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# The division in the Warli tribal community and the potential role of the Peace workers and social media in promoting peace within the community.

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**A Research Paper for the course on Online Certificate Programme in Peace Studies.**

By

**Savio Saldanha SJ**



**20<sup>th</sup> December 2023**

**Jointly offered by:**

**CENTRE FOR PEACE AND JUSTICE, XLRI JAMSHEDPUR,  
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Savio Saldanha SJ  
December 20, 2023.  
Mumbai, India

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## **Abstract**

The Warli tribal community in India has been divided for many years due to a number of factors, including land disputes, political rivalry, and religious differences. This division has led to conflict and violence within the community. This paper examines the potential role of social media and peace workers in promoting peace within the Warli community. The paper also acknowledges that social media can also be used to spread misinformation and hate speech, which can undermine peace building efforts. It addresses Peace workers as any individuals, civil groups, Government and Non-government Organizations basically as anyone who cares for the Warli community and wishes to work for their upliftment.

**Keywords:** *Warli tribal community, social media, peace building, conflict resolution, tribal conflict, India.*

## **Methodology**

This study employed a multi-methodological approach encompassing qualitative research elements, including surveys, in-depth interviews to garner a comprehensive understanding of the Warli community's dynamic socio-cultural landscape.

## **Research Gap**

Although a lot of research has been done on the Warli tribe and is available on the internet, I have identified that no research has been made on the division within the Warli tribal community and hence no possible solution has been proposed. I wish to address this gap through this paper.

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## 1. Introduction

The Warli village was nestled in the lush green hills, and its inhabitants seemed to live in perfect harmony with nature. But beneath the peaceful surface, there was a simmering tension. Land disputes, political rivalry, and religious differences had divided the community, and the embers of hatred and anger were always just below the surface.

One day, a seemingly insignificant incident sparked a violent conflict that engulfed the entire village. The ash covering the burning ambers had been blown away, and the hatred and anger that had been simmering for so long erupted.

This example shows how a peaceful-looking community can be covering up deep-seated hatred and anger. The ash may hide the burning ambers, but it does not extinguish them. If the underlying causes of conflict are not addressed, the hatred and anger can eventually flare up and lead to violence.

It is important to note that not all peaceful-looking communities are harboring hatred and anger. However, the metaphor of the ash covering burning ambers is a reminder that we should not take peace for granted. We must always be vigilant against the forces of division and hatred, and we must work to address the root causes of conflict.

In this paper, I examine the potential role of peace workers and social media in promoting peace within the Warli tribal community. I will discuss the challenges and opportunities associated with using social media for peace building, and I will also provide recommendations for how social media can be used to promote peace and harmony within the community. This study not only offers practical recommendations for the Warli community, but also builds upon (Saldanha, 2022) insights on universal brotherhood, demonstrating its relevance across diverse social contexts.

The question before me as I attempt this paper is, ‘*Can the social media be a bridge or a chasm for peace building in the Warli tribal community?*’

## **2.1. History and background of the Warli tribal community.**

The Warli are an indigenous people of India who live in the state of Maharashtra. They are one of the largest tribal groups in India. The Warli have a rich culture and history that dates back over 2000 years. The Warli are believed to be descended from the Dravidians, who are one of the original inhabitants of India.

They were once a matriarchal society, which means that inheritance is passed down through the female line and also the women played a dominant role in the Warli culture. But due to the influences from other cultures, the matriarchy was slowly replaced and it is now a completely patriarchal society with strong gender defined roles. The Warli are also a very religious people, and they have a strong connection to nature. This is reflected strongly in their art forms like paintings and dances.

### **2.1.2. Customs, traditions, and social structure of the Warlis.**

The Warli have a number of unique customs and traditions. For example, they celebrate a number of festivals throughout the year, such as the Diwali, Holi and Nava bhat (Festival of new rice). The Warli are also known for their distinctive art style, which is characterized by simple geometric shapes and bold colors.

The Warli social structure is based on village clans. Each clan has its own leader and its own set of customs and traditions. The Warli are also very community-oriented, and they place a high value on cooperation and mutual support.

## **2.2. Understanding the Communal Conflicts in India particularly among the Tribal community.**

Communal conflicts in India, particularly among tribal communities, are complex and multifaceted, often rooted in a combination of historical, social, economic, and political factors. A brief overview of the key aspects contributing to these conflicts is as follows:

### **2.2.1. Historical Factors**

The colonial legacy of divide-and-rule policies and the imposition of external administrative structures have contributed to inter-tribal and tribal-non-tribal tensions (Jairath, 2005). The British policy of Divide-and-Conquer was sadly continued by the new political masters of India so as to keep the communities divided and the mutual suspicions alive for their

narrow political gains. This has led to deep seated resentment between the tribals and non-tribals on one hand and within the tribal communities on the other.

