



Module 5

Women, Gender and Gender- based Violence

Participant Manual

Strengthening the role of CSOs and Women in Democracy Project



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STIFTUNG**



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Objectives

Module objectives: This module enables you as 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 you as 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:

<i>Topic No.</i>	<i>Topic Title</i>	<i>Sessions</i>
1.	Gender and Sex	1. Terminology 2. Understanding Gender Roles
2.	Understanding Violence	1. Conflict is Natural 2. Exploring Different Forms of Violence
3.	What is GBV	1. Definition, Types and Forms of GBV 2. Beyond Domestic Violence 3. GBV Facts and Legal Frameworks 4. Responses to GBV & Reality on the Ground
4.	Power Over vs. Power With	1. Power Over 2. Diversity and Privileges 3. Mindfulness and Self-Awareness
5.	Conflict Dynamics and Interventions	1. Conflict Escalation Stages 2. Conflict Intervention Strategies 3. Conflict Dynamics in Action
6.	Communication & Relationship Skills	1. Observing without Judgment 2. Emotional Intelligence 3. Listening to Connect
7.	Healthy Relationships & Parenting	1. Healthy Relationships & Consent 2. Positive Parenting 3. Early Gender Roles
8.	GBV in the Media	1. Society & GBV 2. GBV & Traditional Media 3. GBV & The Power of Social Media
9.	Taking Action & Moving Forward	1. Conversations around Gender 2. Action Planning



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](#)

Session 1 - Terminology

[Handout #3](#)
[Sex vs Gender](#)

Let's first understand what the words "Sex" and "Gender" mean:

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.



Session 2 - Understanding Gender Roles

Act like a Man/Woman - Exercise

In this exercise we explored what it means to ‘be a man’ and to ‘be a woman’, hereby listening to different views and perceptions of these roles, hereby 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.

At the end, we drew boxes: “**Act like a man!**” and “**Act like a woman!**”, with the most typical and recurring statements about “a man/woman” inside this box, and less typical ones outside these boxes. 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.



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

Handout #5

Direct & Indirect Violence



*Handout #4
Elephant Story*

Session 1 – Conflict is Natural

The story of the “*Five Blind Men and the Elephant*” is an analogy, with 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.

Each of these blind men were ‘right’ (*each from their own perspective*), and 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 become 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.

A **real-life application** of the lessons learned from this story is 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....*”.

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’.

Please share this “*Elephant Story*” with others. It will bring greater awareness to the fact that we as people will always have different perspectives on something. This will help us to deal with controversial topics and helps to make any group or community discussions much more respectful and constructive. In addition, it helps to develop a more open attitude towards those with whom we might disagree in our lives.





Session 2 – Exploring Different Forms of Violence

In this session, we did a whole-group exercise which created a better 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.

Violent – Nonviolent = Exercise

We imagined an invisible line on the floor, with one end representing 'Violence' and the other end representing 'Not Violence'.

Then we read out some short statements and everyone at the same time 'voted with their feet' and positioned themselves according to how violent or not violent they perceive the situation/statement to be.

The following statements were read, which deliberately started 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.



Handout #5
Direct & Indirect
Violence

- ***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.

At the end of this exercise the direct and indirect violence triangle was introduced and explained.



Topic 3: What is GBV?

Introduction: As the first day came to an end, we started 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?
Handout #7	Moving towards 'Power With'
Handout #8	Beyond Domestic Violence
Handout #9	The Namibian GBV Tree
Handout #10	Facts, Figures & Human Rights
Handout #11	Quiz: Legal Basics
Handout #12	Namibian Laws and Policies
Handout #13	Unlawful Actions
Handout #14	Responses to GBV
Handout #15	Support Services

Session 1 – Definition, Types and Forms of GBV

So far we looked together into what “Gender” is and into what “Violence” is, and now the **definition of GBV** was explored, as provided in handout #6

Nowadays GBV is also more and more often referred to as **Sexual and Gender-Based Violence (SGBV)**:

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.



Exploring Domestic Violence (as a form of GBV) = Exercise

We started by focusing on the **'Power & Control' Wheel** (page 9) and how familiar we are with these different forms and types of domestic violence, either through the media or through experiences from members of our own family, friends or wider community.

