



Ministry of Gender Equality and Child Welfare
REPUBLIC OF NAMIBIA
2018



Namibia National Training Resource Kit on Gender-Based Violence





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This manual is also *freely available online* on the website of
the Ministry of Gender Equality and Child Welfare:

www.mgecw.gov.na



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Contents

Abbreviations	iii
Acknowledgements	iv
Preface	v
Introduction	1
PART 1 Understanding Gender-Based Violence	5
1.1 What is Gender-Based Violence (GBV)?	5
1.1.1 Definitions of GBV	5
1.1.2 Understanding 'Gender'	5
1.1.3 Other Useful Key Terms	7
1.2 Violence – Forms, Cycles and Dynamics	8
1.2.1 Forms of Abuse and Domestic Violence	8
1.2.2 Vicious Cycle of Violence and GBV	10
1.2.3 Dangerous Dynamics – Hard to Escape	11
1.2.4 How Violence Affects Our Children	12
1.2.5 From 'Power Over' to 'Power With'	13
1.2.6 Beyond Domestic Violence	15
1.2.7 The Namibian GBV Tree	16
1.3 GBV in the Namibian Context	17
1.3.1 A History of Violence and Trauma	17
1.3.2 Changing Gender Roles Over Time	18
1.3.3 Facts and Figures	21
1.3.4 Human Rights and International Commitments	22
1.3.5 Relevant Laws and Policies in Namibia	26
1.3.6 Factors that cause or contribute to GBV in Namibia	30
1.3.7 Formal and Informal Support System Challenges	33
1.3.8 A Helpful Framework for Understanding GBV	35
1.4 Responses to GBV	36
1.4.1 Essential Service Package for GBV Responses	37
1.4.2 Legal Aspects	37
1.4.3 Health Aspects	38
1.4.4 Social Aspects	39
1.4.5 Integrated Services	41
1.4.6 What Each of Us Can Do	42
1.4.7 Caring for the Most Vulnerable	43
PART 2 Being a Facilitator	45
2.1 Facilitating vs. Teaching	45
2.2 Facilitation Skills and Tips	46
2.2.1 Preparations	46
2.2.2 Ground Rules	47
2.2.3 Key Facilitation Skills	48
2.2.4 The Power and Art of Reflections	49
2.3 Questions and Challenging Situations	50
2.3.1 Responding to Questions	50
2.3.2 Handling Challenging Situations	52
2.4 From Understanding to Taking Action	55

PART 3	Practical Tools to Engage around GBV	57
3.1	Getting the Basics Right	58
3.1.1	Understanding the Law	58
3.1.2	Myths and Facts about GBV	60
3.1.3	We Are All Part of It	61
3.2	Conflict and Violence	63
3.2.1	Conflict is Natural	63
3.2.2	Understanding Violence and Root Causes	64
3.3	Sex and Gender Roles	65
3.3.1	Act like a Man/Woman	65
3.3.2	The Gender Fishbowl	67
3.3.3	Gender Stereotypes, Likes and Dislikes	67
3.4	Communication and Relationship Skills	68
3.4.1	Nonviolent Communication	69
3.4.2	Listening without Judgment	70
3.4.3	Practising Non-Judgmental Listening	73
3.4.4	Emotional Intelligence	74
3.4.5	Dealing with Anger	77
3.4.6	Healthy Relationships	78
3.5	Children and Other Vulnerable Groups	81
3.5.1	Awareness of our Privileges	81
3.5.2	Positive Parenting	86
3.5.3	Discipline and Early Gender Boxes	88
3.6	Trauma and Self-Care	93
3.6.1	Mindfulness and Self-Awareness	93
3.6.2	Emotional First Aid, Stress Relief and Self-Care	95
3.7	Creating a Culture of Care	98
3.7.1	Envisioning a brighter future	98
3.7.2	Action Planning	101
PART 4	Overview of Training Resources	103
4.1	Training Manuals	103
4.2	Studies and Guidelines on GBV in Namibia	109
4.3	Other Helpful Resources	110
PART 5	Support Services	111
5.1	Emergency Numbers	111
5.2	Government as Service Provider	113
5.3	Civil Society Organisations and Other Resources	114
HANDOUTS		117
1)	Unlawful Actions: Combating of Domestic Violence Act	118
2)	Quiz: Legal Basics about GBV	119
3)	Worksheet: 'We are all part of it' – Statements	120
4)	Understanding Conflict: The Elephant Story	122
5)	Direct and Indirect Violence	123
6)	The Concept of Power	124
7)	Worksheet: 'Listening without Judgments'	125
8)	Handout: 'Listening without Judgments'	126
9)	Worksheet: 'What's pushing your buttons?'	127
10)	Healthy Relationships and Warning Signs	128
11)	Positive Parenting – Tips	129
12)	Action Planning – Template	132
Appendix:	Members of the Technical Working Group for the development of this <i>Training Resource Kit</i>	133

Abbreviations

AVP	Alternatives to Violence Project
CCN	Council of Churches in Namibia
CDC	Centre for Disease Control and Prevention (United States)
CEDAW	Convention on the Elimination of all Forms of Discrimination against Women
ELCIN	Evangelical Lutheran Church in Namibia
ESDA	Ecumenical Social Diaconate Action
FAWENA	Forum for African Women Educationalists in Namibia
FES	Friedrich Ebert Stiftung (Foundation) in Namibia
FHI	Family Health International
FMP	Family Matters Program
GBV	Gender-Based Violence
GBVPU	Gender-Based Violence Protection Units
IPV	Intimate Partner Violence
KAS	Konrad Adenauer Stiftung (Foundation) – Namibia and Angola Office
LAC	Legal Assistance Centre
LLCL	Lifeline/Childline Namibia
LRDC	Law Reform and Development Commission
MDGF	Millennium Development Goals Achievement Fund
MGECW	Ministry of Gender Equality and Child Welfare
MoHSS	Ministry of Health and Social Services
MRC	Multidisciplinary Research Centre at UNAM
MSS	Ministry of Safety and Security
NAMPOL	Namibian Police
NCS	Namibia Correctional Services
NDHS	Namibia Demographic Health Survey
PEP	HIV Post-Exposure Prophylaxis
PEPFAR	President’s Emergency Plan for Aids Relief
SADC	Southern African Development Community
TIP	Trafficking in Persons
UN	United Nations
UNAIDS	United Nations Programme on HIV and AIDS
UNAM	University of Namibia
UNFPA	United Nations Population Fund
UNICEF	United Nations Children’s Fund
USAID	United States Agency for International Development
WACPU	Woman and Child Protection Unit
WAD	Women Action for Development
WAVE	Women Against Violence Europe

Acknowledgements

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The Ministry acknowledges the input of the governmental Offices/Ministries/Agencies (OMAs), civil society organisations and various individuals who provided very helpful insights on gender-based violence (GBV) issues in Namibia, and on how they are preventing GBV and responding to the GBV scourge. A special acknowledgement goes to the members of the National Cluster on Gender Based Violence and Human Rights, for taking time away from their busy schedules to be part of the process of developing this Resource Kit, either by being key informants or by inputting directly into the document.

We also extend a special acknowledgement and appreciation to Co-Create Change Consultancies, who worked exceptionally hard, consulted widely, and drafted the Resource Kit.

The Ministry greatly appreciates the technical support provided by the United Nations Population Fund (UNFPA), through helpful insights, reflections and other inputs.

Finally, this Resource Kit would not have been produced were it not for the Technical Working Group and technical oversight provided by the Ministry.*

To all contributors, many thanks for your contributions to this valuable document, which will be used to educate Namibians (and indeed, people beyond Namibia's borders), and thereby will go a long way to stopping GBV in our society.

* The members of the Technical Working Group are listed in the appendix at the back of this document.

Preface

The *Namibia National Training Resource Kit on Gender-Based Violence* was produced at the time of revising the National Plan of Action on GBV for the period 2012-2016 and developing a new one for 2018-2023. The Ministry hopes that this Training Resource Kit will be very widely used to address the strategic issues identified in the Plan of Action, thereby serving to reduce gender-based violence (GBV) and ultimately to eliminate it and ensure a gender-equal Namibian society.

GBV is still a big problem, despite a wide variety of stakeholders working day by day to mitigate it.

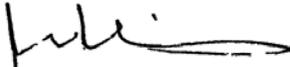
This Kit is meant to avail a common tool for all stakeholders involved in training and facilitation to harmonise messages given, methodologies and objectives. The Kit is meant to foster a common understanding on GBV, and hence uniformity/similarity of the information given to trainees about GBV prevention and response.

The Namibian Government is committed to preventing and fighting GBV, through many means, one being the development and usage of this Training Resource Kit.

It is therefore my hope that this Kit will serve well as a practical resource and a training guide for all gender and GBV activists and trainers from all walks of life. The Kit should, at the very least, aid stakeholders in raising awareness about the prevention of GBV and the services available to survivors of GBV.

I encourage all to view and use this Kit as a standard document with a standard message and facilitation approach that can be adapted to specific situations and individual organisations.

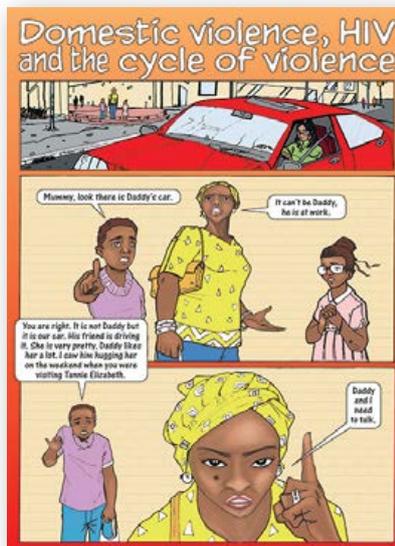
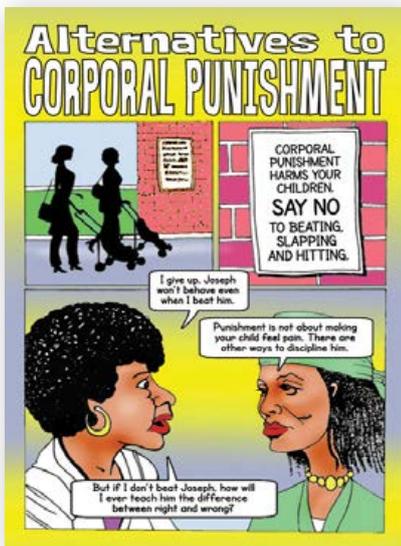
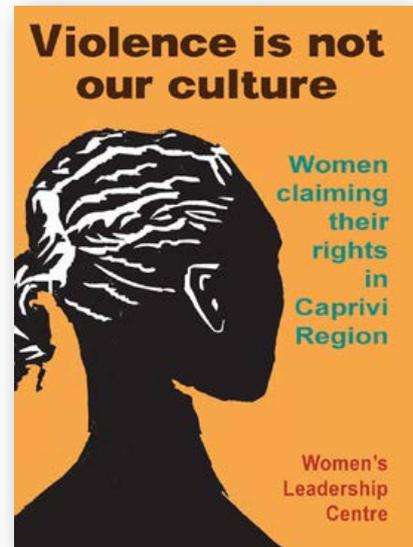
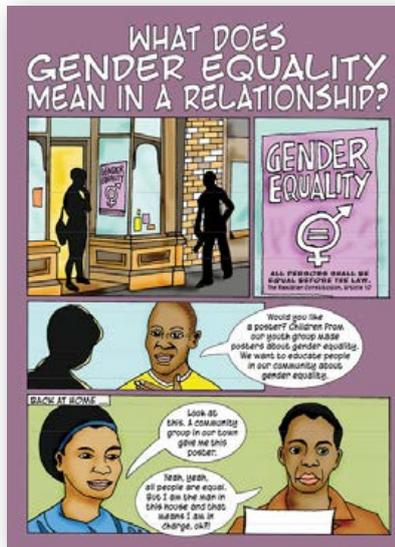
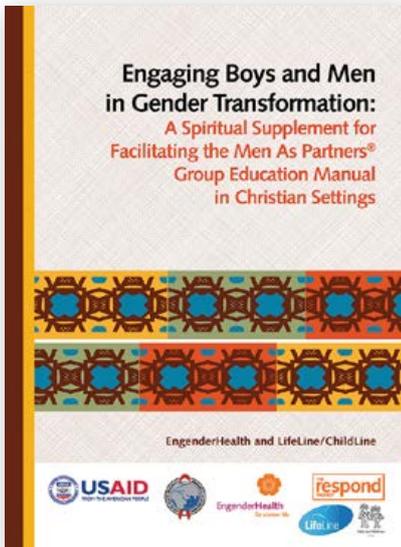
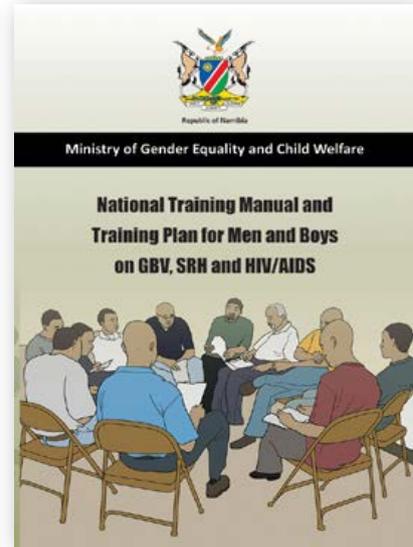
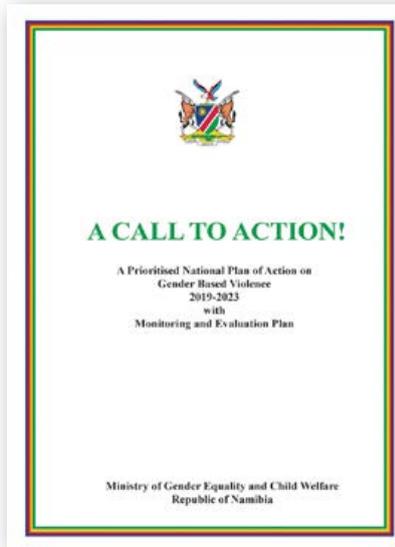
Let us all reach out and have conversations in our communities, in both formal and informal settings, to contribute to the cause of a gender-equal nation and to enhance healthy relations between men and women and girls and boys in our communities.


