
Auschwitz Institute for the Prevention of Genocide and Mass Atrocities

A TOOLKIT ON PREVENTION OF IDENTITY-BASED VIOLENCE IN ZAMBIA

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ACRONYMS

ABC	Attitude, Behavior and Context
ACCORD	African Center for the Constructive Resolution of Disputes
ACLED	Armed Conflict Location Event Data Project
ANC	African National Congress
APRM	African Peer Review Mechanism
APSA	African Peace and Security Architecture
AU	African Union
CBO	Community Based Organisation
CSO	Civil Society Organisation
FBO	Faith Based Organisation
DHS	Demographic Health Survey
ECZ	Electoral Commission of Zambia
EFZ	Ecumenical Fellowship of Zambia
EWER	Early Warning and Early Response
EWS	Early Warning System
EU	European Union
GBV	Gender Based Violence
FRELIMO	Mozambique Liberation Front
GPA	Global Political Agreement
GPPAC	Global Partnership for the Prevention of Armed Conflict
GPI	Global Peace Index
GSDRC	Governance and Social Development Resource Center
HDR	Human Development Report
IBV	Identity-based violence
MP	Member of Parliament
MPLA	Popular Liberation Movement of Angola
NGO	Non-Governmental Organization
RECs	Regional Economic Communities
RENAMO	Mozambican National Resistance Movement
RIGOs	Regional Inter-Governmental Organizations

RM	Regional Mechanism
SADC	Southern African Development Community
SGBV	Sexual and Gender Based Violence
UNHCR	United Nations High Commissioner for Refugees
UNITA	National Union for the Total Independence of Angola
WB	World Bank
WDR	World Development Report
WHO	World Health Organisation

INTRODUCTION

This toolkit is developed as an outcome deliverable following a three-weeks online training on IBV Prevention in Zambia. It was attended by participants from key areas of the government and civil society. This seminar is part of a series of similar programs being conducted in the Great Lakes Region by the Auschwitz Institute for the Prevention of Genocide and Mass Atrocities (AIPG) with assistance from the British People through the UK Aid and Department for International Development DFID. AIPG has in place Memoranda of Understanding with the African Union Commission (AUC), the East African Community (EAC) and the International Conference on the Great Lakes Region (ICGLR) to collaborate towards building national, regional and sub-regional programs and structures for the prevention of genocide and mass atrocities in their Member States.

ABOUT THIS TOOLKIT

This training toolkit is grounded in the belief that preventing identity-based violence (IBV), genocide, and other atrocity crimes is an achievable goal. The toolkit underlines that there are ways to recognize their signs and symptoms, and viable options to prevent them. The prevention of IBV requires political will and commitment. To this end, the toolkit focuses on Zambia and takes note that there are ways to recognize signs and symptoms, and viable options to prevent IBV at every turn if we are committed and prepared.

THE CONTEXT

Zambian Context of Identity-Based Violence

Zambia is one of the Southern African countries that have not witnessed any serious bloody conflicts either in their post-independence eras or the periods hitherto. Consequently, the country has, over the years, provided refuge to many victims of ethnic and racial conflicts from other African countries, especially within the Sub-Saharan African region. Since it achieved its independence in 1964, Zambia has largely been considered a model of peace and stability in the Southern Africa region. Unlike many other countries in the region, Zambia has generally undergone peaceful transitions. Despite three coup attempts, the country has not been under military rule, and did not experience internal strife that could significantly destabilize the country.

However, Zambia faces the daunting challenge of sustaining interregional, interethnic and interracial harmony among its own indigenous groups and those identified as foreign immigrants. With the ushering in of multi-party democracy, Zambia has had its fair share of election violence, including the political violence which occurred during the 2011 and 2016 elections. Furthermore, in April 2016, Zambia experienced xenophobic looting of shops belonging to other African nationals by residents of Lusaka, which highlighted the intensification of ethnic and racial conflict in the country.

While these conflicts initially seem disconnected, they are in fact, closely linked to the nature of social fragmentation in Zambia. Despite the country's growing economy, Zambia has experienced a range of episodes of identity-based conflict and violence that reveal deep and persistent social fault lines. The political violence in Zambia has taken some undertone of ethnicity. Indeed, ethnic group affiliation continues to function as a primary form of identity in Zambia, especially during periods of turmoil and political transition. While ethnicity on its own does not lead to conflict, it has been instrumentalized thus making it a potential trigger for IBV in Zambia.

Although other identities such as religion and class manifest in Zambia, ethnic and gender identities are more pronounced. This is mainly attributable to Zambia's multiethnic configuration and culture where women are not considered the same as men in many social aspects. While ethnicity and gender on their own do not lead to conflict, they have been instrumentalized thus making them a potential trigger for IBV in Zambia.

Ethnic identity is based on consciousness of group solidarity, a shared emotional commitment regarding shared territory, and a collective history, among others. In Zambia, ethnic identity starts to become salient when other significant inequalities are present, including skewed access to resources and political opportunities.

In Zambia, ethnicity affects hiring decisions and promotion prospects in both the private and public sector. Political and economic elites often use their power to assist members of their own ethnic communities.

While there are ethnicity divisions that came because of political appointments that favour certain tribes and ethnic groups in Zambia, post-colonial states inherited these ethnic stereotypes and divisive patterns of power between specific ethnic identities.

According to the United Nations, Zambia has one of the world's highest rates of intimate partner violence in the world, with almost half of all women having experienced physical violence from the age of 15. Factors contributing to GBV include sexual cleansing rituals, initiation ceremonies, women's financial dependence on men, socialization of boys and girls at home and in school, inadequate laws on GBV and domestic violence, as well a lack of law enforcement on intimate partner violence (DHS, 2007). Unemployment, poverty and alcohol abuse are also among the major contributors to GBV.

Another manifestation of IBV in Zambia is in the context of ritual killings that have been on the rise especially in recent times. These killings become a form of IBV because of how these target certain identities, the perpetrators usually target vulnerable members of society such as the poor, women, children, the disabled or albinos whose families lack the resources to obtain justice.

OBJECTIVES OF THE TOOLKIT

The objectives for the Toolkit are as follows:

- Introduce participants to the concepts of IBV, and highlight the drivers and the processes by which IBV occurs;
- Facilitate provision of in-depth training and technical assistance towards the development of national-level and community-level interventions to sustainably prevent identify-based violence (IBV);
- Develop participant's practical competencies, foundational knowledge, and the skills necessary to consolidate and strengthen the implementation of policies and programs to prevent IBV; and
- Support the development of strategies for the institutionalization of a National Mechanism for the Prevention of IBV.

¹UN Department of Social and Economic Affairs, 2010; UN, 2010

TARGETED END USERS OF THE TOOLKIT

This Toolkit can be used to facilitate training workshops, seminars and other participatory processes to build capacity and implement interventions involving various actors towards IBV prevention i.e.:

- **High-level government actors:** Those actors who are involved in conflict prevention, mass atrocity prevention, peacebuilding activities, including prevention of IBV. Known as Track I actors, these are often on the frontline of providing policy and programming responses and support in situations of conflict.
- **Civil society organisations:** These include members of non-governmental organisations that are involved in supporting mediation processes. These typically qualify as Track II actors involved in training programmes undertaken by, especially, civil society organisations.
- **Community-based actors:** The toolkit can also be adapted to facilitate programming by community-based groups, faith-based organisations and other local actors in Zambia.
- **Women's groups and youth groups:** Given the impact of IBV on women, girls and youth, it is very important to ensure that there is tailored delivery and capacity building targeting these actors. The toolkit can be used to engaged with women, especially to mobilize them in prevention and mitigation efforts. Furthermore, the Toolkit can also be delivered to young people in Zambia, to encourage them to participate in IBV prevention and mitigation efforts. This toolkit can be used by women and youth groups to implement educational programmes on conflict prevention to transform discriminatory narratives and challenge identity-based stereotypes.
- **Research institutes, think tanks and Academic institutions:** IBV is a growing field of research and scientific inquiry. It is also expected that Toolkit would be a useful reference guide for academic institutions focusing on peace and security, or involved offering courses on identity and conflict, identity and violence.

HOW TO USE THIS TOOLKIT

This training toolkit is designed as an interactive guide that can be used to facilitate training seminars and workshops on IBV Prevention for different stakeholders including community leaders. Each session begins with a description of the session, which includes a contextual presentation of why this session is important. This is followed by an outline of objectives and learning outcomes of the session and the time that is required to complete training delivery (duration).

Furthermore, for each topic, there is discussion of the training tools and techniques that can be used during delivery of the content as well as the resources and training apparatus that would be needed by the Facilitator to effectively deliver the message. The Toolkit then presents the methodology that can be used to deliver the training. This is a detailed step by step outline how the training can be undertaken, and how the content or the messages from training can be presented. Specifically, there will be a discussion on how the facilitator will introduce the topic, how the session will unfold and how it will conclude.

Suggestions on how the Facilitator can conclude the sessions will be made, i.e. how the facilitator will tie the loose ends of the module. These ways of concluding the session can vary and may include summarising the main issues or may include innovative ways such as participatory reflective exercises that are given to participants at the end of a session.

Overall, the description on how to conclude a session is meant to support the Facilitator in making sure that the core issues during the sessions have been addressed and noting that participants have grasped the key messages from the session. Each session also includes a brief presentation on how to evaluate the learning.

SECTIONS OF THE TOOLKIT

This toolkit has six sessions, and each of these has a session outline or a detailed plan. The session outline is basically an annotated version of the activity informing the Facilitator of each step within the activity (how to do it and for how long) but also on very crucial information on why we are doing this activity (which themes it addresses and the learning

objectives it is intended to achieve. These sessions are outlined as follows:

- **Session 1: Introduction, Objectives and Guidelines for the Workshop:** This session sets the tone for the workshop on IBV and introduces the objectives of the training. It also allows for participants to share their expectations of the training. The session also provides the Facilitator to co-create the group guidelines that will inform the conduct of the workshop.
- **Session 2: Defining IBV** – This section of the toolkit will focus on defining IBV as well as look at its gender dimensions. The session will further make a case of why it is important to address IBV. It will conclude by outlining evidence of IBV in the Zambian context.
- **Session 3: Understanding Intervention on IBV** – This session will focus on existing civil society, religious and cultural approaches to IBV as well as interventions under AIPG.
- **Session 4: How to Prevent IBV** – Focus in this session will be places on Policy and programming approaches, Skills and Roles of different players in preventing IBV.
- **Session 5: Mechanisms of Assisting Survivors of Identity-Based Violence** – This session will look at the mechanism that exists and those that are essential in supporting the victims and survivors of IBV.
- **Session 6: Community Action Planning** – The last session looks at how participants can develop their own action plans based on capacity development from the workshop and other post training opportunities that they can expand on to reach more people with the information.

PRINCIPLES EMBEDDED IN THE TOOLKIT

This toolkit was developed in consideration of certain key principles that ensure that the overall thrust of the capacity development is maintained as well as skills transfer and ownership of the entire process. These principles are outlined below:

- **Experiential learning:** It is acknowledged that most the target participants for this Toolkits would be adults, even though youth groups might also be considered. In general, adult learners have years of experience and a wealth of information, which will enrich any training process. As much as possible, facilitators should create an environment that allows participants to draw from their experiences, and to ultimately bring this experience into the limelight in class discussions, group exercises and panel presentations Adult learners will apply new knowledge to existing knowledge. When facilitators draw insights and experiences from learners, the participants will learn better, and will find the training to be more useful and life-changing.
- **Reflective and Lessons Learned Approach:** This reflective approach will allow more sustainable learning. By drawing lessons from specific issues, the training will ultimately facilitate not only the theoretical underpinnings of conflict analysis and conflict management but will also practical application of such concepts.
- **Co-creation:** This toolkit is developed to ensure there is co-creation of knowledge between the facilitator and the participants. The learning process relies on input from the participants from beginning to end to ensure ownership, capacity transfer and better chances of utility of the knowledge gained. Through the designed worksheets, the learning exercise and process will ensure that the participants submit ideas as well as information that solidifies the learning.
- **Knowledge:** In developing the learning sessions, the toolkit has been designed in a way that allows focus on what the participants already know in terms of IBV. Focus will be on ensuring that the training sessions banks on existing knowledge whilst addressing knowledge gaps in the participants.