### **2.2.2. Social Factors**

Differences in cultural practices, religious beliefs, and ethnic identities can lead to misunderstandings, prejudices, and conflicts between tribal groups or between tribal and non-tribal communities (Sahai, 2020). There is a lot of difference between the cultural, religious and social practices of the tribal communities. These differences are pronounced even within the tribal communities of different villages. Every tribe thus has several sub-tribes and sub-sub-tribes.

### **2.2.3. Economic Factors**

Competition for scarce resources, such as land, water, and forest produce, can aggravate tensions and lead to conflicts between tribal groups or between tribal communities and external actors (Fernandes, 2023). Displacement of tribal communities due to development projects or encroachment on tribal lands by non-tribal groups can lead to loss of livelihood, cultural identity, and social cohesion, fueling conflicts.

### **2.2.4. Political Factors**

Political rivalries, exploitation of tribal communities for electoral gains, and inadequate representation of tribal interests in governance can fuel communal tensions and conflicts (Mitra, 2003). The basic needs of tribal communities are not fulfilled by their elected representatives from panchayat to national level. This causes severe resentment and a feeling of helplessness among the tribals. Inadequate access to education, healthcare, and basic amenities in tribal areas can lead to feelings of marginalization and resentment, increasing the risk of conflicts. External factors, such as religious or political groups, may exploit existing grievances or instigate conflicts for their own agendas, further destabilizing inter-communal relations.

### **2.2.5. Ineffective Conflict Resolution Mechanisms**

The lack of effective local conflict resolution mechanisms and the slow response of law enforcement agencies can allow conflicts to escalate and fester. Tribal communities often have a deep distrust of formal institutions, such as the police and the courts. This is due to a history of discrimination and marginalization at the hands of these institutions since the days of

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Imperialism. As a result, tribal communities are often reluctant to report conflicts to the police or to seek legal redress. Law enforcement agencies in tribal areas are often poorly equipped and understaffed. This can lead to delays in responding to conflicts, which can allow them to escalate and fester.

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### 3.1. Causes of communal division in the Warli community.

After studying the general causes of division among the tribal community, we shall now study the main causes of communal division among the Warli tribal community. A community or a group is as we know; composed of individual members each with his/her own distinct personality. This individuality brings a set of fresh perspectives to the group's thinking and can lead to new avenues of progress; however, it may also lead to friction and division among the group. The Warli community has endured so far due to the strong ties of blood among its individual members. It is a very closely knit group and 'outsiders' are rarely given a glimpse of their working, however important or well-meaning they may be. It takes months or years of efforts and even this may not guarantee the admission to the knowledge of the tribe. For instance a Warli person committed suicide, only the tribals will know the how and why, the rest are not even told of the cause of death. The response will be vague silence or some mumbling about a 'sickness'. Hence a person working with the Warlis has to be sensitive about the non-verbalized modes of transmission of information. Still this community of people like any other community suffers from many forms of division the primary causes of which are as follows.

#### 3.1.1. Land disputes

Land disputes are a major problem among the Warli tribal community in India. These disputes can be caused by a number of factors, including:

The tribals were basically used as bonded laborers by the zamindars. They were landless laborers or had lost their lands to the zamindars by pawning the land to the zamindars for some reason. There was also this barbaric practice of *lagnagadi*, or marriage slave. The landlords never marked loans given to Adivasis for their wedding celebrations as paid off and they also thought it was their right to have sexual relations with a *lagnagadi*'s wife (Bavadam, 2020).

Another glaring example of land dispute which has led to communal division within the Warli tribe is 'The Dapchari Milk Project', which was a government-sponsored dairy development project in the state of Maharashtra, India. It was launched in 1978 with the aim of improving the livelihoods of tribal communities in the region. However, the project was a disaster. Ashish Kothari's book "The Dapchari Milk Project: A Case Study in Failure" is a comprehensive analysis of the project's history, causes of failure, and consequences. Kothari



argues that the project failed because it was designed and implemented without the participation and consent of tribal communities. He also argues that the project was poorly managed and that it was plagued by corruption. Kothari's book is an important contribution to the understanding of failed development projects in India. It provides insights into the factors that contribute to the failure of these projects and the consequences of their failure for local communities. The failure of the project had a number of negative consequences for tribal communities, including increased poverty, increased indebtedness, displacement, and violence (Kothari, 1993).

