



## Module 5

# Women, Gender and Gender- based Violence

## Facilitator Manual

**Strengthening the role of CSOs and Women in Democracy Project**



**KONRAD  
ADENAUER  
STIFTUNG**

This Manual has been developed for the Strengthening the roles of CSOs and women in democracy project (SCSO) for capacity building of Civil Society Organisations in Namibia. This project is funded by the European Union and the Konrad Adenauer Foundation.

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## General Training Tips

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### Preparation:

- Research your target group – language, ethnicity, cultural issues etc.
- Prepare each session in advance and ensure all necessary materials and visual aids are available (refer to resource list on the next page).
- Be aware of local customs – remember to open and close the training day with a prayer and give due recognition to any traditional leaders or dignitaries present.
- Provide translation services where necessary (this has to be arranged in advance – it may not be appropriate to ask a participant to translate).

### General training and presentation guidelines:

- Use good time management to ensure every aspect of your training is completed – consider the possible need for translation and be prepared to slow down if necessary to ensure that all participants understand.
- Maintain good eye contact with participants.
- Speak clearly.
- Keep your training language simple and appropriate to your audience.
- Use frequent recaps to help the participant's keep track
- Bridge one topic to the next.
- Provide clear instructions for activities and check to see if your instructions are understood.
- Where appropriate, summarise each component of the module.
- Avoid reading from this facilitators' manual.

### Visual presentation:

- Write clearly and boldly if using flipchart sheets.
- Use colour and draw pictures where you can.
- Write key words or short sentences.
- Keep your visual aids clear - avoid blocking participants' view of visual aids.

### Involving the participants:

- Encourage questions and participation.
- Ask questions to get participants thinking about the topic and key issues.
- Keep the group focused on the task, but take breaks if participants are tired and losing concentration – be aware of body language.
- Be patient and courteous with all participants.
- Talk to your participants and not to the flipchart.
- Acknowledge the comments and feedback from participants.



At every opportunity encourage the participants to share what they have learned with their colleagues at home.

What do the icons mean?

	<p><b>Exercise. Some group-work is required.</b></p>
	<p><b>Explain. Clarify and explain a term or concept.</b></p>
	<p><b>Ask a question. Participants required to give response.</b></p>
	<p><b>Show a video to inform and engage participants</b></p>



<b>To train this Module prepare and bring along:</b>	✓
• Participant Manuals printed and placed in file	
• Handouts printed [incl. case studies] sufficient for number of participants	
• Flipchart stand, sheets and different coloured markers	
• Paper and pens for participants	
• Post it pads, paper & pens	
• Coloured card and thick markers for group work	
• Materials for all the exercises to be facilitated (see 'Tool Box' fields marked in red):	
1) Elephant - Picture (1 x A3, laminated)	
2) Escalation Stages in Pictures (laminated, 5 sets)	
3) Intervention Strategies (laminated, 1 set)	
4) Pumpkin Exercise, instructions (1 x cut out)	
5) ICE CREAM IS GOOD (2 x A3, laminated)	
6) Observation Exercise (Cards, 1 set, small/laminated)	
7) Society & GBV – Statements (selected + cut out)	
8) Social Media Icons (A4, laminated)	

**Duration of Workshop:** 4.5 days

Ideally Monday 08.00 until Friday lunchtime

**Maximum number of participants:** 20



## Objectives

**Module objectives:** This module enables participants to better understand women's empowerment, gender and gender-based violence (GBV), specifically:

- ✓ Terms and concepts around gender and GBV, incl. gender roles and stereotypes
- ✓ Different forms and dynamics of GBV in Namibia, and why some groups are particularly vulnerable
- ✓ Root causes and contributing factors of GBV in the Namibian context and the role of the media
- ✓ Legal framework on GBV in Namibia and relevant international frameworks and movements
- ✓ Existing response mechanisms to GBV and support systems for survivors
- ✓ Supportive interventions, healthy relationships, and positive parenting
- ✓ Roles of CSOs and the Media within strategies to overcome GBV

By the end of this module the participants will be able to:

- differentiate between and understand terms around sex and gender,
- conceptualise how gender norms, roles and stereotypes develop and play out in large parts of Namibian society,
- recognise power and privileges that come with a certain sex and certain gender roles,
- explain the difference between violence and conflict
- look for less violent alternatives when encountering conflict situations
- recognize even subtle and indirect forms of violence
- define Gender-Based Violence, spot different forms of GBV in Namibia, and understand why some groups are more vulnerable.
- discuss root causes/contributing factors of GBV in the Namibian context
- explain key legal framework on GBV in Namibia and relevant international frameworks and movements
- recognize harmful power dynamics and discrimination
- understand and explain the abbreviation LGBTIQ+



- support more inclusive and healthier power dynamics in relationships.
- be more aware of escalating dynamics within conflict situations
- spot signs of escalation and de-escalation
- identify appropriate intervention strategies for a particular conflict situation
- differentiate between judgments and observations when addressing conflict or relationship issues.
- notice your own emotional state better and respond to your own and others' emotional situations more compassionately.
- recognise that everyone has underlying needs that are at the core of our actions, yet we are often less aware of what our real needs are.
- be more aware of healthy relationships and the need for setting healthy boundaries in relationships.
- explain what positive parenting is and why it is important.
- see the interconnectedness of actions from multiple individuals and institutions, who directly or indirectly contribute to GBV.
- explain the effect of traditional and media on GBV
- hold critical gender conversations in a respectful manner.
- formulate ideas around positive changes and actions.

## TOPICS:

Topic 1	Gender and Sex
Topic 2	Understanding Violence
Topic 3	What is GBV?
Topic 4	Power Over vs. Power With
Topic 5	Conflict Dynamics & Interventions
Topic 6	Communication & Relationship Skills
Topic 7	Healthy Relationships & Parenting
Topic 8	GBV in the Media
Topic 9	Taking Action & Moving Forward



08:00

Opening Day 1

**Prayer, welcome, housekeeping, introduction to the module and its objectives, knowledge test, introduction exercise (incl. expectations), and boundary agreements.**

#### List of Handouts:

Handout #1	Knowledge Test
Handout #2	Partner Interview



**Welcome participants** and ask for a volunteer to open the session with a **prayer** (or handle this part as you see it best appropriate).

Provide some basic information on housekeeping, depending on the venue. More detailed boundary agreements ('ground rules' for engagement during this workshop) will be explored and discussed a little bit later.

Afterwards give a **brief introduction** to the module by providing an overview of the topics, whereby you can add why a certain topic is close to your heart. You can also give an indication of the overall flow and dynamics of the 5-day workshop, and it is good to mention that it is a highly participatory module.

08:15

**Handout #1**  
*Knowledge Test*

**Knowledge Test** (Facilitators give out Handout #1) = 15 minutes

**Explain:** It is important to measure how useful the training is and improve it wherever possible. So, we test your knowledge at the beginning and at the end to analyse what you have learned from attending. You will receive a Certificate of Achievement at the end of the project. The score you achieve on the knowledge test at the end of the workshop will be reflected on your certificate. A pass rate of 50% is required to receive a certificate.

**IMPORTANT:** When everyone comes back from the Mutual Introduction Exercise, the whole group should be sitting in one big circle of chairs, with tables behind them. This should be latest the case when you start with the first topic after the morning tea break.



08:30



**Handout #2**  
*Partner Interview*

### **Mutual Introduction Exercise (incl. Expectations) = 60 minutes**

Ask participants to sit in pairs, ideally with someone they do not know or are usually not spending much time with.

Give them the task to interview one another, according to the following questions. It is advisable that you write down these questions at least on the flipchart or share them with all participants on small pieces of paper.

- 1) *What is your name and profession and/or role in the community?*
  - 2) *Who/what shaped you in life and made you the person you are today?*
  - 3) *What are your expectations for this workshop or is there something that you definitely want to take away from this 5-day session?*
- + **BONUS:** *Something interesting about yourself that others do not yet know about you but that you would feel comfortable sharing.*

If there is an odd number of participants, you as facilitators can also participate to make it an even number. Give all the pairs about 10 min time for asking each other, and then have each participant introduce their 'new friend' to the rest of the group. Explain before they go into pairs that they will each introduce their partner afterwards, so that they can take notes if needed.

Have participants introduce each other, whereby you would ideally write all the expectations mentioned on a flipchart, for everyone to see. This enables you to try your best to meet all reasonable expectations and later on reflect on whether all these expectations were met or not.

Conclude the session by briefly acknowledging typical people, aspects or events in our lives that were extremely formative for us. When talking about violence in general and gender-based violence (GBV) in particular, we talk about learned behaviour – and unlearning such behaviours and attitudes will take years, decades or even generations. This is good to have in mind as we are working through this module over the next five days.

Please also acknowledge people sharing some of their personal experiences and information about themselves, as such personal sharing is key for transformative work around GBV to have an impact and for positive change to occur. At this point, highlight the need for confidentiality, and mention that this is necessary for creating a safe and conducive learning environment.



09:30

**Boundary Agreement** = 30 minutes**Ask: What does confidentiality mean, and does everyone agree to it?****Ask: What else would people need for a safe and conducive learning environment over the course of the next five days?**

Write down all the aspects mentioned by participants on a flipchart and ask people to clarify as needed. Ask if everyone will agree to what has been collected on this flipchart as “boundary agreement” (agreement to ensure safe boundaries for this workshop) and stick it visible against the wall.

10.00 = Tea break





10.30 = Topic 1

2 hours 30 minutes

## Topic 1: Gender and Sex

**Introduction:** In order to understand GBV, it is important to be familiar with the meaning of ‘gender’ and ‘gender roles’.

### Objectives:

- To be able to differentiate between the terms sex and gender
- To be able to understand key terms around gender and sex
- To be able to conceptualise how gender norms, roles and stereotypes develop and play out in large parts of Namibian society
- To be able to recognise power and privileges that come with a certain sex and certain gender roles

### List of Handouts for this topic:

Handout #3                      Sex vs Gender (GBV Resource Kit, page 6)

10.30

### Session 1 - Terminology



**Ask: What do the words “Sex” and “Gender” mean?**



**Explain** – based on participants’ input:

**Sex** – depends on the biological and physiological differences, i.e. a person’s anatomy, such as the reproductive organs [male = penis, testicles, prostate; female = vagina, uterus, ovaries] and other (secondary) general sex characteristics typical for men [e.g. broader chest, larger hands, facial hair] and for women [e.g. breasts, wider hips, smaller hands].

**Gender** – describes the social and cultural role a person identifies with. Our gender roles depend on how we are socialised, i.e. learn how to think and behave. It is influenced by what a society or culture regards as ‘*manly*’ (= masculine) or ‘*womanly*’ (= feminine) and the behaviours, activities and attributes such society considers appropriate for men or women.

Our biological **sex** usually does not but it can be changed under certain circumstances to align it more with who we are as a person. Our individual and societies’ understanding of **gender** and **gender roles** almost constantly changes over time, influenced by new challenges, emerging possibilities, and necessary adaptations to different circumstances in life.

**Handout #3**  
Sex vs Gender





11.00

## Session 2 - Understanding Gender Roles



### **Act like a Man/Woman** = 120 minutes

This exercise explores what it means to *'be a man'* and to *'be a woman'*, hereby listening to different views and perceptions of these roles, possibly finding common ground but also noticing differences. It is also about understanding where our current gender roles come from, how they might have already changed over time and how they might change in future.

Divide participants into small groups of 4-6 people per group, with at least two flipchart/paper sheets and enough pens per group. Ask the groups to write on one sheet the heading *"A Man ..."*, and on another second sheet the heading *"A Woman ..."*.

Groups have then about 15-20min to brainstorm and write on each sheet what they think *'a man'* and *'a woman'* are supposed to do and how they should behave. You can advise them to start with everyday tasks and duties (e.g. *"cook"*, *"work"*, *"repair cars"*, *"change diapers"*), and then proceed to what could be personality traits and qualities (e.g. *"express emotions"*, *"listen"*, *"be strong"*, *"don't cry"*, *"speak up"*, *"be understanding"*), and finally to how a man and woman might relate to each other (e.g. *"obeys her husband"*, *"makes decisions"*, *"doesn't talk back"*).

Go around the groups and assist them where they may be stuck and get a sense of how the groups are doing and when they are about to finish their tasks. After about 15-20min, call all the groups back into the large group.

When everyone is back, ask all the groups one after the other to firstly present on what and how *"A Man ..."* is supposed to be, whereby each presenter would place their flipchart in the middle of the circle.

As presenters are speaking, take a blank flipchart sheet on which you have drawn a big box with the heading: ***"Act like a man!"*** As the presenters speak, write the most typical and recurring statements about *"a man"* inside this box, whereby you can add those that are a bit more disputed outside that box. Once all groups have presented what they identified as *"manly"*, you will have written down the most important keywords in your box of *how a man is supposed to act*.



Then ask maybe another member of each group to present their ideas about what and how “A Woman...” is supposed to be, while you again capture the most common keywords on another empty flipchart that has an “**Act like a woman!**” box on it, the same way you did it just now for “Act like a man”.

Afterwards, explain that what we see inside these two boxes represents the ‘rules’ that our society and cultures have created and continue to create for men and women, and that this is what we call ‘male/female gender norms’, because they define what is ‘normal’ for men/women to think, feel and how to act and that this is how they are usually expected to behave in most if not all situations in life.