Wilhencia Uiras
Permanent Secretary
Ministry of Gender Equality and Child Welfare



Examples of Namibia's many resources on GBV.

(All are available on the respective publishers' websites.)



Introduction

Violence in Namibia is an issue of grave concern for the entire nation. Especially Gender-Based Violence (GBV) has become a widespread problem, similar to the HIV/AIDS epidemic the country was facing years ago and actually still is. In fact, there is a strong link between GBV and HIV/AIDS, which has to be addressed as holistically as possible. This **GBV Training Resource Kit** forms part of such holistic approaches to firstly understand and secondly take practical steps together to overcome and end Gender-Based Violence in Namibia, hereby complementing the **National Plan of Action on Gender-Based Violence 2019-2023**.

Why a GBV Training Resource Kit?

The intention of this Training Resource Kit is to provide key messages and comprehensive insights into GBV and how it can be tackled. This effort is also to be understood as part of much larger global developments, such as *#TimesUp* and the *#MeToo Movement*,¹ the *#BreakFree #BeFree Campaign*² and a growing number of other global, regional and local initiatives.



The aim is to increase awareness about ‘**violence**’ and how it manifests in people’s lives, as well as inform about alternatives available to deal with conflicts more productively.

At the same time, it is about exploring the meaning of ‘**gender**’ in ways that help us to expand ‘our box’, i.e. the understanding of who we are as human beings and how best to relate with one another more peacefully across many exiting gender-related divides.

Get involved: look for and use *#EndGBVNamibia* on Facebook, Twitter and other Social Media.

How is it structured?

This Resource Kit starts off with key **information on understanding GBV** (Part 1). In order for this information to be shared, it is followed by a few **facilitation tips** (Part 2) and different **practical exercises** (Part 3 and ‘Handouts’ in the Annex) to help learn, engage and take joint action in communities, schools, workplaces and families to overcome GBV.

1 <https://metoomvmt.org> – founded in 2006 to help survivors of sexual violence, particularly young women from poor communities, find pathways to healing, hereby using the idea of ‘empowerment through empathy’.
2 <https://twitter.com/BeFreeBreakFree> – initiated by the Office of the First Lady of the Republic of Namibia.



You will find **Quick Response (QR) Codes** in this Resource Kit, to be used as follows:

- 1) If you read this as a PDF document on your computer or phone, simply CLICK on the QR Code and (*if connected to the internet*) it automatically leads you to the desired website or document.
- 2) If you read this on paper (or a computer screen), use the camera of your smartphone (as if you want to take a picture) and hold your phone over the QR Code. Make sure you have enough data on your phone or are connected to a wireless internet network (WiFi).

If your phone does not automatically detect the QR Code on the right, you have to download and install a **free app** on your phone called a **QR Code Reader** or **QR Code Scanner**.



Of course, this Resource Kit will not be able to cover everything, and a multitude of manuals, information materials and study reports on GBV in Namibia already exist. Hence, a **resource section** (Part 4) is included in this Kit to increase interconnectedness and encourage networking among individuals, communities and institutions. The resource section points specifically to where one can find more specific and in-depth information on particular topics, as well as additional facilitation methods and exercises.

Finally, there is an **overview of places to go to and numbers to call** (Part 5) here in Namibia when someone directly affected by GBV needs immediate support.

Who is it for?

This Resource Kit is meant for **anyone who cares about** and **wants to make a difference** around GBV. It is meant for all stakeholders mentioned in the new **National Plan of Action on GBV – “A Call to Action!”**. It can be particularly useful for professional resource persons and service providers, such as teachers, lecturers, pastors, journalists, traditional leaders, psychologists, social workers, doctors, nurses and other healthcare workers, police officers, members of the Women and Men Network, Street Committee members, as well as other supporters, such as community leaders, youth activists, student leaders and more.

Hence, this Training Resource Kit is meant for anyone to **take action** and to **educate themselves and others**. The use of the freely available resources listed in the resource section is highly recommended, because a lot of excellent information and hands-on materials are already out there.

How to use it?

This Resource Kit is written as clearly and as simply as possible, so that people from various backgrounds and different age groups can understand and use it. This is an attempt to be brief yet comprehensive, with pointers as to where else to find more detailed information.

This Kit is not designed for a specific training workshop of a fixed duration, but rather for **flexible sessions** that can take anything between 30 minutes and 3 hours on any topic. Most practical

exercises are designed for groups of 4-24 people, and experienced teachers, trainers or facilitators will be able to adjust sessions according to their needs and circumstances.

Purpose and Goal

This Resource Kit is intended to serve as a source of **inspiration** and a basis for **getting conversations started** that not only touch the hearts and open the minds of people, but which also actually help to **change behaviour** to bring about a Namibian society that is more empathic and in which peaceful means are used to resolve conflicts in relationships.

This Kit is meant to serve as an **important tool** for everyone to fulfil their responsibilities as mapped out in “*A Call to Action!*”. It therefore also provides an overview of **how to access the available services**.

Using the information and practical exercises in this Resource Kit will also help people to acquire and practise the **5 Basic GBV Competencies**:

1. **Understand** – be familiar with key terms, dynamics and frameworks around GBV.
2. **Spot** – be able to notice harmful behaviour and even early warning signs of GBV.
3. **Listen** – provide support by just listening open-heartedly and non-judgmentally.
4. **Act** – do what you can do and act non-violently to support people in need of help.
5. **Refer** – assist in finding correct support services and ensure they are getting help.

The more individuals from communities around the country are actively applying these Basic GBV Competencies, the more effective **safety nets** around GBV are being co-created across Namibia. This is aligned with, and in support of, Action Areas 1 (‘Survivors First’) and 2 (‘Safety Nets and Community Care’) of the **National Plan of Action on GBV**. Other material in this Resource Kit is also meant to support the long-term prevention efforts under Support Action Area 3 (‘Youth in the Lead’) in this new National Plan of Action on GBV: “*A Call to Action!*”.

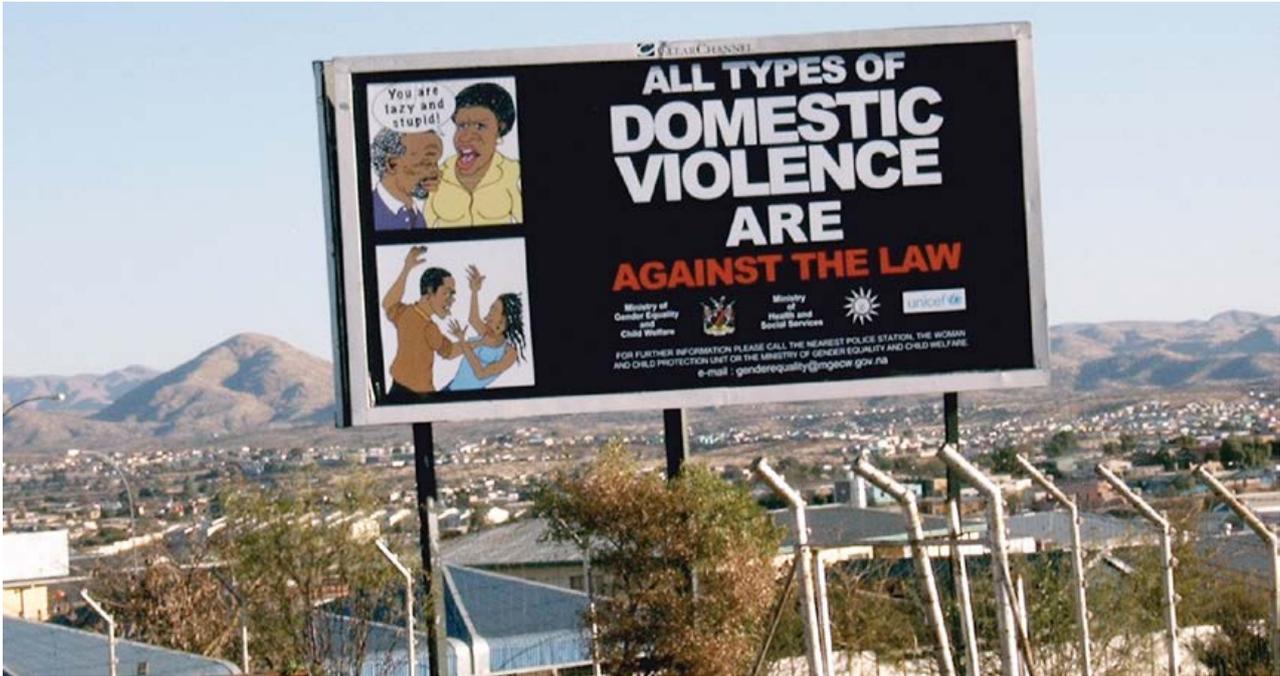
Help improve it!

Should there be anything in this Resource Kit which in your view and from your experiences can be improved, please do not hesitate to give **feedback** to the Ministry, ideally through email to: genderequality@mgecw.gov.na

The overcoming of GBV will not happen overnight.

This goal requires an ongoing and multi-generational learning, awareness and change effort.

THANK YOU FOR PARTICIPATING IN THIS EFFORT!

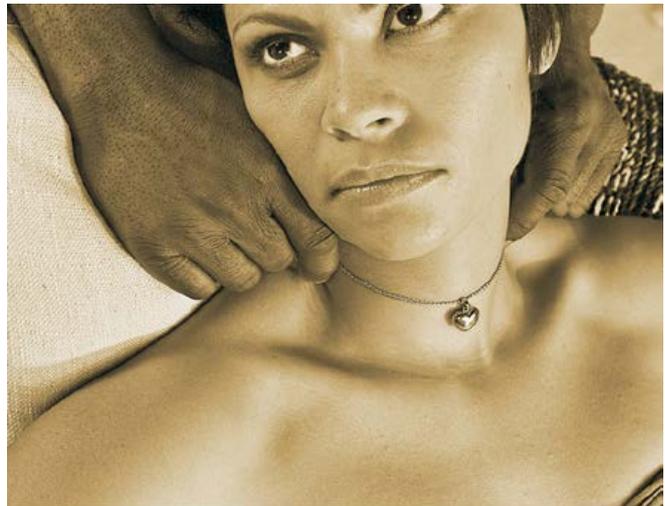


**ZERO
TOLERANCE
FOR GBV**



PART 1

Understanding Gender-Based Violence



**SOME MEN WOULD LOVE YOU
TO DEATH**

Passion Killing is a crime. Report it to stop it. Call 10111

1.1 What is Gender-Based Violence (GBV)?

1.1.1 Definitions of GBV

Definition of GBV from Namibia's National Gender Policy (2010-2020)

"Gender-Based Violence (GBV) refers to all forms of violence that happen to women, girls, men and boys because of the unequal power relation between them." [p. 29]

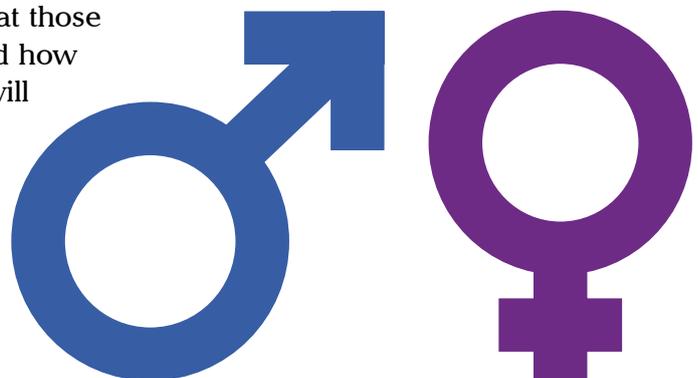
"All acts perpetrated against women, men, girls and boys on the basis of their sex, which causes or could cause them physical, sexual, psychological, emotional or economic harm, including the threat to take such acts, or to undertake the imposition of arbitrary restrictions on or deprivation of fundamental freedoms in private or public life, in peace-time and during situations of armed or other forms of conflict, or in situations of natural disasters, that cause displacement of people." [p. 53]

In other words, **Gender-Based Violence** covers a wide range of **harmful actions** related to a person's sex or gender. It is rooted in visible or invisible **power imbalances** based on the understanding of **gender roles** in a specific society. It includes rape, domestic violence, child abuse, verbal, emotional and economic abuse, stalking and any form of sexual exploitation.