We then talked about different forms of GBV and how far they are a reality in Namibia and in our communities?

Handout #6 *What is GBV*

We hereby talked about 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. .

Wrap-up Session – Day 1

Depending on the time available (approximately 5-10 minutes), you reflected as a group on how you experienced the first day.

Check-in Session – Day 2

The second day of the workshop and each of the following workshop days will begin with a “check-in” or “landing phase”.

This means that the first couple of minutes everyone was invited to share any overnight reflections freely with the rest of the group. Anyone could 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.



Session 2 – Beyond Domestic Violence

It is very likely that at this stage your understanding of GBV is primarily as something that occurs within families or at home, which is what is referred to as “Domestic Violence” or also known as “Intimate Partner Violence (IPV)”.

Handout #8
*Beyond Domestic
Violence*

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, as visible in the handout: “Beyond Domestic Violence”

The different levels (starting from the bottom) were explained and practical examples of GBV were given for each level.

Namibian GBV Trees = Exercise

In this exercise, we explored issues around GBV further in creative ways.

The concept of a “conflict tree” as a tool to analyse and better understand a certain situation or phenomenon was briefly explained:

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

in small groups of 4-5 participants each you were creatively drawing your own GBV Conflict Trees, based on your own knowledge and experiences, with small groups presenting afterwards.

Handout #9
Namibian GBV Tree

Facilitators then shared the **Namibian GBV Tree** (#9) and facilitated discussions around various aspects that were of particular interest to the group or important to be understood in more detail, e.g. differences between root causes and contributing factors.

As the picture of the “Namibian GBV Tree” makes reference to individual and collective transgenerational trauma, we also explored briefly what exactly we understand under the word/phenomenon of trauma. Facilitators hereby helped providing 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.





Session 3 – GBV Facts and Legal Frameworks

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.

Handout #10

Facts, Figures and
Human Rights

The official and worldwide recognition of everybody’s **Human Rights** in 1948 was a first cornerstone for bringing various forms of violence, including GBV, to light and starting to protecting people and their rights around the globe.

We used the handout #10 on Human Rights (No. 1.3.4 on p. 22-25) to talk about key historic global developments regarding human rights and women’s rights, and had a closer look at the most relevant international frameworks and commitments that Namibia is a signatory of.

The relevance of all of these commitments for us here in Namibia today was discussed, 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 and try to overcome together.

Afterwards, we transitioned to focus on the Namibian situation, particular the legal frameworks that already are and will soon be in place.

GBV Quiz on Legal Basics

Handout #11
Quiz: Legal Basics

The Quiz on Legal Basics (#11) was filled by everyone, and answers discussed afterwards in the whole group.

Should you be interested to once again go through all the questions and answers, you can also look into National GBV Resource Kit on pages 58-59, which you can access and download by following the link in handout #32.



**Handout #12**

Namibian Laws

Additional information was shared on **Namibian Laws and Policies** (#12) and clarity was provided as to what constitutes **Unlawful Actions**, according to the Domestic Violence Act No. 4 of 2003 (#13).

Handout #13

Unlawful Actions

These handouts outline the relevant existing frameworks and most important pieces of legislation that protects us against various forms of GBV.

However, an **issue of concern** in Namibia is the **implementation** of these laws and policies, as this is often seen as one of the country's weak point, even by government officials themselves.

This is why **the role of civil society is so important**, as we cannot solely rely on government alone to 'fix the problem'.

We have to literally **work hand-in-hand across all sectors of society!**

Session 4 – Responses to GBV & Reality on the Ground

This session zoomed into how the actual responses to GBV look like, hereby tapping into everyone's knowledge and experiences.

Handout #14

Responses to GBV

Facilitate discussions included '**Responses to GBV**' (#14) as a useful guide to explain the **legal, health and social aspects** involved.

A brief **Resource Mapping** then helped to find out what types of **informal and formal support services** are available nationwide, in the region, as well as at local community level.

Handout #15

Support Services

Available resources were hereby mapped, in terms of institutions and people/professions one can go to and where one gets helped. Additional information on **support services** (#15) were also provided

An important aspect of these discussions was 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 the phenomenon of **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);

In addition to victims and offenders, those who are **bystanders** have a very important role to play, as one can see on page 42 of handout #14.