**Ask: Use the following questions to facilitate discussions:**

1. Where did these norms come from? Where did we first hear or learn about them? Were we consciously aware of them or just ‘playing by the rules’ without even noticing that these were our ‘gender-boundaries’?
2. Which of these norms could be potentially harmful, and why? Discuss each norm one by one and mark each potentially harmful one with a star or underline it with a differently-colored pen. Would it be thinkable or even doable to change some of these (potentially) harmful norms?
3. How does ‘living in a box’ (imagine you were totally confined to these norms and not being able to change them or not being allowed to do anything outside this box) limit a man’s or a woman’s life and the lives of those around them (e.g. think of relating/interacting with children)?
4. What happens to those who try stepping ‘outside-the-box’ and don’t always follow these norms? What do people say about them? How are they treated? How easy or difficult was their life in the past or is it now?
5. How could being a bit more fluid, i.e. occasionally ‘living outside the box’ or even expanding one’s own box to include some of the aspects from outside be a good and helpful thing to do? Which of these outside norms might actually be a good thing to be integrated?

Please note: Issues around LGBTIQ+ are likely to come up here already. Make sure people and their views are being protected, while informing the group that this is a bit more complex topic that will receive more attention with more space for discussions later in this workshop.



12.45

**Summarise:** We have come to the end of our first topic.



**Ask:** What are the key points you will take from this topic?

Facilitators take note of responses.

**Ask:** Does anyone have any questions before we go for lunch?

Facilitators either provide quick response or write down more deeper and/or complex question on a flipchart titled: “Open Questions” – which will be reviewed at a later stage during this workshop.



Make sure you introduce and explain the flipchart on “**Open Questions**” or “**Parking Lot**” (visible hanging on the wall throughout the workshop) before breaking for lunch, even if there are no questions yet to be put up there.

13.00 Lunch

(1 hour)





14.00 = Topic 2

2 hours 30 minutes

## Topic 2: Understanding Violence

**Introduction:** Violence in its various forms is as a harmful and unhealthy way of reacting to tensions, conflict, or other challenges in life. We often resort to it rather unconsciously when we feel that there is no other way of handling situations that can be difficult or emotionally challenging.

There is a growing realisation in societies all over the world today, that violence causes serious damages to intimate relationships, children, families, friends, and communities at large, and that it also comes at a financial cost to society on many different levels. Hence, we are slowly but surely coming to understand that using violence is not sustainable and that there are much better and more effective ways of handling issues in life.

Although those who seem to have ‘won’ an argument by using their power over others in a violent way might feel like being ‘on top of the food chain’ for some time, yet even such seemingly ‘successful’ use of violent means makes people become more and more isolated instead of being a genuinely loved and respected member of that particular family or community. Such person is like a controlling bully, who is maybe ‘respected’ out of fear but not genuinely loved and respected for who they are.

For us now to understand why and how people can accidentally or intentionally act violently, how violence and gender relate, and how we can respond to someone who behaves in such violent ways, it is helpful to know more about power dynamics in oneself and in relationships in general.

So, let’s start exploring this in the following topic.

### Objectives:

- To be able to explain the difference between violence and conflict
- To be able and willing to look for less violent alternatives when encountering conflict situations
- To be able to recognize even subtle and indirect forms of violence

### List of Handouts for this topic:

Handout #4	Elephant Story (GBV Kit, page 122)
Handout #5	Direct & Indirect Violence (GBV Kit, page 123)





14.00

30 minutes

**Tool Box #1**

Elephant - Picture



### Session 1 – Conflict is Natural

**Explain:** Narrate the story of the “*Five Blind Men and the Elephant*” in as lively a manner as possible. Only towards the end of the story, provide them with the handout and/or show them the picture of the elephant.

**Ask:** How do you understand the story?

How does this story relate it to experiences in your own lives?

What do you see as the lesson/learning/moral of this story?

Facilitate discussions, hereby highlighting that **the elephant in this story represents conflict in our lives**, while each of us are the blind men.

One key learning is that in life, conflict is unavoidable, we will always encounter it, but it depends on how we respond to it, and it therefore doesn't have to become violent.

You should also highlight that each of these blind men were ‘*right*’ (each from their own perspective), and that the problem here is not the existence of conflict (= the elephant) itself, but rather how these blind men tried to convince each other. This type of trying to convince the other is what made the situation became potentially violent. Instead, they could have listened to each other's different perspectives and put all of the puzzle pieces together to develop a better and mutual understanding of what the elephant (*the bigger picture = the conflict situation*) really looks like.

You can **conclude this session** with a real-life application of the lessons learned from this story, which at least works well in the English language.

Invite participants (in one of their next interactions or disagreements with someone) to try to replace the word “..., **but...**” with the word “..., **and...**” and then to observe the difference it makes for themselves, the dynamics of the conversation and their relationship with the other person.

For instance, instead of saying: “*I really like you, but I don't want to go out with you today because I am tired.*”, try saying: “*I really like you, and I don't want to ...*”; or instead of saying: “*My colleague has a point here, but I think that....*”, say: “*My colleague has a point here, and I think that....*”.

**Handout #4**

Elephant Story





Using the word “but” in a sentence or conversation often reduces the worth of what the other person just said or what you said before the “but”, while using “and” is much more likely to allow for two equally valid perspectives to remain next to each other for the time being and allows for a bigger picture and possible solutions to emerge.

Although replacing ‘*but*’ with ‘*and*’ does not deliver an immediate solution, it creates an ‘appreciating’ atmosphere and can be quite a ‘game-changer’.

Furthermore, sharing this “*Elephant Story*” will bring greater awareness that we as people will always have different perspectives on something. This will help you as facilitators and the group over the next few days to deal with controversial topics and helps to make future group discussions much more respectful and constructive. In addition, it helps to develop a more open attitude towards those with whom they might disagree in their lives.

14.30  
1 hour

## **Session 2 – Exploring Different Forms of Violence**

In this session, you will use one facilitated whole-group exercise to create a common understanding of what violence is and where it comes from, while at the same time cultivating an atmosphere of listening and respecting one another’s viewpoints and personal experiences.

Make sure that there is enough space for everyone to stand along an invisible/ imaginary line on the floor.

14.30



### **Violent – Nonviolent** = 120 minutes

Ask everyone to stand up and move to the space that you have identified as suitable for this exercise. Now invite them to imagine an invisible line on the floor, with one end of the line representing ‘*Violence*’ and the other end representing ‘*Not Violence*’.

Tell the group that you will read out some short statements, and as you read each statement everyone at the same time (= all at once) must ‘vote with their feet’. This means everybody must position themselves according to how violent or not violent they perceive the situation/statement to be.



Once instructions are clear, begin reading the statements below.

Pause after the first statement and let people position themselves based on their own understanding of the situation at hand. After each statement, ask a few people share why they stand where they stand, focusing on people from different sides of the imaginary line to share their views.

Make sure that everyone listens when someone else speaks and also invite everyone to try to understand *'where that person (who holds this view) is coming from', i.e. why they believe what they believe*. Be cautious to avoid any debate-style discussions where people start arguing in an attempt to convince each other. Rather, invite curiosity, and go deeper by asking people why they think or feel *'that way'* – possibly reminding others that this exercise is about understanding, not convincing.

As people are sharing, allow individuals to move to any other position along the line if they feel moved to do so. Keep the sharing for each statement to a maximum of 5-10 minutes before moving on to the next statement.

Use the following **statements**, which you can also slightly adapt, based on the situation or group. These statements here deliberately start with clearly GBV-related situations that show direct violence (not always physical), and then move towards more indirect forms of violence.

➤ ***A husband beats his wife. & A wife beats her husband.***

Notice if there is any movement of people between these two statements.

➤ ***A parent beats their child.***

Usually quite a number of people will move towards “not violence” here, and many will say it is just to “discipline a child”, and it’s often helpful to just highlight how we find the use of violence more justified when it is done from a clearly bigger person towards a much smaller and more vulnerable one.

➤ ***Imagine someone you highly respect and look up to... and now this person says to you: “You are stupid and good for nothing!”***

Give people a few seconds to really imagine such a person and only then state what the person says to them. This is an example of verbal abuse, as the person is not criticizing a specific behaviour but is generalising and insulting the other by calling him/her stupid and entirely useless.

➤ ***In pre-independence Namibia, blacks were not allowed to buy white bread.***

You may want to point out here that although the buying of bread may sound trivial but that it led to direct violence if someone had called the police who would arrest and/or beat such a non-white person.



- ***In many countries, women with the same qualifications as men earn less for doing the very same job as their male counterparts.***

This is another example of structural violence or harm, putting one group of people into a less advantaged and less privileged position than others.

- ***Someone thinks that blacks are inferior to whites.***

**AND/OR: *Men are superior to women.***

Some may argue that as long as it is just in their head, everyone is entitled to their opinion. As much as this is true, it's in the mind and believes of people where discrimination, prejudices, and violence begin, and this is also where our work around creating greater awareness and planting seeds for tolerance, respect and love for all humans (and actually any form of life) needs to start.



#### Handout #5

Direct & Indirect  
Violence

**Explain:** Based on examples used during the exercises and statements made by participants, wrap up the discussions from this exercise by explaining the direct and indirect violence triangle.

15.30

Tea Break (short)





15.45 = Topic 3

6 hours in total

## Topic 3: What is GBV?

**Introduction:** As the first day comes to an end, we should start looking more directly into the phenomenon of GBV = Gender-Based Violence.

### Objectives:

- To be able to define Gender-Based Violence, spot different forms of GBV in Namibia, and understand why some groups are more vulnerable.
- To be able to discuss root causes and contributing factors of GBV in the Namibian context
- To be able to explain key legal framework on GBV in Namibia and relevant international frameworks and movements

### List of Handouts for this topic:

Handout #6	What is GBV? (GBV Kit, pages 5 + 7-12)
Handout #7	Moving towards 'Power With' (GBV Kit, pages 13-14)
Handout #8	Beyond Domestic Violence (GBV Kit, page 15)
Handout #9	The Namibian GBV Tree (GBV Kit, page 16)
Handout #10	Facts, Figures & Human Rights (GBV Kit, pages 21-25)
Handout #11	Quiz: Legal Basics (GBV Kit, page 119)
Handout #12	Namibian Laws and Policies (GBV Kit, pages 26-29)
Handout #13	Unlawful Actions (GBV Kit, page 118)
Handout #14	Responses to GBV (GBV Kit, pages 36-44)
Handout #15	Support Services (GBV Kit, pages 111-112)

### Session 1 – Definition, Types and Forms of GBV

Let the group come back together after the break and tell them that you so far looked together into what “Gender” is and into what “Violence” is.



**Ask: What would be your definition of Gender-Based Violence?  
Where does it occur, and what do you know about it?**

Facilitate discussions based on participants' answers for about 15 minutes.

Please also highlight that GBV is nowadays more and more often referred to as **Sexual and Gender-Based Violence (SGBV)**. In addition to the definition of GBV as in handout #6, you can explain that:

**SGBV** refers to any act that is perpetrated against a person's will and is based on gender norms and unequal power relationships.  
It includes physical, emotional or psychological and sexual violence, and denial of resources or access to services.



Handout #6  
What is GBV





16.00



### **Exploring Domestic Violence** (a form of GBV) = 45-60 minutes

Share handout #6 and ask participants to sit together in pairs with the person next to them. With focus on **'Power Over / Power & Control'** (page 9) ask them to discuss how far they are familiar with these different forms and types of domestic violence, either through the media or through experiences from members of their own family, friends or wider community.

After about 10 minutes, ask everyone to come back with their attention to the whole group and remind everyone about the confidentiality agreement you all entered together. This means that whatever people discussed with their partner should also stay between them and their partner.

Let people know that at this stage of the workshop you would not necessarily want to go into listening to personal experiences in the whole group at this stage (although you as facilitators need to be prepared if participants want to do so!), but that there will be opportunity during the next days to focus on and partially process some of these experiences through various exercises.

For now, just ask the group if - based on their discussions in pairs – the different forms of GBV are a reality in Namibia and in their communities?

Then talk them through the **'Cycle of Violence'** (p.10), the phenomenon of **'Normalising Violence'** (p.11) and **'How Violence affects Children'** (p.12).

Do not go through each of these three pages in detail, but rather just refer to them as you pass these handouts around in the group. Invite participants to look at them and to study them in more depth in their own time.

Allow questions and discussion for some minutes as you see appropriate, before then handing out pages 13-14.

**Handout #7**  
Moving Towards  
'Power With'

As you hand these pages out, please highlight that this workshop is not only about discussing what we should avoid and be against, but also to discuss **how we can overcome GBV and create better relationships** in our lives, families and communities. .

16.50

### **Wrap-up Session – Day 1**

Depending on the time available (approximately 5-10 minutes), ask for some reflections on the group as to how they experienced the first day, and/or if they have any closing thoughts or comments from their side.



**Ask: Any reflections or closing comments at the end of this 1<sup>st</sup> day?**





## Check-in Session – Day 2

Day 2 08.00

Topic 3 – cont...

Check-in:

20-30 minutes



**Explain:** Welcome everyone to the second day of the workshop and announce that today and each of the following workshop days will begin with a “check-in” or “landing phase”.

This means that the first couple of minutes are for everyone to share any overnight reflections freely with the group. Meaning anyone is invited to share anything from the previous day, from last night or from this morning that somehow moved them or made them think a bit deeper about some of the issues we spoke about.

Just make it clear and remember it yourself as facilitators, that this is not a space for discussions, and even questions that may be asked here should not be answered immediately. It’s a dedicated space for open reflections and for people to check in for who they are and where they are in processing the content of this workshop as genuinely as possible. Hence, it’s important to provide a non-judgmental space and provide as little reaction or responses as possible. Of course it is fine if one person’s contributions may inspire the reflection of someone else, but this dynamic of reflection building on another one is distinctly different from a recap, discussion or Q&A session.



**Ask/Invite:** Anyone who would like to share?

...and provide space and listen. Silence is your biggest ally in this process

8.30

1.5 hours

## Session 2 – Beyond Domestic Violence

Based on quality and depth of the group’s reflections during check-in, see to deepen their learning and understanding of GBV before transitioning fully into this session.