Other parts of this Resource Kit explore what those *'harmful actions'* and *'gender roles'* are, and how making those power relations more equal will actually benefit all of us.

1.1.2 Understanding 'Gender'

In order to understand GBV, it is important to be familiar with the meaning of 'gender' and 'gender roles'.



SEX vs. GENDER

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.

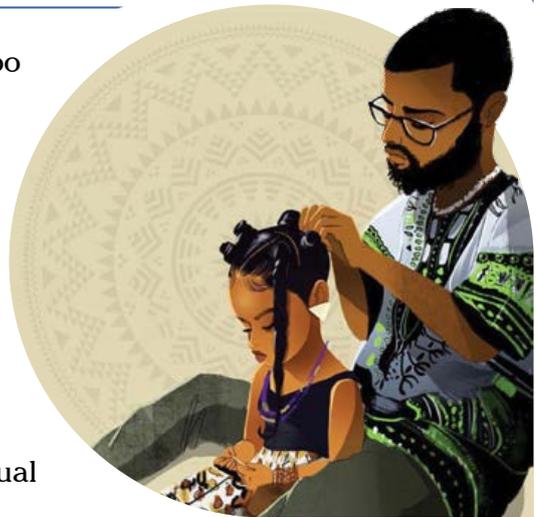
Our biological **sex** usually doesn't change, whereas our individual and societies' understanding of **gender** and **gender roles** changes over time. Such changes are influenced by new challenges and emerging possibilities of modern life. As human beings, we constantly adapt to different circumstances in life, and it has proven crucial for us to be so flexible.

For instance, for **modern African men** it is no longer taboo to cook, change a baby's diapers, or regularly play and joyfully interact with his children.

In fact, these are valuable experiences which greatly enrich any parental relationship/marriage as well as the whole family. The more flexible the partners are around their gender roles, the better their interactions usually are, because both of them know at least a bit about how it feels to do certain chores.

This flexibility also helps the partners to develop mutual understanding, and deepens their love for one another.

In addition, children will learn so much more from seeing their parents act and interact in such a multitude of ways, and from experiencing more flexible gender roles.



Here another example how **gender is 'constructed'**, i.e. shaped and defined by how we grow up in societies where roles are assigned to us already from birth:

Look at who is traditionally responsible for the task of milking a cow in two of our Namibian cultures: among the Ovaherero people this is a task for women to do, while for Ovawambo people this clearly is a man's task.

This shows that **gender roles** are *'learned behaviour'*, which we have a choice to unlearn and be flexible about, as a mixed Ovawambo and Ovaherero couple would have to do if they do not want to end up always fighting about who will be milking the cow.

It is natural to adapt to developments in our lives and gender norms change over time, depending on our circumstances.

There is no eternal 'truth' as to what a man's or a woman's role is in life!

More Info on:
"Understanding
Gender"



1.1.3 Other Useful Key Terms

Sexual Violence is an ‘umbrella’ term for offences that violate a person’s right to sexual integrity and autonomy (decision-making), i.e. the right to decide when and with whom to engage in sexual activity. These could be rape, indecent assault, sexual harassment, child sexual abuse and incest.

► Information on the **Combating of Rape Act**, 2000 (No. 8 of 2000) is provided on p.29.

Domestic Violence is any criminal offence arising out of physical, sexual, emotional or psychological, social, economic or financial abuse committed by a person against another person within a domestic relationship. It is also called: **Intimate Partner Violence**.

► Information on the **Combating of Domestic Violence Act**, 2003 (No. 4 of 2003) is provided on pp.29 + 35.

Intimate Partner Violence (IPV) is behaviour by an intimate partner that causes physical, sexual or psychological harm, including acts of physical aggression, sexual coercion, psychological abuse and controlling behaviours. IPV covers violence by both current and former spouses and other intimate partners.

GBVPUs = Gender-Based Violence Protection Units are a specialised unit within the Namibian Police that currently focuses on the following types of GBV: sexual abuse, physical abuse, emotional abuse and neglect.

► The GBVPUs, in collaboration with other service providers and stakeholders, are striving to offer **integrated services** (see p.41).

A **Protection Order** is one of the options provided in the Combating of Domestic Violence Act, besides laying criminal charges or asking a police officer to issue a formal warning. It is an order by the court requiring the ‘respondent’ (= the person against which the order is issued) to stop committing domestic violence. Such order can be very specific and include other provisions to protect the ‘complainant’ (= the person seeking protection) and any children or other persons in the complainant’s care as well as property. This may include ordering the respondent not to go near the complainant, ordering the respondent to leave the joint residence or ordering the respondent to make maintenance payments. Disobeying a protection order is a crime.

Although waiting periods are unfortunately still lengthy, the application procedure is free and simple, as one does not need a lawyer. Any social worker, police officer, prosecutor, clerk, relative or trusted community member can help with filling in the application form at a magistrate’s court nearest to where the complainant or respondent lives or works, or where the abuse took place. In urgent cases, an interim protection order can be granted.



A **protection order** is only a temporary measure (for a few months up to three years), and it does not replace the need for counselling, mediation and other forms of support to address the underlying issues in the relationship that led to the violent behaviours. And, regardless of whether the partners decide to stay together or rather separate or divorce, counselling and other forms of support to help all parties to work on their issues is highly recommended!

However, a protection order is only one of the additional instruments provided for by the Combating of Domestic Violence Act. For instance, one can also ask for police officers to issue a **'Formal Warning'** to the offender, as a less severe but often quite effective way to send the clear message that what he or she is doing is against the law. This may also help to set clear, healthy boundaries within a relationship without having to open a case (yet).

1.2 Violence – Forms, Cycles and Dynamics

Violence in its various forms (see exercise on p.73 and handout on p.125) can be described as a harmful and very unhealthy way of reacting to tensions or conflict. We often resort to it rather unconsciously when we feel that there is no other way of handling often emotionally difficult situations.

However, society is slowly but surely coming to understand that violent 'solutions' are not sustainable and that there are in fact better ways of dealing with differences. There is not only a growing realisation that violence causes serious damage to intimate relationships, children, families, friends and communities at large, but that it also comes at a financial cost to society on many different levels.

Although those who violently 'win' argument might feel like being 'on top of the food chain' for some time, yet even the 'successful' use of violent means makes people become more and more isolated instead of a genuinely loved and respected member of that particular family or community. Such person is like a controlling bully, maybe 'respected' out of fear but not genuinely loved and respected for who they are.

In order to understand why and how one's behaviour can accidentally or intentionally turn violent and how to 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.

1.2.1 Forms of Abuse and Domestic Violence

Although GBV takes place anywhere, it often happens in private, e.g. in homes. It is then also referred to as **Domestic Violence**, which is *'a pattern of abusive behaviour exhibited by one person towards another between whom there is an intimate relationship'*. Most perpetrators are known to the victims/survivors.

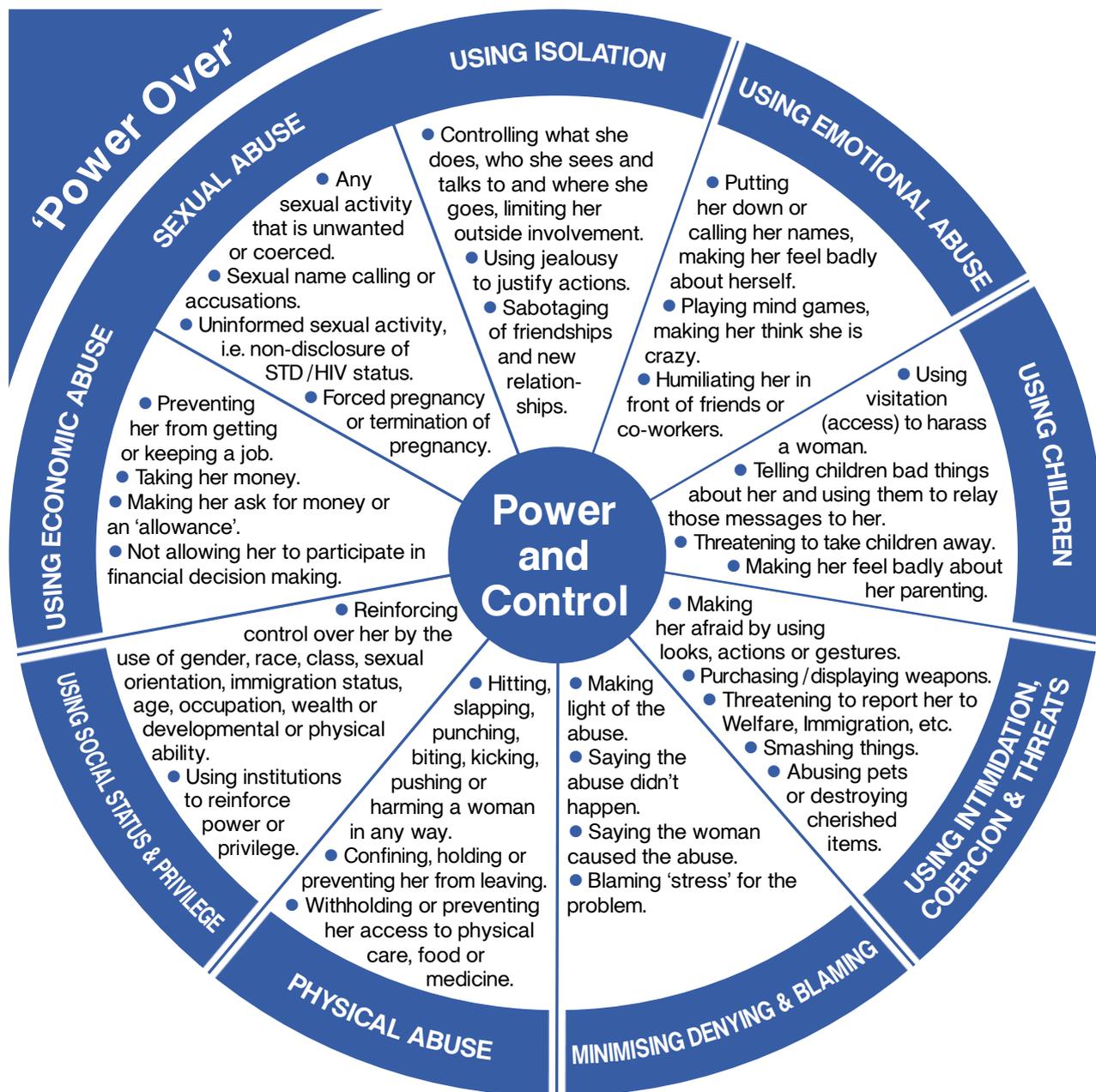
Such abusive and inherently violent behaviours can take many different forms, some more obvious than others. Violence and abuse do not only have to be physical, but can be sexual, verbal, emotional and even economical.

The **"Wheel of Violence and Control"** on the right shows various harmful behaviours that fall under Domestic and Gender-Based Violence, and these are all expressions of using **'Power Over'**. (See also p. 13 and the handout titled "The Concept of Power" on p. 124.)



Take
note!

- ▶ In the **Wheel of Power and Control** (and other resources), the terms **emotional abuse** and **psychological abuse** are used interchangeably.
- ▶ Although the language in this wheel is not gender-neutral (i.e. it generally refers to "woman", "she" and "her"), **sometimes the victim is male**.



Physical

Pushes or shoves you, slaps or hits you, pulls your hair, kicks or punches you, restrains you with force, chokes you, throws objects at you, abandons you in a dangerous place, grabs you roughly, twists your arm, takes "playful wrestling" too far, pinches you, subjects you to reckless driving, threatens you with weapons.

Emotional

Ignores your feelings, withholds appreciation, approval or affection as punishment, continually criticises you (calls you names, shouts at you), makes all decisions for you, wants to control all your actions, humiliates you in public or in private, ridicules your most valued beliefs, your religion, your culture, your family or your heritage.

Sexual

Calls you sexual names, forces you to take off your clothing, touches you in ways that make you feel uncomfortable, forces you to have sex against your will, treats members of your gender as objects, insists you dress either more or less sexually than you want to, minimises the importance of your feelings about sex, accuses you of sexual activity with others.

Economic

Has control over your access to economic resources, e.g. cash or ATM card. The perpetrator limits your capacity to support yourself and forces you (and your children) to depend on him/her financially when it comes to paying for rent, food, airtime etc. Economic abuse also includes the control of your present or future earning potential by preventing you from obtaining a job or education.