The displaced Warli tribals were rehabilitated by the missionaries in neighboring villages of Uplat and Varkhanda. This was regarded with hostility by the resident Warlis. It did not help that most of these displaced Warlis were Christians and this resulted in communal hostility among the tribe. The relations between the resident Warlis and the rehabilitated Warlis can be considered as a cause of concern even to this day. I am not sure of any reconciliation measures if any were adopted in this regards.

### 3.1.2. Political Rivalry

The Communist Party of India has traditionally held sway in the Warli belt of Maharashtra, stretching from Dahanu, Manor, Vikramgad to Talasari and the adjacent areas since the mid 40's. The other political parties have tried with little success to create a foothold in this area. The Tribals have a collective memory and remember how it was the Communists led by *Godavari Parulekar tai* who gave them their basic rights as human beings (Bavadam, 2020).

The communal forces are trying to use the tried and tested method of '*divide and rule*'; hence we are seeing a lot of Hindu festivals like the Ganesh Chaturthi and Dahi-handi, being celebrated with remarkable pomp and show. There is an increased activity in form of '*Rath Yatras*' and '*Anti-conversion drives*' which create undue enmity among the tribals by fermenting an atmosphere of mutual suspicion and hatred.

There is also a new trend of using the government machinery to harass the Christian tribals by more sinister methods. Few months ago, the Grampanchayat cluster of Wada, Jawahar and Mokhada, passed a rule of not granting any government facility like incentives and schemes to the Christian tribals. Simultaneously, official letters have been received by the Churches in Manor and other areas, asking them to divulge the names of their parishioners. This is a systematic attack on the very social fabric of the Warli tribal community. Christianity has existed

in the tribal belt since the 1930's with the arrival of the Franciscan brothers. Despite conversion charges by the right-wingers, the Christian population does not exceed even 5% of the tribal community. Similarly there is no clear division between a Christian and a non-Christian Warli tribal, they follow the same rituals and in some cases there is an overlap of customs and traditions. The only pronounced difference is that the Warli Christians often recite the Rosary or offer Mass in place of the mantras before a ceremony. It is actually a beautiful form of inculturation with the Christianity adapted to a Warli's understanding and merging smoothly with their culture and traditions.

The accusation for such draconian measures is that the Christians are getting dual benefits from the Government as well as the Church. This could not be further than the truth as the tribals get no monetary allowance nor any other medical or educational benefits from the Church. Stopping the government assistance to these tribals is not only illegal but also unconstitutional.

The result of such action has carved a division among the Christian and non-Christian tribals, by painting picture of Christian tribals getting dual benefits and living in luxury compared to their counterparts. Many fake social media messages and clips in this regard have been created and circulated which makes clear of more nefarious intentions in the future.

### 3.1.3. Economic inequality

Mr. Vir Das had made a video about 'Two Indias', it became widely popular and also controversial (Buchh, 2023). Similarly there are also 'Two Warlis', on the one hand we have the ones who made good use of the Government and Educational benefits and have made remarkable economic progress and on the other hand; the still poor and marginalized ones.

This economic disparity among the Warli tribals goes on widening and serious and planned measures are needed to bridge this economic divide. The tribal youth who are mesmerized by the glow of riches and the lifestyle of the rich tribals sometimes resort to unfair means to attain wealth.

Similarly the rich tribals in many instances behave like the *zamindars* of olden days, and are following the footsteps of their old oppressors. This also creates bitterness among the poor

tribals and a rift between the tribal communities which can be given a communal color by portraying the rich as belonging to a particular community.

### 3.1.4. Lack of education and awareness.

Despite the presence of education institutes in all villages, there is a lack of education among the tribals. Many students drop out after their primary school. Also the standard of education in these areas leaves a lot to be desired.

The tribals lack basic knowledge of the country and are dependent on the televised news reports and currently the social media forwards. Both of these platforms are severely compromised and there is a peddling of misinformation and even intentional fake news. This has led to violent activities like mob lynching of several persons on mere suspicion of being kidnappers. This makes us realize the importance of value education which empowers a person to think and to discern rather than imparting of a set syllabus which does not allow critical questioning or freethinking. But then this is the need across the nation and not simply the Warli tribal areas.