It is very likely that at this stage the group will see GBV primarily as something that occurs within families and/or at home, which is what is referred to as “Domestic Violence” or also known as “Intimate Partner Violence (IPV)”.

As much as these two forms of GBV are a real and serious concern for Namibia and societies around the world, there are also other forms of GBV we need to be aware of.





**Handout #8**  
*Beyond Domestic  
Violence*



Provide participants with handout #8 = “Beyond Domestic Violence”

**Explain** briefly the different levels (starting from the bottom), and then ask participants if they can think of specific examples of GBV at each level.

**Ask:** **Can you think of a specific example or situation that possibly constitutes GBV at this level?** + repeat for each level upwards

Facilitate discussions, whereby you need to be sensitive with regard to the type of examples provided by participants. Ensure that levels and examples are well understood by everyone.

9.00



**Namibian GBV Trees** = 45 minutes

Invite the group to explore issues around GBV further in some creative ways.

Briefly explain the concept of a “conflict tree” as a tool to analyse and better understand a certain situation or phenomenon:

The trunk of the tree represents the issue itself (in this case GBV) and the key ways and forms in which it manifests itself (= types of GBV).

The roots of the tree represent the root causes of the issue, i.e. what are the underlying causes for GBV in our society and in individuals?

There I also water in form of rain drops that makes the tree grow, which represents contributing factors, i.e. aspects that help GBV to occur or that make it more difficult for us to deal with GBV in our lives.

The branches and leaves of the tree ultimately represent the negative consequences of GBV, i.e. what are the negative effects GBV has on:  
a) our society, b) communities, c) families and d) individuals

After explaining this and ideally also drawing a tree on the flipchart - hereby naming the aspects that each part of the tree represents – divide the group into small groups of 4-5 participants each. Provide each group with enough flipchart paper and pens, so that each group can creatively draw their own GBV Conflict Tree, based on their own knowledge and experiences. Get all small groups together again after 15-20min and each group presents.

**Handout #9**  
*Namibian GBV Tree*



After all the groups have presented, share the **Namibian GBV Tree** (#9) and facilitate discussions around various aspects that may be of particular interest to the group or important for them to understand in more detail, e.g. differences between root causes and contributing factors.

Don't forget to write any open questions on the flipchart that you had already put up on the very first day for this purpose.





9.45



**Ask:** As the picture of the “Namibian GBV Tree” makes reference to individual and collective transgenerational trauma, what exactly do we understand under the word/phenomenon: TRAUMA ?



**Explain** briefly what trauma is, based on the GBV Resource Kit (pp. 17-18) to ensure that everyone has at least a basic understanding of what trauma is, what traumatic events can be, and how unresolved trauma can negatively affect our lives in various ways, and that unresolved trauma is unconsciously being transferred (passed on) from one generation to the next.

This should only serve as a very short discussion and input to make sure everyone is familiar with the term “trauma”. Conclude this part by mentioning to participants that you will come back on the issue of trauma and how to deal with it, including practical exercises, during the course of this workshop.

10.00 = Tea Break



10.30

### **Session 3 – GBV Facts and Legal Frameworks**

2.5 hours



**Explain** that GBV is not only a Namibian problem but a worldwide concern in all countries, including what is referred to as the ‘developed world’.

The European Union (EU) for instance has various laws, policies, guidelines and other documents developed to deal with this issue within the EU itself and among its member states. Furthermore the EU continuously provides funding (such as the grant for programmes like this one) all over the world to support initiatives that raise awareness and help overcome violence against women and children (primarily), hereby also deliberately engaging men.

Yet of course the African Union (AU) also takes Gender-Based Violence and other Human Rights violations seriously, which will be covered in more detail in Module 6: Women’s Rights & Advocacy.

However, the official recognition of Human Rights in 1948 was a cornerstone for bringing various forms of violence, including GBV, to light and starting to protecting people and their rights worldwide.

Facilitators can now use the handout on Human Rights (#10 = p. 22-25) to talk participants through key historic global developments regarding human rights and women’s rights, as well as through the most relevant international frameworks and commitments.

**Handout #10**  
Facts, Figures and  
Human Rights





**Ask: What is the relevance of all of these commitments for us here in Namibia today?**

Facilitate brief discussions, hereby highlighting that we are not operating in isolation, and that challenges like GBV are indeed global challenges in which people from all over the world are working on overcoming together.

Thereafter, transition to then focus on the Namibian situation, particular the legal frameworks we already have and will soon be having in place.



10.45

**GBV Quiz on Legal Basics** = 30 minutes

Provide participants with the Quiz on Legal Basics (Handout #11) and ask them to please fill it out on their own. Give them about 10 minutes time, and tell them that you will discuss all questions and answers in the whole group once everyone has completed the quiz.

Afterwards go through the questions and answers one by one (based on the guidelines provided in the GBV Resource Kit on pages 58-59), and facilitate any discussions that may come up.

**Handout #11**

*Quiz: Legal Basics*



11.15

Provide participants with information on **Namibian Laws and Policies** (#12 = 1.3.5 on p. 26-29) and what constitutes **Unlawful Actions**, according to the Domestic Violence Act No. 4 of 2003 (#13).

Talk them briefly through existing frameworks and most important pieces of legislation that protects us against various forms of GBV.

**Handout #12**

*Namibian Laws*

**Handout #13**

*Unlawful Actions*

Answer directly or note down any questions that participants may have, and **facilitate discussions** around key issues of interest and concern.

One typical issue that may come out on its own, but you can also bring it to the group to discuss is the problem of implementation of laws and policies in Namibia, which is often (even by government officials themselves) seen as one of the country's weak point.

This is why **the role of civil society** is so important, as we cannot solely rely on government alone to 'fix the problem', but we have to literally work hand-in-hand across all sectors of society.





11.45

### Session 4 – Responses to GBV & Reality on the Ground

Before 12h, transition into how the actual response to GBV look like, hereby inviting participants to tap into their own knowledge and experiences.



**Ask: What do you do when you experience GBV?**

**What type of help and support do you need?**



Handout #14

Responses to GBV

Facilitate discussions based on the answers to these questions as well as contributions and questions from participants. You may want to use the ‘**Responses to GBV**’ (GBV Resource Kit, Ch. 1.4 on pp. 36-41) as a guide to explain the **legal, health and social aspects** involved.

12.00



### Resource Mapping = 30 minutes

Explain that you are going to do a brief resource mapping, to find out what types of **informal and formal support services** are available nationwide, in the region, as well as at local community level.

Use a flipchart to list and visualise available resources in terms of institutions or people/professions one can go to and where one gets helped.

Facilitate this as a type of brainstorming and take notes in a way that will be useful for the participants and people in their communities. Towards the end (or as appropriate), provide additional information on support services (#15).

Handout #15

Support Services

Please Note: Any limitations and shortcomings regarding the availability of support services in the region/communities may be something some individuals or CSOs want to address in future. The ‘**Action Mapping**’ on the last day will be the perfect opportunity for that, and you can mention that to participants at this stage, and please also make your notes as facilitators if there are already some good ideas coming up now.

Towards the end of these discussions, bring up the issue of **victim blaming** (= “*It’s your fault! Why did you... ..go out that late, ...walk through the riverbed, ...wear that tight dress?*”) and **secondary victimisation** (= *victimisation that occurs not as a direct result of the criminal act but through the response of institutions and individuals to the victim after the crime has already occurred*);



**Handout #14** (again)  
Responses to GBV

Also, mention the important roles that we all play, as victims, offenders, and especially as **bystanders**, hereby ask participants to look at p. 42 (#14).

Lastly, briefly emphasize that it is very important that we protect those among us who are more vulnerable. Ask them to look at pp. 43-44 (#14) and mention that you will focus on this in more detail and deepen these discussions in the afternoon, including some interactive exercises.

12.40



Here **two exercises** with which you can wrap up the morning. They illustrate the sense of powerlessness experienced by victims and the effect bystanders have either as 'accomplices' (consciously or unconsciously standing on the side of the offender) or 'helpers' (= stepping in to help the victim).

**1<sup>st</sup> Exercise [can also be used as a demonstration in front of the whole group]:**

In groups of 6-8, have one volunteer kneeling on the ground on both knees and hands, trying to get up, while all other 5-7 members of the group sit on his back, hereby keeping him/her down. ±5 people should be sufficient to make it impossible, even for a very strong person to get up into a standing position. This gives the person on the ground a sense of helplessness that victims experience, while it gives those on top a feeling of superiority.

After some non-successful attempts of getting up, ask some of the people on top to get off, one-by-one, and not participate anymore in 'holding down' the person on the ground. Eventually, this will enable the person to get up.

In the debrief of this exercise/demonstration, highlight how this stepping-out is symbolic for bystanders choosing to rather support the victims than the offenders, e.g. by believing a victim or telling an offender that what they did was wrong and harmful. Many offenders derive additional power from others directly or indirectly condoning their wrongdoing or just silently going along.

If you do this as a **demonstration**, one round may be enough. If you do this as an exercise in small groups, make sure small groups rotate and allow others to also be on the ground. However, taking this victim-like position is absolutely voluntary, and no one must be forced into this ground-position.

It is also absolutely crucial to make sure no one gets physically hurt (or retraumatized), and to also properly debrief this exercise by asking people how they experienced the various roles.



**2<sup>nd</sup> Exercise:** You can do this with the whole group or in two small groups.

Have two people role-play a verbal harassment scenario, while the rest of the group forms a circle around them.

Instruct the role-players to enact the exact same scenario three times, whereby the only thing that changes is the behaviour of all other participants in the circle around the two main actors.

In the 1<sup>st</sup> round, have participants watch what is happening, and allow them to nonverbally express support to what the offender is doing, or to laugh about any bad/insulting jokes or comments the offender may be making.

In the 2<sup>nd</sup> round, have participants turn their back to what is happening, i.e., everyone in the circle is turning their face and whole body outside.

In the 3<sup>rd</sup> and final round, have participants face inwards again, and non-verbally support the victim, e.g., by shaking their heads in disapproval of the offenders words or actions.

Please note that in none of the three scenarios may the bystanders speak or step into the situation. However, their slightly different non-verbal behaviour may make quite a difference to how the victim and the offender experience the situation. Again, a **proper debrief of exercise** is absolutely important, whereby you should not only debrief the two people who played the victim and the offender but also ask those in the circle how they felt as bystanders in each of the three rounds

As a **bonus**, you can do a **4<sup>th</sup> round** whereby 2-3 pre-identified bystanders from the circle **actively engage and support the victim**. For instance, one of them can talk to the victim and ask if she needs help, while the other one may confront the offender and tell him that *“this is not cool, nor okay!”*.

This would actually be a good ending, which shows that positive interventions are indeed possible. Just make sure that only 2-3 specific additional actors come in from the circle and that not everyone gets involved. Otherwise it just becomes too chaotic and the specific interventions are then less visible.

13.00 =

Lunch Break





14.00 = Topic 4

3 hours

## Topic 4: Power Over vs. Power With

**Introduction:** As discussed and experienced during the morning session, a key aspect of GBV is the unequal and unhealthy power dynamics between people, which is something we will be focusing on now.

The more we understand these dynamics and our own relationship to power, the more we are able to positively change our own and other people's lives.

### Objectives:

- To be able to recognize harmful power dynamics and discrimination
- To be able to understand and explain the abbreviation LGBTIQ+
- To be able to support more inclusive and healthier power dynamics in relationships.

### List of Handouts for this topic:

Handout #16	Concept of Power (GBV Kit, page 124)
Handout #17	Healthy Relationships & Warning Signs (GBV Kit, page 128)
Handout #18	Diversity Wheel
Handout #19	Understanding LGBTIQ+

14.00

### Session 1 – Power Over

45 minutes

A key to understanding power and power dynamics, as well as to helping people move into a healthier relationship with (their own) power, is to create personal experiences that they can reflect on directly and which they can translate then into aspects of their own lives.

14.00

### Masters & Servants = 45 minutes



The purpose of this exercise is to develop greater awareness of the existence and manifestation of power imbalances in our relationships, and to help people to reflect on and understand the importance of using any power or influence they might have over another person with sensitivity and respect.





Randomly divide the group into three sub-groups. Once they are in their sub-groups, explain that everyone in the first group will be ‘masters, ministers or the heads of the house’; all those in the second group will be ‘servants, subjects or members of the household’; while everyone in the third group will be neutral ‘observers’. 1) Masters, 2) Servants, and 3) Observers.

Explain that the following applies to members of these three groups:

<b><i>Master / Minister / Head of House</i></b>	<b><i>Servant / Subject / Household</i></b>	<b><i>Observers</i></b>
<i>You can tell the ‘servant’ what to do.</i>	<i>You must do what the ‘master’ tell you.</i>	<i>You may not talk, and your task is to simply observe what is happening.</i>
<i>You can have and express your feelings, and think for yourself.</i>	<i>You are not allowed to show feelings or express your thoughts.</i>	
<i>You can make decisions, and you can allow or deny the servant to move or do something, as you wish.</i>	<i>You cannot make decisions on your own. If you want to move, talk or do something, you have to ask the ‘master’ for permission.</i>	

**Important additional instruction: No one must get physically hurt!**

Now mix up these three sub-groups into small groups of three (3), with one ‘master’, one ‘servant’ and one ‘observer’ in each group.

Ask each of these groups-of-three to find a space within the venue (or if space is limited, you can go outside with everyone), and let the ‘masters’ give various instructions to ‘their servants’, who will have to carry out these tasks, while ‘observers’ silently witness the interactions. The instructions can be anything that is possible to do within the space that you are in right now.

After ±10 minutes ask for everyone’s attention and pause all activities.

Then reverse the two main roles. All ‘masters’ will now be ‘servants’ and all the ‘servants’ are now ‘masters’. Only the ‘observers’ stay in their role.

Now give all groups another 10 minutes with the very same instructions as in the first round, and ask observers again to pay attention to the dynamics.