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- **Skills-building:** This toolkit seeks to strengthen skills on conflict analysis, prevention and response within participants. Focus will be on identifying alignment between participants who have been provided with knowledge through the various capacity building initiatives and those who have skills to assist in the learning processes that will be part of the workshop. This will strengthen the capacity building continuum.
 - **Competencies:** -This will focus on developing the executional capacities on IBV amongst the participants. They may have adequate knowledge and skills but lack the capacities to execute in ways that facilitate cascading of IBV issues in the community. Competencies building processes will be anchored on collaborative development of the action plans for the participants. This will also inform the structure of long-term mentorship and support towards work on IBV in the various communities of the participants.
 - **Gender and Inclusion Considerations:** This Toolkit emphasises the imperative of a gendered perspective in all learning processes, including the delivery of the training. It recognizes that the experience of violence is very gendered. Men and women perceive and experience violence differently. In the same way, the impact of IBV is also gendered. Thus, in facilitating training processes, and assigning participants to groups, the Facilitator should strive for gender- balance and diverse groups as much as possible. Keep in mind the principle of inclusion and how you include groups who usually are marginalised or groups who face difficulties in participating in this kind of programmes, e.g. nursing mothers, persons with disabilities, as well as groups from less privileged backgrounds. The Toolkit also emphasises incorporating gender lens in all the topics that are discussed. We would also strongly recommend having a gender balanced trainers' team.

PEDAGOGICAL TOOLS

This training toolkit is premised on the assumption that facilitators will employ a wide-range of training pedagogical tools to deliver the content. The following are some of the methods that are encouraged to be used in delivering this training:

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- **Group exercises:** Often group exercises provide a platform for participants in training processes to collaborate, share experiences, discuss and critique issues. Group exercise also allow for unfettered discussions on critical and sensitive issues, which can then be presented in a condensed form in the plenary session. Often there is much learning and relationship-building which takes place during group work processes; hence the utility of this pedagogical technique.
 - **Problem solving exercises:** This strategy not only allows participants to jointly brainstorm and address questions, but it also enables them to collaboratively come up with solutions, develop presentations and ultimately construct responses that would have been collectively designed. During problem solving exercises, participants would be responsible for coming up with solutions towards redressing the identified challenges. Group exercises also build team coherence and unity, and ultimately bridge any existing boundaries.
 - **Plenary discussions:** Such discussions help to bring the debate to the attention of every participant and facilitate the sharing of important content. Plenary discussions often lead to animated discussions and allow the facilitators to bring every participant on board. This technique is also critical in transmitting key messages that need to be received by the entire cohort of participants.
 - **Case Studies:** The use of other case studies of IBV will allow participants not only to focus on Zambia, but also to draw insights from other experiences on how IBV was fuelled or averted. These case studies also encourage participants to learn from others, and to apply the knowledge and skills acquired. Case studies on IBV in the region will not only strengthen the practical knowledge and skills of participants but will also present the opportunity for reflection and critique.
 - **Interactive Quizzes and Recap Exercises:** During the training, facilitators can use some interactive quizzes and participatory recap exercises to ascertain how participants

have understood or captured concepts and processes, as well as to assess participants' application of the same. As a means of assessing active participation, these interactive quizzes will also bring an element of fun into the learning environment.

- **Role Plays and Simulations:** During the training, participants can be tasked with enacting simulations and role plays which allow them to apply skills such as conflict analysis, problem identification and conflict escalation. The facilitator should therefore select role play and simulation assignments which allow participants to focus on real issues and identify opportunities for applying acquired skills in leadership and conflict management capacity.
- **Gallery walks:** This technique requires participants to first work in groups to develop their presentations which they will write on colourful papers or index cards. After this, participants will take their presentations on coloured cards to stick them on the wall or flip charts for the other groups to see and provide feedback. Groups will move from each section of the wall or each flip charts, reading what the other participants would have put up. Gallery walks are a good strategy for enabling peer review and feedback on projects and assignments that would have been developed by participants.
- **Energisers, ice breakers and games:** Ice breakers, games and energisers are important not only to allow the facilitator to break the monotony pedagogically, but they are also useful in building a sense of community and allowing participants to build confidence and freely engage with each other.
- **Individual reflections, Journaling and Self-evaluation:** The processes of journaling and self-evaluation are aimed at strengthening the self-introspection capacity of participants. It is important for participants to reflect on various issues which include their leadership style, conflict management style, approaches to group processes as well as their role in politics and leadership in general. Journaling is a tool that can also be used to allow participants to reflect on how the trainings have cumulatively

impacted on them, their communities, political parties and constituencies.

- **Audio-visual materials:** The dissemination of the Toolkit can be enhanced using audio-visual materials such as documentaries, videos, documentaries and TED Talks which focus on the theme of IBV, conflict prevention and early warning. Audiovisual or multimedia-based materials encourage more effective learning because they involve sensory experiences, and ultimately improve comprehension and retention. Often, these videos and documentaries tend to generate active debates and critical feedback from participants.

TRAINING EVALUATION: APPROACHES AND TECHNIQUES

It is essential to effectively evaluate the training on IBV, as an effective feedback loop will enable the program to be improved through experience. Feedback from evaluation process will be used to strengthen the architecture, mechanisms, processes and strategies of preventing IBV in Zambia. The evaluation process can occur at three levels, which are outlined in detail, as follows:

- **Pre-training preparation phase:** This phase includes a training needs assessment which involves engaging participants to assess their specific training needs and levels of experience in mediation. Training needs assessment also allows the facilitators or training team to determine the expectations of participants and will ultimately ensure that the delivered training would be tailored towards the participants need.
- **Training phase:** Continuous monitoring and assessment of the process and impact of the training on participants will be undertaken throughout the training. This is aimed at checking feedback from participants and incorporating their recommendations into the direction of the training. In addition, some group and individual exercises will be given to participants to ascertain the application of knowledge and skills acquired. Additionally, during the training, a way of assessing and monitoring the training would be using reflective journals and interactive discussions. This is critical in identifying the critical milestones and key issues emerging because of the implementation of

a training programme. Thus, during the training, you can check in with participants by asking the following questions:

- o Are participants understanding the content?
 - o Is the training still on schedule?
 - o Should you continue following the set agenda or is there a need to adapt the training and skip some content?
 - o Are the group dynamics still favorable to the objectives of the training?
 - o Are participants still actively engaged or are they exhausted?
 - o How can you improve the delivery of the training?
 - o Are participants still motivated and enthusiastic?
 - o Is the training environment still conducive for the delivery of sound training?
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- **Post-training phase:** This will include the administering of a post-training evaluation form to assess participants' reflections on the training and to ascertain the additional knowledge that would have been gained after the second training. To this end, the Trainer or Resource person will need to work together with participants to get an overall impression regarding the outcome of the training. Post-training evaluation can be undertaken through formal and informal debrief sessions, which include focus group discussions, lunch updates and end of workshop debriefs.

There are various forms of training evaluation which can be used for measuring the effects of the mediation training on the selected group of participants. These forms of evaluation can be categorised as follows:

- **Formative evaluation:** These include pre-workshop evaluation primarily aimed at collecting data at the first level, measuring the perspective, attitude, level of content expertise and expectations of the participants before they participate in the training. This captures the baseline status of participants prior to their exposure to the training and allows for more informed measurement of the impact of the training.

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- **Process evaluation and continuous monitoring of training:** This is usually done during the training process through checking in with participants, with questions touching on various aspects of the trainings and its modules. This includes the process of discussion of strengths and weaknesses, either in groups or in plenary.
 - **Summative evaluation:** At the end of the training, the facilitator can assess the participants' understanding of key lessons. The best mode of assessing skill development will depend on the module. For some topics, exercises could be included in the program. Additionally, a more subjective measurement of performance must be done by the trainers in their observation of individual, group and role-play work by participants. For some topics, a written output such as a reflective journal can be expected, which can also provide the trainers with a tool for assessing the success of the module.
 - **Follow-up impact evaluation:** The more difficult, yet crucially important, evaluation should be done well after the training, to assess how the tools practiced during the training were use in the field subsequently. It is recommended that the evaluation and the training team could follow-up with participants 3-6 months later, to assess how the training lessons were being used, and collect suggestions in retrospect for further improvement of the training process.

Overall, the importance training evaluation cannot be understated. It is important to capture the baseline status and establish indicators for evaluation. One way of engaging in participatory training evaluation is by capturing “stories of significant change,” and it is often a good strategy for tracing the impact of a training programme. By profiling participants who were part of the IBV training (post the training phase), this allows to examine any success stories emerging from the training. The training evaluation would also ensure that real life accounts of people impacted by the training are succinctly captured. Most importantly, evaluation of training should be gender-sensitive, taking into cognisance the common and differential experiences of both men and women who will be involved as participants. This will ensure that the impact of the training programme on both men and women, the perceptions of male and female participants are significantly captured.

SESSION ONE: INTRODUCTIONS, OBJECTIVES AND TRAINING GUIDELINES

Duration	30-60 minutes
Overview	This is an introductory session that will set tone for the workshop.
Objectives	<ul style="list-style-type: none">• To introduce the workshop or training programme• To provide a platform for participants to learn more about each other• To break the ice and allow participants to become comfortable with the workshop/ Training• To introduce training guidelines
Expected Outcomes	<ul style="list-style-type: none">• Enhanced understanding of the goals of the workshop/ training programme• Participants learn more about each other• Participants collaboratively create group guidelines to inform the workshop
Preparation	<ul style="list-style-type: none">• The facilitator should ensure that the room is setup to allow for effective engagement and discussion and this include avoiding a classroom set up
Procedure	<ul style="list-style-type: none">• Begin the workshop by greeting participants. Introduce yourself and any other workshop staff working with you.• If the workshop is being hosted by an organization, someone from that organization should make a few remarks to open the workshop and welcome participants.

Procedure

- Conduct some type of introduction activity so that all participants are aware of who is in the workshop room—names, organizations, work sites, and general information about each other’s work.
- Ask participants to take 2 minutes to write down two expectations they have for the workshop.
- Ask participants to discuss these expectations in pairs for 5 minutes.
- Reconvene the group and ask participants to share their expectations. Write these on the flipchart paper.
- Explain how the workshop will address each of the shared expectations. If it will not, explain why and how interested participants can gain access to such knowledge.
- If there are other expectations of the workshop that were not mentioned by participants, explain these.
- Immediately following the Expectations session, handout copies of the workshop objectives. Go through each objective, taking time to be sure participants understand the workshop purposes, objectives, and intended outcomes. Facilitate a discussion to clarify any questions or concerns.

