Auschwitz Institute for the Prevention of Genocide and Mass Atrocities

A TOOLKIT ON PREVENTION OF IDENTITY-BASED VIOLENCE IN THE REPUBLIC OF BURUNDI

December 2020

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1.0   Introduction

This toolkit is developed as an outcome deliverable following a three-weeks online training on IBV Prevention in Burundi, 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. AIPG has in place a 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.

2.0   Brief Context

Despite a configuration of the Hutu (Bantu) 85%, Tutsi (Hamitic) 14%, Twa (pygmy) 1%,[1] all recognised in the Constitution of 2005 and whose members have lived together for at least 500 years, Burundi's history is marked by years of ethnically mobilized violence. During this time, the groups became homogenised, organised under a monarchical system and adopted the same language (Kirundi). Institutionalized privileges in favour of the ruling class i.e. concentration of power and control of local resources like land and cows, bred levels of ethnic differentiations that were exploited by colonialists. The Belgians, who replaced the Germans as the first colonisers, reinforces and perfected the system of indirect by converting the informal ethnic-based hierarchies into rigid structures of governing the colonial state.

The inter-ethnic strife that characterised the pre-colonial state was reproduced in the post-colonial state, when the constitutional monarchy favoured the minority Tutsi as the ruling class against the majority Hutu. This ushered in a period of large-scale massacres e.g. 1965, 1972, 1988, and 1993. Despite adopting a multi-party system under the 1992 Charter of National Unity, to replace the single party Tutsi dominated single party rule through the Union for National Progress (UPRONA). The 1993 elections introduced a presidential system that provided for a more inclusive government, but this was short lived following the death of President and a coup d'état that plunged the country into civil war which let to over 300,000 deaths. Subsequent efforts mobilized to quell rebellions and negotiate with Hutu and Tutsi groups included regional and international interventions who imposed sanctions on leaders and negotiations that produced the landmark Arusha Agreement for Peace and Reconciliation on August 20, 2000.

Throughout this period and across all experiences of both communal and large-scale violence in Burundi, ethnic identities are the basis of mobilization to compete for and control state power and resources. Privileged treatment, ethnic-based stereotypes and divisive patterns of accessing political opportunities and social services underlay the functioning of the state and remain key unresolved points of grievance between different groups and categories in the country. The August 2000 Arusha Agreement for Peace and Reconciliation and the March 2005 Constitution are the key reference points in the management of such conflicts in Burundi. However, there is an ongoing need to build capacity at national and community levels to creatively utilise such provisions and other opportunities to program for prevention of IBV in the country.

3.0   About this Toolkit

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[1] However, the definition of an ethnic group is more complex in the Burundian context than it is commonly applied elsewhere in Africa. This because apart from Batwa ethnic group that exhibit some differences making them to be known as indigenous people, all the three groups share the same territory, the culture and language.

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 of this threat, and these provide options and opportunities for prevention. The prevention of IBV requires political will and commitment as articulated under the August 2000 Arusha Agreement for Peace and Reconciliation and the March 2005 Constitution. To this end, the toolkit focuses on Burundi and takes note of such a history and contains state and community level guidelines that may facilitate prevention of IBV.

3.1   Objectives of the Toolkit

The objectives for the Toolkit are as follows:
- Introduce participants to the concepts of IBV, highlighting the processes by which is occurs;
- Facilitate provision of in-depth training and technical assistance towards the development of national-level and community-level interventions to sustainably prevent 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.

3.2   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 development and implementation of policies that impact on prevention and peacebuilding. 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, cultural and faith-based local actors in Burundi.
- ***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 Burundi, to encourage them to participate in IBV prevention and mitigation efforts.
- ***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.

3.3   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.

4.0   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 in the Burundi 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 placed 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.