*Handout #14 (again)
Responses to GBV*

Lastly, we emphasised that it is very important that **we protect those among us who are more vulnerable**, hereby looking at pages 43-44 in handout #14. This aspect was then focused on in more detail in the afternoon, including a number of interactive exercises.

Two of these **exercises** illustrates 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).

In the **1st Exercise** [as demonstrated in front of the whole group], one volunteer was kneeling on the ground and was trying to get up, while all other some members of the group sat on his back, hereby keeping him/her down.

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, some of those on top got off, one-by-one. They chose to not participate anymore in 'holding down' the person on the ground, so that eventually this person was able to get up.

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.

In the **2nd Exercise** two people role-played a verbal harassment scenario, while the rest of the group formed a circle around them. The exact same scenario 3-4 times, whereby the only thing that changed is the behaviour of all other participants in the circle (= bystanders) around the two main actors.

In the **1st** 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 **2nd** 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 **3rd** 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.

During a **4th round** some of the bystanders from the circle were allowed to **actively engage and support the victim**.



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 focused on in this session.

The more these dynamics and our own relationship to power are understood, 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
Handout #17	Healthy Relationships & Warning Signs
Handout #18	Diversity Wheel
Handout #19	Understanding LGBTIQ+

Session 1 – Power Over

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 one can reflect on directly and which one can translate then into aspects of one's own life.

Masters & Servants = Exercise

This exercise supports the development of awareness of the existence and manifestation of power imbalances in our relationships, and to help us reflect on and understand the importance of using any power or influence we might have over another person with sensitivity and respect.

For this exercise, groups of three came together, consisting of:

- 1) Masters, 2) Servants, and 3) Observers.



...and the following applied to members of these three groups:

<i>Master / Minister / Head of House</i>	<i>Servant / Subject / Household</i>	<i>Observers</i>
<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 was: **No one must get physically hurt!**

When the whole group got together again afterwards for a **reflective debrief**, this included 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?

**Handout #16***Concept of Power***Handout #17***Healthy Relationships
& Warning Signs*

- **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?

As part of the debrief, the handouts on the ‘Concept of Power’ (#16) and ‘Healthy Relationships & Warning Signs’ (#17) were shared.

Session 2 – Diversity & Privileges

Based on such direct experiences of being in powerful and as well as being in powerless positions, we looked more closely into different aspects of power, privileges and to understand which groups and members of our society and communities are more vulnerable to GBV and discrimination.

Handout #18*Diversity Wheel*

After a brief discussion on **which types of people and/or groups are most vulnerable** when it comes to violence or different forms of discrimination, facilitators introduced the ‘Diversity Wheel’ (#18)

This ‘**Diversity Wheel**’ shows different aspects of what makes people either have more or less power/privileges in society. 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). 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.

Exploring Aspects and Areas of Diversity = Sharing & Discussions

In pairs of two, you took a closer look at the diversity wheel and discussed in which categories they can clearly see how people who do not belong to a certain ‘mainstream’ are disadvantaged or even being discriminated against.

Diversity of course includes: “**Gender**” (actually: “Sex”), “**Gender Identity or Expression**”, and “**Sexual Orientation**”.





Being “heterosexual” is mainstream in terms of sexual orientation, while “cisgender” (= opposite of ‘transgender’) is mainstream in gender identity, 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.

Gender Grid = Brainstorming & Discussions

To understand issues around LGBTIQ+ and to improve acceptance of our diversity in this area, the following table helps a lot.

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

¹ 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.

² 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.

³ 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.

⁴ 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.

⁵ 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.



Handout #19
LGBTIQ+ Guide

As part of this brainstorming the **LGBTIQ+ Guide** (#19) was shared.

As a matter of fact, **members of Namibia's LGBTIQ+ community** as well as **sex workers** are among the **most vulnerable** when it comes to **GBV**, which was part of the final discussions during this session.

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



Session 3 – Mindfulness & Self-Awareness

In order to wrap up the day - which was filled with interesting and potentially challenging experiences and discussions – facilitators lead a self-reflection exercise, also known as ‘body-scan’ or ‘guided meditation’.

This is something you can also do on your own anytime you 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).

Mindfulness and Self-Awareness = Self-Scan / Guided Meditation

Detailed instructions for this exercise are on pages 93-95 of the National GBV Resource Kit (see handout #32).