Forms of Abuse

1.2.2 Vicious Cycle of Violence and GBV

The “Cycle of Violence” graphic below is a helpful way of looking at what usually happens in unhealthy intimate relationships, and it is important to understand these dynamics, to be able to notice them and seek support and do something to change or escape these dynamics.

1 – Tension Building: This is where the stress is slowly building toward an outburst. Victims often describe it as a feeling of “*walking on eggshells*”, whereby you know something is going to “*blow up*,” but you don’t know when or why. Often victims will try to do something to keep the situation from blowing up, falsely thinking that if they could “*just get it right*” the violence would not occur.

2 – Outburst (‘Acute Battering’): This is where an incident of violence happens. Unfortunately, this is usually the only ‘thing’ that tends to be seen as ‘violence’, if one is not aware that such violence is actually a dynamic cycle. So, sometimes people may ask a victim something like “*Well, what did you do to set that person off*” or say: “*I know how provoking you can be, you must have really triggered him/her off.*” – not realising that domestic violence is usually not happening in isolation. There is often little the abused person actually did to cause this, as it can be something very small that eventually triggered a violent outburst. Often there is nothing an abused person can do to prevent it, except deliberately trying to break out of this vicious cycle by proactively seeking help and support.

3 – Honeymoon Stage: This is what mostly happens after the violence has occurred and when the abuser tries to make-up again. Some of the things you might hear an abusive person say at this point are:

“I’m sorry.”

“I love you, and I didn’t mean for this to happen.”

“It will never happen again.”

“I wasn’t myself.”

“I just had such a bad day.”

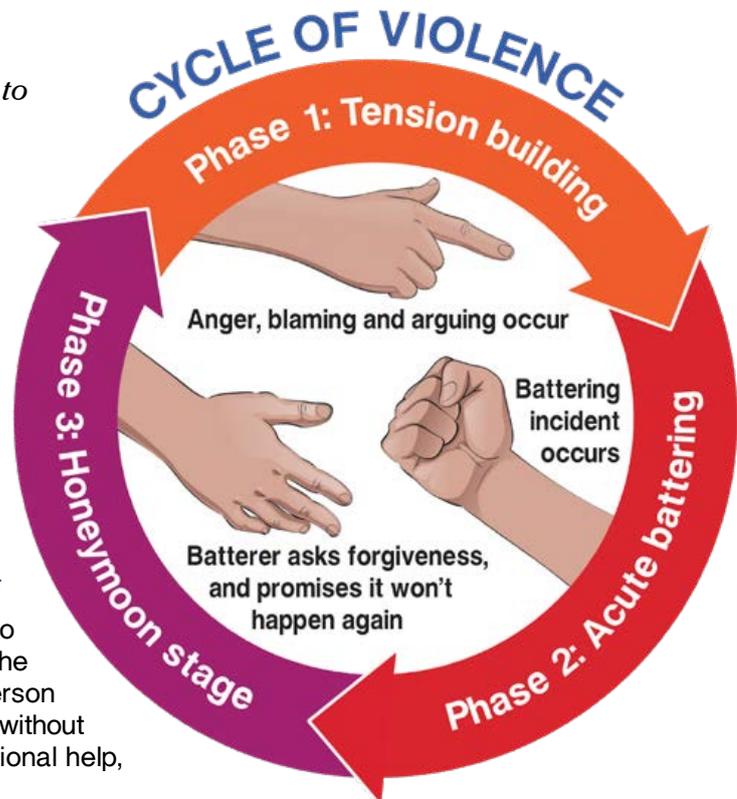
“I was drunk.”

“I couldn’t help myself.”

“I won’t drink so much anymore.”

“I promise I will get help.”

...



At the honeymoon stage, one wants to believe that this person who is sorry is the person one loves, that this is the ‘real’ person who should just be like this all the time. Yet, without serious commitment, efforts and professional help, the vicious cycle will start over again.

It’s important to understand that the cycle of violence tends to increase in frequency and severity over time – so it doesn’t just get better by itself. It rather gets worse.

1.2.3 Dangerous Dynamics – Hard to Escape

There are two other dynamics which often occur in domestic violence situations: ‘**Stockholm Syndrome**’ and the ‘**Normalisation of Violence**’.

The so-called **Stockholm Syndrome** further explains why especially women remain in violent relationships. This syndrome is named after a situation that took place in Stockholm (Sweden), where hostages were taken captive by bank robbers for six days. During this time they developed a close relationship with the robbers and regarded the police (who later rescued them) as enemies.

In intimate relationships with repeated violence and severe trauma, especially women and abused children (but also male victims) start identifying with their violent partner as a coping strategy. Similar to the cycle of violence, even small concessions or degrees of friendliness towards them lets them have new hope and makes them give their abuser another chance. This ‘Stockholm Syndrome’ usually develops under the following four conditions:

- 1) The life of the victim/survivor is threatened.
- 2) The victim/survivor cannot escape or thinks that escape is impossible.
- 3) The victim/survivor is or feels isolated from people outside.
- 4) The abuser shows some degree of kindness to the victim/survivor.



Take
note!

Stockholm Syndrome is an unconscious survival mechanism that explains why some victims are not willing to leave an obviously abusive relation, even when their life is objectively in danger.

The concept of **Normalisation of Violence** explains why women or men living with a violent intimate partner find it difficult to see their own experiences as violence.

Living in such a violent relationship on a daily basis happened to have changed their understanding of violence. As part of their trying to deal with the pain, they ‘normalise’ it, and often they would even say that the violence happens because of their own failure. They blame themselves instead of seeing the partner’s violent behaviour as the problem.

Survivors may also struggle to identify themselves as ‘battered women’ and their partners as ‘abusers,’ because that would mean that they have to admit that there is something ‘wrong’ with them, their relationship and their lives.

Again, this does not mean that the violence experienced is not painful, harmful or even life-threatening. This ‘normalisation’ is only an unconscious coping strategy, whereby ‘playing it down’ serves as a survival mechanism while living in such a violent relationship.

Only after the survivor has left the violent relationship and is no longer facing isolation or risk of further violence will she be able to name and understand her experiences as violent.



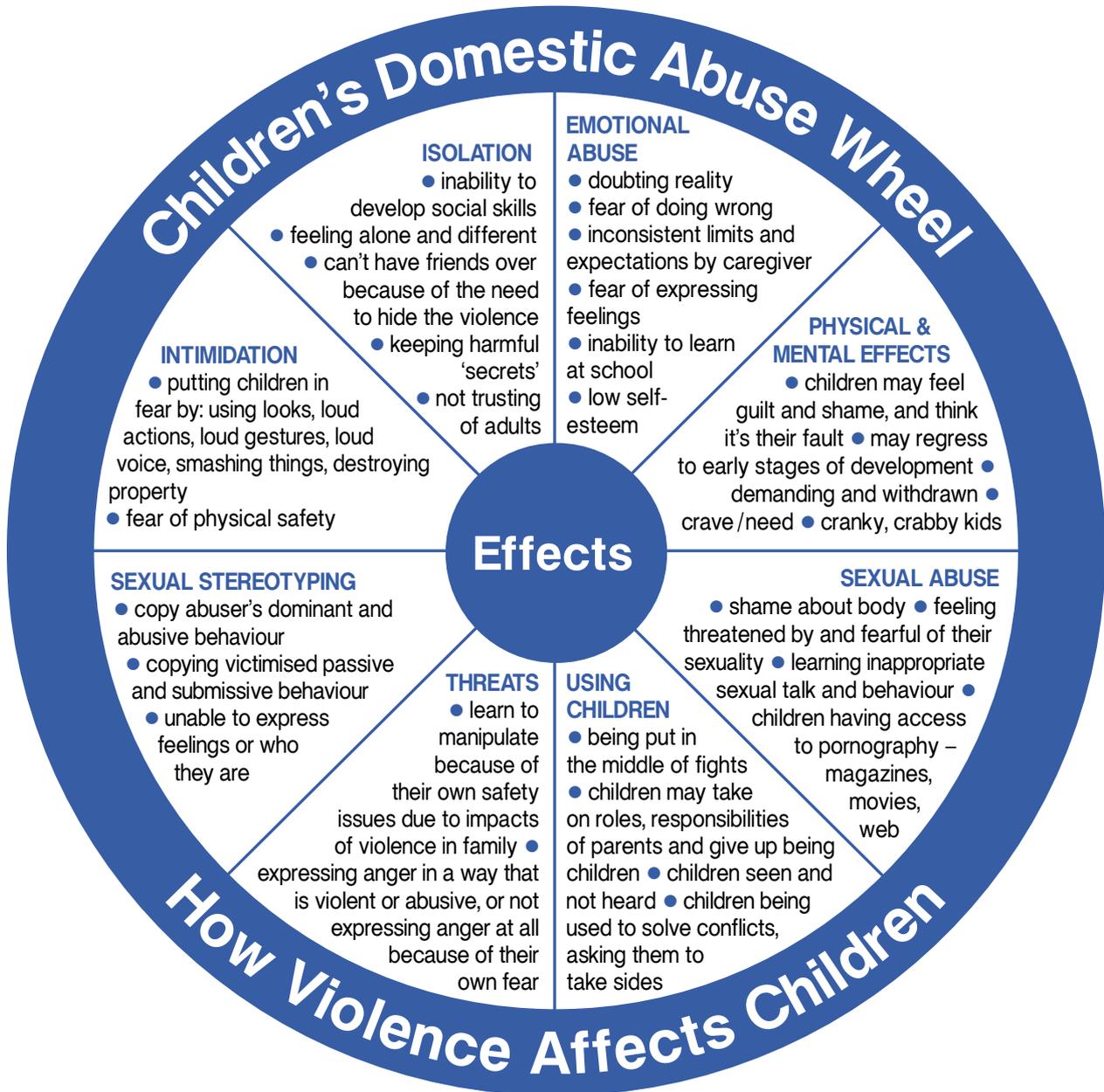
Especially in a multiply wounded and historically post-conflict country like Namibia, such normalisation of violence is shockingly common across all sections of the population.

See also section 1.3.1, “A History of Violence and Trauma”, on pp. 17- 18.

1.2.4 How Violence Affects Our Children

It is a painful reality that domestic violence, as a common form of GBV, almost automatically affects children, whether directly or indirectly.

Children are the most vulnerable victims of such violence, as shown in this *Children's Domestic Abuse Wheel*:



Even children who merely see or hear their parents fighting or arguing without being beaten themselves (i.e. who are indirectly affected), are also negatively impacted.

Already small babies notice these negative energies and may start crying because it does make them feel very uncomfortable and they get scared.

Although it's normal for every couple and parents to have disagreements, it is not good for children of any age to witness too much of those quarrels.

Children who are exposed to lots of fighting can easily lose their sense of safety. It often also makes them feel torn, as if they have to ‘choose sides’ in a conflict that they themselves have neither caused nor are responsible for solving. This leaves children feeling overwhelmed, confused and insecure, because they love both their parents (or caregivers), and it would be unfair to expect them to love one more than the other.

Experiencing or witnessing domestic abuse causes early trauma and sometimes even irreparable damage to a child. It delays part of their social, emotional, intellectual and spiritual development. In addition, it teaches this child that it is ‘okay’ and ‘acceptable’ to be violent and abusive towards other people because this is how their main role-models are behaving.