Afterwards, bring the whole group together for a **reflective debrief**, whereby you may want to ask some of the following questions:

- What was your experience of participating in this activity?
  - When you were in the role of the...
    - 'Servants': How did your 'master' treat you? What did you feel? What thoughts came to your mind? Did you feel powerless?
    - 'Masters': How did you treat your 'servant'? How did it feel to treat someone like that? Did you feel powerful and in control? Why or why not? What did you think about yourselves?
    - 'Observers': What did you notice about the interactions between 'masters' and 'servants'? Was there any difference between the first and the second round? (= revenge can be an influential factor here) How did you feel not being able to do anything?
- Move the focus of discussions towards **real life**:
  - Are some people at times seen or being treated like 'servants'?
  - What is the effect on a relationship if one person treats their partner or others like a 'servant', even in just some aspects?
  - Where and how does society or culture allow or even encourage such clear imbalance in power in relationships?
- **How do we use power when we have it?**
  - What did we learn through the experiences from this activity that help us understand more about "power" in relationships?
  - How can what we learned help us make positive changes in our own relationships and in relationships around us?

#### Handout #16

Concept of Power

#### Handout #17

Healthy Relationships  
& Warning Signs

As part of your debrief share with participants the handouts on the 'Concept of Power' (#16) and 'Healthy Relationships & Warning Signs' (#17).

14.45

## Session 2 – Diversity & Privileges

1 hour

Based on direct experiences of being in powerful and as well as in powerless positions, it is now time to look more closely into different aspects of power, privileges and to understand which groups and members of our society/communities are more vulnerable to GBV and discrimination.





**Ask:** What types of people or groups are most vulnerable when it comes to violence or different forms of discrimination?

Handout #18  
Diversity Wheel

Facilitate a brief discussions around the group's answers and then introduce and share the 'Diversity Wheel' (#18) with the group.



**Explain** that what is shown on this 'Diversity Wheel' are different aspects that make people either have more or less power and privileges in society.

Give 1-2 examples of how there is often a 'mainstream' or majority (such as being able-bodied compared to being a person living with disabilities; or being a 'Christian' in terms of 'religion' in Namibia). Point out that whoever belongs to the 'mainstream' is automatically and often very unconsciously in a more privileged and powerful position (e.g. a person who is white enjoys the privilege of not being searched by security guards when exiting a shop, yet is likely not even aware of having this particular privilege everyday), while anyone who belongs to another type of group (depending on the category) is in a more marginalised, less powerful and less privileged position.

15.00

**Exploring Aspects and Areas of Diversity** = 10 minutes



Invite each participant to take a closer look at the diversity wheel and discuss with their neighbour (in pairs) in which categories they can clearly see how people who do not belong to a certain 'mainstream' are disadvantaged or even being discriminated against.

Encourage everyone to ask you any questions should they not understand or need more clarity on any particular category.

During the facilitated discussions, the focus may already shift towards: "Gender" (should actually be "Sex" in the diversity wheel), "Gender Identity or Expression", and "Sexual Orientation". If the focus doesn't shift by itself, see to bring participants' attention to these categories, by asking if **everyone understands the difference between these three categories?**



**Explain** that being "heterosexual" is the mainstream in terms of sexual orientation, while "cisgender" (= opposite of 'transgender') is the mainstream in terms of gender identify, i.e. when a person's gender identity corresponds with the sex the person had or was identified as having at birth. Also if a person prefers dressing according to how most men or women in society dress means that they are mainstream in terms of gender expression.





15.10

**Gender Grid = 35 minutes**

In order to help people understand issues around LGBTIQ+ and to establish a greater sense of 'normal' and improve acceptance of our diversity in this area, facilitate a brief brainstorming:

Use the following table on a flipchart, whereby you will have written the words in bold already into the table, and you may add the *italic words* as well.

All other words will be filled in together with the participants.

<p><b>Biological Sex</b> = <i>organs, hormones, chromosomes</i> Male, Female, Intersex <sup>1</sup> + Transsexual <sup>2</sup></p>	<p><b>Gender Identity</b> = <i>how you think and feel about yourself</i> Man, Woman, Queer <sup>3</sup> + Transgender <sup>4</sup></p>
<p><b>Sexual Orientation</b> = <i>who one feels sexually attracted to</i> Heterosexual, Homosexual. (= lesbian/gay), Bi-Sexual, Asexual (e.g. Sapiosexual, Demisexual, etc.) <sup>5</sup></p>	<p><b>Gender Expression</b> = <i>how you show it by dressing, acting, behaving and interacting with others</i> Masculine <sup>6</sup>, Feminine <sup>5</sup>, Androgyne + Transgender <sup>3</sup></p>

<sup>1</sup> People born with both sexual organs and/or other anatomical characteristics (incl. chromosomes) that don't fit into the typical definitions of male or female.

<sup>2</sup> Transsexual is a specific term under the transgender umbrella, historically and medically used to describe the process of changing one's biological sex, yet shouldn't be used unless someone specifically asks to be referred to this way.

<sup>3</sup> A 'queer' gender may fall outside or in between the binary gender categories of man and woman. Genderqueer people often experience their gender as fluid, meaning it can shift and change at any given time. It can also mean questioning one's gender identity during a particular period of time or in an ongoing way.

<sup>4</sup> The word "transgender" is an umbrella term that describes those who have a gender that's different from the sex assigned at birth: male, female, or intersex.

<sup>5</sup> Please research in advance on different sexual orientations, so you can answer any upcoming question with ease and in a safe and non-judgmental manner.

<sup>6</sup> What is seen and regarded as 'masculine' and 'feminine' depends on social and cultural context (see 'gender norms') and is constantly changing over time. Every single one of us has masculine and feminine aspects in us, and we are all somewhere on a spectrum between extreme masculinity and extreme femininity.



This is likely to be an exciting and possibly heated but absolutely important discussion to have, because members of Namibia's LGBTIQ+ community as well as sex workers are among the most vulnerable when it comes to GBV.

This is also a good opportunity to ask:

*Why do people who are not part of the 'mainstream' in these categories particularly vulnerable to GBV?*

**Handout #19**  
LGBTIQ+ Guide

...and to share the LGBTIQ+ Guide (#19).

<https://3wkenya.org/lgbtiq-pride-flags-and-what-they-stand-for>



15.45

Tea Break (short)



16.00

### **Session 3 – Mindfulness & Self-Awareness**

1 hour

In order to wrap up the day - which was filled with interesting and potentially challenging discussions and experiences - invite the group to join you in a self-reflection exercise, or you can even use the word 'meditation'.

Tell the group that this is something they can also do on their own anytime they need it or feel like it, as it helps to connect with oneself, calm down, integrate experiences, and is even part of healing trauma, while it also creates a generally better connection with and awareness of oneself (and therefore also one's own power and connection with other people).

16.00

#### **Mindfulness and Self-Awareness = 15 minutes**



Please find detailed instructions for this exercise on pages 93-95 of the GBV Resource Kit. Please read the text aloud already in advance as part of your preparations, and change it as you see fit for yourself and the group.

After the exercise, you may want to invite brief verbal reflections on how people experienced it and how far they found it helpful.





16.15

**Go-Around** = 30 minutes

As today's sessions focused a lot on gender, sexuality and gender-based violence, it is good to close off on a positive note.

Tell the group you will do a go-around where everybody will say something, starting with yourself (*this sets the tone, as you lead by example: be real and share as personal and as deep as you can, yet also keep it short!*).

Let participants know that anyone who does not yet know what to say may 'pass' in the first round, but would then complete the sentence in the second round, so that ultimately everyone will have responded.

Ask everyone to complete the sentence:

***"What I appreciate about the man, woman or person who I am, is..."***

16.45

**Leaning onto each other** (example of 'power with') = 15 minutes

As a **final closing exercise** for the day, invite participants to join you in a short and practical experience on "Power With". You can do this with the whole group or divide the group into two, as long as there is an even number of participants (include yourself as facilitators where it is needed).

Have people stand in a circle, all facing inwards and an arm's length apart from the next person.

Explain that everyone will hold their neighbours' hands with a close grip. Count people off: 1 (= in), 2 (= out), 1 (= in), 2 (= out) etc. Every 'first' person will lean inward while every 'second' will lean outwards, on your command(!).

Make sure everyone is 100% clear whether they will be leaning inward or outward before you give the signal to start, otherwise people might fall. Also remind people to hold their neighbours' hands very tight and to stand with both feet solidly on the ground without moving back or forth, as this may easily bring instability into the circle/exercise.

Once everyone is clear, stands well, holds hands tight and knows in which direction to lean, give the signal to start. Everyone should then slowly lean in their direction (inward/outward) while holding both their neighbours' hands. Let people hold each other like this for a few moments before slowly coming back into their own initial position (= own centre of balance).



Invite **brief interim reflections** before going for a second or even third round, which often will go much better than the first try.

For the **short final debrief**, close off by congratulating the group. Say that this demonstrates that as a diverse society/community we somehow all need to lean onto each other, i.e. hold and take care of each other, and that this is just one example of having ‘power with’.

**End the day** by mentioning that as from tomorrow will focus more on how to put this “power with” into practice, especially when it comes to dealing with conflict non-violently, and that you will also look at how to we can establish and maintain healthy relationships with one another.



Day 3 8.00

= Topic 5

3 hours 30 minutes

## Topic 5: Conflict Dynamics & Interventions

**Introduction:** Learning about typical conflict dynamics and appropriate interventions is key for conflict prevention, resolution, and dealing with cases of GBV, as well as for building strong and reliable relationships.

### Objectives:

- To be more aware of escalating dynamics within conflict situations
- To be able to spot signs of escalation and de-escalation
- To be able to identify appropriate intervention strategies for a particular conflict situation.

### List of Handouts for this topic:

Handout #20	Conflict Escalation Stages
Handout #21	Conflict Intervention Strategies

### Check-in Session – Day 3

08.00

Check-in:

30 minutes

Welcome everyone to the third day of the workshop and announce that today will again start off with a “check-in” or “landing phase”.

Just make sure that the sharing does not become a discussion but remains a genuine in-depth reflection of participants’ experiences and where they are now in the process.

08.30

45 minutes

### Session 1 – Conflict Escalation Stages

To better understand the phenomenon of GBV and what we can do about it, it is helpful to be aware of typical conflict escalation dynamics, so we can spot, intervene and prevent situations early, before they get out of hand.



**Ask: Do you remember the Elephant Story from the first day?**

**What were your main take-aways and learnings from it?**

After a brief recap, you will now look at conflict and its typical dynamics.





08.35



### Tool Box #2

*Nine Escalation  
Stages in Pictures*

### **Nine Stages of Conflict Escalation** = 30 minutes

Divide participants into small groups of 5-8, who will be sitting or standing together for the first part of the exercise.

Share a set of laminated 'escalation stages pictures' (= not in the right sequence, but mixed up!) with each group. Then instruct all the groups to bring their nine images into an order that makes sense to them. Give them about 10 minutes, hereby walk around and get a sense of what the groups are putting together.

Afterwards, use one of the groups' (correct!) sets to share the right order of these stages, based on which these images were created.



### Handout #20

*Conflict Escalation  
Stages (pages 1-3)*

**Explain** how the images came about and that this is the 'right' order because this is what happens to conflict when there is no helpful intervention.

Use the first three pages of handout #20 to go through these stages, image by image. Provide the key characteristics of each stage in as much practical detail as possible, so participants can relate. Allow for questions and facilitated discussions.

*...in order to transition from the escalation stages to hot/cold conflict:*



### **Ask: Does conflict only develop between at least two people?**

No, conflict and escalation thereof can also happen within a single individual, which is called intra-personal conflict (compared to interpersonal conflict = conflict between people). Getting out of bed in the morning or not, that is a very easy example of intrapersonal conflict, while other typical manifestations are all forms of addictions that we as people have developed.



### Handout #20

*Conflict Escalation  
Stages (pages 4-5)*

**Explain** the difference between how conflict shows up in either **cold** or **hot** form in us (personalities and how we deal with conflict) and between us (the way a conflict is either very visible or just 'swept under the carpet'. You might also want to touch on the difficulties in noticing, addressing and intervening in either a cold/frozen or a hot/heated conflict.

Please refer participants to the last two pages (4-5) of handout #20.

**Transition** into the next session by saying that depending on the level of escalation and the type of a conflict there are different forms of interventions that are possible, and this is what we are going to look at next.



09.15

### Session 2 – Conflict Intervention Strategies

45 minutes

#### Tool Box #3 Intervention Strategies

Hold up the prepared laminated sheets or visibly write down the following intervention strategies on paper/flipchart, one after the other:

Negotiation (1)                      Mediation (2)                      Arbitration (3)  
Litigation (4)                                      Force (5)

09.15



#### Handout #21 Conflict Intervention Strategies

#### Ask: What exactly does each intervention strategy mean and entail?

Make sure all five intervention types are clearly understood, with strong **emphasis on mediation** and the difference between mediation and arbitration. Add and correct participants' contributions as necessary, hereby sharing the handout #21.

09.30



#### Finding the Right Intervention = 30 minutes

Place the images of the nine escalation stages in the correct sequence visibly on the floor (probably they still are there anyhow).

Ask the group for each of the five intervention strategies (starting with 'dialogue/negotiations') during which of these escalation stages they would find this particular intervention an effective and appropriate one.

Facilitate discussions and allow for flexibility, as it often depends on people involved until what stage a certain intervention strategy can be applicable.

Highlight the value that genuinely and well-facilitated mediation can bring to a conflict situation. However, also highlight that especially family mediations by uncles and aunties are often not really "mediation" but rather an application of pressure on a married couple to stick together. Many Namibians are also rather familiar with arbitration instead, where the decision is made by the third party – who intervenes from a position of 'power'.