Procedure	<ul style="list-style-type: none">• Explain that for the training to go well, participants will have to follow certain rules. Ask participants to come up with a list of ground rules and write them on the flip chart board. Examples include<ul style="list-style-type: none">• Turn off cell phones• Respect time—start on time, end on time• Be respectful of other participants and the facilitators• Talk loud enough for all to hear• Talk one at a time• Maintain confidentiality• Participate!
Materials	<ul style="list-style-type: none">• Flip chart• Markers• Index cards• Note pads

Facilitator's Notes

Although the facilitator can customise the objectives of the workshop to local conditions, the following standardised objectives for Session One:

- To introduce the concept of Identify Based Violence and ensure improved understanding of the various forms of identity amongst participants;
- To facilitate discussions on IBV and its prevention in the context of Zambia;
- To allow participants to discuss community level and policy level responses to prevent and respond to IBV; and
- To assist participants to develop action plans on how they can respond to IBV.

Preventing Identity-Based Violence

IBV is any act of violence motivated by the perpetrator's conceptualisation of their victim's identity, for example their race, gender, sexuality, religion or political affiliation. It encompasses hate crime, violent extremism, and genocide and affects individuals as well as entire groups or communities all around the world. It is a non-legal and politically-neutral term specifically developed to show that what are too often seen as unrelated problems are in fact part of the same shared but preventable challenge.

No community, society or country is immune to IBV; rather, constant and consistent effort is required from local grassroots to political leaderships to ensure that the fundamental rights and freedoms of all are protected and respected. In times of political, economic, or social crisis, societies become more vulnerable. When a sense of national anxiety becomes widespread, minority and marginalised groups very often pay the greatest price. There are certain risk factors that can reduce a society's resilience to divisive and hate-based behaviours. These indicators of hate are used all over the world to assess resilience of states and societies.

²Kate.Ferguson@protectionapproaches.org | www.protectionapproaches.org

Society wide conditions:

- National level political or economic crisis
- Intergroup tensions or patterns of discrimination against protected groups
- Widespread perceptions of grievance, threat or inequality between groups
- Insecurity
- Use of hate speech, dehumanising language, and incitement to violence against groups
- Widespread disinformation, propaganda, and fake news
- Widespread delegitimization of expertise,
- Widespread lack of trust in the media
- Widespread lack of trust in the government
- Belief that the democratic process cannot lead to positive change
- Removal of or failure to uphold human rights protections
- Growth in number and of legitimacy of groups who use violence or the threat of violence
- Impunity for those partake in violence or threat of violence

Individual risks:

- Not feeling valued by those around you
- Not feeling represented by those who make decisions affecting your life
- Not feeling in control of your life or its direction
- Believing that certain groups are responsible for problems or pose a threat to your security or prosperity
- Believing that certain groups are 'less legitimate', 'less human', deserving of punishment including violence
- Having a violent or criminal history
- Having a history of ill psychological health

5 Drivers of Change

- i. **State:** Elected representatives and legislators oversee a country's prediction, prevention, protection and justice approaches at home and abroad. Civil and military services from education, the police, and the army shape important aspects societal cohesion.
- ii. **Civil Society:** NGOs, universities, and religious groups play a crucial role in influencing social norms and values that can shape opinions of decision makers and broader society.
- iii. **Media:** Traditional media such as print press, radio and television, and new online media provide information but also broadcast opinions.
- iv. **Judiciary:** Holding perpetrators to account for their actions is important for victims of IBV, for their families, for others who identify with the victim group, and broader society.
- v. **International community:** We live in a global community. When states are unable or unwilling to protect people within their borders it is the responsibility of those states who can take appropriate measures to safeguard their lives.

Group exercise I:

Create groups where each group represents an actor of change. In each group, discuss how the 'actor' represented by the group is contributing to protection or vulnerability of these groups.

- a) What is this 'actor' doing well to improve the protection of these groups?
- b) What is this 'actor' doing badly/ how is it increasing the vulnerability of these groups?
- c) What could this 'actor' do better?
- d) How can this be presented to the actor in form of an action plan?

Group exercise II:

Create groups among participants to discuss who participants in the group think are the most vulnerable populations or groups of people in Zambia today? Which groups experience public prejudice, discrimination, or IBV? How are the groups identified – salient features and characteristics that define the vulnerable groups? Are there groups of people who have fewer rights or are blamed for big problems in the country?

The following questions can help in assessing the questions in form of:



1. Assess the level of public prejudice - discrimination – or hate-towards these groups of people?
2. What was the level of explicit – state or non-state – violence against these groups?
3. How common was hate speech, rumour, and grievance against these groups in national and local media
4. Assess the extent to which the national policies, laws and other state and community level mechanisms protect these groups?
5. How present is the state, political parties, international bodies, civil society, and academia to assist in protecting these groups - such as the African Union, United Nation, aid agencies, bilateral partners?

What would the group like see improved towards IBV prevention?

1. What might the future level of identity-based discrimination, exclusion, public prejudice– or hate-towards these groups look like?
2. What might the level of explicit – state or non-state– violence against these groups look like?

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4. Assess the extent to which national policies, laws, and other state and community level mechanisms can be improved to protect these groups and prevent IBV?
 5. Assess the types, roles and level of contribution necessary to help protect these groups by the state, political parties, civil society, academia and international bodies such as the African Union, United Nation, aid agencies, bilateral partners?

Ten cornerstones for good training practices:

- i. Shaping the following elements of the training with the participation of prospective trainees, trainers/training organisations and funders.
- ii. Goal Formulation – ideally by all involved – can help to improve strategic focus and appropriate context-sensitivity during IBV prevention training.
- iii. Trainee selections and preparation needs to address expectations and commitments issues in a manner transparent to the participants.
- iv. Choose an environment that is safe, fosters creativity and connected to participants’ realities.
- v. The curriculum and methodology developed must be tailored to IBV prevention needs and purposes that should be jointly explored by trainers and trainees.
- vi. Trainers should model diversity and build respectful relationships with the trainees.
- vii. Flexible Implementation of each training program or seminar should be practiced, i.e. trainers and trainees should come prepared, yet ready to adjust if necessary, and learn to recognize when adjustment is needed.
- viii. Feedback, monitoring and evaluation need to become regular program activities utilized to enhance creative learning and further development of training formats
- ix. Supervision and coaching can improve individual and team support and reflectiveness
- x. Follow-up/long-term support is necessary to improve the sustainability of skills developed and training interventions.

SESSION TWO: INTRODUCTION TO IDENTITY-BASED VIOLENCE

This session seeks to ensure that participants understand the key concepts IBV. It seems to provide a solid starting point for understanding the links between identity and violence. It is crucial to have a clear understanding of the key concepts, not only because this may add to your personal knowledge but because if your intention is to pass a certain message to your group you need to be very clear on the concepts you are using and how and when you use them.

Duration	150 minutes
Overview	This module provides information to lay the foundation for the entire training program. The session addresses the concept of IBV including IBV in the context of Zambia.
Objectives	<ul style="list-style-type: none">• To help participants understand and describe the key concepts and basic issues underpinning all forms of IBV.• To increase participants' abilities to discuss the key concepts of IBV in ways that can be well understood by the community members.• To discuss IBV in the context of Zambia
Expected Outcomes	<ul style="list-style-type: none">• An understanding of IBV amongst participants• Ability of participants to lead discussions on IBV at community level• Enhanced understanding of IBV in the context of Zambia
Preparation	<ul style="list-style-type: none">• For this session, the facilitator needs to prepare background information guided by the facilitator's notes• The facilitator should put down notes or slides with some of the information gleaned from the facilitator's notes

Procedure

- Using buzz groups and different discussion formats and guided by the information in the facilitator's notes, the Facilitator can open discussion in this session by asking participants to share their understanding of the concept of identity.
- In line with participatory and experiential learning, the facilitator should always start by gaining insights from the participants and then add information on top of what the participants would have brought through.
- Following participants inputs, the facilitator will then take note of the answers from the participants and then facilitate an integrative discussion about identity.
- To conclude on what is identity, the facilitator will give a definition from the facilitator's notes on what identity is.
- After discussing and clearly defining what is identity, the facilitator will then ask the participants to select from existing forms of identity (gender, ethnic group racial group, national group, cultural group, linguistic group, regional group, age group) to define themselves using any five key forms of identity which matter.
- The Facilitator should proceed to ask participants the following questions:
 - To what extent are your individual or collective identities more important or relevant to you?
 - Do you identify more as individuals or as part of a collective group? Why?
 - Why have you chosen these five key identity markers as their primary ones?

Procedure

- After defining identity, the Facilitator should to ask participants to brainstorm on their understanding of violence.
- The discussions will be followed by reflections on what makes identity contribute to violence.
- The facilitator will then proceed to define IBV using information from his/ her prepared notes (Below, the definition of IBV which is highlighted in the Facilitator's notes will help).
- The definitions of IBV emerging from the participants will then be cemented by the definition from the facilitator's notes as well as information regarding the
- After clearly defining IBV and leading a discussion on how the participants understands this issue, the facilitator will then proceed to lead discussions on causes and drivers of IBV.
- The facilitator should pay special attention to the various forms of IBV (including ethnic, religious, political, cultural, linguistic and rural/urban dimensions)
- This session should also underline the gender dimensions of IBV, making sure to underline the differential impact of violence on men, women, girls and boys.
- Exploring the gender dimensions of IBV will also focus on the different dimension of violence especially in the context of sexual and gender-based violence (SGBV).
- After defining IBV, show participants the video of Nigerian Author, Chimamanda Adichie, titled, "The Danger of a Single Story."
- Divide your group into smaller groups of 5-6 participants and ask them to discuss on the following guiding questions:

<p>Procedure</p>	<ul style="list-style-type: none"> • How did you feel when listening to the story of Chimamanda Adichie? • How many single stories have you heard about different groups in Zambia? • How many single stories have you reproduced about certain groups? Which are the common elements you can find in those stories? How do you build those stories and how do you deconstruct/change it? • Make sure those questions are visible in the room (either projected or in a flipchart/board). Give each group a flipchart and markers to write their answers. • Give them 20-30 min to discuss this in their groups and then bring them back in plenary to discuss the main discussions. • As a closing of the sharing and group discussion you may want to draw their attention to the following elements: the risk of having a single story, how they might have been affected themselves by single stories, how they have themselves reproduced single stories and the importance of transforming it. • The facilitator will then proceed to outline the imperative for responding to IBV in the Zambian context
<p>Materials</p>	<ul style="list-style-type: none"> • Flip chart • Markers • Index cards • Note pads • Power point presentations • Video: The Danger of a Single Story, by Chimamanda Adichie

Facilitator's Notes

Understanding Identity and Violence

Before explaining what IBV is, it is important to explore the concept of identity. There is intense interest in identity and identities across a broad spectrum of disciplines and sectors, including politics, economics, social and cultural life. The concept of “identity” refers to a social category, defined by membership rules and characteristics, attributes or expected behaviors, or socially distinguishing features that a person takes a special pride in and views them as socially consequential. Identity is the qualities, beliefs, personality, looks and/or expressions that make a person or group. Simply put, identity refers to people’s concepts of who they are, of what sort of people they are, and how they relate to others” (Hogg and Abrams 1988, 2). It refers to the ways in which individuals and collectivity’s are distinguished in their social relations with other individuals and collectivity’s. Osaghae and Suberu (2005), view identity as any group attribute that provides recognition or definition, reference, affinity, coherence and meaning for individual members of the group, acting individually or collectively.

Identity signifies relatively stable, role-specific, mutually constructed and evolving images of understanding and expectations about self and other. A key point to note is that identity is socially constructed. This means that labels applied to people who are expected or obligated to perform some set of actions, behaviors, routines, or functions in specific situations. The concept of identity is expansive, and can be linked to state identity, national identity, ethnic identity, transnational identity, social identity and individual identity, among others. Identities are either constructed and are mostly acquired through interaction. In addition, identity reflects the ongoing nexus of relations and transactions that will be actively engaging with a subject.