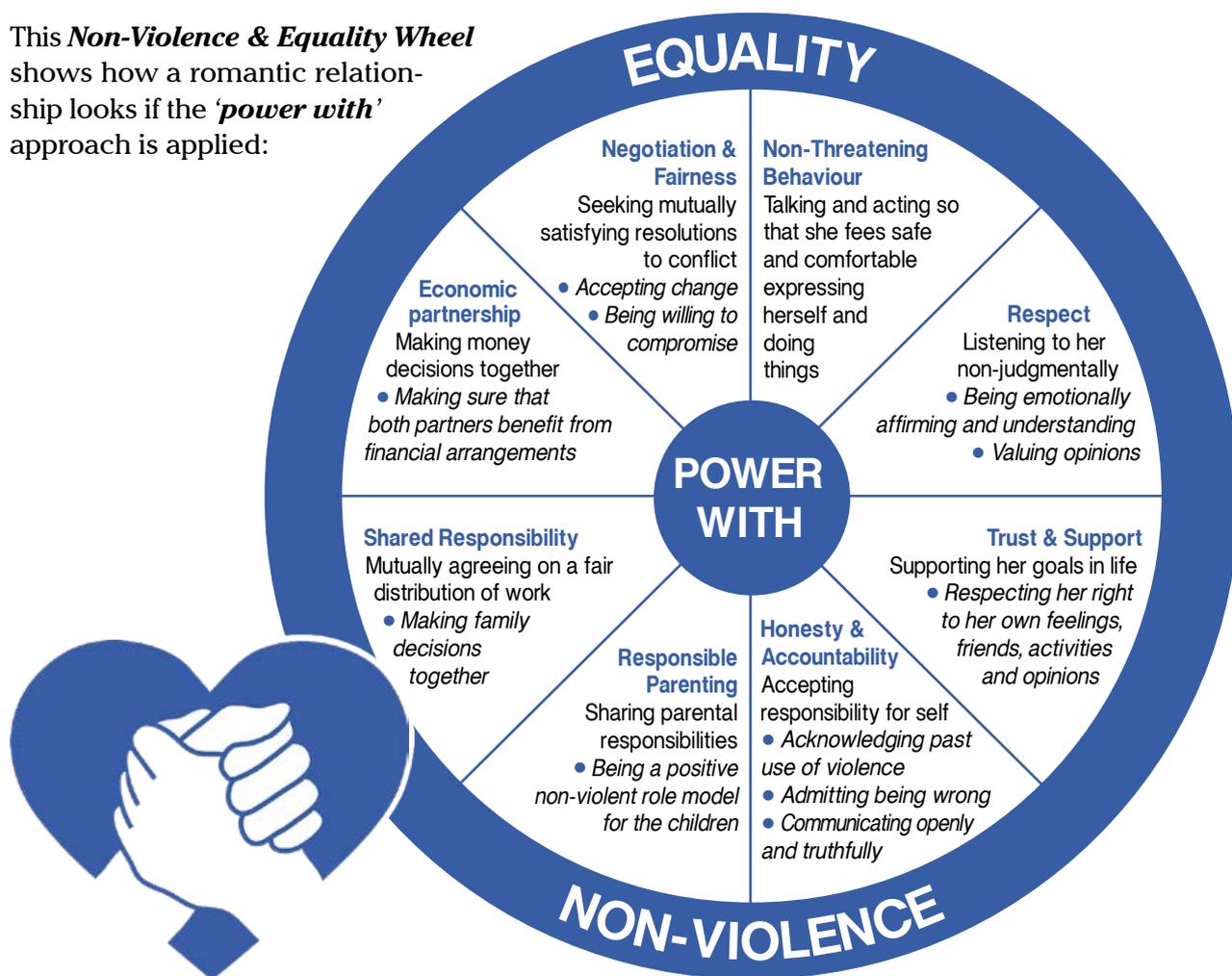
Take note!

Children with disabilities are even more vulnerable than other children, and statistically speaking are three times more at risk of suffering from violence and sexual abuse!

1.2.5 From ‘Power Over’ to ‘Power With’

At the heart of abusive behaviour lies a deep-rooted disconnect with our own power inside ourselves and a lack of awareness of how to use our power in our relationships with others. Over generations, we have unconsciously adopted a ‘*power over*’ tactic in how we relate to one another instead of a ‘*power with*’ approach.

This **Non-Violence & Equality Wheel** shows how a romantic relationship looks if the ‘*power with*’ approach is applied:



Certain **dynamics** are typical in violent situations and situations where arguments tend to flare up quickly and repeatedly (e.g. in families, with friends or at work). Being aware of these dynamics helps to overcome them, and helps to move people away from using the ‘power over’ tactic to using the ‘power with’ approach. These dynamics are described in the following box:

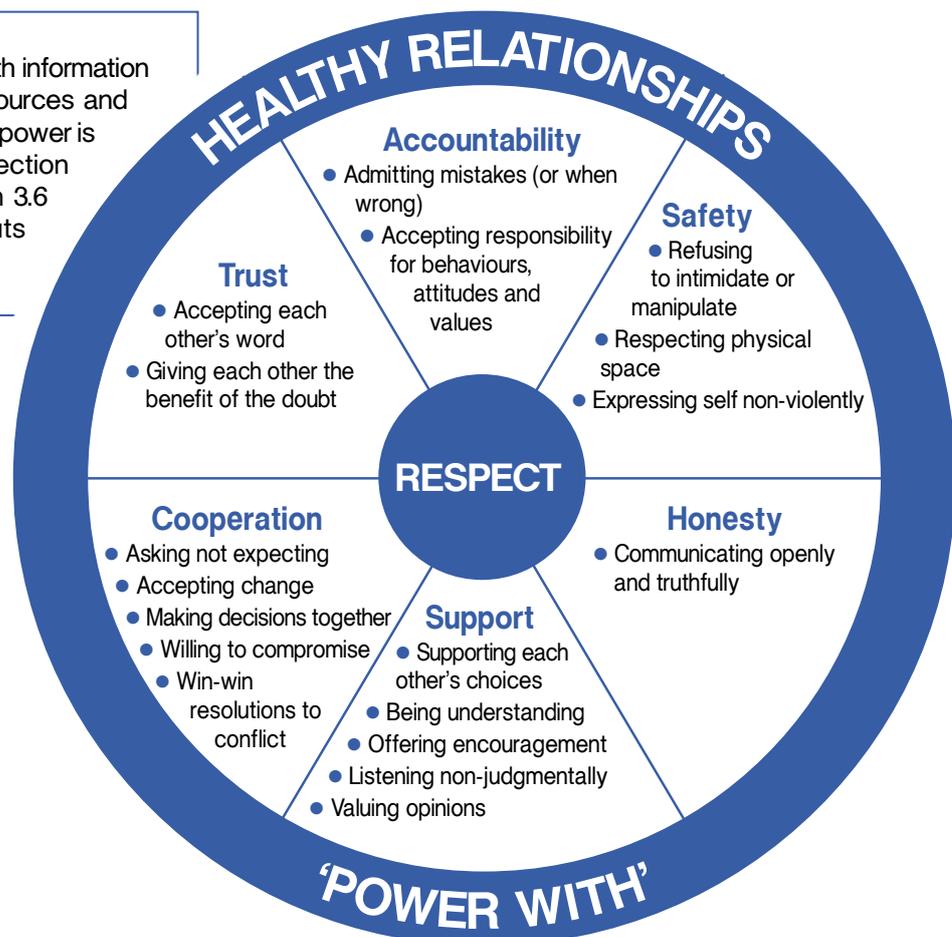
We often see our own actions and reactions as completely justified, because from our perspective we are merely ‘defending’ ourselves against an accusation, verbal attack or negative attitude from the other. However, the other person will most likely also feel emotionally and/or physically hurt and threatened by our previous words and actions. He or she will then either withdraw and stay silent, or will retaliate with some form of counter-attack – hereby also ‘defending’ themselves. This usually leads us to ‘defend’ ourselves again, and so on, leading to increasingly heated arguments and worrisome escalation of the conflict.

Both parties thus perceive ‘the other’ as an aggressive ‘attacker’ against whom they feel they have to defend themselves. This is a very typical dynamic in conflicts, and makes the conflicts spiral out of control and become violent rather quickly.

*It is important that **when you notice such a dynamic**, you step out of it for a moment. Either give the situation time to ‘cool down’ before addressing it again (constructively!) or find a trusted and neutral person who can act as a mediator to help the two of you to understand each other and what the conflict is about. **Understanding is key to finding a lasting solution.***



More in-depth information about the sources and dynamics of power is provided in section 3.4 (p. 68), section 3.6 (p. 93), and the handouts on pp. 124 + 128.



1.2.6 Beyond Domestic Violence

Although many cases of Gender-Based Violence (GBV) happen at home and fall under the category of 'Domestic Violence' or 'Intimate Partner Violence', there is a whole range of other situations where GBV occurs. The following graphic provides an overview of where and how GBV around the world happens on many different levels:

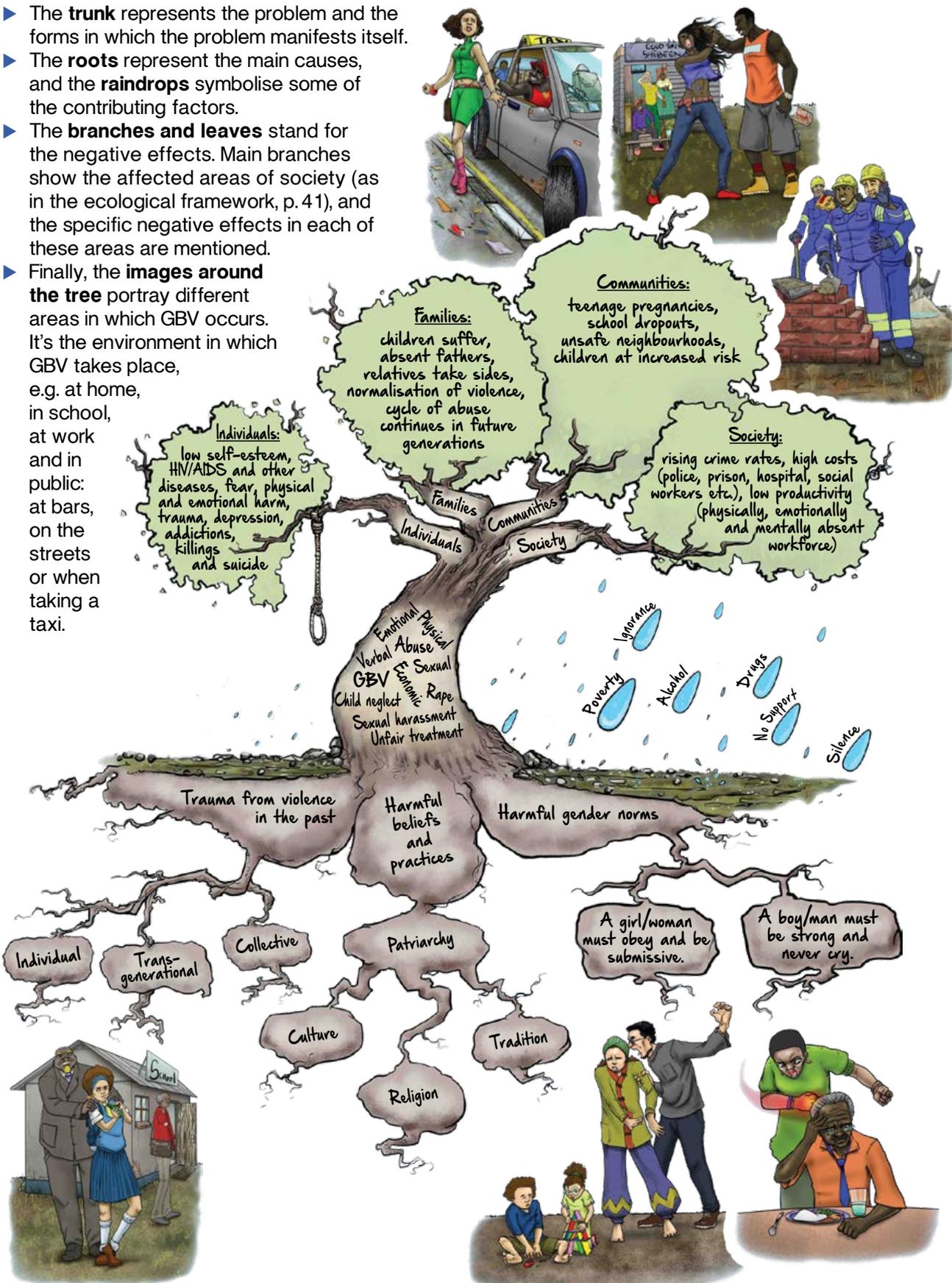


Also there are **Human Trafficking, Forced Labour** (including forced Prostitution) and **Debt Bondage** as part of what is called "modern slavery", which mainly affects women and young girls worldwide, including Southern Africa in particular!

1.2.7 The Namibian GBV Tree

This is an **analysis tool**, used to visualise and understand a certain problem, such as GBV in Namibia.

- ▶ The **trunk** represents the problem and the forms in which the problem manifests itself.
- ▶ The **roots** represent the main causes, and the **raindrops** symbolise some of the contributing factors.
- ▶ The **branches and leaves** stand for the negative effects. Main branches show the affected areas of society (as in the ecological framework, p. 41), and the specific negative effects in each of these areas are mentioned.
- ▶ Finally, the **images around the tree** portray different areas in which GBV occurs. It's the environment in which GBV takes place, e.g. at home, in school, at work and in public: at bars, on the streets or when taking a taxi.



1.3 GBV in the Namibian Context

1.3.1 A History of Violence and Trauma

Namibia is a country in transformation, rich in natural resources, history and cultures with an increasingly diverse population. Although Namibia gained independence almost 30 years ago, painful memories of violent conflict, systemic oppression and segregation continues to exist in the form of visible and invisible scars within the social fabric of our society.

Namibia's current First Lady, Ms Monica Geingos, called it what it is: **a post-conflict society**, in which *"it is very normal to have high levels of fatherlessness, dysfunctional families, alcohol and drug abuse, high levels of general violence and high levels of gender-based violence"*,³ hereby stressing the fact that all of this also has a huge, yet often unrecognised, impact on Namibia's social and economic development.

In other words, traumatic experiences from the past still manifest themselves today in many different ways, such as various forms of gender-based violence and how some people treat their workers, their own children, or those whom they think don't fit into their worldview.

Violence (in thoughts, words and actions) can therefore be compared to a virus or disease, which – if not properly treated – is spreading from one person and generation to the next.