A mediator on the other hand is someone who has no decision making power but enjoys genuine trust from both parties and such mediator does have no interest in the outcome of the conflict at hand.



**Explain** and highlight that **mediation** is a voluntary process in which an impartial and neutral third-party assists people to co-create a mutually acceptable solution to their problem. In addition to finding a solution to the conflict or problem at hand, the communication and relationship between the conflicting parties play very important roles in mediation processes.





During mediation, all parties come together to directly work on their solution to their problem. At times, such joint mediation sessions are preceded by separately held individual meetings between the mediator and the respective parties to the conflict.

A mediator is responsible for steering the process (how things are being discussed), while parties have full ownership of the content (what is being discussed). Even though a mediator might possibly make comments on suggested solutions or, in exceptional cases, may even recommend a certain way forward, a mediator *never* makes a decision for the parties involved. Finding and agreeing to a solution is solely up to the parties themselves, and solutions are not for the mediator to decide. His or her job is merely to guide the parties through the process, help them find their own solutions to their own problems, while at the same time helping them to improve their communication and relationship.

Mediation can be used as an informal stand-alone process (e.g. when you ask a friend to mediate after you and another friend had gotten into a heated argument) or it can form part of other and more long-term formal or informal conflict resolution processes, such as court-connected mediation

**Emphasis on mediation** is important, as this is one of the still underutilised tools when it comes to preventing and intervening in GBV situations, which can be applied across a wide range of escalation stages, and mediation skills also help to create more healthy relationships. However, it of course also has its limits, especially in highly escalated and full-blown violent situations.

10.00

Tea Break



10.30

### **Session 3 – Conflict Dynamics in Action**

1 hour

The following exercise will now conclude the topic on conflict dynamics and provide a good motivation for and transition into the then following topic of “Communication & Relationship Skills”.



10.30

1 hour



### Tool Box #4

#### Instructions:

#### Pumpkin Exercise

### **Pumpkin Exercise** – 1 hour, including debrief

This is a staged imaginary conflict scenario, to see some of those escalation stages in action, and to learn about what is generally helpful when it comes to dealing with conflict.

#### **Instructions:**

Divide participants into three groups, whereby you may put a few participants in a fourth group, as mere Observers. They would be free to move around but must not say anything throughout the whole exercise.

Give one person from each group their instructions, hereby telling them to only open and read the instructions when they are far away enough from the other groups to not overhear what is being discussed, because at this stage of the exercise it is important that the groups do not know what instructions the other two groups have received. Give all three groups about 10 minutes to discuss the instructions and prepare, whereby it is recommended you visit each of the three groups to make sure they understand the instructions – and you can tell them already that when they meet again with the other two groups, that there will be a pumpkin.

The most important part of the three groups' preparation is for them to have chosen a spokesperson for their group. Anything else is not relevant at this stage, although it may be interesting for you (and the observers, if applicable) to listen a bit to how each group strategizes in advance and how confrontative, smart, sneaky, deceptive, or collaborative they plan to be.

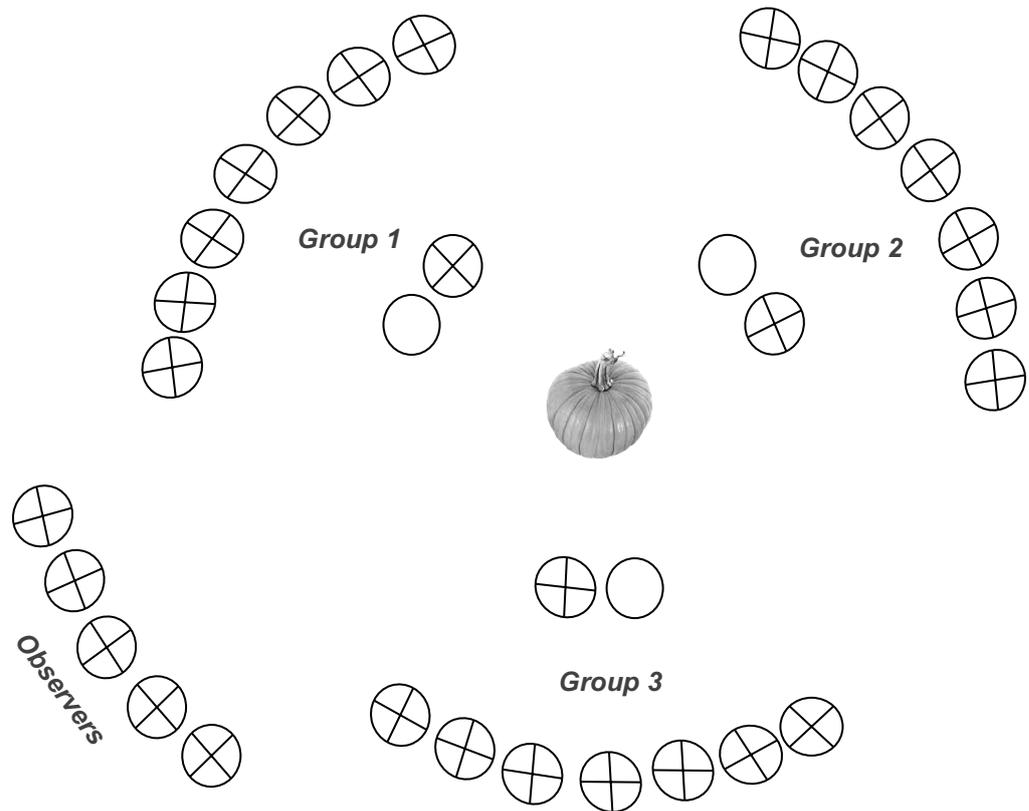
While the three groups are preparing and discussing separately, **you need to prepare the venue** (meeting area) according to the sitting arrangements on the last page of these instructions. Once the space is set up, call back all the groups, and have each of them sit in their corner in the outside circle, with each of their representatives sitting in the inner circle of their corner.

Firstly, explain to them the rules of engagement:

- ✓ Only those sitting in the inner circle may engage with others (= those who also sit in the inner circle).
- ✓ Anyone from the outside circle may move to one of the empty chairs (belonging to their group!) in the inner circle at any time, if there is a free chair. If no chair is available, then this person from the outside circle can ask any person from their group who is sitting in these inner circle chairs to give up their seat so that this new person may contribute to the ongoing discussions. Anyone who moved from inner circle to the outer circle may of course move back to the inner circle again if they feel they can and want to contribute to the discussions.
- ✓ Everyone in the outside circle is asked to remain silent and pay attention to what is being discussed, so that they can fully follow.



### Sitting Arrangements (Fish-Bowl Setup):



Once communication rules are clear, provide everyone with **additional information**:

The item (such as a bag, or can even be a real pumpkin, if you have one) you will have placed in the middle is the 'pumpkin' that each group is interested in. However, it is the last and only pumpkin currently available in all of Namibia, and its owner (a traveling businessperson or the owner of the place where the workshop is held) is willing to sell it for N\$ 100. It's just that s/he had to leave for some minutes and asks the groups to sort it out among themselves. As long as s/he gets his/her money, the current owner of the pumpkin doesn't really care who gets it.

This is all that's needed to set the stage for the discussions to begin, and you as a facilitator will step into the background and become a mere observer to the process. You should only come in when the process starts to get out of hand, or once a solution that is agreed upon by everyone has been reached. If the groups can't come to agreement within a reasonable period of time, then you also have to come in and end the exercise, so that there will be enough time for reflection.



**Reflection** is the last and most important part of this exercise, so make sure people reflect on the conflict dynamics that have occurred during the exercise. It is recommended that you yourself take notes during the exercise. When reflecting with the whole group, you may want to focus on what has been helpful/deescalating, and what was not helpful or escalating the situation and made it more difficult to find an amicable solution for everybody?

The first step for most groups doing this exercise is to talk about what they need from the pumpkin and realize that they all need different parts. A second aspect is then who will contribute how much to the costs of the pumpkin, while another key question is about how and where the pumpkin will be cut – which requires a certain level of trust.

It is important that reflections afterwards not only highlight the need for good communication and people talking about their needs (to allow for suitable strategies to be developed that will ensure that everyone's needs are met), but that dealing with conflict is also about developing trust and good relationships with one another in an inclusive and transparent manner.

A key lesson to be learned may be that one group may have managed to “get the pumpkin” successfully, but that they had to pay a high price for it, because now the other two groups will not trust them anymore. Here, the outcome was achieved, but good relationships were lost in the process.

Make sure that when the group is reflecting afterwards, that they are not accidentally remain stuck in their role (and still argue about who should get the pumpkin). A good way to achieve that is to ask everyone from the inside circle to sit in the outside circle and form one big circle to reflect on the exercise. You might also need to remind people who are speaking/arguing as if they are still ‘stuck’ that the exercise is over, and that we are now reflecting on what is happening.

This may also be a great opportunity to ask the whole group if they see any parallels to real-life events or situations in their own lives, and what important **lessons** they can learn **from this exercise**, such as:

- 1) **Pay attention** to often **subtle things we do** or **say** that can **easily escalate a conflict situation**, and be aware what it is that you can do to de-escalate.
- 2) **Conflict Management** needs to focus not only on outcomes/solutions but also on the **relationship aspects** between the parties involved!
- 3) When trying to **resolve conflict**, you have to move beyond mere positions or interest and **focus on everyone's underlying needs**.



**Ask: What lessons can we learn from this for GBV-situations?**

Facilitate discussions and create a transition to the next topic.



11.30 = Topic 6

4 hours 30 minutes

## Topic 6: Communication & Relationship Skills

**Introduction:** Effective communication tools and skills for building healthy relationships are important and can be applied in many different ways.

They are essential for counselling of GBV survivors and offenders, for mediating between a couple or family members, as well as for you as facilitators to use them for your sessions.

However, such communication and relationship skills are also relevant for any individual, whether man or woman, who is dealing with either conflict or a difficult relationship in any situation, be it a romantic relationship or friendship, or in a family, at work or within a community.

Often, when GBV happens, there already exists some form of interpersonal relationship, often a very close one. Failure to communicate properly is what mostly leads to violence.

People who do not know how else to express their anger or other strong emotions tend to resort to violence, which is a very dangerous pattern. Arguments among couples then tend to escalate, i.e., become more and more heated until one or both parties “explode”, often by becoming first verbally or otherwise abusive and then often also physically violent.

This part of this Resource Kit aims to demonstrate that alternative ways of communication exist, and that there are much more effective ways of talking to one another when there is conflict. Good communication not only helps to avoid GBV and find peaceful solutions, but also it enables us to live in much healthier and fulfilling relationships with more mutual understanding.

### Objectives:

- To be able to differentiate between judgments and observations when addressing conflict or relationship issues.
- To be able to notice your own emotional state better and respond to your own and others’ emotional situations more compassionately.
- To be able to recognise that everyone has underlying needs that are at the core of our actions, yet we are often less aware of what our real needs are.



### List of Handouts for this topic:

Handout #22	Making Clear Observations
Handout #23	Emotional Intelligence
Handout #24	Pushing Buttons (Exercise)
Handout #25	A Map of Ourselves
Handout #26	The Guest House & Emotions
Handout #27	The Art of Listening

11.30

1 hour 30 minutes

### **Session 1 – Observing without Judgment**



**Ask: When you think of good communication, how helpful do you think is it to make judgments about other people?**

Facilitate discussions around the answers given by the group.



Note that some aspects of arriving at a judgment or evaluating a person's words and actions are definitely helpful, yet often we judge people too quickly and also very unconsciously, and that's where it becomes potentially harmful.

Judgments (or 'jumping to conclusions') start out very small and seemingly innocent, yet in fact, judgments are often 'seeds of violence'.

Think of the way we all so often judge and blame ourselves, and how we make assumptions or jump to conclusions about others. For example, when making minor mistakes, we either 'beat ourselves up' or claim that it's purely the other person's fault. "*It's not me, it's you!*" is a typical notion of the 'blame game' that plays out in so many relationships when conflict arises, and such conflict unfortunately often escalates into violence.

Making judgments in and by itself is not inherently bad. We all need to make choices in life every single day. Yet judgments and assumptions become a problem when we are not aware of when we make them, or in other words, when we make them unconsciously. That's when they cause problems which may escalate into violence.

The following exercise aims to bring awareness to when we cross the thin line between facts and assumptions by being judgmental in our thinking and expression. Through your input and facilitated discussions, the group will come to realise how unconscious assumptions often get us into it trouble or tend to make already existing problems worse.





**Tool Box #5**  
**ICE CREAM IS**  
**GOOD (in A3)**

**Introduce the exercise** by explaining the difference between observations and judgments/evaluations by use the examples provided on page 71 of the GBV Resource Kit, including the 'ICE CREAM IS GOOD' example.

11.45



**Observations & Judgments** = 30 minutes

Tell participant that you will now provide some practical examples that will help them to see the difference between 'clear observations' and 'assumptions' (= judgmental/evaluative statements). Another purpose of this exercise is to increase our awareness about ourselves and our tendencies to judge ourselves (e.g. in the form of self-blame) and others.

**Tool Box #6**  
**Observation Cards**  
*(ensure they match)*

After your introductory explanations, pass the selected cut-out statements<sup>7</sup> around and ask everybody to randomly take one. Let people silently read their statements. If they think their statement is an 'Observation' (= something you can see, hear or otherwise perceive), ask them to stand on the left side of the room. If they think their statement is a 'Judgment' or 'Assumption' (= one's own interpretation of a situation), then they should go to the right. People who are not yet sure may remain in the middle for now. The facilitators and the rest of the group can help them once they read their statements aloud.

Now, have the participants read their statements aloud, one by one – and make sure that all the others are listening. Explore and decide together whether a statement is an observation or a judgment. If someone stands on the 'wrong' side, let them move over to the correct side. Also encourage them to find their 'partners', because there are always two matching statements. These matching statements often help people to really understand the difference between Observations and Judgments (or 'Assumptions') more clearly, as the very same situation is being described in both ways.

