>4. Eschew secrecy</td>
<td>Barring trade/competition secrets, if an initiative warrants secrecy, it needs ethical examination.</td>
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<tr>
<td>5. Is it reversible?</td>
<td>How would you feel on the receiving end of the message? Is it still ethical then?</td>
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<tr>
<td>6. Be transparent</td>
<td>Paid speech should be transparently identified as such “(Paid-Msg)” or similar phrasing.</td>
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<tr>
<td>7. Clearly identify</td>
<td>Personal speech and opinion versus speech as a representative of the organization should be identified.</td>
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<tr>
<td>8. Rational analysis</td>
<td>Examine messages from all sides; how would it look to other publics; how could it potentially be misconstrued?</td>
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<tr>
<td>9. Emphasize clarity</td>
<td>Even if the source or sponsor is clear - make it clearer.</td>
</tr>
<tr>
<td>10. Disclose</td>
<td>Transparency in message creation and facts/data are needed for an informed decision.</td>
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<tr>
<td>11. Verify sources and data</td>
<td>Be consistently credible; do <strong>NOT</strong> use or forward rumor or speculation.</td>
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<tr>
<td>12. Establish responsibility</td>
<td>Does the message maintain your responsibility to do what’s right?</td>
</tr>
<tr>
<td>13. Examine intention</td>
<td>Is your decision made with good will alone?</td>
</tr>
<tr>
<td>14. Encourage good</td>
<td>Does your message help to build connectedness, engagement, and community?</td>
</tr>
<tr>
<td>15. Consistency builds trust</td>
<td>Consistency allows publics to know and understand you, and you, and you can meet their expectations.</td>
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</tbody>
</table>
BE TRANSPARENT.
Acting in a transparent manner can prevent audiences from being misled about your organization’s intentions or meanings when it contributes on social media. Communication should be identified as individual speech or speech on behalf of an organization. All individuals that contribute social media content for your organization should be required to identify any personal social media interactions as such. Be upfront if the views being expressed are personal. For example, if you have your own blog or other public website a disclaimer is recommended such as: “The views expressed on this website/blog are my own and do not necessarily reflect those of my institution or its clients.”

BE CLEAR AND CONSISTENT.
Post clear messages. Take responsibility for the content you post. Be consistent in how and when you post, because this allows to build trust and understanding with the audience that is a key component of strong relationships.

CHECK YOUR FACTS.
Check facts on the information you post. You should consider the content of your posts rationally before posting, examining messages from all possible perspectives to prevent misunderstandings by the audience.

BE GOOD.
Encourage the good, helping to build connectedness, engagement, and community. Following this logic, with every post, have contributors consider their intention, which should reflect the organization’s social media goals as well as simple, good intention.

BE ACCURATE.
Posts should be accurate and fact-checked and capable of substantiation. If you do make a mistake, ensure you correct it promptly. It is important to reference the earlier comment because even if the erroneous comment has been deleted, someone may have saved it as an image or other.

BE PROFESIONAL.
Always act in a professional and constructive manner and use sound judgement before posting. Always be polite and respectful of individuals’ opinions, especially when discussions become heated. Show proper consideration for other people’s privacy.

BE FAIR AND RESPECTFUL.
Never post malicious, misleading or unfair content about your organisation, colleagues, competitors or other stakeholders. Do not post content that is obscene, defamatory, threatening or discriminatory to an individual, brand or entity. Do not post comments that you would not say directly to another person and consider how other people might react before you post. If you respond to published comments that you may consider unfair always be accurate and professional. Refer to section 3. Accuracy and 4. Professionalism. Remember to be authentic, constructive and respectful.

BE SMART.
Respect other people’s intellectual property including trade marked names and slogans and copyrighted material. It’s best practice to assume that all content online is protected by copyright. Make sure you have permission to post copyright items, properly attribute the work to the copyright owner where required, and never use someone else’s work as if it were your own. If you are unsure as to who might own an item of content, it’s better to err on the side of caution and not post the content. In addition to the laws pertaining to copyright and IP, respect all laws and regulations in relation to privacy, spam, and other applicable laws relevant when publishing on social media.
KERIYA AL SALAAM

“Tahwiil muhasasaat al elaam ali gii intesheru kalamaat ta shakila le abinu salaam”

Keriya al salaam uwo al barnamik ta taliim ali bi resisu fi nashataat ta yom 21st Septembar “ Wogifu karahiyya Hasa, uwo al barnamik ta salaam ali kan amulu awu asiil fo riaze, fi kem ta laajiin ali fi, fi Kem ta Rhino, Uganda. Hadaf ta nashataat/dohuwa de yau kan ashan bi abinu shabakaat, wa wosulu barnamiik ta salaam fi keimaat taniin ali beyiit, wa asisu barnamiik ta taaliim ali mafi fii kaat( interenet) ( fii luga ingiliziiya wa lugaat al mahaali)ashan bi washe kabara wa desusu laajiin fi keimaat aan kalam ta wanasa ta karaaiiya.


Al barnamiik de salau ashan bi kuun geriib le laajiin biwosiit ta amulu/salaa muhidaat mahaali ta taaliim ali bi istamiilu fi shakila wanasa awu kelimaat ta karaaiiya, zei munakashaat fi wanasa ta karaaiiya, wa hurriya ta mayisha, wanasa, keif ashan bi gofulu wa bi jibu kulu nasi taniin asahn isteriku fi barnamiik “Keriya al Salaam”