This exercise was followed by some brief verbal reflections.

Go-Around = Exercise

As today's sessions focused a lot on gender, sexuality and gender-based violence, it was closed off on a positive note, by everyone sharing:

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



Leaning onto each other (example of 'power with') = Exercise

As a **final closing exercise** for the day, the group stood in a circle with everyone holding their neighbours' hands while leaning in and out at the same time (every second person was leaning in, while all others leaned outwards).

The debrief of this exercise reflected 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'.

However, this is just one example/demonstration, and the next Topics will focus in even more practical terms 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.



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

The day started off again with a “check-in” or “landing phase”.

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.

In this regard, we remembered the **Elephant Story** from the first day of the workshop and our main take-aways and learnings from it. Based on this, we then looked at conflict and its typical dynamics.

Nine Stages of Conflict Escalation = Exercise

In small groups, you brought some images of people quarrelling into an order that made sense to your group.

Facilitators then guided through the ‘right’ order, as this is what happens to conflict when there is no helpful intervention. They also provided more information on these nine stages of conflict escalation, see: handout #20.

Handout #20

Conflict Escalation Stages (pages 1-3)





Handout #20
Conflict Escalation
Stages (pages 4-5)

Conflict does not only develop between people but can also be experienced within a single individual, which is called **intra-personal conflict** (compared to **interpersonal conflict** = between people). Getting out of bed in the morning is a very easy example of intrapersonal conflict, while other typical manifestations are all forms of addictions that we as people have developed.

Hence, it is important to understand that 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').

Sometimes it is quite difficult to notice, address and intervene in a cold/frozen conflict, but also the hot/heated conflicts have their challenges.

More information on this is on the last two pages (4-5) of handout #20.

Depending on the level of escalation and the type of a conflict there are now **different forms of interventions** possible.

Session 2 – Conflict Intervention Strategies

The following intervention strategies were defined and discussed:

Handout #21
Conflict
Intervention
Strategies

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

One of the most effective and flexible interventions is **mediation** and the difference between mediation and arbitration was discussed in detail.

Finding the Right Intervention = Exercise & Discussions

The nine escalation stages were placed in the correct sequence on the floor and the group discussed, which of the five intervention strategies (starting with 'dialogue/negotiations') is applicable during which of these escalation stages as an effective and appropriate intervention.

It was hereby highlighted that genuinely and well-facilitated mediation can significantly help in a conflict situation. However, especially family mediations by uncles and aunties are often not really "mediation" but rather an application of pressure on a married couple to "just 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 not have any interest in the outcome of the conflict at hand.

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

Understanding and applying 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.