After all statements have been read out loud and all pairs are identified, you can go for a 2<sup>nd</sup> round of statements (= optional, depending on the group's interest and time).

<sup>7</sup> Make sure you have exactly as many matching cut-out statements as you have participants (you can also include yourselves as facilitators), or exactly double the number of matching statements (in two sets then) if you like to do this exercise twice, which often helps participants to really get and understand the concept more in-depth.



**Handout #22**  
*Making Clear  
 Observations*

As part of the **debrief**, ask the group how making clear observations (instead of assumptions or judgmental statements) would be helpful in their own lives, e.g., when they must address challenging situations or want to have difficult conversations with their partners, children, or colleagues at work.



**Ask: How can greater awareness around making clear observations (instead of judgments) help to prevent GBV?**

Facilitate discussions before transitioning into the following exercise, which will give participants another opportunity to practice making observation, both externally and internally.

12.30

***Practicing nonjudgment by just listening*** = 20 minutes



Explain that there are basically two kinds of communication and awareness: one inward-focused (purely on ourselves) and one outward-focused (noticing all and everyone around us). In an ideal situation, we are able to focus our attention on what's happening outside (e.g. listening to someone) while staying fully aware of what's happening inside of us.

This means that when we listen empathically to someone, we will notice our own thoughts, feelings and body sensations (see awareness exercise in the session on trauma). When we pay attention to ourselves, we will notice when our thoughts start wandering around and will be able to refocus on the other and the story and experience, they are sharing with us. Thoughts and feelings naturally come up when we listen to someone, yet our heightened awareness helps us to stay present and connected, both within ourselves and with the other person, without jumping to conclusions or getting overwhelmed.

12.35



Ask people to get together in pairs for this listening and self-awareness exercise. Each person will have five (5) minutes to share any experience from their lives with the other person.

Whoever is the listener will just do that: LISTEN, without saying anything but merely practising being present with the person telling the story while at the same time being fully aware of themselves, for the whole five minutes.



The listeners should hereby silently notice how far any assumptions or judgmental thoughts might come up in their mind, and what judgmental words or phrases the speaker may be using. Listeners should also notice any feelings arising within them (which is normal when listening empathically) and how far they are able to just notice these feelings and just 'be with them' without having to immediately react to those feelings.

Make it clear that this exercise is not about solving any problem or situation, but merely for practicing listening in a safe environment.

After having provided each one 5 minutes to share (10 minutes in total), give all the pairs another few minutes to **debrief among themselves first**.

Afterwards, **debrief** the exercise in the **whole group**. Ask how it was when being the person speaking and being in the role of the listener.

This reflection is not about the content of what they have shared, but only about the process of listening itself. The stories and experiences they shared are confidential and stay with the people with whom they were shared. Here some possible de-brief questions that you can use:

*How easy or difficult was it to just listen? Was everybody able to stay present, or did you notice thoughts or feelings come up? Did you notice yourself judging the storyteller or someone who featured in their story? How did it feel to 'just listen'? How was it for the persons speaking? Did you feel listened to? How was your experience? How far was this exercise useful or our capacity to deal with the problems we are facing in our lives?*

13.00 =

Lunch Break



14.00

1 hour 45 minutes



**Handout #23**  
Emotional  
Intelligence

### Session 2 – Emotional Intelligence

“*Emotional Intelligence*” is a term increasingly used nowadays, for instance in organisations around leadership development but also in education, when it comes to parenting but also in human development in general. It basically means to become more aware of and competent in handling your emotions and feelings, as well as those of others. So, it's not only our brain that matters but also our heart and our intuition (see GBV Kit pp. 75-77).

Use handout #23 to help explaining 'Emotional Intelligence'.





### Ask: Why is Emotional Intelligence important in the context of GBV?



It is so crucial for us to be aware of and to genuinely express our feelings and emotions, as they otherwise will get 'bottled up', ignored and kept hidden. Our feelings will then either eat us up on the inside (causing depression, addictions, suicide, etc.) or come out too strongly, turning us into living time-bombs, ready to explode (and lash out at our partner or children) any time.

14.20



### **What is pushing your buttons?** = 40 minutes

Give each participant a copy of the 'Pushing Buttons' (#24) and have them get together in pairs, yet first finish explaining the whole exercise. Afterwards each pair can find a comfortable and quiet spot for them to stand or sit down with their respective partner. Everybody will then share with their partner what specific situations or behaviours of other people triggers the six different feelings as described on the worksheet. They should hereby avoid general statements (e.g. "...when people disrespect me"), but they should apply what they learned just now about making very clear and specific observations (e.g. "...when my partner doesn't inform me when s/he is not coming home for dinner because of an urgent work meeting." OR "...when someone is lying to me, like last year when this guy.....etc."). Demonstrate the type of answers you like them to give each other and provide participants with a real, clear and specific example of the first feeling on the worksheet, i.e. "What makes you feel impatient/frustrated?" based on your own life experiences.

While one partner is sharing, the other partner writes only a few key words of that situation into the respective 'cloud' on the worksheet, so that the one who shared the situation or behaviour can easily remember what it was. After the sharing in pairs is done, both partners exchange the worksheets. This means that at the end everyone has the worksheet with the keywords which triggers their own feelings in the other person's handwriting.

**Important Note:** Make sure that it is clear to participants that everything they share with their partners is **100% confidential**, and that they will NOT be asked to share any of these situations afterwards with the group, unless they themselves really want to do so (briefly).

Give participants about 15-20 minutes to interview one another. As they are doing the exercise, walk around to just get a sense of how far people are without listening in too much, but you can for example see how far they have filled in their worksheets. This way you can facilitate a more natural ending when everyone is done.

#### Handout #24 Pushing Buttons Exercise

→ Consider extra copies for people to take home.





Afterwards, when **all pairs are back**, make sure they have exchanged the worksheets, so that **everyone has their 'own' trigger situations**.

When the group is together again, do not ask for specific situations but ask how people liked this exercise and **what they learned** from it.

15.00



**Handout #25**  
A Map of  
Ourselves

As part of the debrief, **explain** that outside events merely trigger but are not the real reason why we feel and experience a certain feeling.

Highlight the importance of owning our own feelings and not making anyone else be responsible for our happiness (what if this other one decides to leave) or our anger – because we shouldn't be puppets but self-responsible beings.

Use the **Map of Ourselves** (#25) to explain that our **feelings are closely connected** (like the fuel gauge of a car to the tank) **to our needs**. When our needs are met, we experience so-called positive (happy) feelings. Yet, when our needs are not met, we experience so-called negative (sad) feelings.

In the **debrief**, you also want to reflect on and give some more insight into what feelings/emotions are and how we can handle them. Share handout #25 and **read the poem: 'The Guest House'** to the group.

**Handout #26**  
Guest House  
& Emotions

Highlight the importance to **own our feelings and emotions** but to not identify ourselves with them. We merely need to be aware of them, as they arise, while also continuously learning how best to express them.

Bring attention to the word "Emotions", which contains 'motion' = movement, and this means that it is something that wants to move and not just be stuck and remain suppressed within ourselves.

Mention the benefit of **learning from children** and how they naturally express what they feel (until we often forbid them to do so), while we adults (especially men) keep our emotions mostly bottled up. Use the following example to give participants a **demonstration** of how this looks like:

*First pretend to be a child accidentally hitting your foot against a chair = scream, shout, and jump, with you pain being gone in a few seconds.*

*Then be an adult, who also hits their foot against the same chair, yet is just pulling a face and holding the pain back inside. This adult just says, "I am fine" but you can see tension in the body as you walk away.*





Another useful demonstration of the negative effects of just ‘bottling-up’ and holding back the expression of emotions (together with co-facilitator) is:

*Imagine coming to work on Monday after a very relaxed weekend. Then, a colleague accidentally steps on your foot. On this Monday, this is no problem at all, you just laugh it off and say nothing. The same happens on Tuesday = ‘ouch’. Same on Wednesday whereby anger is visibly building up and you almost shout at your colleague. You can continue that for the next two days or just tell the group that they can possibly already imagine what will happen on Friday if this colleague ‘steps on your foot’ again.*

15.15



### **Go-Around** = 30 minutes

Tell the group you will again do a go-around where everybody completes a certain sentence, starting with yourself.

Again, let participants know that anyone who does not yet know what to say may ‘pass’ in the first round, but would then complete the sentence in the second round, so that ultimately everyone will have responded.

Ask everyone to complete the sentence:

**“What helps me when I am angry, is...**

15.45 =

Tea Break (short)



16.00 =

50 minutes

### **Session 3 – Listening to Connect**

Welcome everyone back from tea and transition with them into the last and concluding exercise for the day, around the **art of listening** to connect.



**Explain** that – as we already learned – when people speak, they do not only share facts and their thoughts but also (consciously or unconsciously) what they feel and what their needs and their intentions are.

**Handout #27**  
Art of  
Listening

Share the ‘Art of Listening’ (#27) and without going through the text, point everyone’s attention to the picture on this page to ensure everyone is roughly on the same page, while they can read it in detail in their own time.





16.05

**ABC - Listening to Connect** = 45 minutes

Ask participants to form groups of three to have A, B, and C in each group, whereby these roles (A, B, C) will be circulating in each of the three rounds, so everyone will be A/B/C at some point during this exercise.

Reaffirm participants that what they share during this exercise is confidential and stays within their small group, as they do not have to share or report back any content of their discussions with the whole group, they will only be asked to share how the exercise itself went (= reflecting on the process).

**Within each group**, everybody should think about a conflict or a challenging situation they are currently or were recently facing in their lives. It must be a real issue but shouldn't be an extremely huge or complicated issue. However, it should be big enough so that they feel disturbed by it. The person sharing his/her situation is A, while B is the one listening, and C is the observer.

**A tells** B about his/her situation and **B listens** attentively. B pays attention to as many different aspects of what A is sharing. After A has shared the situation in  $\pm 5$  min.), B paraphrases with his/her own words what A was saying. B hereby not only summarises the facts but also puts an emphasis on A's feelings, emotions, needs, intentions as well as any other underlying aspects (see: 'Art of Listening'), including what was said 'between the lines'.

While paraphrasing, B is checking A's non-verbal feedback, and afterwards A tells B how far s/he felt completely understood by B or if there are some aspects not reflected in B's paraphrasing, and what may have been left out.

During this whole time, **C silently observes** and only gives feedback at the end of each round.

For the **next round** someone else gets into the role of A, B and C, and the same applies then again for the final round, so everyone was in every role.

Small group members shall sit or stand in a triangle, either inside or outside the training room, wherever they feel comfortable and have sufficient privacy.

**Please note:** *This exercise is not about solving the conflict and it is not about giving advice or finding solutions to the situation. **It is merely to practice our listening skills and learn how to understand one another better.** As much as solutions to problems are desired, the very first step towards finding such solutions is to understand and to be understood.*



**Paraphrasing** helps to ensure that effective communication takes place and that the listener truly understands and that the person who shared their story feels truly seen, heard, and understood. It is emotional intelligence in action, and it creates healthy and genuine relationships.

**Once deeper understanding has taken place, solutions start to emerge!**

**Facilitators' note:** As people do this exercise in their small groups, walk around, and make sure that people follow the instructions. It's a common phenomenon that people want to give advice and try to solve the issue – please ask them to refrain from this for the purpose of this exercise. They should rather pay attention to the effect of being listened to; how it feels to be deeply understood. As you walk around, keep track how fast the different groups are in terms of rotation. It is unlikely that all groups will complete three rounds, but two rounds should be the ideal minimum, so that at least two people had the experience of active listening.

At the end, get everyone together for 10-15 minutes of joint reflections.

**Key questions for debrief and reflections are:**

- What was difficult, what was easy?
- How was it for 1) Storyteller, 2) Listener, and 3) Observer?
- How does it feel to be fully understood or not be understood?
- What did you find difficult about listening and paraphrasing?
- How best could we practice this more, even outside this workshop?

Reflections should ideally be concluded with remarks about the importance of listening to understand, and encouragement to continue practicing this with friends, family members, partners, children, and/or colleagues at work.

### **Wrap-up Session – Day 3**

Depending on the time available (approximately 10 minutes), ask for some reflections on the group as to how they experienced today, and/or if they have any closing thoughts or comments from their side.



**Ask: How can this help us build more positive relationships?  
How can what we learned today help us in overcoming GBV?  
Any reflections or closing comments at the end of this 3<sup>rd</sup> day?**





Day 4 8.00

= Topic 7

4 hours 30 minutes

## Topic 7: Healthy Relationships & Parenting

**Introduction:** Healthy relationships are key for preventing GBV. They also help create a supportive environment for children to grow up free of the burden and trauma involved with experiencing GBV, and for them to also be more fluid and flexible when it comes to understanding gender norms, which in itself will help prevent GBV from happening in their lives.

### Objectives:

- To be more aware of healthy relationships and the need for setting healthy boundaries in relationships.
- To be able to explain what positive parenting is and why it is important.

### List of Handouts for this topic:

Handout #28	Parenting Exercise Instructions (to be cut!)
Handout #29	Fact Sheet (LAC): Corporal Punishment
Handout #30	Positive Parenting (GBV Resource Kit, p. 92 + 129-131)

**Please note that today you need the projector and speakers!!!**

08.00

Check-in:

30 minutes

### Check-in Session – Day 4

**Explain:** Welcome everyone to the 4<sup>th</sup> and second last day of the workshop and say that today will begin again with a “check-in” or “landing phase”.

Just make sure that the sharing does not become a discussion but remains a genuine in-depth reflection of participants’ experiences and where they are now in the process.