### 3.1.5. Suppression of the matriarchy.

Although not in my original plan, I decided to include this sub-section in this paper because I felt that this aspect is very important because it indicates how this suppression of matriarchy has resulted in casteism among the Warlis and opened a new chapter of division among them.

In his book '*The mystical world of Warlis*', Mr. Madhukar Vadu has made reference to *Dhuleris* or priestesses who used to perform the marriage rite. The Warli paintings in caves were drawn by *Suvasinis* (married women) (Vadu, 2018). In my conversations with Devdutta guruji and few other village elders, I came to know that previously the women played a very dominant role in the Warli society. The knowledge of medicines and herbs as well as rituals was passed from mother to daughter. The Suvasinis are often depicted riding horse along with the bride and the groom indicating their dominant role in the wedding ritual. However, it was violently suppressed. The healers were labeled as *Bhutali* (Witch) and were tortured and in many instances even murdered. Their role was taken by the *Bhagats* (Medicine and ritual men), weddings are now performed by *Baamans* (Brahmin priests) this was completely unheard of as

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the tribal rituals are not typically the Vedic Hindu rituals. The role of Suvasinis is limited to the child naming ceremony and curtailed in wedding ceremony while the Dhauleris are not seen today.

The matriarchy thus suppressed has led to a form of subtle casteism among the tribal community. There is an existence of *Baamans* and other castes now; however it is not spoken out aloud. Casteism has brought its own set of drawbacks and vicious system of division by placing one group of tribals over the other.

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#### **4.1. The Role of Social media in promoting peace and conflict resolution.**

Social media can play an important role in maintaining peace within the tribal community in a number of ways:

- **Communication**

Social media can provide a platform for tribal members to communicate with each other and with the outside world. This can help to break down barriers and promote understanding between different groups. For example, tribal members can use social media to share news and information about their community, to discuss issues of concern, and to connect with friends and family members who live far away.

- **Education**

Social media can be used to educate tribal members about their rights, about the importance of peace and tolerance, and about how to resolve conflict peacefully. For example, tribal leaders can use social media to share information about government programs and services, to promote peace-building initiatives, and to encourage dialogue and understanding between different groups.

- **Awareness**

Social media can be used to raise awareness of issues that affect the tribal community such as poverty, discrimination, and violence. This can help to build support for efforts to address these issues and to create a more peaceful and just society. For example, tribal activists can use social media to share stories about the challenges faced by their community, to mobilize people to take action, and to hold governments accountable for their commitments to tribal people.

When we speak of the Social Media, we need to take into account the influencers and the users.

#### **4.2. The Influencers.**

Social media influencers, including individuals, organizations, and institutions, can shape perceptions and mobilize key constituencies. Their motives, methods, and tactics vary widely. Those with an ethnic or sectarian following may use digital hate speech to drive division while a certain segment of youth and social influencers may use it to spread awareness and peace. Social media's low barriers to entry can empower online fundamentalists, who may sideline customary leaders or traditional conflict resolution mechanisms. Authoritarian political elites may engage in

political manipulation to influence the media, silence dissent, or undermine reformers. External actors, eager to meddle in internal affairs or shift balances of power between groups, may use online information campaigns to promote economic or political interests. The anonymity online can make it difficult to discern who is pushing a narrative or why. Online influencers vary in their motivations and methods, but some common archetypes exist. This research identifies categories of online influencers with the ability to mobilize key constituencies either to promote social cohesion or to sow division. The following influencer types are active in tribal areas at the present.

- **Online Diaspora communities:** Many Diaspora communities are well-resourced, digitally savvy, and shielded from retaliation by living abroad. They can use social media to mobilize support for their homelands, raise awareness of issues, and challenge oppressive regime structure, at the same time another segment of the Diaspora community can also propagate their narrow version of hatred based on their past personal experience or even hearsay from their relatives and friends back home.
- **State actors:** State actors, including military or security sectors, often use social media to spread propaganda, identify and prosecute critics, or reduce communications and the visibility of ongoing conflicts through service denials and internet blackouts.
- **Political parties:** Politicians and political parties use social media for politics and campaigning, both to promote their own positions and to attack their opponents. In the worst cases, they may use social media to intimidate opposition and flood the internet with propaganda. IT cell of a certain political party is hyper-active in spreading fake narratives to suit their political agenda.
- **Religious leaders:** Religious leaders and their followers who are active on social media can use the platform to advance interfaith understanding or to sow ethnic and sectarian divisions.
- **Social Activists:** Activists, primarily youth, use social media platforms to mobilize protests and advocate for political change (Proctor, 2021).