“Identity” evokes the idea that social categories are bound up with the bases of an individual’s self-respect. Accordingly, “identity” can explain actions either in the sense

³Prins et al. 2015

⁴Fearon J (1999) WHAT IS IDENTITY (AS WE NOW USE THE WORD)

that membership in a social category can explain actions, or in the sense that the desire to gain or defend one's dignity or self-respect can explain actions. Social identity is created when individuals perceive themselves to belong to a group (collectivity), and they develop conceptual ties supported by group solidarity and collective action, thereby producing a distinction between the "in-group" and the "out-group."

Identity is conceived of as more than a psychological sense of self; it encompasses a sense that one is safe in the world physically, psychologically, socially, even spiritually. Events which threaten to invade the core sense of identity will elicit defensive responses aimed at avoiding psychic and/or physical annihilation. Identity is postulated to operate in this way not only in relation to interpersonal conflict but also in conflict between groups .

Key Points for the Facilitator to emphasize about Identity:

- Identity is usually understood as an individual and personal process for the person to define themselves.
- While it is an individual process it is also largely influenced by the society/ family you are growing up with. Your surroundings, community, family, school, friends, the media and religion play a role in supporting or discouraging you into appropriating yourself with certain characteristics that shape your identity.
- In addition, by identifying yourself to other larger identities (ethnicity, tribe, race, nationality, religion, gender, etc.) you also embrace an identity that is representative of others.
- Identity is something that evolves and keep changing with time, and is quite complex
- Identity is ultimately an individual and personal decision on who you are, but it is influenced by the society, culture, religion, family, education, etc.
- Identity might have some visible elements but most importantly it entails a whole range of invisible characteristics.
- One does not have a single identity; we are not only this or that. We have multiple identities and affiliations at the same time.

Unpacking the concept of Violence

It is crucial for your participants to be clear on what violence is. It may sound obvious what the term violence means, but for many people it is not. If you ask participants on what violence is, there is a high chance that the majority will immediately associate this concept to direct violence and name war, killing, maiming, bombing, rape as their first answers.

Violence is another key element to explore in understanding the concept of IBV. At the very basic level, violence is “the use of physical force to injure, abuse, damage, or destroy.” However, there are more broad definitions such as the World Health Organization (2002)’s definition of violence as “the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.

According to Galtung (1969), violence consists of actions, words, attitudes, structures or systems that cause physical, psychological, social, or environmental damage, and prevent people from reaching their full potential. Violence is both the direct and indirect cause of the difference between the potential (what could be) and the actual (what is) Violence is destructive, as it disturbs the complete wellbeing of an individual is and should be considered as violence. From this broader perspective of violence, some of the examples of forms of violence include:

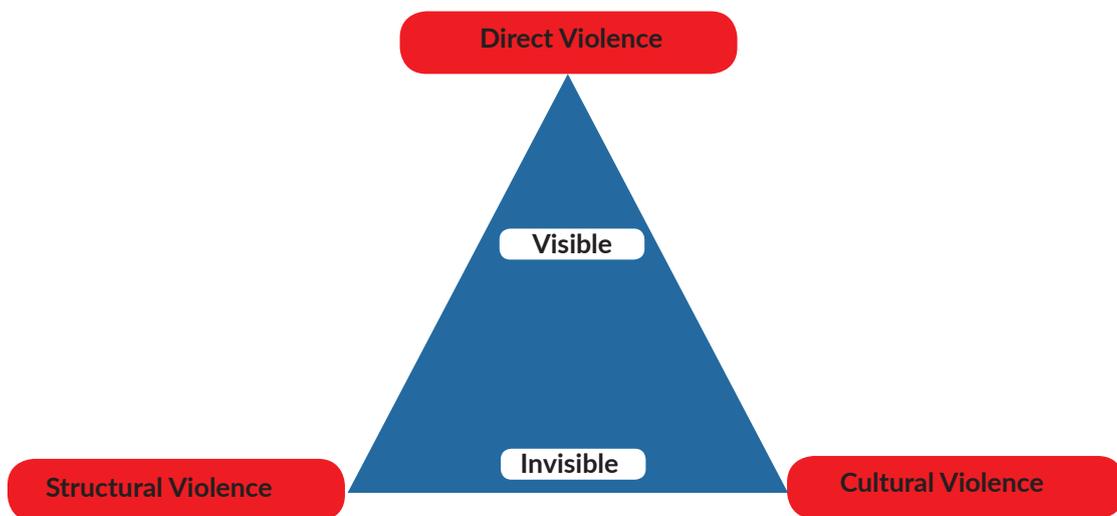
- **Physical violence:** Also known as direct violence, this is usually the most visible kind of violence and what most of the people identify with the meaning of the term ‘violence’. Physical forms of violence include torture, war, killing, destruction, hate speech, bombing, rape. So, it is important the participants are aware that direct violence is not the only form of violence but is certainly the most visible one.

⁵Northrup T. A

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- **Structural violence is less visible and can be subtler in identifying and grasping.** It is usually understood as indirect violence caused by an unjust structure. Structures and systems in societies that generates discrimination or inequalities in, for instance, having access to rights, services or resources. Examples include unjust laws that do not give the same access or rights to certain citizens.
 - **Psychological violence:** subjugation, criticism, name-calling, disdain, control, restriction of social interaction, and hate speech. Hate speech is a negative expression about an individual or group- often based on prejudice, spreading, inciting, promoting or justifying hatred and intolerance against an identity group. Hate speech encompasses “verbal and non-verbal expressions which are discriminatory towards people or groups due to characteristics such as ethnicity, origin and cultural background, nationality, religion, gender, sexual orientation or disability.”
 - **Sexual violence:** rape, attempted rape, coercion into various forms of sexual activity or sexual intercourse, threatening sexual violence, sexual debasement, forcing into pornography, prohibiting use of contraception, forcing an abortion, restricting sexual self-determination
 - **Financial/ economic violence:** In the context of IBV, this can include preventing participation in financial decision-making, financial and economic exclusion.
 - **Cultural or religious violence:** This is the legitimisation of violence based on cultural norms, traditions and values. It is also an invisible form of violence, which relates to people’s attitudes, feelings and values and it is usually anchored in the culture of a society. It includes forcing compliance with a religious conviction, threat of violence and or use of violence with references to religion to culture as justification.

Applying lenses of structural and cultural violence allows us to look beyond the physical manifestations of conflict and pay attention to systemic, institutional and hidden drivers of conflict and vulnerability. Galtung’s Triangle of Violence (1969) below demonstrates the interlinkages between the three forms of violence, and how direct violence is the most visible form of violence:

Figure 1: Three Forms of Violence



Ethnic cleansing is an example of different forms of violence, including physical, psychological, sexual and cultural violence. Ethnic cleansing is a violent behaviour, allowed/accepted by the system, and justified by people's attitudes and their actions and dehumanisation of "the other". It is an example which shows why it is so important to be aware that there are other forms of violence besides the direct one, and that they are intimately related to each other. To prevent and overcome violence, all violent dimensions need to be addressed in an appropriate way.

Key Points for the Facilitator to emphasize about violence

- Violence is not a normal way of communicating and interacting;
- Violence is not inevitable. It can be prevented or avoided;
- Violence is always accompanied by some destruction or harm
- The goal of violence is humiliation and injury of the other party
- When violence is used, a win-win outcome is not possible. Unusually, one party wins while the other party loses;
- One of the most significant signs of the violence is unequal balance of the power between parties;
- While violence has stages, levels and causes, it tends to be characterized by repetitive negative behavior which is not constructive in nature.

What is IBV?

Having defined both identity and violence, let us now explore the concept of IBV. IBV is any type of direct physical or verbal violence, indirect violence, discrimination and marginalization based on relevant protected characteristics. IBV as a situation where identity (ethnicity, creed, race and religions) are used as factors for mobilization. Sadly, it is a fact that some groups of people are more likely to experience violence and discrimination than others.

IBV is violence that occurs based on identities and these could include gender, race, ethnicity and political affiliations. IBV is a situation where identity (ethnicity, creed, race and religions) are used as factors for mobilization. IBV is a form of collective violence, which is perpetrated by people who identify themselves as members of a group, against another group or set of individuals to achieve political, economic or social objectives.

IBV includes conflict between communities, ethnic groups, religious groups, nations, as well as small sub-groups such as gangs. IBV encompasses things such as hate crime, violent extremism, and identity-based atrocities. Usually, there are commonality that exists between attacks against individuals and communities by states, militia groups, terrorist organizations, insurgency or prejudiced groups. IBV involves the abuse of power, and it involves some type of force, including threats and coercion.

While there are many identity markers such as race, nationhood, kinship, class, religion, language, age, geographic location, cultural preferences, and occupation – such as military function or herders and tillers by and large ethnicity and gender are identified as the dominant axis about which conflicts have revolved in the context of Zambia and Africa.

Some of the theoretical perspectives to help to articulate the concept of IBV include the social identity theory, which observes that individuals are socially constructed in a group (collectively) to which they belong and develop conceptual ties through the creation of social identities supported by group solidarity and collective action.

⁷Cronin 1999:19-22

Within the social realm, this human tendency to search for patterns naturally results in the creation of in-groups and out-groups; categorizations of people who are “like us” and people who are “unlike us.” In-group/ out-group categorization allows individuals to recognize other humans by type and to draw on mental constructs that set expectations and guide behaviour as they navigate their social interactions.

Causes and Drivers of Identity-Based Violence

There are many issues that are said to be drivers of IBV but some of the drivers of IBV, and these are outlined as follows:

- **Colonial Strategy of Divide and Rule:** The colonial era witnessed the colonial administration stimulating tribal divisions to keep the colonized from dealing with their principal contradiction with the European colonial project. Colonial administrators treated each regional-ethnic group according to the stereotype they had given it. For example, the Nyanja were viewed as methodical and clerical, the Tonga as rural and conservative, the Bemba as tough and hardworking, and the Lozi as proud and intelligent (Dresang, 1974:1605-1617).
- **“Us” versus “Them”:** One of the oldest explanations is identity consciousness expresses deeply rooted human sentiments. In other words, people have been the way they are from time immemorial, i.e. defined by language, custom, religion, race and territory. This means that people would tend to favour members of their own group if they had to make a choice between outsiders and their fellow group members. In the context of a country being comprised of different ethnic groups, for example, conflict is activated when groups are already conscious of their identity and feel a need to protect it.

Over the years, Zambia has witnessed the clustering together of those of similar language and culture. Zambians identify themselves as members of the country's seventy tribes, they also classify themselves as members of one of the country's four broad language communities, i.e. the Bemba-speakers, Nyanja-speakers,

Tonga-speakers, and Lozi-speakers. The clustering of groups, along language lines, while it expected, has been known to be accompanied by the emergence of ethnic stereotypes.