08.30

1 hour, 30 minutes

### Session 1 – Healthy Relationships & Consent

Learning how to be in healthy relationships is crucial, especially for children and young people who are about to start dating, but also for adults who are already in a relationship or are married and parents themselves.

This exercise provides participants with experiences around ‘relating’, including how to set healthy boundaries, and can also provide insight that improves relationships with co-workers, neighbours and friends.





08.30



Please remember to debrief and reflect with the whole group afterwards.

**Personal Space** = 30 minutes

Make sure you have enough space for this exercise – go outside if need be. There needs to be an even number of people. Ask the group to split into two and form two circles; an inner and an outer circle facing each other.

For example, if you have 20 people, 10 will stand in the inner circle facing outwards, while the other 10 stand in the outer circle facing inwards. People in the inner circle can stand close to each other (almost shoulder to shoulder) and should have exactly one partner from the outside circle each.

Distance pairs from the inner and outer circles should be 2-3 arm's lengths.

Give the instruction that this is a **completely silent exercise**, with no talking allowed. The inner circle(s) will start “being in charge” by giving non-verbal signals with their hands to their partner in the outer circle to:

- a) slowly take small steps back (= move away); or
- b) slowly take steps forward (= come closer); or
- c) remain standing where they are (= stop).

The goal is for each person in the circle that is in charge to find exactly the right distance that feels comfortable for herself/himself relative to her/his current partner (in the other circle). This usually takes about 20 seconds for everyone to figure out. Wait until everyone is done before you continue.

**Important Note:** *Make sure to also announce and explain that the partners in the outer circle have the right to not come closer if they do not feel comfortable being that close to their partner in the inner circle. This is important, because this exercise is not about pushing people over their boundaries (hereby making them feel uncomfortable), but rather it's about helping them to learn about their own boundaries and needs for personal space in a gentle and respectful way! This is also a good example of what 'consent' means!*

Once everyone in the inner circle has found ‘the right distance’, ask everyone in the outer circle to move one partner to the left. This way, everyone will have a new partner.

- Repeat this part of the exercise about 3-4 times, so that the people in the inner circle have a few opportunities to get a sense of what is their ideal personal space relative to different people.





Then, tell the group that now the outer circle will be 'in charge' of how close their partner in the inner circle shall be to them (again, with their partner having the right to remain where they are if they feel uncomfortable getting closer!). Give the outer circle about 20 seconds until everyone has found the 'right' distance/closeness. Now let the inner circle rotate one person to the left and repeat this a few times, so that those in the outer circle also get a sense of what distance feels comfortable for them with different partners.

During the **debrief** afterwards, invite people to share how they felt during the exercise, and how it felt for them to be in control or not in control.

Ask them if it made a difference or was important for them to be able to 'stop' and hereby keep a certain safe distance, even though they were not officially 'in charge'? Ask them if they see the connection between this exercise and real-life situations, including why it is important to be able to say 'stop' or 'no', and why there is a need for consent when it comes to sexual activities or being in someone else's intimate personal space.

This can lead into very valuable discussions about: how to set boundaries; what we can do when our boundaries are crossed; how we learn to set and respect boundaries from a very young age (as children); and how we can help children to develop a healthy sense of boundaries by respecting *their* boundaries. For example, forcing children to 'give uncle/aunty a kiss or a hug' is already teaching them the wrong message, because such kinds of intimate contact must be voluntary and should never be compulsory.

This exercise is also a great opportunity to transition into explaining **consent** in the context of sexual and intimate relationships.

09.00



**Ask: Do you know what "consent" means?**

Briefly facilitate discussions to see the level of knowledge and understanding participants already have.



**Show** participants **this video** (3min) on "**Tea and Consent**", and discuss afterwards: <https://www.youtube.com/watch?v=pZwvrxVavnQ>



09.30



Facilitate discussions further and **explain** (as necessary, depending on what participants themselves are highlighting already) that **sexual consent** refers to someone willingly agreeing to have sex or engage in a sexual activity.

To give consent, the person must be able to make their own decisions. Someone who is incapacitated through alcohol or drugs, or who is asleep or unconscious, cannot give consent to sexual activity.

Consent to engage in one form of sexual activity does not mean that a person has given consent to other forms of sexual activity e.g., kissing doesn't mean you've agreed to anything else. Consent can be withdrawn at any time and where someone has consented to sexual activity once this does not mean that he or she has consented to this activity in the future.

Making sure you have consent before having any kind of sexual contact with another person is very important as sexual activity without consent constitutes sexual violence.

After engaging discussions on consent, you can now break for 'real tea'.

10.00 =

Tea Break



10.30

1 hour, 45 minutes

### Session 2 – Positive Parenting

In the **context of GBV**, it is crucial to **focus on children** and our own role as adults in raising the next generation(s). This focus is not only meant to make children more resilient and prevent them from becoming either victims or perpetrators of GBV, but also it plants a seed and prepares a fertile ground for children to have the capacity to transform society on the long run, since overcoming GBV takes a multi-generational effort.

A cornerstone of this focus on children in relation to GBV is the parent-child relationship. To gain an understanding of this relationship in our own and other people's lives, it is helpful to start by reflecting on our own experiences as a child and our relationship with our own parents.



10.30



### **Reflecting on your own childhood** = 90 minutes

1 - This exercise has two (2) parts. The initial **first part** of the exercise is about '**Finding the Child Within...**'

Ask people to get together in pairs with someone they feel comfortable with and to interview each other on the following five questions for about 5-10 min:

1. *Your name?*
2. *Your place of birth?*
3. *The names of your parents or guardians?*
4. *Did you have any childhood names, like nicknames? Mention as many as you can remember and chose one of these for now.*
5. *What inspired this childhood name? Where did it come from? Is there a story to it, i.e. why you get this nickname during your childhood?*

Let everyone come briefly back again in one big circle and have a few people share what they discussed in pairs. You might notice that the atmosphere might become a bit lighter and more joyful.

After some have shared, invite people to turn to their neighbour/partner. Ask them to remember a song or a dance from their early childhood, and/or to talk about a game they used to play as young children. Give them a few minutes for this, and again notice how the atmosphere may become even more playful as they are accessing happy childhood memories.

Then, once again, let them to come together in the circle and have them share some of those memories and games they played. You can also invite people to sing one of those children songs or dances which the whole group can briefly perform together. Allow everyone to connect through such refreshing child-like energy and enjoy the quality of playful togetherness that this child-like energy has the power to create.

11.00



2 - Now invite everyone to proceed with **part two** of this exercise, which is called '**Once upon a time...**'

Instruct them to get together again with their interview-partners and in pairs to reflect about their childhood, as follows:





### Handout #28

#### Parenting Exercise

#### Instructions - Part 2

- a) Think of a moment when you felt most loved, confident and secure. You can make some notes about it or make a drawing of the experience;
- b) Then think about a time when you felt sad, ashamed, lonely or misunderstood.  
Hereby reflect on these three questions:
  - What happened?
  - What feelings did you experience?
  - What could the adults around you at the time possibly have done differently that would have helped you or would have made you feel better in that situation?
- c) Thereafter, share with your exercise-partner what happened in these two different situations. Listen empathically to each other as you share your experiences.

Note: As facilitator, you may want to walk around and just pass by all the pairs doing this exercise, so that you get a feeling for how it is going.

After about 20 minutes, bring everyone back into the circle again to reflect and **debrief together**.

The **two guiding questions** for these reflections are:

- 1) How far are these positive and negative **childhood experiences** - and what you learned from them - **still valuable for you today**?
- 2) **How do these experiences influence your own parenting styles?**  
What would you - as a parent - do exactly the same way as your parents did it, and what is it that you would do different?

11.40



### Handout #29

#### Fact Sheet:

#### Corporal

#### Punishment

If not already obvious through the reflections, ask if participants can see a **connection between parenting and GBV**, as this can be a good transition to talk about the negative effects of corporal punishment.

Share the LAC's Fact Sheet on the link between Corporal Punishment and Gender-Based Violence (#29), while discussing the need for **consequences** instead of 'punishments'. As a parent it is important to have children understand that there are **consequences** for each action.





However, 'Consequences' are different to 'punishment', and ideally they are linked to the misbehaviour: *'Clean up what you have messed up!'*.

Showing kids that any of their actions has positive or negative consequences for them also helps them connect to their '**power to**' and '**power within**' (see Topic 4, handout #16).

### Handout #30 Positive Parenting

Provide additional information on Positive Parenting (#30) and facilitate discussions or a short brainstorming around alternative non-violent means to show/teach children the consequences of their actions.

***Try making participants understand that it's not just children learning from their parents (and us adults), but that we as parents/adults actually have a lot to learn from our children.***

### Bonus Handout Comics on Alternatives to Punishment 1+2 in English and Oshiwambo

If available, you can also share the two Comics from the Legal Assistance Centre (LAC) on **Alternatives to Corporal Punishment**.

*Comic No.1, in English & Oshiwambo:*

[www.lac.org.na/projects/grap/Pdf/comiccorporalpunishmenteng.pdf](http://www.lac.org.na/projects/grap/Pdf/comiccorporalpunishmenteng.pdf)

[www.lac.org.na/projects/grap/Pdf/comiccorporalpunishmentosh.pdf](http://www.lac.org.na/projects/grap/Pdf/comiccorporalpunishmentosh.pdf)

*Comic No.2, in English & Oshiwambo:*

[www.lac.org.na/projects/grap/Pdf/comiccorporalpunishment2eng.pdf](http://www.lac.org.na/projects/grap/Pdf/comiccorporalpunishment2eng.pdf)

[www.lac.org.na/projects/grap/Pdf/comiccorporalpunishment2osh.pdf](http://www.lac.org.na/projects/grap/Pdf/comiccorporalpunishment2osh.pdf)

11.55



**Go-Around** = 20 minutes

Tell the group you will again do a go-around where everybody completes a certain sentence, starting with yourself.

Again, let participants know that anyone who does not yet know what to say may 'pass' in the first round, but would then complete the sentence in the second round, so that ultimately everyone will have responded.

Ask everyone to complete the sentence:

***"What I now feel inspired to do as a parent is ..."***





12.15

### Session 3 – Early Gender Boxes

45 minutes

**Early Gender Boxes** = 45 minutes



This exercise serves to **raise awareness about early conditioning**, meaning how easily we make young girls and boys take on certain gender roles as from a very young age.

Explain to the group you that you would like to explore together how early gender roles develop, and at what stage we might already put our children in a certain 'gender box', without even knowing (or being fully aware) that we are doing this.

Start by asking participants what they know about the stages of a child's development, draw a list (like the one in the table below) on the flipchart, starting with the pregnancy stage and ending with teenager or young adult.

Divide participants into small groups of four. Instruct them to discuss and write down how we already think about or treat a child differently, depending on whether the child is male (a boy) or female (a girl). Ask them to think about children across all age categories and how the child's sex influences how we see and treat the child at different ages and stages of development.

They should discuss and write down as many aspects they can think of that may contribute to the development of a child's gender identity. Encourage them to be open-minded and consider anything and everything, even if it's a small or seemingly insignificant aspect such as:

- ✓ clothes that we chose for them, or say look good on them or don't look good;
- ✓ toys and gifts that we bought/built for them, and how much time we spent playing with them;
- ✓ games we encouraged them to play and activities we introduced them to;
- ✓ qualities we want to see in them, and praise them when they behave that way;
- ✓ what we want them to focus on in their life, the advice we give them, and the expectations we have of them as to who or what they should become;
- ✓ how we want them to treat their own physical body, health and sense of beauty;
- ✓ how important their emotional development is, i.e. how they express their feelings, and which
- ✓ feelings we think are 'okay' and which ones are 'not okay' to show; or
- ✓ how we want them to interact and behave in relationships with their peers.

Mention too that it might help the groups to think of themselves not only as parents, but also as the children they used to be.



The table below is just an example of what the small groups may discover and discuss. Please note that what is filled in here in *italics (and purple)* are merely examples of answers that the group could possibly come up with.

➤ Only the “Age” and “Stage” should be written on your flipchart:

Age in years	Stage	Typical Gender-related Parent Behaviour – just examples(!)	
		Boys - male	Girls - female
-	Pregnancy	<i>Name of the child, our dreams of what he might become or what it means for us to have a ‘boy’ instead of a ‘girl’.</i>	<i>Name of the child, our dreams of what she might become or what it means for us to have a ‘girl’ instead of a ‘boy’.</i>
0-1	Baby/Infant	<i>Blue baby clothes and toys</i>	<i>Pink baby clothes and toys</i>
1-3	Toddler	<i>Toys = cars + soccer balls We say: ‘go for it + ‘don’t cry’</i>	<i>Toys = dolls + cooking utensils We say: “be careful” + “you pretty”</i>
3-5	Pre-schooler	<i>We let them play rough and introduce them to men’s work</i>	<i>We are protective and introduce them to women’s tasks</i>
5-12	School-going Child	<i>What subjects, activities and/or behaviours do we dis/approve of?</i>	<i>What subjects, activities and/or behaviours do we dis/approve of?</i>
13-18	Teenager	<i>Gender-typical sports/hobbies? Dating: Has to approach a girl!</i>	<i>Gender-typical sports/hobbies? Dating: A boy has to approach her!</i>

After about 15 minutes of small group discussions, ask participants to come back and share, going through the list age-group by age-group ideally.

**Debrief** with the whole group and talk about the various things parents do that influence a child/person’s gender identify, hereby flagging those that are potentially harmful. Discuss what parents might want to be more aware of or do differently with their and other people’s children to prevent putting young people in stereotypical and potentially harmful ‘gender-boxes’.

13.00 =

Lunch Break





14.00 = Topic 8

3 hours

## Topic 8: GBV in the Media

**Introduction:** Often GBV, gender identity, relationships, and parenting are seen as personal issues that concern only some individuals or just one single family, hereby often underestimating the role society as a whole is playing.