4.1 Training Principles Embedded in the Toolkit

Experiential learning	Participants in training programs will mostly be experienced and informed adults. Facilitators should create an environment that allows participants to draw from their experiences, and to ultimately bring this experience into the limelight during discussions, group exercises and panel presentations to make the training more useful, relevant and applicable.
Lessons Learned Approach	This reflective approach builds on what has worked across time and place to generate sustainable learning. By drawing lessons from specific issues, the training will ultimately facilitate not only the understanding and managing of IBV, but also the application of such concepts in the context of Burundi.
Co-creation of knowledge	This toolkit seeks to facilitate facilitators and participants during a training to jointly create IBV prevention knowledge in form of crafting solutions to transform, manage and prevent possible violence. Such knowledge ensures ownership, capacity building, skills transfer and created 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.
Skills-building	This toolkit seeks to align and strength skills on conflict analysis, prevention and response within participants towards identity-based conflicts and violence, and to assist them towards such learning processes.
IBV Prevention Competencies	The toolkit should build competencies of participants during any training to examine, explore, engage and execute IBV prevention strategies and programs across various levels of stakeholders and bringing together a broad range of expertise to inform such intervention. Some may have adequate knowledge and skills but lack the capacities to execute in ways that facilitate cascading of IBV issues in the community. Competency building processes will be anchored on collaborative development of the action plans for 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, and that 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.

4.2 Training Methods

This training toolkit is premised on the assumption that facilitators will tap into their experiences to employ a range of methods and tools to deliver the content, for example:

Group activities	This creates chances for participants to collaborate, share experiences, discuss and critique sensitive issues, which may be difficult during plenary sessions. These further help with relationship-building where discussions among participants are topical and purposeful.
Problem-solving drills	Participants will jointly brainstorm and address IBV-based questions and together come up with solutions, develop presentations and ultimately construct responses to identified caused, drivers and challenges.
General discussions	These involve full participation of all participants in the training to debate ideas and facilitate the sharing of important prevention-based information. It is also possible to share important information that the facilitators wish to share with all the group and have a shared understanding of the concepts and approaches to prevention
Role Playing	Participants take on tasks and enact role to allow them to apply skills such as mediation, problem identification and negotiation. The facilitator selects roles for participants to play while accomplishing important IBV prevention assignments as a way of applying acquired skills.
Reflective practices	The process enables participants to self-evaluate their thinking and positions on a number of contentious issues that divide them, including tools and approaches to group processes seeking to prevent violence.
Audio-visual materials	Tthese include documentaries and videos related to prevention of IBV that help to generate active debates on issues and approaches to resolve them, including providing critical feedback from participants.

4.3   Training Evaluation: Approaches and Techniques
This occurs before, during and after each training as explained below:

Pre-training	Training needs assessment are conducted before the training itself and involves engaging participants to assess their specific training needs and levels of experience. This also helps facilitating teams to determine the expectations of participants.

In-training	Monitoring and assessment of the process of the training on participants should be undertaken throughout the training, which also helps to receive feedback from participants and incorporating their recommendations into the training. This further helps to identify the critical milestones and key issues emerging because of the implementation of a training. Assessment may involve group and individual exercises given to participants to ascertain the application of knowledge and skills acquired, including interactive discussions 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?*
Post-training	Post-training evaluation is administered to assess the impact being generated by the training in form of participants' reflections, additional knowledge, and application of the skills and approaches gained during the training. Training facilitators work together with participants during post-training evaluation.
Follow-up impact evaluation	The more difficult, yet crucially important, evaluation should be done well after the training to determine benefit to the target communities, by assessing 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 "stories of significant change," and it is often a good strategy to profile participants who were part of the IBV training. This allows to examine any success stories emerging from the training. 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.

4.4 Ten cornerstones for good training practices:

i. Shaping the key 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 connects with participant 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.

5.0   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	• 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 and share best practices
Expected Outcomes	• 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	• 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	• 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.
	• For workshops of three days or longer, introductions should take more time and involve more interactions between participants.
	• 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, and ask participants to share their expectations on a 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.
	• 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
	    a. Turn off cell phones
	    b. Respect time—start on time, end on time
	    c. Be respectful of other participants and the facilitators
	    d. Talk loud enough for all to hear

	e. Talk one at a time *f. Maintain confidentiality* • Participate!
Materials	• Flip chart • Markers • Index cards • Note pads

Facilitator's Notes

Although the facilitator can customize 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 Burundi;
- 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[2]

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, communities in Burundi become more vulnerable to manipulation, incitement and mobilization along ethnic lines to compete and fight to redress related grievances. When a sense of 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.