- **Relative Deprivation:** IBV is often driven by poverty, inequality, and perceived injustice against specific groups and marginalization. Inequalities are divisive and create barriers, feelings of injustice and distrust between people and communities. When certain individuals or groups are denied access to economic, political or other opportunities, this can contribute to emotional vulnerability, dissatisfaction and the exploration of other (potentially violent) avenues to address inequality. Some groups may also feel disadvantaged or vulnerable in societies where social hierarchies follow clear identity lines, such as ethnicity, race and religion. The economy may allocate roles and opportunities differently; some groups may dominate vital sectors of an economy or control governmental offices and security organizations in ways that may be considered unacceptable by those excluded.
- **Competition over scarce resources:** Individuals and groups may compete over land, business assets, jobs, incomes, political offices, access to education, and language and religious rights. Grievances arising from a combination of these factors may be seen by some individuals as vital to group survival and thus provide a basis for solidarity. Resentments inspired by group differences, termed horizontal inequalities, are a major cause of IBV. On the one hand, relatively deprived groups might use violence to seek redress. On the other hand, relatively privileged groups may also be motivated to fight to protect their privileges against attack from relatively deprived groups. In deeply divided societies structures of discrimination often block social mobility for specific groups. Thus, identities such as ethnicity may overlap with differences in social class or status. Group differences only become worth fighting for, however, if there are other important differences between groups, particularly in the distribution and exercise of political and economic power.

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- **Instrumentalization of identity:** Not all identity-differences lead to violence. However, in most cases, IBV erupts because of political entrepreneurs or mobilizers who propagate a certain discourse to activate conflict between groups. It is important to probe closely how the connection of between politics and IBV works. Identity politics can certainly be mobilized very powerfully in the cause of violence. Sometimes when political parties in Zambia fail to represent on issue-based concerns, the default position is to mobilize along ethnic lines. Identity mobilizers are generally well versed in the cultures and traditions of their societies, offer services and protection to some of those in need, and pose as the custodians of community interests.

As the principal foundation for social protection, political entrepreneurs refer to ethnic affiliation and manipulate ethnic grievances as the basis for political mobilization. The major elections that have taken place in Zambia since 2001 have expressed the country's ethnic divide. A growing trend is that of the country's political parties garnering more votes from regions with which their key leaders identify. In the process, two 'hostile' ethno-political blocs have emerged, the North-Western and North-Eastern regions

- **Ethnicization of political parties:** This is further entrenching the belief that certain political parties belong to specific tribes and it is only members of those tribes that should vote for those parties. Political institutions in Zambia, especially political parties have increasingly become predatory in nature, as they are often manipulated by elites to protect ethnic-based, political and economic interests. More often, politicians, leaders of political parties and powerful individuals can manipulate identity consciousness in ways that may not always serve group interests. In their competition for public resources and offices, political elites tend to mobilize supporters along identity lines, such as ethnicity and religion. When societies become highly mobilized along identity- lines, it is often difficult for individuals to decide their identities freely. These factors are importantly linked with the deeply rooted in the uncertainties, anxieties, disillusion and chaotic environments created by political competition.

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- **Private motivations:** In some cases, IBV is stoked by conflict entrepreneurs who benefit from this violence. Violence also generates opportunities to loot and profiteer. Where alternative opportunities are few, because of low incomes and poor employment, and the possibilities of enrichment by war are considerable, the incidences of IBV are likely to be greater. Often, young uneducated men are recruited to engage in these acts of violence. In Zambia, it has been observed that political parties in Zambia have often militarized politics using party cadres, who in most cases are young men and women. The use of political cadres to orchestrate violence tends to take place during elections.
 - **Governance challenges and failure of the social contract:** Social stability is based on a social contract between the people and the government. People accept state authority so long as the state delivers services and provides reasonable economic conditions, e.g. provision of employment, livelihoods, education, health and other socio-economic goods. With economic stagnation or decline, and worsening state services, the social contract breaks down, and violence results. Hence rising levels of poverty and a decline in state services would be expected to cause conflict. Studies show that the incidence of identity-based conflict is higher among countries with low per capita incomes, life expectancy, and stagnating economic growth.
 - **Land Conflicts and Competition over scarce resources:** In recent times, competition and boundary disputes in both urban and rural areas have intensified in Zambia. These have manifested as different forms of conflicts, including s disputes between chiefdoms, ethnic groups and individuals, as well as cases of land grabbing. The disputes have in most cases been over boundaries and ownership of land, and these disputes been driven by increased economic activities, pressure from the increase in population, the influx of foreign nationals seeking to resettle or invest in Zambia and liberalization of land markets. Traditional leaders have usually been embroiled in land disputes that have resulted in violence. For example, the boundary disputes between Chieftainess Mwape of the Nsenga people in Nyimba District and Chief Nyamphande of Petauke District degenerated into violence. The two leaders blamed each other of encroachment.

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- **Migration:** After South Africa and Botswana, Zambia is one of the countries with a big refugee population in Southern Africa. Soon after obtaining its independence, Zambia became host to the first influx of refugees. Zambians have lived in harmony with many nationals from foreign countries since independence in 1964. In fact, Zambia helped liberate several Southern African countries, such as Zimbabwe, Namibia and South Africa, by hosting freedom fighters during the liberation movements of the 1970s and 1980s. As early as 1966, Zambia had started hosting Angolan refugees fleeing the armed conflict between the Popular Liberation Movement of Angola (MPLA) and the National Union for the Total Independence of Angola (UNITA).

Zambia, with the help of the United Nations High Commissioner for Refugees (UNHCR), operates six major camps and settlements, and it has hosted refugees escaping conflicts in Mozambique, the Democratic Republic of Congo (DRC), Burundi, Rwanda and Somalia. Over the last few years, Zambia has witnessed a flaring up of hate based on identity. An example is the 2016 xenophobic violence against foreign nationals from African countries. The xenophobic riots targeted shops owned by foreigners, mostly Rwandan shops, over allegations that they were the ones behind the string of ritual killings that had occurred in Lusaka. Another dimension identity-based hatred is the increasing anti-Chinese rhetoric. Although there been a few fatal incidents connected to ethnic or racial hatred, the Evangelical Fellowship of Zambia, has in the past, warned of rising xenophobia in Zambia.

- **Power Politics:** In IBV, narratives are constructed, and behaviours are moulded because of a certain power. For that reason, it is crucial to understand the various expressions of power. Power is important in this discussion because of how it can be used to further fuel or stoke IBV. According to Max Weber (1947), “Power is the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance.” Power might be physical, political or social. For simplicity and understanding purposes power is usually classified into following categories. Understanding these different forms of power is important to see how abuse of the different forms could result in the furtherance of IBV amongst those

that wield less power. The following are some of the forms of power that can be exhibited in the context of IBV.

- o **Coercive Power-** This kind of power involves the usage of threat to make people do what one desires. Coercive power is reflected when someone in higher authority threatens a person with punishment if they do not perform the assigned tasks. Coercive power is most effective, however, when the threat of violence or other punishment is sufficient to get the target to accede to the demand. In many cases, implicit or stated threat is sufficient to affect the behavior of the target. Coercive power basically forces people to submit to one's demand for the fear of losing something. The most extreme example of coercion is totalitarian regimes and government dictators who threaten physical harm for non-compliance.
- o **Reward Power-** This type of power uses rewards, perks, new projects or training opportunities, better roles and monetary benefits to influence people. Compliance is achieved based on the ability to distribute rewards that others view as valuable.
- o **Legitimate Power-** This power emanates from an official position held by someone, be it in an organization, bureaucracy or government etc. This is the power that a person receives due to his or her position in the formal hierarchy of an organization. The duration of this power is short lived as a person can use it only till the time he/she holds that position.
- o **Expert Power-** This form of power refers to the influence which one wields because of one's experience, special skill or knowledge. In such a situation, the person can exercise the power of knowledge to influence people. Usually, expert power has more credibility and is respected. This power occurs when the expert threatens to withhold his knowledge or skill.

⁸<https://managementstudyguide.com/types-of-power.htm>

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- o **Referent Power-** This refers to influence based on possession by an individual or desirable resources or personal traits. This is a power wielded by those persons who are influential. Often persons with referent power have a huge following amongst the masses. Hence, they can exert lasting influence on many people. Examples include political leaders. Leaders have traditionally strengthened their referent power by associating with and favouring with people that have similar backgrounds to their own.

Generally, violence has many causes, including frustration, exposure to violent media, and socialization, which can influence an individual to have higher affinity and propensity to violence. Furthermore, exposure to prior violence in the home or neighbourhood can lead to a tendency to see other people's actions as hostile even when they're not. In the case of IBV the different conditions create a mentality of "Othering" which refers to the process whereby an individual or groups of people attribute negative characteristics to other individuals or groups of people that set them apart as representing that which is opposite to them. This concept of othering is further fuelled by the feelings or reality of exclusion which creates a sense of the "haves" and "have nots" amongst different population categories.

Gender Dimensions of IBV

The unpacking of violence would not be adequate without analyzing the gender-dimensions of violence. In analyzing gender-based violence, the Facilitator should outline its various forms, including physical, sexual and psychological forms of GBV.

The focus on gender and IBV imperative, given the gendered way violence and human rights violations are often manifested. The relationship between gender and violence is very complex, but generally there is consensus that gender inequality and gender-based violence in "peacetimes" is a likely predictor for violent forms of conflict.

There is a correlation between gender inequality and IBV and mass atrocities. Most of the societies where mass atrocities happen tend to be characterized by vertical and horizontal inequalities between groups.

Gender is one of the identities that is often affected by IBV. Violence against women (VAW) is a blanket term for all gender-based violent acts that cause or may cause physical, sexual, psychological or financial harm or suffering, including threats of such acts, forcing the victim or arbitrarily depriving the victim of liberty, whether in public or in private. Violence against women is a significant human rights issue affecting the equality and health of women worldwide. Violence against women and domestic violence are found in all cultures, in all social classes and in all age groups.

Violence against women and girls is one of the most systematic human rights violations impacting on society, affecting females of all ages, income and education levels. Such violence may be physical, psychological or sexual. Sexual violence in armed conflicts and fragile settings constitutes one of the most serious abuses of international human rights law, and it represents grave breaches of the Geneva Conventions and their 1993 Protocol, the 1998 Rome Statute, as well as the Maputo Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa.

While sexual violence largely affects women, men are also increasingly being recognized as victims of sexual violence, especially in the context of IBV. Gender-based violence also takes the form of non-physical violence. This includes things like neglect or preventing the fulfilment of basic needs for children, elderly persons or disabled persons. Often the various forms of violence combine and interact, leading the same person to experience various forms of violence concurrently or consequently.

Understanding the impact of gender on IBV will inform policy responses that acknowledge the differential impact of violence on several groups. Responses to human rights violations and mass atrocities equally consider the differential impact of conflict on men, women, girls and boys. Such strategies of ensuring that gender is incorporated into prevention of IBV include provision of tailored support to groups that are affected by rape, sexual violence, forcible conscriptions, including women, men, girls and boys.

The gendered dimensions of mass atrocities reveal significant physical, social, psychological risks suffered by women, men, girls, boys and minority groups during violent conflict. Therefore, it is imperative to consider policy responses that underline the agency of those affected. Overall, it is important to be very intentional about implementing gender-sensitive interventions in the prevention and mitigation of IBV.

Political Dimensions to Identity-Based Violence

In Zambia, politics play a significant role in fuelling IBV. Political and economic elites often use their power to assist members of their own ethnic communities . This has important implications for the way politics is conducted. On the one hand, Zambian voters are often inclined to support politicians from their own ethnic groups over others and. Elite behavior is deeply tied to clientelism, in which state resources, jobs and contracts are allocated on an ethnic basis, which continues to feed inter-ethnic competition and stereotyping. On the other hand, politicians also tend to couch their electoral appeals in ethnic terms. If political appointments and competitions remain high stakes, divisive political narratives, ethnic stereotyping, ethnic group bashing and propagandizing, and “hate speech” will continue.