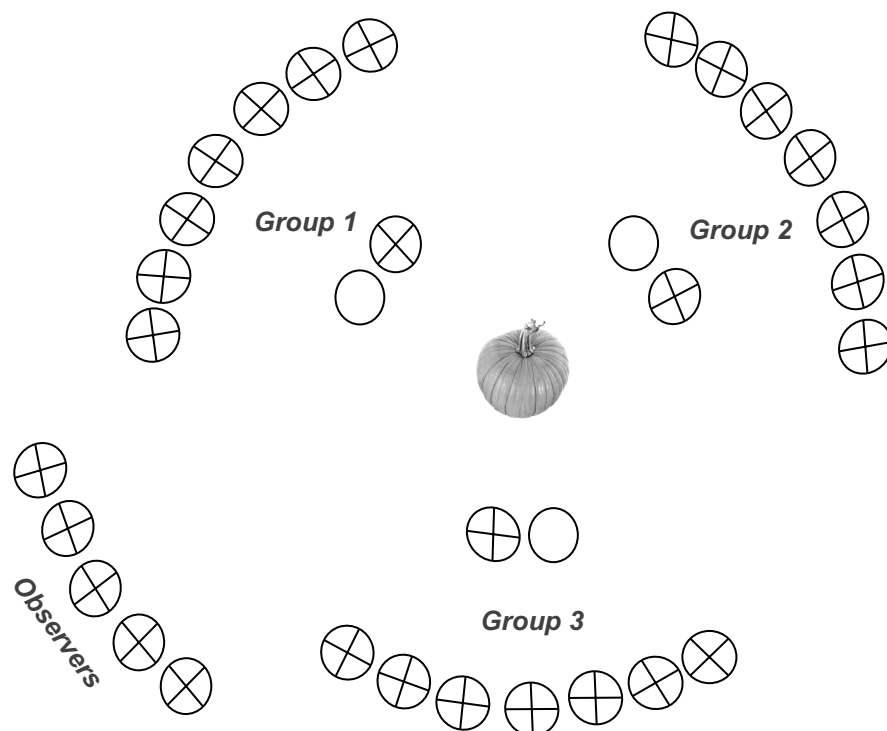
Session 3 – Conflict Dynamics in Action

The **Pumpkin Exercise** then concluded the topic on conflict dynamics and provided a good motivation for and transition into the then following topic of “Communication & Relationship Skills”.

This staged imaginary conflict scenario made some typical escalation dynamics become visible in action and helped to learn about what is generally helpful when it comes to dealing with conflict.

The three groups negotiating about the pumpkin each wanted something else from it (their interest = seeds, skin, flesh), yet probably started off by merely stating their position: “*We need this pumpkin.*” However, when talking about what they needed and trying to help others meet their needs, the conflict could not only have been resolved quite quickly, but there could have been very positive synergy effects, such as learning new cooking recipes, learning about new medical treatments, and possibly sending one’s own kids to this amazing children’s play that is taking place.

Sitting Arrangements (Fish-Bowl Setup):





In **reflection** this exercise highlighted 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.

...and of course, you may have seen parallels to real-life events or situations in your own lives, and learned some **important lessons** 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**.

In conclusion of this topic, the **relevance of these lessons learned** for **GBV-situations** was discussed.



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

Session 1 – Observing without Judgment

Although some aspects of arriving at a judgment or evaluating a person's words and actions are definitely helpful, we often 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 exercise aimed at bringing awareness to us occasionally crossing the thin line between facts and assumptions by being judgmental in our thinking and expression. Through facilitated discussions, the group came to realise how unconscious assumptions often get us into it trouble or tend to make already existing problems worse.

An example to explain the difference between observations and judgments / evaluations is 'ICE CREAM IS GOOD' = JGF GPFAM JS CQQD.



Observations & Judgments = Exercise

Facilitators then handed out cards with practical examples that helped see and realise the difference between ‘clear observations’ and ‘assumptions’ (= judgmental/evaluative statements). Another purpose of this exercise was to increase our awareness about ourselves and our tendencies to judge ourselves (e.g. in the form of self-blame) and others.

Participants were asked to 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. Everyone then read their statements aloud, checking if they are standing correctly, while also looking for their ‘partners’, because there were always two matching statements. These matching statements often helped to really understand the difference between Observations and Judgments (or ‘Assumptions’) more clearly, as the very same situation is being described in both ways.

Handout #22 *Making Clear Observations*

As part of the **debrief**, the group discussed how making clear observations (instead of assumptions or judgmental statements) is helpful in people’s lives, e.g., when one must address challenging situations or wants to have difficult conversations with one’s partners, children, or colleagues at work.

Facilitate discussions also included how greater awareness around making clear observations (instead of judgments) help to prevent GBV.

Practicing nonjudgment by just listening = 20 minutes

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.





For this listening and self-awareness exercise, people got together in pairs, and each person had five minutes to share any experience from their lives with the other person. The other person was the listener who did just 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 hereby silently noticed how far any assumptions or judgmental thoughts would come up in their mind, and what judgmental words or phrases the speaker may be using. Listeners also noticed any feelings arising within them (which is normal when listening empathically) and how far they were able to just notice these feelings and just 'be with them' without having to immediately react to those feelings.

It is important to note, 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), all the pairs had another few minutes to debrief among themselves first.

Afterwards during the debrief of the exercise in the whole group people shared experiences as to how it was when being the person speaking and being in the role of the listener.

This reflection was not about the content of what they have shared, but only about the process of listening itself. The stories and experiences shared remain confidential and stay with the people with whom they were shared.

Session 2 – Emotional Intelligence

Handout #23

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 handout #23).

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.





What is pushing your buttons? = Exercise

Handout #24
Pushing Buttons
Exercise

Each participant received a copy of 'Pushing Buttons' (#24), got together in pairs, and found a comfortable and quiet spot for them to stand or sit down with their respective partner. Everybody then shared with their partner what specific situations or behaviours of other people triggers the six different feelings as described on the worksheet.