==Indicators of hate== may include, but are not limited to:
- Verbal or written threats that dehumanise and express intent to harm e.g. bias-related drawings, markings or symbols, comments, published articles, written statements, signposts or gestures made by the offender to refer to the target individual, group or community.
- Verbal assaults where the targeted individual, group or community differs from that of the offender.
- Physical assaults directed to individuals, families, groups or communities, etc., where a history of animosity exists between the targeted individual, group or community and the offender's individual, group or community.

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[2] **Kate.Ferguson@protectionapproaches.org** | **Burundi.protectionapproaches.org**

- Any act perceived to causes fear or harm where the targeted individual, group or community is more politically and economically more powerful, and outnumbered by members of another group in the area where the incident occurred.

Society wide conditions for IBV:
- National level political or economic crises.
- 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 for IBV:
- 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 towards Prevention of IBV

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 ethnic group that needs the change. In each group, discuss how members of the group can contribute to protection or increase the vulnerability of the group.

a) What is the group doing well to improve the protection of its members?
b) What is the group doing badly/ how is it increasing the vulnerability of its members?
c) What can the group do better?
d) How can this be presented to the group in form of a prevention action plan?

Group exercise II:

Create groups among participants to discuss which participants in the group think represent the most vulnerable populations or groups of people in Burundi today? How does the group experience public prejudice, discrimination, or IBV? How are members of the group identified – salient features and characteristics that define their vulnerability? Are there groups of people who have fewer rights or are blamed for big problems experienced by others 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 the group(s)?
2. What was the level of explicit – state or non-state – violence against the group(s)?
3. How common is the hate against the group(s) in national and local media?
4. How do state policies, laws and other community mechanisms protect the group(s)?
5. How is the state, political parties, international bodies, civil society, and academia in assisting to protect the group(s) in Burundi e.g. African Union, United Nation, etc.?

What would the group like see improved towards IBV prevention?

1. What might the future level of identity-based discrimination, exclusion, or hate look like?
2. What might explicit state or non-state violence against the group(s) look like?
3. How can the national and local media prevent future identity-based hate and grievance against the group(s)?
4. How can national policies, laws, and community mechanisms be improved to prevent IBV?
5. What roles can the state, political parties, civil society, academia and international bodies play to help protect the group(s)?

6.0   Session Two: Introduction to Identity-Based Violence

This session seeks to ensure that participants understand the key concepts IBV. It provides 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 their personal knowledge but because also to pass a message prevention to the group, and how and when you use that knowledge.

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 Burundi.
Objectives	• 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 Burundi
Expected Outcomes	• 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 Burundi
Preparation	• 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	• 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:
	     i. To what extent are your individual or collective identities more important or relevant to you?
	     ii. Do you identify more as individuals or as part of a collective group? Why?
	     iii. Why have you chosen these key identity markers as their primary ones?
	 • The above questions should lead to a discussion on why identity matters.
	 • 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). - Divide your group into smaller groups of 5-6 participants and ask them to discuss on the following guiding questions: *i. How did you feel when listening to stories of other ethnic groups?* *ii. Which stories have affected your desire for a different ethnic group in Burundi other than yours and how?* *iii. How many of these stories have you reproduced about certain groups? What are the common elements from the stories you have reproduced or shared? How would you change them and share them differently?* - 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 sharing a negative story, how they might have been affected themselves by the negative story about the other ethnic group, how they have themselves reproduced negative stories about others and the importance of transforming them. - The facilitator will then proceed to outline the imperative for responding to IBV in the Burundi context through understanding others.
Materials	- 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 the ways in which individuals and groups are distinguished in their social relations with other individuals and 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.[3] 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.[4] Accordingly, "identity" can explain actions either in the sense 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."

> **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.*

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[3] Prins et al. 2015
[4] Fearon J (1999) WHAT IS IDENTITY (AS WE NOW USE THE WORD)

Unpacking the concept of Violence

It is crucial for your participants to be clear on what violence is 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[5] 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.
- **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.