Understanding Trauma

Trauma can be described as a serious pain, injury or blow (e.g. from violence or an accident) causing an **emotional wound** or **shock** that creates substantial and lasting damage to the mental, emotional and psychological development of a person or whole societies.

Trauma can be **caused** by serious threats to one's life or physical, mental or emotional integrity, and even serious harm experienced by those close to us, as well as other sudden life-changing experiences.

When such events occur, we are overwhelmed and rendered helpless by forces we cannot overcome or run away from. Our bodies unconsciously perceive these events as threatening and respond with **traumatic reactions**, such as shock, helplessness, aggression, or denial.

What happens is that some part inside of us gets stuck in that experience, while other parts of us have to cope and survive. We try to 'go along' as good as we can, as life continues.

The effect of past trauma in the present is huge! **Long-term effects** include unpredictable emotions, flashbacks, strained relationships and even physical symptoms. People affected by trauma often also channel their feelings of helplessness into aggression, so trauma is both a response to violence and a vehicle for further violence.

Trauma, if not properly addressed and processed, is passed on from generation to generation, and it blocks individual and collective development. It affects not only the victims but also bystanders, witnesses, and even the perpetrators themselves.

Given the decades of painful experiences through colonialism, apartheid and liberation struggle, **Namibia** is clearly affected by trans-generational collective trauma, where warlike experiences and

³ Source: <https://www.newera.com.na/2018/07/27/first-lady-highlights-namibias-gbv-issues-at-aids-conference>.

suppressed emotions (even if those directly involved have died long ago) are still present in the background, influencing people's attitudes towards and abilities to deal with conflict situations today.

Recognising the multiple wounds and unresolved trauma in our society, helps us understand how violence can easily become an outlet for built-up emotions. Or in the words of New Era's Contributing Editor, Kae Matundu-Tjiparuro:

“As much as the [gender-based violence related] killings may seem to be a new phenomenon, they are actually only new manifestations of an old and terminal phenomenon and ill that has for some time now been having the Namibian society and communities within its vicious grip unabatedly.”

– *New Era Newspaper*, 12 October 2012: “Killings Are Rooted in the Exploitative System”

Because Namibia was and still is a very **patriarchal society**,⁴ it was so far ‘*accepted*’ or silently endured when such violence was directed against women, children or other vulnerable/disadvantaged groups.

Hence, there is a profound need for a broader understanding of GBV in the context of all this individual and collective historical trauma, and we need to develop matching methods of working towards healing as part of our efforts in overcoming GBV in Namibia.

1.3.2 Changing Gender Roles Over Time

“Men and women are peerless partners, who are complementary to one another. Each helps the other, so that without the one the existence of the other cannot be conceived, and ... anything that impairs the status of either of them will involve the equal ruin of them both.”

– **Dr Hage Geingob**, 3rd President of the Republic of Namibia, June 2018

Changes within the Namibian understanding of gender roles are actually nothing new, similar to how they are more or less visibly happening all the time in societies and cultures around the globe. *Culture* refers to ‘*the way things are done*’ and because people constantly learn, grow and interact with one another, it is never static. It always changes, sometimes faster and sometimes more slowly, and so are gender norms changing over the years.

On a global level, very visible signs of such changes are, for instance, voting rights (*suffrage*) for women, starting with New Zealand in 1893 and achieved in Saudi Arabia⁵ only in 2011. Namibia had true equal suffrage only as from 1989, in the elections leading to Independence, whereas South Africa already allowed (only white) women to vote as from 1930.

In 2006, significant changes occurred on the African continent when Ms Ellen Johnson Sirleaf became Liberia's Head of State and Africa's first female president until early 2018. In this very same year of 2018, Namibia's former Ombudswoman (1996-2003), Advocate Bience Gawanas, was appointed as Special Advisor on Africa for the United Nations.

4 Patriarchy is a social system in which males hold primary power and predominate in roles of political leadership, moral authority, social privilege and control of property. Patriarchy is associated with a set of ideas, such as patriarchal ideologies or religious beliefs that act to explain and justify this dominance and attributes it to apparently inherent natural differences between men and women.

5 Saudi Arabia, only in June 2018 (!), officially allowed women to obtain their drivers licences. Until then, women were forbidden to drive cars by themselves.

Even within more traditional settings, women successfully began taking up leadership roles, such as Queen Martha Mwadinomho yaKristian yaNelumbu of Oukwanyama in 2005, who became the very first female head of a contemporary traditional authority in Namibia.



In precolonial Africa there were a number of female leaders, queens and warriors, e.g. as documented on this “Africa Heritages” website. ▶



Hence, the African continent is home to both patriarchal and matriarchal culture, and gender roles have already changed multiple times over the centuries. Unfortunately, much of its rich history has been lost.

It’s important though that **changes in gender roles** are not only to be understood by women stepping into leadership positions, participating in voting, driving cars or holding public offices. Female (and male!) gender role changes are also reflected in churches, communities and within all families at a household level.

For example, women have been working in the fields to feed their families, and have been leaders of their households, hereby making a significant contribution. It’s only that their many efforts and contributions didn’t have direct monetary value attached to them, as shown in this illustration from the Legal Assistance Centre’s *Training Manual for Community Activists on Key Gender Laws*. ▶



These efforts and contributions are being increasingly recognised, honoured and valued, not only as a ‘new’ post-independence phenomenon. For instance, already in 1975 Traditional Leaders in the northern parts of Namibia gathered and decided to end the harmful practice of forcefully evicting widows from the land of their deceased husband. A joint consultative meeting of all Traditional Leaders in Namibia consolidated this decision in 1993, and it then also became an integrated part of the Communal Land Reform Act in 2002.

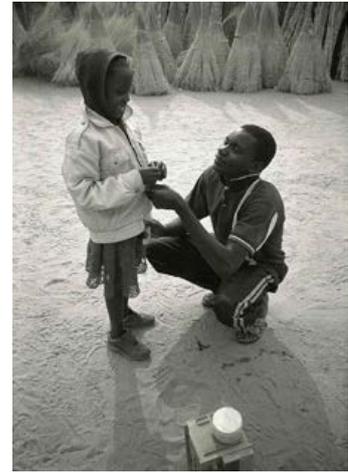
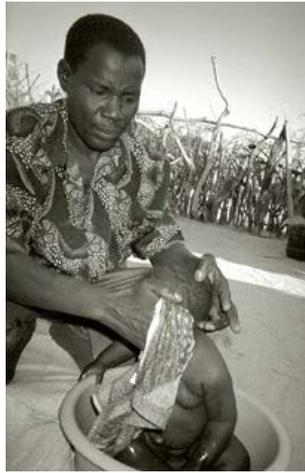
However, there is a misperception – with fatal consequences – that changes in gender roles apply only to, or are aimed at, women and girls and their empowerment, hereby leaving men and boys feeling left behind or even seeing themselves as ‘victims’ of such gender equality processes. The following paragraphs therefore focus on the ongoing **changes in male gender roles**.

Throughout Namibian history, there are many examples of how changes in gender roles occurred. This is not only limited to understanding the roles a woman can and is allowed to play in various Namibian cultures, but it also includes the **roles of men** in society over time.

There are great examples of *Caring Namibian Men* (as can be seen in the pictures on the next page⁶) who proudly and happily take on tasks that were traditionally done by women, such as cooking, washing or taking care of their children’s education and well-being. These men do not

6 From the exhibition titled “The Caring Namibian Man”, Ombetja Yehinga Organisation (OYO), 2006.

feel that they are hereby losing something or that they ‘give up power’ or lose ‘their masculinity’. Such men rather understand taking up these tasks as actively expanding their ‘gender boxes’, hereby gaining more skills and deeper understanding. They tend to also improve their ability to express their feelings more openly and honestly, which in turn enables them to more easily connect with their partners and their children.



The journey of changing gender roles in Namibia is an ongoing one, both individually and collectively. It involves both the appreciation and the questioning of existing traditional, cultural and religious norms. At the same time, it is a deeply personal journey, where personal choices, circumstances and the feelings and needs of oneself and the surrounding people call for consideration.

Gender Responsive Pedagogy: A Teacher's Handbook – FAWE, 2005



It is actually an exciting journey from being *gender blind* to more and more *gender aware* and *gender sensitive*, until we eventually become *gender responsive* and *gender transformative*.

This means that also **male gender roles** become less rigid and **more flexible**, and men will hereby realise that **gender dynamics** are also about **power** and our relationship with power in ourselves and in others. For instance, in a situation where a woman earns more than her partner, a certain part within this man might feel threatened, as this may lead to a shift in relationship dynamics as he knows them. However, such income and the personal growth that comes with her job would be of great benefit for the whole family and may even take some pressure-to-provide off of him. So, being open for trying out something new will definitely help; and the sharing of power and decision making can be a great journey for a couple and family to embark on together.

In essence it is about a shift in mindset, from ‘*power over*’ to ‘*power with*’ one another, and this is a collective journey for every Namibian and every world citizen

“One Man Can” – Community Education & Mobilisation



Understanding the various past, present and future gender roles is important, and the more open and flexible men and women are, the more they will support each other. Hereby, using ‘*power with*’ one another allows for developing more genuine and sustainable partnerships as couples, parents, friends and colleagues.

More on this in sections 1.3.6-1.3.8 and exercises in section 3.3, as well as some of the additional resources referred to in section 5.3 (p. 114), for example the Legal Assistance Centre’s *Unravelling Taboos: Gender and Sexuality in Namibia*.

Unravelling Taboos: Gender and Sexuality in Namibia – LAC, 2007



A helpful and practical guideline for navigating changing gender roles

- ▶ **Notice and become aware** of your own and the other's current 'gender roles', i.e. the tasks that you or they usually do and what you find acceptable and unacceptable.
- ▶ **Listen and seek to understand**, not only the other but also yourself and your own feelings and needs. Express them honestly, even if this might make you feel vulnerable. If you want to establish a trusted relationship, it is sometimes worth taking the risk to be vulnerable.
- ▶ **Try out and adjust flexibly**, i.e. see how it feels for you to do something 'outside your gender box' and how you can expand it more. Leave behind the attitudes and behaviours that no longer serve you, while keeping those that you find valuable.

1.3.3 Facts and Figures

Gender-based violence is one of the most pervasive and yet least-recognised human rights abuses in the world. Globally, at least one in every three women has been beaten, coerced into sex or abused in some way – most often by someone she knows, such as her boyfriend, husband or a male family member. This form of violence leaves survivors with long-term psychological and physical trauma, while also damaging the social fabric of communities.



Take note!

GBV does not discriminate; it affects everyone – female, male, old, young, poor and rich people, and people of all races, tribes and denominations in the Namibian society, whether living in urban or urban areas.

For many Namibians, violence is a part of family and community life. The **Namibia Demographic and Health Survey (NDHS)** of 2013 found that at least one in every three women in Namibia has experienced physical abuse, and in some regions even half of the women. The same survey also found that 28% of Namibian men and women believe that a man is justified in beating his wife for certain reasons, such as burning food, arguing with him or refusing him sexual intercourse. In some regions this figure is even over 50%.

GBV IN NAMIBIA AT A GLANCE



*1: **Namibia Demographic and Health Survey 2013**, Ministry of Health and Social Services and ICF International, 2014. Young women aged 20-24 who have experienced physical or sexual violence from their husband or partner in the past 12 months.

*2: **Seeking Safety: Domestic Violence in Namibia and the Combating of Domestic Violence Act 4 of 2003**, Legal Assistance Centre, 2012.

*3: **NDHS 2013**. All women aged 15-49 who reported having ever experienced any form of physical or sexual violence.

*4: **NDHS 2013**. Men and women aged 15-19.

However, the preceding chart indicates that progress and visible improvements have been achieved as regards the attitudes of young men (29.5%) and women (28.3%) towards ‘justified wife beating’, since the same survey in 2006/7 found the national average to be as high as 35%.

The NDHS of 2013 also found that 18.4% of Namibian women were married before the age of 18 (i.e. they were children), and in some regions, such as Kavango, this figure was as high as 40%!!! This is not only problematic in terms of the law – child marriage is illegal under the Child Care and Protection Act 3 of 2015 – but also it evidently has negative consequences in terms of these children’s health, education and increased risk of exposure to gender-based violence. Therefore, in 2017/18, MGECW conducted a formative study on child marriage in Namibia, which identified harmful cultural practices, socio-economic factors and gender inequalities as the main drivers, and will develop strategies to end this highly disempowering practice.

It is important to note that the responses around people’s attitudes tend to paint a more **reliable picture of GBV** than mere crime statistics, because an increase in reported cases (e.g. of rape or applications for protection orders) does not necessarily imply that rape or domestic violence are actually increasing. What it tells us is that more cases are reported (!). This could actually be good news in the sense that more and more people are actually speaking up and are no longer willing to silently suffer such violence and oppression.