While one partner was sharing, the other partner wrote 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 was done, both partners exchanged 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.

After about 15-20 minutes, all pairs came back and were asked what they learned from it. Here it was explained that outside events merely trigger but are not the real reason why we feel and experience a certain feeling.

Owning our own feelings and not making anyone else be responsible for them is important, such as for our happiness (what if this other one leaves) or our anger – because we shouldn't be puppets but self-responsible beings.

Handout #25
A Map of
Ourselves

The **Map of Ourselves** (#25) helped 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.

Handout #26
Guest House
& Emotions

The debrief also reflected on what **feelings/emotions** are and how we can handle them, see handout #25, including the poem: **'The Guest House'**.

Again, it is important 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.

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

Go-Around = Exercise

The session concluded with the group once again doing a go-around where everybody completes the sentence:

"What helps me when I am angry, is..."





Session 3 – Listening to Connect

*Handout #27
Art of
Listening*

The last exercise for the day after tea was on the **art of listening** to connect.

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, as summarized in ‘Art of Listening’ (#27).

ABC - Listening to Connect = Exercise

Participants formed groups of three (A, B, and C in each group), and within each group, everybody had to think about a conflict or a challenging real-life situation they were currently or recently facing in their lives.

The person sharing his/her situation is A, while B is the one listening, and C is the observer. A would tell B about his/her situation, and B listens attentively. After A has shared the situation, B paraphrases with his/her own words what A was saying, i.e., not only summarising the facts but also putting 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’.

Afterwards A tells B how far s/he felt completely understood by B or if there were aspects not reflected and left out in B’s paraphrasing. During this whole time, C silently observes and only gives feedback at the end of each round.

During the following two rounds, the roles of A, B and C were swapped.

Please note: *This exercise was not about solving the conflict and it was not about giving advice or finding solutions to the situation. **It was 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!

Reflections and wrapping up the day included insights about the importance of listening to understand, and encouragement to continue practicing this with friends, family members, partners, children, and/or colleagues at work.



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
Handout #29	Fact Sheet on Corporal Punishment, by www.lac.org.na
Handout #30	Positive Parenting

Check-in Session – Day 4

Again, the 4th and second last day of the workshop began with a “check-in”.

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.

Personal Space = Exercise

This exercise provided direct experiences around ‘relating’, including how to set healthy boundaries and provided insight into improving relationships with co-workers, neighbours and friends.

The group formed two circles; an inner and an outer circle facing each other, with pairs from the inner and outer circles being at 2-3 arm’s lengths distance. It was a completely silent exercise with no talking allowed, as participants directed their partners with hand-signals as to what the appropriate and ‘right’ distance was for them in that moment. Pairs rotated and participants from both circles were “in charge” while the other circle followed.



Important Note: *Facilitators explained that partners in the other 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!*

During the **debrief** people shared how they felt during the exercise, and how it felt for them to be in control or not in control. It also emerged that it was important for people to be able to 'stop' and hereby keep a certain safe distance, even though they were not officially 'in charge'?

A clear connection between this exercise and real-life situations became visible, 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 led 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/auntie 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 was a good transition into explaining **consent** in the context of sexual and intimate relationships, which was briefly discussed before watching a 3min-video on "**Tea and Consent**", and discuss it afterwards:

<https://www.youtube.com/watch?v=pZwvrxVavnQ>

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, the group then had a 'real' tea break.

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.

Reflecting on your own childhood = Exercise

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

In pairs you interviewed each other on five questions for about:

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?*

Everyone came briefly back again in one big circle and people shared some of their positive childhood memories.



Handout #28
Parenting Exercise
Instructions - Part 2

2 - Part two of this exercise is called '**Once upon a time...**' where you and your interview-partners now reflect deeper about your childhood, as follows:

- 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.

These **two questions** guided these reflections once everyone was back:

- 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?

As part of these reflections, the **connection between parenting and GBV**, was explored, which led us to talk about the negative effects of corporal punishment.