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[5] https://Burundi.nollalinja.fi/what-is-violence/

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
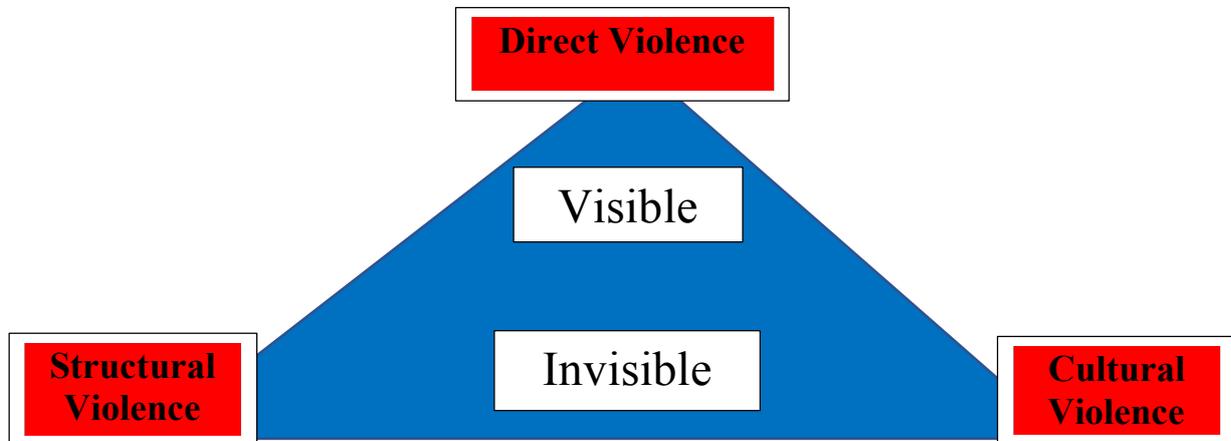
Ethnic cleansing is an example of different forms of violence, including physical, psychological, sexual and cultural violence. Ethnic cleansing is a violent behaviour, allowed/accepted by the system, and justified by people's attitudes and their actions and dehumanisation of "the other". It is an example 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.*

Key points for assessment of IBV threats could include:
• Assess the group's previous history and evaluate identity-based threats • Assess the vulnerability of individual members and the group or community • Plan for appropriate and immediate intervention responses to redress and transform the threat. • Ensure existence of appropriate support and necessary resources to implement the plan e.g. law enforcement, building the prevention capacity of local leaders, etc. • Ensure the plan of action taken includes monitoring the situation for as long as is necessary, enables ongoing communication, and provide adequate updates to help determine any improvement.

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 Burundi and Africa.

Some of the theoretical perspectives to help to articulate the concept of IBV include the social identity theory,[6] 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. 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.

Facilitators should engage participants in the training to deeply explore the causes and drivers of IBV in the context of Burundi e.g. focusing on the colonial legacy, nature and form of post-colonial governance, levels of political participation and access to local resources, cultural and religious influences, etc.

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

It is critical 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.

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[6] Cronin 1999:19-22

- 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.

Communication during IBV:
- Communicating IBV is a sensitive matter and can lead to unintended consequences.   - It requires to have an administrator to manage the process and to ensure safety and security of both the prevention actors and affected groups or communities.   - The administrator undertakes to document both rampant and isolated cases as reported, to be able to brief the stakeholders involved or targeted to find redress.   - Such communication should provide evidence-based warning or notice about the IBV threat, in form of a written statement including contact information for representatives of affected groups and also perpetrators, describe the necessary immediate assistance, recommend investigation considerations to help document facts and circumstances underlying the threat of IBV, provide direct quotes in case of language used or what was heard, description of risky behaviors and actions associated with the threat, the nature of current relationship between victims and perpetrators, and restraining efforts in place so far or anticipated.