Although the total number of sexual assaults remains unknown – because most cases of sexual violence and harassment are not reported (e.g. out of fear, shame, family pressure, inaccessibility of services or other reasons) – the number of reported cases alone is shocking and should already serve as a wake-up call. In 2013/14, NamPol recorded more than 1,000 (one thousand) reported cases of rape per year.⁷ When looking at these recent Namibian crime statistics, bear in mind that the real figures (were all actual cases reported) would be about 3-10 times higher, as global research⁸ shows, which also indicates that the percentage of falsely reported cases is only around 2-5%.

1.3.4 Human Rights and International Commitments

The idea of protecting every human’s right to life and dignity is actually thousands of years old, and can be found in ancient cultures on all continents. Yet, it was only the inconceivable atrocities committed during World War II (1939-45) that led to the United Nations being established, which unanimously adopted the Universal Declaration of Human Rights in 1948.



The **Universal Declaration of Human Rights** is celebrated on **International Human Rights Day** on 10 December every year. The same date also marks the end of the annual **16 Days of Activism** (starting 25 November), the **International Day of the Elimination of Violence Against Women** (also known as “Orange Day”), and **Namibian Women’s Day**.



These dates were chosen to make clear the link between the elimination of violence against women (or GBV) and the provision of the full range of human rights to all women worldwide.



7 MGECW (2017), Gender-Based Violence Baseline Study – draft working document.

8 National Violence Research Centre (2015), “Info & Stats for Journalists: Statistics about Sexual Violence” – https://www.nsvrc.org/sites/default/files/publications_nsvrc_factsheet_media-packet_statistics-about-sexual-violence_0.pdf.

The **Universal Declaration of Human Rights** is based on key values like justice, peace, freedom, equality, dignity, safety, tolerance, mutual respect and protection from harm. It contains 30 articles, listing the basic rights, freedoms and protections that all people throughout the world are born with, such as:

- the right to life, health, education, culture and belief;
- freedom of movement, thought, speech and expression;
- protection of one’s personal and social security, privacy, home, family and dignity;
- protection from any kind of discrimination – meaning all are equal before and protected by the law, especially the vulnerable (e.g. disabled), mothers and children;
- protection from torture, cruel, inhuman or degrading treatment or punishment;
- the right to a fair trial and to be deemed innocent until proven guilty;
- the right to vote and be elected, to work and be paid for such work, to form unions and political organisations, and to associate and assemble freely; and
- the right to a decent standard of living, access to health and education for the full development of human personalities, and the promotion of tolerance and friendship.

This declaration is the foundation of continuously evolving efforts to ensure that everyone on this planet is able to enjoy these rights, freedoms and protections, with Namibia being an active member of the United Nations and its human rights bodies.

With regard to GBV and in its efforts to end discrimination, Namibia has committed itself to various **international legal frameworks and policies**, the most relevant of which are presented on the following pages.



International Document	Provision for GBV
<p>Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW)</p>	<ul style="list-style-type: none"> ▶ Forms the basis for the provision of human rights to women. Provides for equality between women and men to enjoy human rights and fundamental freedoms in the political, social, cultural, civil or any other field. ▶ Abolishes discrimination on any basis, including sex and marital status, and calls for reviewing laws in all areas and providing for full development and advancement of women and men. ▶ It also calls for eliminating the stereotyping of roles based on gender.
<p>UN Convention against Transnational Organised Crime: Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children</p>	<ul style="list-style-type: none"> ▶ Provides for strengthening laws to prevent trafficking in humans, and advocates for collaboration between countries to put in place measures to alleviate factors that make persons, especially women and children, vulnerable to being trafficked. Addresses factors such as poverty, underdevelopment and limited equal opportunities for employment and other developmental opportunities. ▶ Provides for safety upon people's return to their country of origin, especially in terms of assisting returnees to get full protection in relation to full respect of their human rights. ▶ Calls nations to prevent and combat trafficking in persons, paying particular attention to women and children. ▶ Calls for ensuring that education, health services and appropriate shelter are provided, and that those who are willing to go back to their countries of origin are not discrimination upon their return.
<p>UN Convention on the Rights of the Child (CRC), including the Optional Protocol on the Sale of Children, Child Prostitution and Child Pornography</p>	<ul style="list-style-type: none"> ▶ The main focus is that children's rights are protected and children enjoy provision of the full range of human rights and children's rights. Countries are bound to the CRC by international law, and must act in the best interest of the child. Children have the right to their viewpoints being heard, the right to be protected from abuse and exploitation, and the right to privacy and their own identity. The child's personal, family, cultural and national identity of the child should be preserved and protected at all times. ▶ Countries also must ensure that children under 18 years of age are not conscripted into armed hostilities nor forced to join armed forces. ▶ It also prohibits sale of children for child prostitution or them being used for pornography (<i>which is a severe form of GBV against children</i>), as provided for by the present Protocol.
<p>UN Convention on the Rights of Persons with Disabilities</p>	<ul style="list-style-type: none"> ▶ Provides for promoting, protecting and ensuring the full and equal enjoyment of all human rights and fundamental freedoms by all persons with disabilities, including promoting respect for their inherent dignity. ▶ Provision of access to infrastructure and use of sign language and Braille. ▶ Provided for equality between women and men to be protected with equal access to benefits before the law. ▶ Takes into account that women suffer negatively disproportionately, so there must be provision of appropriate measures, especially in the area of empowerment. ▶ Children with disabilities are to be provided for through awareness-raising and protection from violence. ▶ Laws to that effect should be put in place while also providing administrative measures and social and educational facilities and services.

International Document	Provision for GBV
<p>UN Declaration on the Elimination of Violence Against Women</p>	<ul style="list-style-type: none"> ▶ Prohibits any form of violence against women, be it physical, sexual or psychological. Examples in the home / family include battering, marital rape, sexual abuse of any female adult or child, dowry-related violence, female genital mutilation and other traditional practices harmful to females, as well as non-spousal violence and any form of exploitation. ▶ Prohibits sexual harassment and intimidation in workplaces and educational institutions. ▶ Reaffirms the prohibition of trafficking in women and forced prostitution. ▶ Reaffirms the protection of all human rights and fundamental freedoms should a person invoke any custom, tradition or religious consideration to avoid the obligation to eliminate violence against women. ▶ Urges all Member States to develop Plans of Action for combating GBV and providing for resources in national budgets for implementation. ▶ Provides for capacity building by means of training enforcement and service providers in combating GBV.
<p>International Covenant on Economic, Social and Cultural Rights</p>	<p>Provides for protection against discrimination at the workplace and other labour-related rights, social security and the right to family life, such as paid parental leave and protection of children.</p>
<p>Beijing Declaration and Platform for Action</p>	<ul style="list-style-type: none"> ▶ This Declaration is a commitment by all governments to enact or reinforce legislation to punish and redress violence against women and girls in homes, workplaces, communities and society, and to establish appropriate institutional frameworks in their respective countries. ▶ For the first time a UN Declaration was made with provisions for actions to be carried out.
<p>Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa</p>	<p>Reaffirms the prohibition of discrimination against women, and calls for a range of state measures to address violence against women in both the private and public domains – such as punishment of perpetrators, identification of causes of violence against women, and provision of services for survivors.</p>
<p>Southern African Development Community (SADC) Protocol on Gender and Development</p>	<p>Calls for reinforcement of relevant legislation and implementation of educational policies and programmes that address and target GBV.</p>

At the time of developing this GBV Resource Kit, the Namibian Government was in the process of developing a domesticated **SADC Regional GBV Strategy**. Once finalised, this document will be available at the MGEWCW's Resource Centre.

1.3.5 Relevant Laws and Policies in Namibia

There are a number of laws relevant to dealing with GBV, which are listed here, and the most important aspects of the most relevant of these laws are also highlighted below.

It is recommended to be familiar with these laws. The **Legal Assistance Centre (LAC)** offers free and easy access to these laws in easy English and in some local languages.

The LAC offers a vast array of information and education materials (research reports, comics, pocket guides, videos, etc.) on GBV-related topics such as, among many others, **rape, domestic violence** (including how to get a **protection order**), **maintenance, marital property, marriage, divorce and inheritance**.



LAC – all publications



Almost all of these information and education materials are **available for free** on the **LAC’s website**:
www.lac.org.na
 or
www.lac.org.na/pub/publications.php.

LAC comics



The LAC also has brilliant short **comics** on various GBV-related topics, for free! 

Law	Relevance for GBV
Constitution of the Republic of Namibia, 1990	<p><i>“The dignity of all persons shall be inviolable”</i> – Article 8(1)</p> <p><i>“No person shall be subject to torture or to cruel, inhuman or degrading treatment or punishment”</i> – Article 8(2)(b)</p> <p><i>“All persons shall be equal before the law” and “No person may be discriminated against on the grounds of sex, race, colour, ethnic origin, religion, creed or social or economic status.”</i> – Article 10</p>
Children’s Act 33 of 1960	The highly outdated Children’s Act has been replaced by the Child Care and Protection Act (Act No. 3 of 2015) – but the new Act is not yet operational due to regulations still being finalised (at the time of writing in October 2018).
Criminal Procedure Act 51 of 1977 , amended in 1991, 1993, 2003 and 2010	Makes provision for procedures and related matters in criminal proceedings. The amendment in 2003 included “vulnerable witnesses”, and the soon-to-be operationalised Criminal Procedure Act No. 25 of 2004 will then replace the old Act.
Combating of Immoral Practices Act 21 of 1980 , amended in 2000	Criminalises, as “statutory rape”, sexual intercourse with children under the age of 16 years (if the age gap is more than 3 years), and with people with disabilities under certain circumstances.
Police Act 19 of 1990 , amended in 1999, 2001 and 2005	Regulates the powers and duties of the Namibian Police, and prescribes the procedures in order to maintain law and order
Married Person’s Equality Act 1 of 1996	Specifies equality of persons within civil marriage, and does away with the legal definition of a man as head of the household. Also provides women who are married in community of property equal access to bank loans and equal power to administer joint property, and stipulates that immovable property may be registered in both spouses’ names.

Law	Relevance for GBV
Affirmative Action (Employment) Act 29 of 1998	Identifies affirmative action as a set of measures to ensure that all Namibians have equal employment opportunities and are equitably represented in the workforce, focusing on previously disadvantaged groups such as women and people with disabilities.
Combating of Rape Act 8 of 2000	Gives greater protection to young girls and boys against rape, and deems “coercive circumstances” to be the key factor constituting rape. Unlawful sexual interactions also include non-penetrative actions, and marital rape is an offence too. The act also provides for more stringent minimum sentences.
Communal Land Reform Act 5 of 2002	Gives widows who reside in rural areas the right to remain on land allocated to their deceased husband, and provides that such right is also not affected by re-marriage.
Combating of Domestic Violence Act 4 of 2003	Makes domestic violence a specific crime, and broadly defines domestic violence to include physical abuse, sexual abuse, economic abuse, intimidation, harassment and serious emotional, verbal or psychological abuse. Also provides for different remedies, such as formal warnings, protection orders or laying charges.
Maintenance Act 9 of 2003	Imposes a legal duty on both parents to provide for any child of theirs who is unable to support him/herself, regardless of whether the child was born inside or outside of marriage and whether or not the parents are subject to any system of customary law which might not recognise one or both parents’ liability to maintain the child.
Prevention of Organised Crime Act 29 of 2004	Criminalises Trafficking in Persons and is the applicable law until the Combating of Trafficking in Persons Act 1 of 2018 is operationalised.
Children’s Status Act 6 of 2006	Provides that children born outside marriage shall be treated equally to those born inside marriage, especially in relation to inheritance. Also provides for matters of guardianship, access and custody for unmarried parents.
Labour Act 11 of 2007, amended in 2012	Provides for maternity leave (with maternity benefits under the Social Security Act 34 of 1994), and prohibits discrimination on the basis of pregnancy. Also provides stronger protection against sexual harassment in the workplace.
Correctional Service Act 9 of 2012	Reflects the transition from a punitive to a rehabilitative correctional system, focusing on aspects related to welfare, rehabilitation and reintegration after offenders’ eventual release from correctional facilities.
Witness Protection Act 11 of 2017	Guides the establishment of Namibia’s witness protection framework, units and programmes. Possible eligible offences include, for example, rape, kidnapping and domestic violence.

Three more laws which are already enacted will be **put into operation soon**:

Criminal Procedure Act 25 of 2004	Makes provision for procedures and related matters in criminal proceedings.
Child Care and Protection Act 3 of 2015	Sets the “best interests of the child” as the paramount consideration in all actions pertaining to children, and regulates the provision of services for children in need of protective services.
Combating of Trafficking in Persons Act 1 of 2018	Criminalises trafficking in persons and related offences, and aims to protect and assist victims of trafficking in persons, especially women and children.

Given that society evolves and new challenges emerge, there is an ongoing need to revisit the laws in place and put new laws in place. The Government of Namibia is therefore currently reviewing existing laws and developing future laws that will address such emerging issues.