Handout #29
Fact Sheet:
Corporal
Punishment

The LAC's Fact Sheet on the link between Corporal Punishment and Gender-Based Violence (#29) provides some valuable input, while we discussed 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

Additional information on Positive Parenting (#30) was provided and a short discussion was held around alternative non-violent means to show and teach children the consequences of their actions

Please note 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.

*There are also two helpful Comics from the Legal Assistance Centre (LAC) on **Alternatives to Corporal Punishment**.*

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

Comic No.1, in English & Oshiwambo:

www.lac.org.na/projects/grap/Pdf/comiccorporalpunishmenteng.pdf

www.lac.org.na/projects/grap/Pdf/comiccorporalpunishmentosh.pdf

Comic No.2, in English & Oshiwambo:

www.lac.org.na/projects/grap/Pdf/comiccorporalpunishment2eng.pdf

www.lac.org.na/projects/grap/Pdf/comiccorporalpunishment2osh.pdf

Go-Around

In closing, everyone completed the sentence:

“What I now feel inspired to do as a parent is ...”



Session 3 – Early Gender Boxes

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.

It helps 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.

It started by brainstorming on the flipchart about the stages of a child’s development, starting with the pregnancy stage and ending with young adult.

In small groups participants discussed and wrote down how we already think about or treat a child differently, depending on whether the child is male (a boy) or female (a girl), hereby considering children across all age categories.

As many aspects that contribute to the development of a child’s gender identity should be considered, even seemingly insignificant aspects, 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.



The table below is just an example of what the small groups discovered and discussed. 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” was written on the 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>

The debrief with the whole group touched on various things parents do that influence a child/person's gender identify, hereby flagging those that are potentially harmful. It was also discussed 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'.



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

Session 1 – Society & GBV

We are all Part of it = Exercise

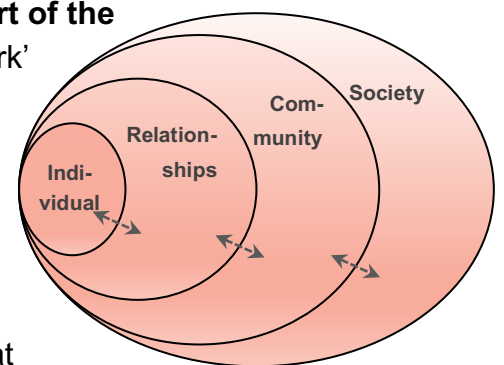


This exercise is a good way of getting people to interact and understand that **we are all part of the problem and part of the solution**, by using the ‘Ecological Framework’ (See: *GBV Resource Kit pp. 35-36*).

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 in dialogue around what it is that we all can do about it once we are more aware of it. This exercise also helps to thereafter focus on the roles that traditional and social media are playing.





In this exercise, a typical 'GBV Situation' is being explored from different angles, whereby the different circles representing different levels of us living and interacting in a society were indicated on the floor.

Everyone received a statement and stepped into the role of the person mentioned on their statement, starting with "Maria" and "Petrus". As people **read their statements aloud** they also stepped into the respective circles.

After everyone has read their statement and positioned themselves, facilitators debriefed this exercise, reflecting on how everyone felt 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?

Based on these experiences and discussions, the group then focused on the **role that the media is playing**, starting with traditional media.

Session 2 – GBV & Traditional Media

This session looked at the role that traditional media plays in stopping or spreading GBV and its underlying/contributing factors.

A first brainstorming served to find out what do we usually think of when we hear the word "Media". Responses included newspapers, local and national radio, as well as national/international TV, as well as internet websites from these news outlets.

Exploring positive and negative impact = Exercise

In groups of three (3) participants then thought about cases of GBV they remembered having been reported in the media, and discussed the following questions, first among themselves:

- 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?

Handout #31
GBV in the Media
 - Exercise





Once everyone was back in the whole group, the small groups first shared their responses on Q1, then on Q2, and finally to answers and suggestions around Q3, which were 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.**

Session 3 – GBV & The Power of Social Media

This last session of the day began with a brief brainstorming around social media apps and tools, which were listed on the flipchart.



A show of hands by all participants then indicated how familiar people are with each of social media mentioned:

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

This quick engagement gave everyone a good idea of most commonly used social media tools in Namibia and what everyone is already familiar with.