7.0 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	• To map out interventions on IBV in Burundi and elsewhere • To discuss the different interventions on addressing IBV and their significance in reducing impact
Expected Outcomes	• Enhanced understanding of interventions on IBV amongst the participants.
Preparation	• 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	• The Facilitator opens the discussions by asking participants know to share what they know about what is currently being done to respond to IBV.
	• Key questions to facilitate group discussions will include:
	  i. *Which local and international organisations are known to implement IBV prevention related projects in your communities?*
	  ii. *What are the key elements and indicators of IBV in your communities?*
	  iii. *What are the key elements and indicators of IBV prevention in your communities?*
	• 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	• Flip chart • Markers • Index cards • Note pads

Facilitator's Notes

Existing civil society, religious and cultural approaches
Interventions to prevent IBV in Burundi 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

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) of the conflict or IBV affected families.
- Preparing and mobilize communities to normalcy through rapport building and psychosocial counselling.
- Restoring normalcy and ensure peace and harmony by involving different communities and other stakeholders (religious groups) through dialogue, capacity building and establishment of local peace committees;
- Supporting livelihoods, entrepreneurship and economic empowerment of community members to reduce economic vulnerabilities to IBV.

Examples of CSO roles in IBV Prevention

- *Establish and manage community-based early-warning mechanisms*
- *Oversee implementation of prevention initiatives in accordance with human rights and humanitarian standards.*
- *Reaching out, engage and collaborate with local leaders and communities.*
- *Assist development of multi-stakeholder prevention networks to facilitate mobilization of expertise, resources, and to encourage governments to respond to early warning.*
- *Advocate for democratic institutions and building citizens' capacity to exercise their rights.*
- *Manage development assistance to address inequalities and support prevention.*
- *Advocate for effective judicial and non-violent policing systems that provide formal protection of civilians*
- *Undertake fact finding missions, dialogue and mediation, and seek international assistance*

8.0 Session Four: How to Prevent Identity-Based Violence (Policies and Programmes)

Duration	1 hour 30 Minutes
Overview	This session looks at the policy and programmes that can help prevent IBV.
Objectives	• Identify community actions that can be taken to prevent IBV • Identify policy interventions that government needs to put in place to prevent IBV in Burundi • Identify programmes that CSOs, FBOs and CBOs can implement to promote the prevention and management of IBV in Burundi
Expected Outcomes	• Enhanced understanding of government policies and community level programmes and policy interventions on IBV • Improved understanding of CSO, FBO and CBO interventions on IBV
Preparation	• The facilitator should have a general understanding of key policy and programme interventions that are in place to prevent IBV in the Burundi and the Great Lakes Region as a whole

Procedure	• After establishing that participants now have sufficient understanding of IBV and interventions by different organizations to address it in the Burundi, the facilitator should put the participants into smaller groups (for 30 minutes) to discuss the following questions:
	   i. What can be done to prevent IBV in the communities (by individuals and community groups)?
	   ii. 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.
	• The facilitator will close by sharing some of the policy and programme options that can be done to ensure the prevention of IBV in the Burundi.

Materials	• Flip chart • Markers • Index cards • Note pads • Copies of the Burundi Constitution (simplified version)

Key Recommendations:
- Utilize the current change of leadership in the country to commit policymakers to seriously consider Burundi's history with a view to find redress, discuss the ethnic dimension of Burundian politics and develop strategies to constructively manage intra-ethnic power struggles. The hallmark of democratic consolidation within the country should be a well institutionalized commitment to oppose ethnicization of the state, and effective representation of all within government.

Facilitator's Note

Take note of existing policy frameworks that can be used to address Identity-Based Violence in Burundi and to help consolidate democratic rule in the country. The Burundi government has several legal and policy frameworks that were adopted to manage electoral processes, ending of civil wars and insurgencies e.g. the M23, boundary conflicts, etc. The laws of the country and other legislative interventions to deal with conflicts in the country are premised on a multicultural, multi-ethnic, multi-religious and multiparty approach which calls for co-existence among Burundi's diverse communities and groups. The facilitator needs to take note of these features with respect to <u>programming for prevention of IBV as institutionalization, learning and integration, and should consider the following:</u>

a. Institutionalizing IBV prevention requires robust stakeholder engagements and partnerships with local leaders, civil society and grassroots people during programming. Prevention mechanisms should engage with stakeholders to build partnerships, develop policy options and programs that clarify their roles and the required capacities for prevention.

b. Organizational learning occurs during programming for IBV prevention when prevention mechanisms regularly undertake to assess their work to be able to improve, considering that IBV situations constantly change. Determining how particular approaches to prevention have worked with respect to issues and target communities provides good learning experiences that can to help in future prevention programming.

c. Integrating traditional/cultural and modern mechanisms and approaches improves effectiveness in programming for IBV prevention. Balancing these approaches expands opportunities for local knowledge and values to inform prevention initiatives, thus becoming more effective.

d. Institutionalisation of IBV prevention includes fostering opportunities that scale up gains and impacts from 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 IBV manifest.