#### 4.2.1. Period of High Risk.

Online harms are most pronounced during windows of risk, which are events or periods in time when online and offline tensions are heightened, increasing the likelihood of violence

and providing malicious actors with more opportunities for escalation. While windows of risk exist in all conflict environments, social media often amplifies them.

For example, a high-profile act of violence, such as an assassination or a terrorist attack or an attempted attack on a political leader or a political rally, can trigger a wave of disinformation, hate speech, scapegoating, and calls for reprisal. Similarly, an economic or climate shock can imperil livelihoods and intensify intergroup competition, leading to spikes in digital hate speech that further aggravate tensions. Elections and political campaigns often see a rise in partisanship and group conflicts. In countries around the world, politicians and their supporters have used social media to smear opponents and incite intergroup conflict to drive (or suppress) turnout, the tribal community is not immune from such activities (Proctor, 2021).

Cultural celebrations and religious festivals can also be exploited to magnify or exploit differences between ethnic or sectarian identity groups, sparking online and offline confrontations. Politically significant anniversaries, such as the deaths of prominent leaders or past acts of violence, can also serve as windows of risk. Hence the anger against the Zamindars can be directed to the new affluent class or converts to different religion can also be targeted as traitors.

### **4.3. Online Threat: A quantitative assessment.**

I conducted an online survey of the threat from social media and ways to deal with it. The respondents were Warli youth from ten different villages, the targeted age group was from 18-25, and hence what we can call impressionable adults. The questionnaire also asked the youth about their view of how to deal with this problem. The penetration of smart-phones and hence the effectivity of the Social-media can be judged from the fact that 80% of families have more than two smart-phones. 80% of the youth admitted to receive messages or videos targeting a particular community and 60% of the youth feel that these messages were intentional and sent to them with a malicious intent.

About response to this issue most felt that creating awareness will help in dispelling the lies and that proper guidance from elders was needed.



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## **5.1 Conclusion.**

When it comes to issues related to communal disharmony caused by online videos, it is essential to focus on two groups of people: the creators of such content (influencers) and the viewers. Here are some ways to address both:

### **5.2. Creators of divisive content.**

We should promote digital literacy and educate the Warlis about the impact of their online actions. At the same time a responsible use of social media platforms needs to be encouraged. If we come across content that promotes communal disharmony, hate speech, or misinformation, we should immediately report it to the platform administrators or relevant authorities. It is the need of the hour that we engage in respectful conversations with content creators, highlighting the potential negative consequences of their actions and promoting empathy and understanding. It is understandable that the cyber bullies and IT cell workers of political parties will not be open for logical debate; as such these must be ignored and reported to the admins of the page or website by a large number of people. This makes the website take down the objectionable content. If the content is deemed too harmful for law and order situation, then such content must be reported to the IT Cell of the Law Enforcement agencies immediately.

### **5.3. Viewers of divisive content.**

Our education system especially in the Warli belt, needs a serious revamp, it should be designed to encourage individuals to test the authenticity and intent behind the content they consume. We need to teach our children to analyze and verify information before accepting it as truth, however genuine it may seem. We need to foster media literacy skills to help individuals recognize and evaluate misleading or inflammatory content. We need to promote content that fosters unity, tolerance, and understanding among different communities. We need to share positive stories and messages that bridge these divisive stories. Above all, we need to encourage and help in establishing fact-checker websites and their editors, they provide a yeoman service by acting as a bulwark against the flood of malicious lies being paraded as facts by some anti-social elements. We need to remember that addressing communal disharmony requires a collective effort from individuals, communities, and authorities. Encouraging responsible online behavior and promoting empathy can help build a more inclusive and harmonious digital space.

### 5.3. Social media as a means of promoting peace and managing conflicts.

Here is a list of success stories of how tribals in India have used media and social media to fight injustice:

- **The Adivasi Yuva Shakti Sangathan (AYSS)** used social media to mobilize opposition to a proposed mining project in the Niyamgiri Hills of Odisha. The AYSS's social media campaign helped to raise awareness of the project's negative impacts on the environment and the Adivasi community, and it ultimately led the government to cancel the project (Pradhan, 2016).
- **The Dongria Kondh tribe** used social media to document and expose human rights abuses by mining companies operating in their territory in the Niyamgiri Hills. The Dongria Kondh's social media campaign helped to put pressure on the government and mining companies to respect their rights (Barik, 2019).