Good Use of Social Media = Videos & Discussions

We started off looking into positive aspects of different social media tools, to create a shared understanding among all participants as to why people use certain social media. This probably turned into short and mutually educative session on the benefits of certain social media tools and on how social media connects us not only inside Namibia but also with the entire world.

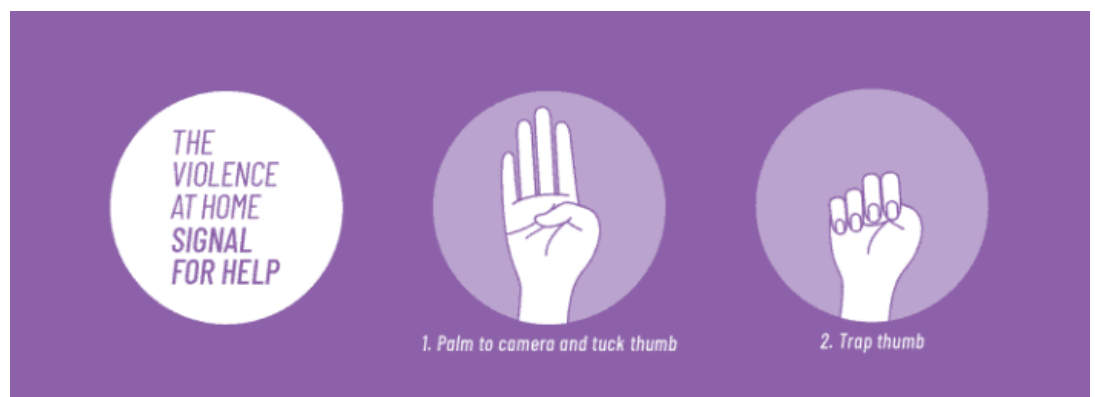


Participants were then introduced to **global social movements**, such as **#MeToo**, and how these have become significantly more popular through social media.

Handout #32
*Social Movements
 & Resources*

Three **selected clips** were shown, followed by facilitated discussions, including on social media being used to counter, overcome and/or prevent different forms of SGBV.

An additional example was given of how short videos on this **signal for help** are being shared: www.canadianwomen.org/signal-for-help



Online advocacy campaigns on platforms like **Avaaz.org** or **Change.org** that are making a difference in people's lives around the world, were mentioned

Dangers of Social Media =

Handout #33
*Dangers of
 Social Media*

As participants already touched on the fact that there are also dangers when it comes to Social Media, some of these possible dangers of social media were explained and highlighted, as per handout #33.

Wrap-up Session – Day 4

Depending on the time available, any closing thoughts or comments.



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)

This last day traditionally began again with a “check-in”, hereby also reflecting on experiences from the whole five day workshop, as well as looking into any unanswered **Open Question** that were put into the ‘**Parking Spot**’.

Session 1 – Conversations around Gender

Gender Fishbowl –

Based on facilitators’ and participants’ observations over the last four days, possible questions that men might like to ask women, and vice versa, were identified in small groups prior to the actual gender fishbowl.

These questions added to some selected questions from the lists below:

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?

The Gender Fishbowl = Dialogue Exercise

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

Women in the **inside circle** were then having an **open discussion**, based on the 5-6 questions visibly listed on the flipchart (2-3 questions prepared by facilitators + 2-3 questions derived from the preparations among the men). Meanwhile, the men in the outside circle remained silent in and listened attentively to what is being said.

Once the women had talked among one another for ±30 minutes, the discussion came to an end.

Women and men thereafter switched places and the **men discussed their sets of questions** too, while the women in the outside circle would listen.

Session 2 – Action Planning

As the training was coming to an end, facilitators briefly summarised the various topics that were covered over the last 4.5 days, hereby possibly mentioning any of those issues that may have come up on day two during 'Responses to GBV' (Topic 3).

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, you can repeat the following exercise individually or within your respective 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.

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

Each participant received the ‘Action Planning’ Template (#34) and the group looked at the different aspects and columns of this worksheet. Not all 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 these aspects (including costing of activities) would be very important, when developing a campaign or starting a certain project, and when one therefore wants to write a proposal to potential donors or sponsors.

Participants were asked to first sit for some minutes with the action planning document by themselves, before then getting together in pairs or small groups of their choice.

±30 minutes, everyone got together once again and participants shared 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.