Furthermore, the emerging identity inclined violence being experienced in Zambia especially during electioneering period can be attributed to different socio-economic and political factors. There are periphery areas in the country that have long experienced the highest levels of poverty and underdevelopment.

Making a case: Why responding to Identity-Based Violence is essential?

It is important to understand that responding to IBV is important, some of the benefits of responding to IBVs that can be noted include:

- Access to support when in distress.
- Access to safe, confidential and professional support in a timely manner that could prevent further distress to victims of IBV.
- Access to other services that provide more dignity and comfort, including options for safety and psychosocial support.

⁹ Posner, 2005

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- Access to support that may prevent further violence from occurring.
 - Ensuring that there is an end to discrimination based on identity.
 - Prevents extremism which is fuelled by continued IBV and misunderstanding between people of different identities.

These following four processes are closely linked to the research exploring attitude change. Attitude change can occur through cognitive, affective, or behavioural processes and don't have to have all three at the same time .

1. **Learning about the out-group:** Change may occur by generating new learning about the other that contradicts the existing stereotypes and attitudes.
2. **Changing behaviour:** By changing the behaviour first, dissonance will be formed between the prejudiced attitude and the new positive behaviour. This will result in revision of the attitude. The more repeated the contact is in varied settings, the more likely that the revision of attitudes in line with the new behaviour will take place.
3. **Generating affective ties:** A third process through which contact can trigger positive change is by forming strong affective ties and empathy with the out-group, intimacy, and inter-group friendship.
4. **In-group reappraisal:** Attitude change occurs by learning and revising attitudes about the in-group. New learning about in-group (for example the in-group is not homogenous or superior) leads to the reduction of in-group bias and favouritism and consequently leads to a "less provincial" view of out-group.

¹⁰Eagly and Chaiken 1998:272

SESSION THREE: UNDERSTANDING INTERVENTIONS IN IDENTITY-BASED VIOLENCE

Duration	1 hour 30 minutes
Overview	This session seeks to allow participants to know and understand interventions that can help address IBV.
Objectives	<ul style="list-style-type: none"> • To map out interventions on IBV in Zambia and elsewhere • To discuss the different interventions on addressing IBV and their significance in reducing impact
Expected Outcomes	<ul style="list-style-type: none"> • Enhanced understanding of interventions on IBV amongst the participants.
Preparation	<ul style="list-style-type: none"> • The Facilitator should be familiar of the organisations that are operating in the communities where the participants are coming from and the work that they are currently doing so that they can properly probe for interventions on IBV during the session.
Procedure	<ul style="list-style-type: none"> • The Facilitator opens the discussions by asking participants know to share what they know about what is currently being done to respond to IBV. • The Facilitator then will list different CSOs, FBOs and CBOs in the areas where the participants are coming from then take an inventory on what these are doing that is responding to IBV. • Guided by the notes, the Facilitator then closes by sharing the overall roles that CSOs, FBOs and CBOs play in addressing issues related to IBV.
Materials	<ul style="list-style-type: none"> • Flip chart • Markers • Index cards • Note pads

Facilitator's Notes

Existing civil society, religious and cultural approaches

Interventions to prevent IBV in Zambia can be done by many actors including civil society organizations, faith-based organizations and community-based organisations. Civil society is largely defined as those organizations that are non-state, voluntary and not-for-profit organisations which are separate from the market, and whose mandate is to articulate and represent the interests of their constituencies

Civil Society Organizations (CSOs), Faith-based organisations (FBOs) and Community-based organisations (CBOs) have become imperative in delivering of social services and initiating the developmental activities and programs. CSOs, CBOs and FBOs are a critical mechanism for IBV and mass atrocity prevention, especially considering their role in early warning. Very often, CSOs and CBOs engage in the collection, analysis, and communication of information at the first signs that a volatile situation could escalate.

Furthermore, CSOs, CBOs and FBOs engage capacity building, outreach, education, and awareness-raising for the prevention of IBV, thereby preventing conflict before it escalates into a volatile situation. At the local level, CSOs can also facilitate the resolution of grassroots conflicts, by engaging in advocacy for peace supporting dialogue processes, and facilitating confidence-building processes between communities affected by violent conflict.

In summary, some activities that are led by CSOs, FBOs and CBOs in addressing IBV include:

- Capacitating communities on understanding IBV and other related issues.
- Leading behavioural change programmes that ensure that communities desist from behaviours that can result in IBV.
- Undertaking community mobilisation towards changing cultures and attitudes that fuel IBV.
- Lobbying government and structures of governance to be more inclusive and refrain from exclusionary policies that could fuel IBV.
- Addressing the immediate and basic needs (food, shelter, education and health)

SESSION FOUR: HOW TO PREVENT IDENTITY-BASED VIOLENCE

Duration	1 hour 30 Minutes
Overview	This session looks at the policy and programmes that can help prevent IBV.
Objectives	<ul style="list-style-type: none"> • To discuss community actions that can be done to prevent IBV • To discuss policy interventions that government needs to put in place to prevent IBV • To discuss programmes that CSOs, FBOs and CBOs can implement to promote the prevention and management of IBV
Expected Outcomes	<ul style="list-style-type: none"> • Enhanced understanding of community level programmes and policy interventions on IBV • Improved understanding of CSO, FBO and CBO interventions on IBV
Preparation	<ul style="list-style-type: none"> • The facilitator should have a general understanding of key policy and programme interventions that are in place to prevent IBV
Procedure	<ul style="list-style-type: none"> • After establishing that participants now have sufficient understanding of IBV and interventions by different organizations to address it, the facilitator should put the participants into smaller groups (for 30 minutes) to discuss the following questions: <ul style="list-style-type: none"> • What can be done to prevent IBV in the communities (by individuals and community groups)? • What needs to be done by government, civil society organisations and other actors to prevent IBV? • The facilitator should ensure that at least 30 minutes will be dedicated to group feedback where the participants will present information from their discussions. The facilitator will guide the discussion, referring to the facilitator's notes.

Procedure	<ul style="list-style-type: none"> • The facilitator will close by sharing some of the policy and programme options that can be done to ensure the prevention of IBV.
Materials	<ul style="list-style-type: none"> • Flip chart • Markers • Index cards • Note pads • Copies of the Zambia Constitution (simplified version)

Facilitator's Notes

Existing Policy frameworks that can be used to address Identity-Based Violence in Zambia

The Zambian government has several legal and policy frameworks that were adopted to manage IBV. The preamble of the Zambian Constitution is premised on the multicultural approach which calls for co-existence among Zambia's diverse ethnic groups. It "recognizes and upholds the multi-ethnic, multi-racial, multi-religious and multi-cultural character of our Nation and our right to manage our affairs and resources sustainably in a devolved system of governance."

- Article 4 (3) of the Constitution underscore the fact that Zambia is a unitary, indivisible, multi-ethnic, multi-racial, multi-religious, multi-cultural and multi-party democratic State.
- Article 8 outlines national values and principles that are important in promoting ethnic cohesion.
- Article 8 (b) highlights patriotism and national unity as important values for propagating ethnic harmony.
- Article 259 (2) of the constitution underlines the need to ensure that all appointments to public office reflects regional diversity of the people of Zambia.
- Article 60(2b and c) confers responsibility to political party to promote and uphold national unity and have a national character.
- Article 60(3b) prohibits the formation of political parties on a religious, linguistic, racial, ethnic, tribal, gender, sectoral or provincial basis or engage in propaganda based on any of these factors.

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- Article 169 recognizes the role of chiefs/elders in promoting national unity.
 - Article 45(1c and d) provides that the electoral system should ensure fair representation of various interest groups in society and gender equity in National Assembly and council.
 - Zambia adopted the Anti-Gender Based Violence Act no. 1 of 2011, which not only offers a comprehensive framework for protection, but also a means of survival for victims and survivors of gender-based violence, and prosecution of perpetrators. Perhaps what is most important and ground breaking about the Act is that it specifically provides for:
 - o The establishment of a gender-based violence fund to assist victims and or survivors
 - o Establishment of shelter to support victims and or survivors of gender-based violence.
 - o Provision of emergency monetary relief
 - o Addressing of harmful traditional practices

Programming approaches to address Identity-Based Violence

Having outlined how identity politics can fuel violence, it is important to explore the policy options and programming that could deal with problems of IBV. The section examines specific policies and programming practices relating to the promotion of stable relations between groups, and ultimately leading to the prevention of IBV. The following are some of the possible responses and programming interventions that can be put in place to respond to IBV:

- **Promoting Broad-based development:** Given the links between marginalization, exclusion and IBV, one programming strategy that can be employed is to make the development process all-inclusive and sensitive to the cultural and social needs of people at local levels. Policies of economic development need to be sensitive to problems of marginalization, social inequalities and political disequilibrium for development itself to be sustainable. Policies towards investment, employment, education, and other social services should seek to reduce imbalances and correct inequalities horizontal inequalities. Broad-based development can be promoted through policies of economic growth, redistribution and welfare which may influence patterns of social integration.

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- **Representation and Accountability:** Furthermore, balanced political representation can help to counter identity-based mobilization, by making political systems more representative and accountable to the diverse peoples they are supposed to serve. Such reforms would need to be grounded on solid foundations of civic and common citizenship rights.
 - **Redistributive Social policies:** Addressing poverty and inequality has a huge potential for IBV prevention. Across all violence types, including IBV, relative deprivation, either personal or perceived in relation to a particular group with whom one identifies, increases the likelihood of violence. Policies of proportionality and affirmative action can be used to prevent IBV in plural societies. Proportionality seeks to ensure that jobs, political appointments, educational opportunities and public investment programmes are distributed in ways that reflect population ratios. This involves the use of quotas, subsidies and special funds for disadvantaged groups.
 - **Affirmative Action and Redress:** Affirmative action can be used to redress imbalances created by discriminatory practices, and to reach the disadvantaged population. Redistributive policies can bring about reconciliation, foster a sense of national belonging and promote political stability in unequal plural societies. Such policies need to be carefully formulated and monitored to ensure that they do not further fuel the conflicts they seek to prevent.
 - **Representation and participation:** This is about ensuring that groups have a sense of representation and participation in the political life of their society. Decision-making should be made more accountable, by providing all groups in society with fair representation in decision-making processes (i.e. political empowerment) and offering more appropriate means and methods of managing disputes.
 - **Promoting Devolution and Decentralization:** The devolution process can be designed in such a way that it can enable the restoration of citizen trust in centralized government leaders and structures (vertical cohesion), as well as provide new avenues

for crosscutting participation in county-level governance (horizontal cohesion). Furthermore, devolution will shift the focus away from the all-powerful presidency and national assembly position, and to some degree, will underline the importance of local governance. Ultimately, devolution will, over time, improve social cohesion, especially if local political behaviors begin to change and actors learn about how to employ the new institutions to hold leaders to account.