These are just a few examples of how tribal communities in India have used media and social media to fight injustice. Media and social media have given tribal communities a platform to share their stories, mobilize support, and hold governments and corporations accountable. Media and social media have been a powerful tool for tribal communities in India to fight for justice. They have helped to break down barriers, build solidarity, and amplify the voices of marginalized communities.

The presence of respected and peaceful local leaders, such as religious leaders and social media influencers, who can counter social media weaponization in online and offline spaces, can help to mitigate the risks of online harms. Non-violent dispute resolution mechanisms that effectively facilitate the resolution of intergroup tensions can also help to reduce the likelihood of online harms turning into offline violence. Inclusive governance and policy-making, including community-informed processes for defining service and infrastructure priorities, can help to build trust and reduce grievances between different groups, which can make communities more resilient to online harms. Interfaith organizations that build bridges across sectarian or ethnic divides can also help to promote understanding and cooperation between different groups, which can reduce the risk of online harms being exploited to sow division and incite violence. Finally, a culture of positive intergroup interactions, as evidenced by trade, social interactions, and intermarriage, can help to create a more cohesive and tolerant society that is less susceptible to online harms.

## 5.4. Recommendations for Peace workers to use Social Media as an instrument to promote peace.

### Recommendation 1: Create a Warli youth group of Peace Workers.

- **Objective:** Establish a dedicated group of Warli individuals especially the youth who are committed to promoting peace and understanding within the community.
- **Implementation:**
  - Identify and recruit passionate and influential Warli youth with a demonstrated interest in peace-building.
  - Provide comprehensive training on peace-building principles, conflict resolution techniques, and effective social media communication.
  - Equip the Peace Workers with the necessary tools and resources to engage in meaningful dialogue and promote peace-building initiatives.
- **Expected Outcomes:**
  - Empower Warli youth to become agents of change and advocates for peace within their community.
  - Enhance the capacity of Warli youth to address underlying causes of conflict and foster reconciliation.
  - Cultivate a culture of peace and understanding among the younger generation of Warli community members.

### Recommendation 2: Develop educational resources on Warli culture and history.

- **Objective:** Promote cultural understanding and appreciation to address misconceptions and prejudices that contribute to division.
- **Implementation:**
  - Collaborate with Warli community elders, historians, and cultural experts to curate accurate and engaging educational materials.
  - Create multimedia resources, including videos, documentaries, and interactive online platforms, to disseminate Warli cultural knowledge.
  - Integrate these resources into school curricula and community education programs to reach a wider audience.
  -

- **Expected Outcomes:**

- Enhance understanding and appreciation of Warli culture and traditions among community members and the broader society.
- Address misconceptions and prejudices that contribute to division and conflict within the community.
- Promote a sense of shared identity and pride among Warli people, fostering unity and cohesion.

### **Recommendation 3: Launch social media campaigns**

- **Objective:** Utilize the power of social media to raise awareness about peace-building initiatives and promote positive messages of unity and understanding.

- **Implementation:**

- Develop engaging social media campaigns that resonate with the Warli community's cultural values and aspirations.
- Utilize storytelling, interactive challenges, and community engagement initiatives to promote peacebuilding messages.
- Partner with Warli influencers and community leaders to amplify the reach and impact of the campaigns.
- 

- **Expected Outcomes:**

- Increase awareness about peacebuilding efforts and initiatives within the Warli community.
- Promote positive messages of unity, understanding, and harmonious coexistence among Warli community members.
- Encourage active participation in peacebuilding efforts and create a supportive environment for peace.

### **Recommendation 4: Partner with Warli community leaders and Peace workers**

- **Objective:** Leverage the influence and networks of Warli community leaders and organizations to amplify peace-building efforts.

- **Implementation:**

- Establish partnerships with Warli community leaders, organizations, and institutions committed to promoting peace.
- Collaborate on joint initiatives and campaigns that utilize social media and other platforms to promote peace-building.
- Provide training and support to Warli community leaders and organizations on effective social media communication and peacebuilding strategies.

- **Expected Outcomes:**

- Strengthen the reach and impact of peacebuilding efforts by leveraging the influence of community leaders.
- Enhance the capacity of Warli community organizations to effectively utilize social media for peacebuilding.
- Foster a collaborative approach to peacebuilding that engages all segments of the Warli community.

*In this way the Social media can be a bridge for peace building in the Warli tribal community.*

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