Programming for IVB Capacity Building

a. The challenges, setbacks and tenacity inherent in IBV prevention projects and programs requires significant attention to capacity building during programming. This follows from having a clear understanding of IBV situations to be able to determine the essential skills and other capabilities required, for example, conflict analysis, needs assessment, monitoring and evaluation, fundraising, information systems, negotiation and networking.

b. IBV prevention mechanisms function in unique environments and therefore capacity building strategies may be different in each situation. Each 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. To this end, participants in training will benefit from developing clear and tailored capacity-building plans, means and tools.

c. IBV capacity-building plans particularly articulate, among others, the strategic role of capacity-building in supporting the implementation of IBV prevention initiatives. Although the roles are defined on a case by case basis, having a clear plan is useful to propagate a common approach to engage with and guide performance of organizations and communities.

Working with religious and traditional leaders.

a. Traditional and community-based approaches to prevention often aim to restore relationships between adversarial parties, communities or groups, through reconciliatory and participatory processes.[7] The Gacaca and Ingando traditional practices in post-genocide Rwanda demonstrated how traditional mechanisms apply specialised knowledge to contribute to stabilize fragile situations through inclusive and participatory processes.

b. Apparent contradictions often emerge during application of traditional or community-based approaches alongside international systems to prevent or respond to IBV and associated atrocities. However, during programming for IBV prevention, it is critical to recognize the role of cultural leaders and traditional institutions, and to integrate cultural practices and languages while communicating and implementing prevention initiatives.

c. Religious leaders connect directly to grassroots communities where they can implement practical approaches towards prevention. Through religion, religious leaders articulate values systems and morals that followers can utilize to rebuild broken relationships, defuse tensions and also come more resilient to incitement. Religious leaders and institutions can also disseminate religious-based messages that counter hate speech and hostile propaganda, and can provide alternative narratives and explanations to rehumanize victims and redress hate speeches formulated in the language of faith and peace. The credibility of religious actors and institutions can also facilitate conducting inter-communal dialogue and interactive processes that contribute to prevention.

Working with the Media in IBV Prevention

The print, broadcast and social media play vital and central roles in transmitting early warning information to decision-makers and the wider public to ultimately prevent possible atrocities. It is also important to be aware of the implications of this work in creating or precipitating evolving crises, and instead ensure that the media is an avenue for monitoring and prevention in the short and long term. Some of the best practices to share during training include:

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[7] Volker Boege (2006). *Traditional Approaches to Conflict Transformation — Potentials and Limits.* Berghof Research Center for Constructive Conflict Management http://Burundi.berghof-foundation.org/fileadmin/redaktion/Publications/Handbook/Articles/boege_handbook.pdf

> - *Develop clear outreach goals, a communication strategy with specific prevention messages, and a system to decide between reactive and proactive massaging with respect to alerts, reporting or appeals about threats.*
> - *Research and identify the most appropriate and relevant media contacts and channels that are most receptive to prevention, and make time to talk to managers and reporters understand IBV prevention.*
> - *Review previous programs, paying close attention to individuals and the programs covered, and the impact generated on prevention of IBV.*
> - *Prepare a precise one-page statement introducing IBV prevention and internalize it well to be able to explain issues in greater details to engage various stakeholders and media programs.*
> - *Develop websites, and other social media sites and tools where one can learn about IBV prevention in general.*
> - *Respect media schedules and deadlines, knowing that news and other materials about prevention compete with lots of other material, which may be more newsworthy.*
> - *Respect and follow ethical responsibilities, ensuring credibility of the information communicated at all times in relation to target audiences e.g. local leaders, policy makers or the general public.*
> - *A Press Statement is the most common official method of presenting information to the public through the media break news, dissemination through broadcast medial or press conferences to publicize or condemn actions in accordance with the mandate of mechanism or committee. In this respect therefore, framing, timing and delivery of the message is critical to achieving the goal of the medial campaign or outreach.*
> - *Monitor performance of the media campaign to determine its reach and impact or effects on target audiences, while also continuing to collect media information about conflict as part of early warning data to continue informing the prevention campaign.*

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 (See Appendix 1 and 2).