- **Reforming Electoral systems:** One way of addressing IBV in Zambia, especially that which is exacerbated during elections is to ensure that electoral processes reflect the values of tolerance and co-existence. The Electoral Commission of Zambia (ECZ) should work towards mitigating against the risk of political manipulation of ethnic or religious identity. Political parties, the electoral management bodies and other oversight bodies should work together to prevent ethnicized politics. Political entrepreneurs refer to ethnic affiliation and manipulate ethnic grievances as the basis for political mobilization. To promote social protection, political leaders need to be agents of peace and should encourage people to see each other beyond the political identities that come because of partisan politics.
- **Peace Education, awareness- raising and capacity development:** Many conflicts are sustained by stereotypes that are often fed into discourse at household, neighbourhood or national levels. Such stereotypes may be based on feelings of superiority; or on beliefs that ethnic groups are fundamentally different and therefore cannot co-exists. Stereotypes generate feelings of fear and hatred which may entrench boundaries between identity groups. As such, many plural societies have tried to institute national programmes of education with a common curriculum to encourage the growth of a national world view and promote unity schools.
- **Promoting co-existence between groups:** This includes undertaking processes to encourage social cohesion between groups. This includes ensuring that schools admit pupils from a cross- section of ethnic groups, developing national youth service programmes that oblige participants to serve in regions other than their own, and

promoting inter-ethnic engagements and collaboration. It is important to engage in nation-wide efforts to change inter-ethnic group attitudes, and to ultimately construct a more cohesive, peaceful national identity

- **Institutionalization of national peace architecture:** Currently, Zambia does not have institutionalized national peace architecture, designed to foster a more inclusive national identity, and greater inclusion of minority groups. Most peace building and institutional development either circumvents the state or remains local and informal. A national architecture for peacebuilding can be tasked with undertaking peace education, engaging in mass atrocity prevention awareness, and to fostering non-violent forms of conflict management. Such a national peace architecture in Zambia can support grassroots peacebuilding undertaken by CSO towards promoting social cohesion. The formalization of peace architecture has the potential to advance the national cohesion agenda in Zambia.
- **Promoting gender Equality:** Persistent and widespread gender inequalities increase women's and girls' risk of victimisation. While gender inequalities persist and are pervasive in all societies, they are socially formed and entirely changeable. Strong associations between GBV and conflict highlight the need for effective interventions to prevent sexual and gender-based violence both during and following collective violence. Approaches to prevent IBV, including gender-based violence should seek to address gender inequalities and empower women and girls.
- **Addressing the impact of IBV on women and girls:** Addressing the impact of IBV on women and girls is an important but neglected part of prevention. Programmes should engage men and boys to challenge gender norms and stereotypes and attitudes that promote discrimination. Empowering women to tackle gender equalities often requires legislative reform and enforcement, in addition to implementing programmes that challenge gender stereotypes and harmful practices. Additionally, the Zambian Government should ensure that rights of everyone are respected and enforced so that there is adequate protection, especially the rights of vulnerable members of the

community.

- **Engaging religious leaders.** In Zambia, religious institutions are well established across the country and have very high levels of capacity to contribute to cohesion. Religious actors have been involved in addressing social needs of communities particularly in the overall delivery of basic social services. Faith Based Organizations (FBOs) can play a crucial role in conflict resolution and transformation especially in matters of reconciliation, faith-based trauma healing. Religious leaders should preach positive messages of peace and unify people with a strong emphasis on every person having been created equal.
- **Investing in Peace and Reconciliation initiatives:** Building social cohesion is a long-term process that requires dedicated investment to achieve desired change in state-society relations as well as relations among diverse social groups. This includes challenging social and cultural norms that contribute to inequalities, marginalisation and fractionalisation increase violence. It is important also to replace narratives that support violence with ones that centre on tolerance and human rights appears central to addressing violence, including extremism.
- **Capacity-building in violence prevention and IBV:** Civil society and community-based organisations should provide capacity building to ensure tolerance and respect amongst community members. Such programmes can help to develop skills for critical thinking, and would foster awareness of stereotypes and prejudices, while ensuring that community members develop a stronger understanding of local, national and global issues. Capacity-building programmes by CSOs will also help to link victims and survivors of IBV to access services (legal, psychosocial support) whilst also ensuring that the perpetrators are held accountable.
- **Linking the social cohesion agenda to broader development plans:** Most peace building initiatives mainly involve dialogue type activities that aim to improve relations both at vertical as well as horizontal levels. However, most societies experiencing conflicts

also lack access to very basic needs (e.g. water, security, shelter, health, etc.) and peacebuilding approaches alone, cannot address what many communities consider as important aspects that can improve their quality of life. To address the risks of social fragmentation and IBV, social cohesion initiatives should be integrated within development plans.

- **Establishing a National Architecture to prevent IBV:** In Zambia, it is recommended to establish a National Committee for the prevention of genocide and mass atrocities including IBV, as a starting point towards institutionalizing prevention in the country. The establishment of such a committee is consistent with Zambia's membership to the International Conference of the Great Lakes Region (ICGLR) under the Pact on Security, Stability, and Development. The protocol on the Prevention and Punishment of Genocide, War Crimes, and Crimes Against Humanity and all forms of Discrimination contains provisions and functions of such a committee.

Steps and Strategies for Prevention of Identity-Based Violence

Preventing IBV involves identifying and mitigating factors that make certain members of the community vulnerable to this kind of violence and designing a range of strategies that improve protection for all. As with all programmes to combat IBV, prevention strategies are most effective when actors work together, and with communities, to design, implement and evaluate them.

Risk reduction activities are actions that aim to reduce the risks that vulnerable persons (especially minority groups, women and girls) face, and to protect those who have already experienced violence from further harm. This process cannot be done without engaging and mobilizing the community to become aware of IBV, stereotypes and discrimination based on the various identities, power over other identities, and how the community's silence about this power imbalance perpetuates IBV.

For Service providers the following are proposals of what they can do:**1. Identify Risks and Concerns:**

Service providers should facilitate for risk and concern identification especially amongst those that are vulnerable to IBV. Services should carry out participatory assessments with people of different identities especially those in the minority to understand their issues and concerns. Service providers should also set up feedback and community complaints mechanisms to inform intervention programmes on specific issues and concerns.

2. Raise Awareness and share information:

Implement awareness-raising sessions using accurate information on IBV. Promote harmonization of information, education and communication materials to focus on the different forms of IBV. Encourage use of creativity to stimulate discussions in groups, and to stimulate critical thinking rather than telling people what to think. Strengthen people's understanding of IBV issues using interactive and thought-provoking exercises, and role plays to challenge myths and stereotypes around different identities. Facilitate specialized training for health care providers, psychosocial actors, women's groups, community leaders, local authorities (if appropriate), other humanitarian agencies, school personnel and parents' associations on IBV core concepts. Create channels to disseminate clear information and age-appropriate IBV messages to different groups within the affected population.

3. Act and Empower:

Build networks among community groups and associations and enhance collaboration and coordination among them. Empower groups of marginalised communities through specific age-tailored activities to engage them in the community life, build safety nets and promote their resilience. Rebuild family and community structures, and support systems to design effective services and facilities. Advocate on behalf of civilian communities for protection from IBV. Raise funds for IBV programming.

SESSION 5: MECHANISMS OF ASSISTING IDENTITY-BASED VIOLENCE PREVENTION

Duration	45 Minutes
Overview	This session will explore guidelines to establishing functional mechanisms for the prevention of IBV
Objectives	<ul style="list-style-type: none"> • Outline and understand the nature of mechanisms for IBV prevention. • Map out the roles of IBV preventive mechanisms
Expected Outcomes	<ul style="list-style-type: none"> • Enhanced understanding of establishing and functioning of IBV prevention mechanisms • Knowledge on practical strategies for assisting victim communities and survivors of IBV
Preparation	<ul style="list-style-type: none"> • The facilitator should familiarise with some of the existing mechanisms of supporting IBV prevention, including GBV and outline how these can be used to support IBV prevention.
Procedure	<ul style="list-style-type: none"> • The facilitator opens the session by introducing the importance of having services and mechanisms of IBV prevention, and protection for victims and survivors of IBV. Just like any form of violence against anyone, there is need for community systems and structures for prevention and protection during IBV. • The facilitator should then proceed to map out the mechanisms for support within the state and communities that the participants come from that could assist prevention and protection of victim communities and survivors of IBV.

Procedure	<ul style="list-style-type: none"> • The facilitator should then conduct a presentation based on information from the facilitator's notes below. The presentation should outline what CSOs, CBOs and Individuals can do to support victim communities and survivors of IBV and then share any guiding principles that can be followed when supporting communities or survivors.
Materials	<ul style="list-style-type: none"> • Flip chart • Markers • Index cards • Note pads • Power point presentation

Facilitator's Notes

To assist victims and survivors of IBV, Community Based Groups or Individuals can do the following:

- **Identify service providers that can offer IBV prevention services and in which area.** Some services may take the form of hotlines, a mobile app or other remote support. Identify services provided by humanitarian partners such as health, psychosocial support, shelter and non-food items. Consider services provided by communities such as mosques/churches, cultural institutions, women's groups and Disability Service Organizations.
- **Remember your role. Provide a listening ear, free of judgment.** Provide accurate, up-to-date information on available services. Let the survivor make their own choices. Know what you can and cannot manage. Even without an IBV actor in your area, there may be other partners, such as security, mental health or counselling support and facilitate prevention. In the case of survivor or IBV, it is a must to ask for permission before connecting them to anyone else and should not be forced.

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- **Remember your mandate.** Be available in case someone asks for support. Ensure that you provide non-judgmental and non-discriminatory support to people in need regardless of: gender, sexual orientation, marital status, disability status, age, ethnicity, tribe, race, religion, political affiliation and age.

IBV prevention mechanism can:

- Integrate and mainstream IBV prevention interventions into all programmes and all sectors.
- Establish and maintain carefully coordinated multi-sectoral and inter-organizational interventions for IBV prevention and response.
- Extend the fullest cooperation and assistance between organizations and institutions in preventing and responding to IBV. This includes sharing situation analyses reports and assessment information to avoid duplication and to maximize understanding of situations.
- Engage the community fully in understanding and promoting equality and power relations that protect and respect the rights of every individual.
- Ensure equal and active participation by everyone regardless of gender, age, race, political affiliation or any other identity in assessing, planning, implementing, monitoring, and evaluating programmes through the systematic use of participatory methods.
- Ensure accountability at all levels to local communities and among all humanitarian actors working in any sector.
- Ensure all staff understand and adhere to ethical and safety recommendations for researching, documenting and monitoring IBV.
- Ensure all staff, contractors and volunteers involved in prevention of and response to IBV understand and sign a code of conduct or similar document setting out the same standards of conduct.

Understanding IBV Prevention Mechanisms

- These are officially established associations or organizations established for the prevention of IBV.
- There is no one prescribed method for the official establishment of a IBV prevention mechanisms, however most mechanisms are inter-ministerial and/or inter-departmental in nature, including from the national legislature, judiciary, security sector, social-economic development, youth and women, religious, cultural and the academia.
- Representation and composition involve multiple agencies, departments, and organisations mandated with such responsibility within government, the civil society or academia e.g. focusing on peacebuilding, human rights, rule of law, gender and anti-discrimination offices etc. This cross-sectional representation helps to drive effective and unified IBV prevention policy and program development, implementation and monitoring.
- The mechanisms lead the development and implementation of coordinated inter-governmental, national and community level strategies for IBV prevention.
- Engage in a system-wide assessment of strengths and weaknesses from the perspective of IBV prevention, to be able to coordinate the development and implementation of the necessary preventive policies and programs.
- They seek to develop a unified state policy towards IBV prevention and to systematize prevention within the government and subsequently the work of the civil society.
- Function as vehicles for the state and communities to exercise their responsibility towards IBV prevent and require robust and regular communication within and between the mechanisms and either stakeholder institutions, organisations and individuals.

¹¹ This section is informed by the AIPG (2015 Edition of the "National Mechanisms for the Prevention of Genocide and other Atrocity Crimes: Effective and Sustainable Prevention Begins at Home" Booklet.

Can carry out responsibilities under regional and national protocols and policies on the protection of human rights and atrocity crime prevention, and help states to fulfil their obligations under the international security and human rights norm of the Responsibility to Protect (R2P), as agreed upon in the 2005 UN World Summit Outcome Document.