Traditional and social media are hereby among the key influencers regarding either positive or harmful changes in society.

### Objectives:

- To be able to see the interconnectedness of actions from multiple individuals and institutions, who directly or indirectly contribute to GBV.
- To be able to explain the effect of traditional and media on GBV

### List of Handouts for this topic:

Handout #31	GBV in the Media - Exercise
Handout #32	Social Movements & Resources
Handout #33	Dangers of Social Media

14.00

### Session 1 – Society & GBV

= 45 minutes

#### **We are all Part of it** = 45 minutes

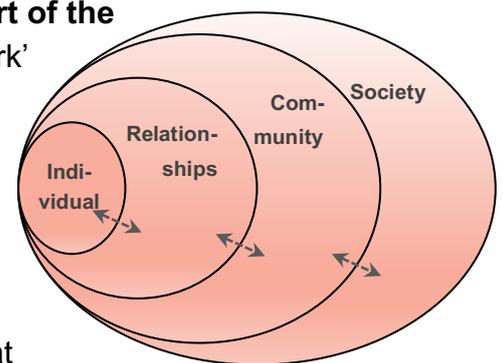


This exercise is a good way of getting people to interact and understand that **we are all part of the problem and part of the solution**, by using the 'Ecological Framework' (*Familiarise yourself: GBV Kit pp. 35-36*).

It helps people think about what changes need to happen at what levels in our society to overcome GBV.

The purpose of this exercise is to bring awareness to different aspects and people at different levels that contribute to GBV in our lives.

It also helps to engage participants in dialogue around what it is that we can do about it now that we are more aware of it. It also helps to thereafter focus on the roles that traditional and social media are playing.



**Preparations:** Make sure you have prepared the cut-out statements as well as something for marking the different levels on the floor of the venue.





14.00



Tell the group you will be exploring a typical 'GBV Situation' from different angles, together with the whole group. Either draw (chalk) or lay (rope) three circles in the room, hereby use as much space as possible, because people will end up standing in these circles. Explain how these circles represent different levels of us living and interacting in a society.

**Tool Box #7**  
*Statements:*  
*Society & GBV*

**Hand out one statement each** to everyone and ask participants to step into the role of the person mentioned on their statement and to literally step into the respective circle where they feel the statement belongs to.

One after another - starting with "*Maria*" and "*Petrus*" – have them **read their statements aloud**.

*Hint: The "I", "R", "C" and "S" in each statement indicate the correct level.*

As everyone reads their statements, ensure the rest of the group is listening and paying attention. If people struggle to position themselves, ask other participants at what level they think this statement belongs to. Be flexible, and if necessary allow people to even stand somehow in between two circles, as life itself is anyhow dynamic and all these levels are interrelated.

After everyone has read their statement and positioned themselves, facilitate reflections and **debrief this exercise**:

- How did people feel during this exercise?
- How far do some statements reflect their own experiences in their respective communities? What is similar? What is different?
- ...and what needs to change in us and others, so we can overcome GBV?

**Create a transition** to focus and zoom in more on the **role that the media is playing**, both the rather traditional media and also the social media.



14.45

45 minutes



### Session 2 – GBV & Traditional Media

Invite participants to explore with you the role that traditional media plays in stopping or spreading GBV and its underlying/contributing factors.

#### Ask: What do we usually think of when we hear the word “Media”?

Usual responses should include newspapers, local and national radio, as well as national/international TV, and internet websites from these news outlets. Should any participant mention any social media channels, please validate their response, yet inform them that we will focus on that right after tea.

14.50

#### Exploring positive and negative impact = 40 minutes



Ask participants in groups of three (3) to think about cases of GBV they remember having been reported in the media, and to discuss the following questions among themselves for about 10 minutes:

- 1) In which media and language were cases of GBV reported, and what type of cases are usually reported?
- 2) What were your reactions, i.e., feelings, thoughts, or even actions after reading/hearing/seeing this news?
- 3) In what way do you think can and should the media reporting on GBV improve to help us overcome and prevent GBV, e.g., by reporting more or reporting less, reporting on different topics (if so, which ones), or reporting in a different style or focusing on different aspects?

After around 10 minutes, when everyone comes back into the whole group, ask some of the groups to share first on Q1, whereby you can take notes on the flipchart. Afterwards move to answers on Q2, and finally to answers and suggestions around Q3, which definitely must be noted down on flipchart.

➤ **Facilitators will share all the relevant answers to Q3 with KAS. Collected responses from all GBV-workshops (M5) will then be forwarded as recommendations to all Media Houses, to the Ministry of Information and to the Editors Forum.**

Please note that not all small groups have to report back, as long as you go through Questions 1, 2, and 3 one after the other with the whole group.

→ No additional debriefing is needed. After this exercise you can go straight into the afternoon tea break.

#### Handout #31

GBV in the Media  
- Exercise





15.30 =

Tea Break



15.45 =

70 minutes

### Session 3 – GBV & The Power of Social Media

Start off the last session with a brief 5-minutes brainstorming around social media apps and tools, which you can list on the flipchart.



**Tool Box #8**  
Social Media Icons  
(A4-laminated)

Invite a show of hands by all participants to find out how familiar people are with each of social media mentioned:

- no hands* = *I have never heard of it*
- one hand* = *I know about it, but I don't use it*
- two hands* = *I have an account (or installed it), but only use it occasionally*
- two hands* = *I am a regular, passionate user of this social media platform*  
+ waving

This quick engagement gives everyone a good idea of most commonly used social media tools in Namibia. It also gives you as facilitators a good idea what participants are already familiar with.

15.50

**Good Use of Social Media** = 35 minutes



**Ask: What are the positive aspects of different social media tools?**

Consider listing them on the flipchart. This creates a shared understanding among all participants as to why people use certain social media. This can easily turn into a nice and short mutually educative session on the benefits of certain social media tools. Highlight how social media connects us not only inside Namibia but also with the entire world.



16.00



Introduce participants to **global social movements**, such as **#MeToo**, and how these have become significantly more popular through social media.

**Show** them the **three selected clips** for ±10 minutes. Facilitate **reflective discussions**, including on social media being used to counter, overcome and/or prevent different forms of SGBV.

You can give an additional example of how short videos about this **signal for help** are being shared: [www.canadianwomen.org/signal-for-help](http://www.canadianwomen.org/signal-for-help)



**Handout #32**  
Social Movements  
& Resources



Also mention online advocacy campaigns on platforms like **Avaaz.org** or **Change.org** that are making a difference in people's lives around the world.

16.25 =

**Dangers of Social Media** = 30 minutes

30 minutes

Most probably participants already touched on the fact that there are also dangers when it comes to Social Media.

**Handout #33**  
Dangers of  
Social Media

Facilitate brainstorming and discussions around the possible dangers of social media, hereby go with the flow yet also touch on and explain aspects highlighted on Dangers of Social Media (#33), which is to be handed out.

16.55 =

**Wrap-up Session – Day 4**

5 minutes

Depending on the time available (approximately 5 minutes), ask for some reflections on the group as to how they experienced today, and/or if they have any closing thoughts or comments from their side.



**Ask: Any reflections or closing comments at the end of this 4<sup>th</sup> day**





8.00 = Topic 9

= 3 hours

## Topic 9: Taking Action & Moving Forward

**Introduction:** On this final day of the workshop, the focus lies on wrapping up and moving forward into taking action.

### Objectives:

- To be able to hold critical gender-related conversations in a respectful manner.
- To be able to formulate ideas around positive changes and actions.

### List of Handouts for this topic:

Handout #34

Action Planning Template

### Check-in Session – Day 5 (final day)

08.00

Check-in:

30 min., incl.

Open Questions

**Explain:** Welcome everyone to the 5<sup>th</sup> and last day of the workshop and say that today will begin again with a “check-in” or “landing phase”.

Invite participants to share any reflections particularly from the previous (4<sup>th</sup>) day, but that they may also reflect on yesterday’s experiences in the context of the whole five day workshop and what they have experienced so far.

Again, ensure the open reflection does not turn into discussions.

*Also make sure that any unanswered **Open Question** (those you put into the ‘Parking Spot’) are being addressed and **answered this morning**.*

08.30

1 hour, 30 minutes

### Session 1 – Conversations around Gender

#### Gender Fishbowl – preparations (15 min)

Based on facilitators’ and participants’ observations over the last four days, identify possible questions that men might like to ask women, and vice versa.

Divide participants into a male and a female group. Both groups have five minutes to write down questions they like to ask the other gender/sex.

As facilitators, you should have already selected 2-3 most suitable questions from the lists in the boxes below, for men and also for women. Chose 2-3 questions from the small groups and add to your pre-selected questions, so that you will have two sets of questions: 1<sup>st</sup> for women and 2<sup>nd</sup> for men.

08.30





#### Questions for Women

- What do you think is the most difficult thing about being a woman in Namibia?
- What do you think men need to better understand about women?
- What do you find difficult to understand about men?
- How can men support and empower women?
- What is something that you never want to hear again about women?
- What rights are hardest for women to achieve in Namibia?
- What do you remember about growing up as a girl in Namibia? What did you like about being a girl? What did you not like? What was difficult about being a teenage girl?
- Who are some of the positive male influences in your life, and why?
- Who are some of the positive female influences in your life, and why?

#### Questions for Men

- What do you think is the most difficult thing about being a man in Namibia?
- What do you think women need to better understand about men?
- What do you find difficult to understand about women?
- How can men support and empower women?
- What do you remember about growing up as a boy in Namibia? What did you like about being a boy? What did you not like? What was difficult about being a teenage boy?
- Who are some of the positive male influences in your life, and why?
- Who are some of the positive female influences in your life, and why?

08.45

#### **The Gender Fishbowl** = 75 minutes



Now ask the women to sit in a circle of chairs in the middle of the room and the men to sit around the outside of the circle facing inwards – somewhat similar to the pumpkin exercise on day three.

**Women in the inside circle** are then having an **open discussion**, based on the 5-6 questions visibly listed on the flipchart (2-3 questions prepared by you + 2-3 questions derived from the preparations among the men). Meanwhile, the men in the outside circle remain absolutely silent in order to listen to what is being said. No matter what, they are not allowed to speak or make comments.

Female facilitators sit in the inside circle, helping to deepen discussions and to touch on all the selected questions. Male facilitators sit among the men in the outside circle and ensure that the men truly listen. **Once the women have talked** among one another for **±30 minutes**, bring the discussion to an end.

Then ask the women and men to switch places, and ask the **men to discuss their sets of questions** while the women in the outside circle listen. Male and female facilitators also change places and roles accordingly.





**Debrief** this gender fishbowl as a whole group (in one big mixed circle) after both groups have completed their respective conversations.

10.00 =

Tea Break



10.30

1 hour, 30 minutes



## Session 2 – Action Planning

As the training is coming to an end, **briefly summarise** the various topics that were covered over the last 4.5 days, hereby possibly mention any issues that may have come up on day two during ‘Responses to GBV’ (Topic 3).

Explain that **Action Planning** helps a group or community to gain clarity about GBV-related challenges that they are facing and the issues that must be addressed. It often encourages collaboration and sharing of ideas, which often leads to actual positive changes in people’s lives.

*Action Planning* can of course take place at any time, and is ideally an ongoing effort. Therefore, the following exercise can be repeated by participants individually or within their organizations at regular intervals. Such repetition is helpful for keeping track of the progress made, and it also helps to identify any additional challenges that might have come up. This enables course corrections to be made as needed towards achieving the overall goal of living in loving, caring and GBV-free families, workplaces and communities.

10.35



**Handout #34**  
Action Planning –  
prepare  
multiple copies!

Give each participant the ‘Action Planning’ Template (#34) and explain the different aspects/columns of this worksheet to them. Explain that not all of these aspects may need to be considered for simple/personal actions that one may want to take and commit to. However, as a CSO, considering all of these aspects (including costing of activities) would be very important, when developing a campaign or starting a certain project, and when one therefore has to write a proposal to potential donors or sponsors.

Ask participants to first (for ±5min) sit with the action planning document by themselves, before then getting together in pairs or small groups of their choice. They should be free to walk around and talk to whoever they would like to talk during this action planning. They may do whatever works best for them to think about which action to take and to draft their plan of action.





11.00



After **20-30 minutes**, everyone should be done working on their Action Plan, at least for now.

Get the **whole group together** once again and ask **each participant to share 1-2 actions** that are going to take place, which are **most important** to them, and which they like to share with the group. These can be actions they are going to take as individuals or as part of a group or organization.

This **sharing of future actions** and **making commitments** allows for accountability and for others to add ideas and suggestions as appropriate.

It also helps everyone to have a better idea of the positive changes that they all want to see happening, and it enables them to become aware of actions that they are all going to take and to support each other in this regard.

Such shared understanding and joint commitment will help us as people, communities and as a nation to move towards our vision of a peaceful, caring, and equal society, step by step, one generation at a time.



12.00

60 minutes

## TOPIC 10: Review of Training & Evaluation

**Knowledge Testing** = 20 minutes



**Explain:** You will receive the knowledge test which will be marked. The results will appear on the Certificate of Achievement which you will receive if you score 50% or higher.

Then we will ask you to evaluate the workshop. Your comments are invaluable to us in order to continuously improve your training so please give thought to the responses.

12.05



*Facilitators give out Knowledge Test (#1). Allow 15 minutes for participants to complete individually. Ensure there is no copying from each other.*

*After 15 minutes collect the sheets.*

**Handout #1:**

*Knowledge Test*

12.20

**Workshop Evaluation** = 20 minutes

**Handout #35:**

*Workshop  
Evaluation*

*Give out the Workshop Evaluation Sheet ( #35)*

*Explain they have 15 minutes to complete.*

*Collect in sheets.*

12.40

**Close workshop** – thank you, prayer etc.

*Hand out any transport or meal claim forms and make payments.*

13h



& Departure