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.

9.0   Session 5: Mechanisms of Assisting Identity-Based Violence Prevention in Burundi.

Duration	45 Minutes
Overview	This session will explore guidelines to establishing functional mechanisms for the prevention of IBV
Objectives	• Outline and understand the nature of mechanisms for IBV prevention. • Map out the roles of IBV preventive mechanisms
Expected Outcomes	• Enhanced understanding of establishing and functioning of IBV prevention mechanisms • Knowledge on practical strategies for assisting victim communities and survivors of IBV
Preparation	• The facilitator should familiarise with some of the existing mechanisms, functions, roles and activities towards supporting IBV prevention, including GBV and outline how these can be used in communities.
Procedure	• 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 and that could assist prevention and protection of victim communities and survivors of IBV. • Noting these on flip charts the facilitator than can lead a discussion on how these are accessible and whether they are community or victim friendly or where they exist but not accessed by those in need. • 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	• Flip chart • Markers • Index cards • Note pads • Power point presentation

Key Recommendations:
- **Provide mechanism and channels to improve and build confidence by accessing to information to educate masses on inclusion and opportunities available to improve livelihoods, backed by actual programs that deliver of local needs and interests regardless of age, gender, locations or ethnic group.**

- **Improve human rights protection systems and institutions, to ensure rule of law and its enforcement to protect especially vulnerable and marginalized communities and groups, including the return of over 350,000 especially political refugees currently residing in neighboring states. This may involve decentralizing information collection and reporting centers across regions of the country to help deal with hate speech, violent crimes, gender-based violence, and irregularities that undermine service delivery at the local levels.**

Facilitator's Note

The training should focus on assisting victims and survivors of IBV, Community Based Groups or Individuals, guided by the following:

> - *__Identify service providers__. These offer IBV prevention services and in which area across the Burundi. Some services may take the form of hotlines, a mobile app or other remote support. Identify services provided by humanitarian and development partners in areas 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 and let the victims or survivor make their own choices. Participants should be able to know what you can and cannot manage in an IBV situation. 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.*
> - *__Remember your mandate.__ Be available in case someone asks for support but avoid overstretching the reach of your advice or intervention. 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.*

Understanding IBV Prevention Mechanisms[8]

These are officially established associations or organizations established for the prevention of IBV e.g. the Burundi National Committee for the Prevention of Genocide and Mass Atrocities. These can be guided by the following considerations:

> - *Most effective mechanisms are inter-ministerial and/or inter-departmental in nature, including representatives of the national legislature, judiciary, security sector, social-economic development, youth and women, religious, cultural and the academia.*

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[8] 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.

- *Representation and composition involve multiple agencies, departments, and organisations mandated with such responsibility within government, the civil society or academia. This cross-sectional representation helps to drive effective and unified IBV prevention policies 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 on peacebuilding, human rights, rule of law, gender and anti-discrimination offices etc.*
- *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.*
- *Seek to develop unified state policies 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.*
- *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 caused, 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 Burundi and the measures that could be taken to prevent them, including roles and responsibilities of various stakeholders at national and community levels.*

Benefits of IBV prevention mechanisms:

- 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.

Four Guiding Principles and Skills to care for Identity-Based Violence survivors[9]

GUIDING PRINCIPLE	SKILLS
RIGHT TO SAFETY 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.	• 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.
RIGHT TO CONFIDENTIALITY 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.	• 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.

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[9] This is adopted from GBV-Sub Cluster (Turkey Hub – Syria) (2018) Standard Operating Procedures for Gender-Based Violence Prevention and Response

RIGHT TO DIGNITY AND SELF-DETERMINATION The survivor is the primary actor. The role of helpers is to facilitate recovery and provide resources for problem solving. All actions taken should be guided by respect for the choices, wishes, rights and dignity of the survivor.	• 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.