Mandates of IBV prevention mechanisms.

The mandate of the mechanisms can be broad considering that identity-based conflicts have various causes, drivers and manifest in different forms, but these can emerge from four major themes:

1. Risk assessment and early warning, including data gathering and analysis of this information through an IBV prevention lens to detect patterns of group vulnerabilities and to alert the appropriate authorities to take recommended early action.
2. Development of training programs for civil servants and other relevant actors in society offering preventive approaches and practical tools to employ at the local and national levels.
3. Recommendation and development of policies geared towards the protection of vulnerable populations from risks of IBV and possible escalation to genocide and other atrocity crimes.
4. Communication with national, regional and international organizations on issues surrounding the IBV prevention towards early warning and management of information to trigger early responses.
5. Build capacity to conduct an initial assessment of the areas of risk from a prevention perspective, and determine what policies and programs are already in place or are needed to effectively counter processes that could lead to IBV.
6. Undertake systematic IBV prevention awareness—through roundtable discussions, workshops, seminars, high-level events, public briefings, and development of standards and criteria for evaluating their impact. This also involves promoting greater understanding of the causes and dynamics of IBV in Zambia and the measures that could be taken to prevent them, including roles and responsibilities of various stakeholders at national and community levels.

Four Guiding Principles and Skills to care for Identity-Based Violence survivors

GUIDING PRINCIPLE	SKILLS
<p>RIGHT TO SAFETY</p> <p>The safety and security of the survivor and others, such as their children and people who have assisted them, must be the number one priority for all actors. Individuals who disclose an incident of IBV or a history of abuse are often at high risk of further violence from the perpetrator(s) or from others around them.</p>	<ul style="list-style-type: none"> • Conduct conversations, assessments and interviews in a quiet and private place. • Assess the safety of the participants in the process or survivors or victim communities and promote security measures they believe should be taken. • Only act with the informed consent of the everyone during this process.
<p>RIGHT TO CONFIDENTIALITY</p> <p>Confidentiality reflects the belief that people have the right to choose to whom they will or will not tell their story. Maintaining confidentiality means not disclosing any information at any time to any party without the informed consent of the person concerned. Confidentiality promotes safety, trust and empowerment.</p>	<ul style="list-style-type: none"> • Share only relevant information and do not share the name, identifying information or stories. • If you need to share information with professionals (i.e., for referrals), you may only do so if the individual has given their consent. • Maintain confidentiality. Keep records in a secure location always. Do not include identifying information on records. Files should be identified by a number or code, and not by an individual's name.

**RIGHT TO DIGNITY AND
SELF-DETERMINATION**

- Respect the strength and capacities of the survivor to cope with what has happened to them.
- Show that you believe the survivor, that you don't question or blame the survivor or victim community, and that you respect their privacy.
- Provide emotional support to the survivor. Show sensitivity, understanding and willingness to listen to their concerns and story with a caring attitude.
- Do not make judgments and provide information about available support services.
- Allow the survivor to make choices about the support they want. Avoid advising the survivor.
- Be clear about your role and about the type of support and assistance you can offer. Never make promises that you cannot keep.
- Consider the possibility of accompanying the survivor throughout the process, if necessary.
- Ensure attention to survivors' various needs, including medical and psychosocial needs, material needs and the need for safety and security.

RIGHT TO NON-DISCRIMINATION

Survivors of violence should receive equal and fair treatment regardless of their age, gender, race, religion, nationality, ethnicity, sexual orientation or any other characteristic.

- Treat all survivors equally and in a dignified way.
- Do not make assumptions about the history or background of a survivor or victim communities.
- Be aware of your own prejudices and opinions about IBV, and do not let these opinions influence the way you treat a survivor or victim community.
- Ensure you have been trained on human rights, humanitarian principles, and relevant agency non-discrimination policies.

SESSION SIX: COMMUNITY ACTION PLANNING (CAP)

Duration	90 Minutes
Overview	This is a practical session that will allow the participants to draw up an action plan of what they can do post the training to address the issues of IBV in their communities
Objectives	<ul style="list-style-type: none"> • To assist the participants to develop an action plan for their community as well as linking up actions for advocacy and influencing
Expected Outcomes	<ul style="list-style-type: none"> • A community led action plan on addressing IBV
Preparation	<ul style="list-style-type: none"> • The facilitator should create work plan templates that are tailor made to meet the type of participants in the training, but these should generally capture proposed action, time frame, responsibility and resources needed for the action.
Procedure	<p>The Facilitator will lead a discussion amongst the participants that will result in the development of an action plan. Divided in groups from the same communities, the groups will discuss the following questions:</p> <ul style="list-style-type: none"> • What will you do to address IBV when you go back to your communities? Who will do what and when? • How will you share information gained through this capacity building with other community members? • What kind of support do you need to be able to carry out these plans (Financial, Material and Human)? <p>After the group discussion each group should have an opportunity to present their action plan and the facilitator managing a discussion on how these plans can be actualised.</p>

Procedure	The Facilitator will then close the discussion as well as close the meeting by having closing remarks, vote of thanks and sharing other relevant information based on the training.
Materials	<ul style="list-style-type: none"> • Flip chart • Markers • Index cards • Note pads • Work Plan templet

Best practices in Community Action Planning towards Identity-Based Violence Prevention:

1. Establishment and Organization

- To be effective, community action plans need to allow for greater flexibility through lean local structures to be able to act quickly especially in situations that require responses in the shortest possible time.
- Membership of implementation structures need to be composed of representatives from local governments, the civil society, local community leaders, women, youth and People With Disabilities. This is useful in generating well informed interventions and building cross-sectoral cooperation to effectively responding to a wide range of prevention needs.
- Develop and strengthen legal and institutional frameworks to provide a basis for the effective functioning and possible regulation of community actions towards IBV prevention.
- Effective prevention also seeks to promote international principals and norms reflected in international instruments and frameworks with respect to advisory, capacity building, funding, policy implementation, communication and infrastructure development roles and practices.
- Community actions towards IBV are implemented in complex environments involving competing interest groups from diverse cultural, ideological and other knowledge backgrounds. Participatory and inclusive approaches should

thus be employed, and must be oriented to empower all stakeholders in a transparent manner to share information that facilitates decision-making and taking action.

- Community level political and economic realities influence community actions towards prevention, and can sometimes undermine prevention efforts over an extended period of time when opportunities to prevent violence have been lost. To this end, participation of local actors in community actions remains the key to building capacity to navigate through local complexities and enhance effective prevention.
- Capacity building and skills development among community-level prevention actors should be continuous to provide ongoing learning at the local level and transfer skills from expert to strengthen local capacities for IBV Prevention.
- Development of training programs and materials should strongly draw from local knowledge and methods, and incorporate local experts and stakeholders in determining content, timing, selection of participants, trainers, location and related skills development arrangements.

2. Management of Community Action Plans

- The disruption, destruction and speed associated with the occurrence of IBV should not predispose prevention to inefficiency and incompetence. Instead modern forms of management that characterize effectiveness within government, CSOs and organised communities should also apply in the management of CAP for IBV Prevention, including ensuring proper planning, organization, implementation and evaluation of related activities.
- It is important to build appropriate community level capacities to undertake these functions, and to develop leadership skills necessary for conflict analysis, problem solving, proactive action, early warning and early response etc. This also involves developing favourable attitudes to be able to collaborate with various stakeholders, build synergies across interventions and utilise lessons learned.

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- Mainstreaming gender in IBV prevention is critical and involves a number of avenues to recognize women and youth not only as the most vulnerable and common victims, but also to affirmatively leverage them as stakeholders and agents of prevention, while attending to gender-related needs and interests in crises situations.

3. Programming for Identity-Based Violence Prevention

- Programming for prevention concerns with taking a series of actions to intervene in IBV situations, and it is often more effective when guided by equality, inclusiveness, and diversity. For example, inclusiveness involves participation of local actors and national networks that understand their local situation and its realities, making them better placed to engage their communities and government to intervene effectively.
- Programming can take (i) a bottom-up approach to allow IBV preventive interventions to reflect the peculiarities of local conditions, or (ii) a top-down approach seeking to engage especially issues and interests of national level leaders assumed to represent interests of their constituencies and local communities. A combination of both approaches would be most appropriate to allow joint efforts to drive prevention, where both the state and communities play their roles appropriately.
- Effective programming for IBV prevention is indicated by transformative impacts from interventions to reduce risks or occurrence of violence, while building the relationships necessary to make any gains more sustainable at community levels. Whereas various strategic and operational challenges endure, and sometimes render some community actions ineffective, a number of approaches and tools can be utilized to engage various aspects of violent conditions to build peace.
- Deeper IBV prevention goals require long-term approaches to deal with a combination of underlying and manifest issues at structural and relational levels affecting communities. CAPs should therefore involve strategies that target and bring both levels within each intervention

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- Programming processes can also build pathways for peaceful regeneration of what has worked, and can help build and strengthen community resilience to counter the fragility that comes from one-off prevention projects. This involves continuously identifying and applying lessons learned and best practices from IBV prevention projects.
 - IBV prevention programming processes envision prevention as a transitional process in which planned activities seek to gradually transform violent conditions into peaceful environments. In doing so, the strategies and approaches adopted by during CAP should contain incentives that guide and attract actors towards moderation, transformation, while remaining sensitive to issues that may interrupt this process.
 - Organizational learning occurs during IBV prevention when interventions are regularly assessed, considering that IBV situations constantly change. Determining how particular CAP approaches to prevention have worked with respect to issues and target communities provides good learning experiences that help in future programming.
 - Integrating traditional/cultural and modern mechanisms and approaches CAP improves effectiveness in programming for IBV prevention. Balancing these approaches expands opportunities for local knowledge and values that undelay and should inform prevention initiatives, thus becoming more effective.
 - Integration as a key principal during programming is critical, and includes fostering opportunities that scale up gains and impacts from CAP prevention projects. Scaling up concerns with enlarging and linking prevention projects to impact the broader and larger social, political and economic systems and structures within which identity based conflicts manifest.
 - CAP occurs in unique environments and therefore capacity building strategies may be different in each situation. Each CAP situation will have its own performance needs to effectively respond to threats, resource challenges and unique sets of constraints inherent in local situations. Nevertheless, capacity-building specifications for IBV prevention would prioritize skilling of actors, participation of stakeholders and building local ownership of prevention initiatives.

CONCLUDING REFLECTIONS

This toolkit has provided a general guide on how to facilitate a workshop on Identify Based Violence with specific focus on Zambia. In this toolkit, we have outlined how identity is created through shared social practices and how it is transformed when collective violence disrupts common practices. The toolkit has demonstrated that while IBV can be fueled by rent-seekers and political entrepreneurs, IBV can also arise from declining socioeconomic situations and be cemented by feeling of relative deprivation. The toolkit has highlighted how narrow identity can affect living standard and economic development adversely and move individuals and communities to see violence as a tool to resolves their differences.

An attempt has also been made to show that the country's identity consciousness is not only historical, but a result of various episodes and events that have tended to create both identity cleavages. The country's political leaders have been highlighted as among those who have been responsible for fueling hate based on tribal or racial identity as a strategy for mass mobilization. The toolkit provides a systematic examination of how collective identities can sometimes be mobilized through violence to result in IBV. Through outlining the various session objectives, outcomes and procedures, the toolkit can be used to deliver well-rounded capacity building workshops on IBV. The Facilitator's notes provided a mix of both theoretical and empirical knowledge on IBV which is useful for facilitating conversations with the participants.

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