10.0   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	• To assist the participants to develop an action plan for IBV community prevention actions, linking up these actions with government policies.
Expected Outcomes	• A community-based action plan on addressing IBV Prevention
Preparation	• The facilitator should create work plan templets that tailor made to meet the type of participants in the training and their communities, capturing the proposed action, time frame, responsibilities and resources needed for the action.
Procedure	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: ▪ *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)?* 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. 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	• Flip chart • Markers • Index cards • Note pads • Work Plan templet

Key Recommendations

- Post 2020 election institutional building should focus on expanding opportunities for vocational training of, especially, the youth in the formal sector, through non-formal skilling programs to improve employability of the youth and facilitate pursuit of entrepreneurship. The goal here is to blend building of democratic culture in Burundi with empowerment of the country's youthful majority towards self-advancement, stabilization and improvement of livelihoods in communities.
- Institutionalize facilitated community dialogue to help the management of local level and group-based grievances conducted in local languages, supported by media programs to address public concerns that influence violent collective actions, crime and hate speech.

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

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 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.

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 and utilise lessons learned.
- 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.

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
- 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.

Programming Effectively

Effectiveness in IBV prevention programming is indicated by transformative impacts from the interventions implemented to reduce risks or occurrence of violence, while building the relationships necessary to make any gains more sustainable. Whereas various strategic and operational challenges endure, and sometimes render programming ineffective, a number of approaches and tools can be utilized to transform various aspects of IBV conditions.

Table 1: Key questions during programming.

These should be discussed during the training my all participants in groups and plenary

What?	a. What IBV prevention needs require programming? b. What is the most appropriate IBV programming approach? c. What change will such programming achieve and appropriate indicators? d. What contribution will such programming make towards IBV prevention? e. What material and human resources are required to make this contribution? f. What will be left out unaddressed by the intervention?
Why?	a. Why is it correct to program to intervene? b. Why is the identified intervention appropriate? c. Why is the approach and location suitable for the intervention?
How?	a. How long is the intervention going to last? b. How will work be done by experts and staff? c. How will the we know that the intervention is working? d. How will the intervention be concluded? e. How will the impact be determined and sustained?
Whom?	a. Who is the identified target(s) by the intervention? b. Who will play particular role(s) during implementation and why? c. Who will be the primary and secondary beneficiaries? d. Who stands to gain or lose from the intervention?
When?	a. When will the intervention be most suitable for implementation? b. When will material and personnel resources become accessible? c. When should a change in IBV conditions be expected? e. When is the right time for normative and summative evaluation?

Localizing IBV Prevention Programming

> - *Ensure participation of local stakeholders to promote local ownership, buy-in, and sustainability.*
> - *Mainstreaming communal dialogue and reconciliation programs in IBV prevention initiatives.*
> - *Involving local governments in projects to develop capacities for IBV prevention at the local level.*
> - *Prioritizing protection of civilian communities.*
> - *Developing partnerships between the state and CSOs to jointly implement community prevention initiatives.*
> - *Program to provide basic services to meet local needs and stabilize communities to regain normal life e.g. health amenities, restore and improve sanitation, access to water, education, and reintegration of displaced people.*
> - *Creating opportunities to help communities become economically productive, and revitalizing community- based infrastructures for service delivery and development.*

Concluding Reflections

This toolkit has provided a general guide on how to facilitate a workshop on Identify Based Violence with specific focus on Burundi. 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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Appendix 1:

IBV Threat Assessment

Date:	Time:	Location:	Completed by:

Describe the Current Situation:

Issue	Yes	No	N/A	Details	Action
What is the nature of the threat made and over what period?					
Who are the targets and witnesses to the threat?					
What is the conflict about?					
Is there a known history of violence and by who?					
Is there a known patter of responses and by who?					
What means of committing violence are used or planned?					
Are there signs of actors external to the group?					
Has there been recent acts of violence and for what duration?					
Any other information to help to find redress?					

Appendix 2:

Identity-Based Violence Data Tracking

Facility Name:………………………………………. Contact:………………………… Month and Year:………………………………

Description of Incident:														
Date	**Violence**			**Sources of Violence**			**Injuries Sustained**					**Unit Location**	**Restraining Authority Involved?**
	Indirect Threat	Specific Threat	Violent Act	Individual	Communal/Group	State	Psych	Bodily	Property	Crops	Livestock		
Totals													