The **GBV-related future laws** being developed are as follows:

- **Child Justice Bill** – regulating the criminal procedure applicable to children who conflict with the law, applying the best interests of the child as the guiding principle.
- **Cybercrime Bill** – improving online safety for children and women in terms of online violence, abusive language etc.
- **Divorce Bill** – making divorce a less adversarial process by moving away from a fault-based system as grounds for divorce, including providing for mediation options, regulating the division of property, and child custody and access to children.
- **Marriage Bill and Uniform Matrimonial Property Bill** – closing loopholes in the inherited apartheid laws on marriage and matrimonial property (e.g. the Marriage Act 25 of 1961 which is still in force in Namibia), and providing greater clarity on, and a unified approach to, marriage across Namibia, e.g. providing for a uniform default matrimonial property regime for all civil marriages, and allowing for a change or determination of property regimes applicable to certain civil marriages contracted outside the Police Zone (the “Red Line”).

The above-mentioned new laws will necessitate **amendments** to these existing laws:

- **Combating of Rape Act** – including changes regarding the sentencing of offenders.
- **Maintenance Act** – including improving all parents’ accountability for child maintenance and their commitment to their legal responsibilities.
- **Domestic Violence Act** – including amending procedural matters relating to interim protection orders, and strengthening safeguards against intimidation of complainants.

These laws and the applicable legal framework do not exist in a vacuum, but arise from a policy framework which is linked to Namibia’s international commitments,⁹ as outlined on pp. 24-25.

The **national policies** that deal with GBV are as follows:

- **Vision 2030**
- **Harambee Prosperity Plan (2016-20)**
- **National Development Plans (NDP4 for 2012-17, NDP5 for 2018-22 and future NDPs)**
- **National Gender Policy (2010-20)**
- **National Gender Plan of Action (2010-20)**
- **National Agenda for Children (2012-16)**
- **National GBV Plans of Action (2012-16 and 2019-23)**
- **National Plan of Action on CEDAW (2016-20)**
- **National Guidelines for Integrated Services for Gender-Based Violence and Violence Against Children – these are currently being finalised.**

The two most relevant laws in the context of GBV in Namibia are the **Combating of Rape Act 8 of 2000** and the **Combating of Domestic Violence Act 4 of 2003**. This is why the most important aspects of these two Acts are summarised on the next page.

⁹ Namibia, being part of the ‘global village’, has signed instruments such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and in the case of CEDAW has gone even further to domesticate it by developing a National Plan of Action on CEDAW (2016-2020).

Please note that the **Maintenance Act** also plays a significant role in many domestic violence situations in which children are involved, as it provides for the children being cared and provided for by both their parents. Furthermore, the **Child Care and Protection Act** will be fundamentally important in future, once its regulations have been finalised.

However, all of the aforementioned laws and constant efforts around law reform and education are necessary for providing a comprehensive legal framework that will allow Namibia to overcome any form of gender-based violence and discrimination.

Combating of Rape Act

Rape is when a person carries out a "sexual act" under "coercive circumstances".

A **sexual act** can be:

- ▶ insertion of the penis into the vagina, mouth or anus of another person;
- ▶ insertion of any part of the body of a human or animal (or any object) into the vagina or anus; or
- ▶ oral stimulation or any other form of stimulation of the male or female sexual parts.

Coercive circumstances can involve:

- ▶ physical force or threats to cause some type of harm;
- ▶ inability to escape the situation or to understand or prevent the situation, because of being drunk, drugged, asleep or disabled;
- ▶ a person pretending to be someone else or pretending that what is happening is not actually a sexual act; or
- ▶ more than one person being used to intimidate another person into having sex.



- ▶ Rape is rape, even within a marriage when a person says "no" or is coerced into sex.
- ▶ A young person may not engage in sexual activities before the age of 16, according to the Immoral Practices Act 21 of 1980.
- ▶ Even consensual sexual contact between a child under the age of 16 and a person who is at least 3 years older constitutes the criminal offence of "statutory rape".
- ▶ If a rape results in pregnancy, the woman/girl can get a legal abortion – in terms of section 3(1)(d) of the Abortion and Sterilisation Act 2 of 1975.

Combating of Domestic Violence Act

This Act provides a helpful definition of Domestic Violence, which includes physical abuse, sexual abuse, economic abuse, intimidation, harassment and serious emotional, verbal or psychological abuse, and the Act is applicable to different kinds of domestic relationships, such as husband-wife, parent-child, boyfriend-girlfriend and cohabitating couples. The unlawful behaviour to which this Act directly applies is described in the handout on p. 118.

This Act does not create any new crimes, but it gives several options to those suffering from domestic abuse, such as applying for a protection order (p. 7), asking the police to give the abuser a formal warning (p. 14), or laying criminal charges. It also provides procedures and directives which should make interventions more effective.



Although the **Combating of Domestic Violence Act** in its present form caters only for men and women as couples and those living in domestic relationships, all reported cases of threats or violence must be taken seriously and must be fully investigated, in line with the **Police Act 19 of 1990**, which states the following in section 13 on **“Functions of the Force”**:

13. The functions of the Force shall be -
- (a) the preservation of the internal security of Namibia;
 - (b) the maintenance of law and order;
 - (c) **the investigation of any offence or alleged offence;**
 - (d) the prevention of crime; and
 - (e) the protection of life and property.

1.3.6 Factors that cause or contribute to GBV in Namibia

Some of most important root causes for GBV in Namibia have already been introduced above through the “Namibian GBV Tree” (p. 16). Because it can be difficult to draw a clear line between *root causes* and *contributing factors*, this chapter is trying to provide some guidance.

The following information is based on stakeholder consultations and various studies and reports, such as the following, which contain valuable insights and recommendations, and are freely available (see p. 109):

- *Problematic Mindsets: Research Study with GBV Survivors and Perpetrators* – 2017, by the Office of the First Lady of the Republic of Namibia
- *Gender Based Violence in Namibia: A Response Driven Approach* – 2015, by the Multidisciplinary Research Centre at the University of Namibia
- *Gender Based Violence in Namibia: Exploratory Assessment of GBV Response Services in Windhoek* – 2014, by Victims2Survivors and UNAIDS Namibia
- *Seeking Safety: Domestic Violence in Namibia and the Combating of Domestic Violence Act 4 of 2003* – 2012, by the Legal Assistance Centre
- *Understanding the Perpetrators of Violent Crimes Against Women and Girls in Namibia: Implications for Prevention and Treatment* – 2008, by Women Action for Development, together with the University of Namibia and the Ministry of Safety and Security
- *Knowledge, Attitudes and Practices Study on Factors that May Perpetuate or Protect Namibians from Violence and Discrimination: Caprivi, Kunene, Ohangwena and Otjozondjupa Regions* – 2007, by the Ministry of Gender Equality and Child Welfare



Take note!

Much as there are typical patterns with regard to the factors that cause or contribute to GBV in Namibia, each GBV situation is unique, and so are the people involved and the impact that GBV has on each person’s life.



Please look at the following lists of root cause and contributing factors, and try to relate to each of them.

In a self-reflective way, ask yourself how far you can relate to these causes and factors in your own life. From a place of self-awareness and knowing yourself, it will be easier for you to use this list much better during information sharing or practical sessions, e.g. when facilitating a group through an exercise followed by a reflective discussion (see Practical Tools on p. 62).

If you notice an intense **emotional reaction**, either positive (when something strongly resonates) or negative (noticing resistance, e.g. thinking “*this is not true*”) around any of the following aspects, be aware that this may indicate that there could be something worth looking at. You might want to explore this aspect in more detail within yourself or try looking at it from another angle.

Strong emotional reactions often show us where possible ‘*hotspots*’ lie and where it is good to pay attention to and understand something within or around us more deeply.

ROOT CAUSES

Trauma from Violent Experiences in the past, both individually and collectively (see p. 17) – as long as violent and traumatic experiences have not fully been integrated and healed, one is likely to either behave violently in the future (as offenders) or to accept certain levels of violent behaviours as the norm (as victims or bystanders). Unresolved trauma is also unconsciously and almost automatically being passed on from one generation to the next.

Harmful Gender Norms – societies and cultures with rigid and inflexible gender norms (see p. 5 + 18) have much higher rates of gender-based violence, because both women and men only have limited options to be who they are meant to be, express themselves openly, and interact with one another freely. This not only limits women but it also restricts men in how they are allowed to express themselves, e.g. emotionally. Hence, it is harmful for both. Especially norms that say females should be ‘small’ and ‘subordinate’, while males should be ‘dominant’ and ‘emotionless’ are a dangerous breeding ground for violence.

Cultural or Religious Dogma – especially in *patriarchal societies* (see footnote on p. 18), some doctrines or traditional belief systems not only place men above women in terms of power and participation in decision making, but even justify and defend the use of violence against women. One-sided, too-narrow or too-rigid traditional and religious views and practices are some of the key drivers of violence against women in Namibia. In some regions, certain dangerously **harmful cultural practices** are still being performed, such as child marriage.

Examples of other harmful practices are *Kutamunwa* (sexual readiness ‘testing’), *Sikenge* (coerced initiation) and *Kupaza* (cutting and scarring).

Can't we develop alternative 'initiations' that guide our young girls or boys through puberty into adulthood? These could be educational and empowering, while also honouring the positive aspects of our traditions.

Violence is not our culture

Women's Leadership Centre
(Windhoek), 2010



Another dangerously harmful practice is *Kuomisa busali* (drying of the vagina for sex), which has serious implications also for the transmission of HIV/AIDS.

Even Christian teachings are often misinterpreted. For instance, the Bible's mention of the man being '*the head of the house*' may under no circumstances be used to justify violence against women or children! Often such violence is disguised as '*disciplining*' the wife, girlfriend or children, but in fact it is a violent and criminal act. **Guidance for engaging church members** and correctly understanding biblical teachings around GBV is provided in the Training Resources (see p. 103).

CONTRIBUTING FACTORS

Own Childhood and Upbringing. The way we have been socialised contributes significantly to how genuinely we respect each other or resort to violence, and how far we see women and men as equals or not. The more one is loved, nourished and supported (especially during the first 0-3 years of life – as Early Childhood Development research has proved), and the more non-violent alternatives to corporal punishment one experiences as a child/youth, the less likely it is that one will use violence when faced with conflict or relationship challenges.



Many victims and perpetrators of severe gender-based violence were victims of sexual, physical or emotional abuse during their early childhood and/or adolescence.

Lack of Education, Guidance and Support, at home and at school. Not receiving **comprehensive sexual education** and not feeling safe enough to talk about their experiences around relationships and sexuality (without being judged or punished!) makes especially young people vulnerable to abuse or even leads some people to become abusers themselves. Experiencing unreasonable restrictions in childhood and the teenage years then of course influences a person's adult life. A local study also identified fatherlessness or a lack of participation of the father in a child's upbringing as a factor contributing to GBV. Hence, creating safe spaces for children and teenagers to openly ask questions in an atmosphere of trust and openness is one of the best ways for every parent and educator to prevent GBV.

*Guide on
Sexuality Education
– UNESCO, 2018*



Alcohol and substance abuse. Being under the influence of alcohol or drugs reduces our ability to respond constructively during an argument. This easily escalates the argument into a fight where violence is used. There is also a danger of both victim and offender using alcohol or drugs to 'deal with' the pain or 'forget about' problems. The same goes for other forms of addiction, such as gambling. Addiction is a sign that something within someone is out of balance. Such persons and often their immediate family members need support in dealing with this, which requires looking for the root causes of the addictive behaviours, if possible with professional help and therapeutic interventions. Unrecognised and untreated addictions make matters worse over time, because the real issues are not being dealt with, and the whole family gets pulled even deeper into problems and financial debt while the violence may easily spiral out of control. There is a need for people to realise that the numbing of pain, fear and other uncomfortable feelings through drugs and alcohol doesn't work, and that these substances are easily addictive. Possible warning signs should be taken seriously, and must not be dismissed! Advice or support from colleagues, friends, family and self-help groups should not be ignored, and there are also rehabilitation centres available.

**Alcohol Addiction
Support in Namibia**





Alcohol and drugs also pose the danger of either the offenders shifting the blame and not taking full responsibility for their actions (e.g. *“It wasn’t me; it’s just because I was drunk!”*) or the victim being unjustly blamed for being drunk and apparently having *‘provoked it’*.

Poverty and Unemployment. Limited financial resources and struggling to pay one’s bills easily increases dependencies on an abusive partner, especially for mothers with children. There are many cases of women and girls struggling to report their partner’s violent behaviour towards them or their children because they depend on him financially, and they fear that he will stop supporting them. A high number of men in Namibia don’t pay child maintenance at all, despite being obliged by law and by common sense to support their own children. Other poverty-related examples are those of men ‘investing’ in their girlfriends (e.g. by paying for their studies) and then expecting these young women to stay in the relationship as a ‘return on their investments’. In recent years these kinds of pressures and false expectations led to threats, physical violence and even killings. Poverty also makes it difficult to access proper support services when GBV occurs, considering transport costs as well as long queues at police stations, courts and public health facilities – access to private healthcare practitioners and counselling services not being possible.



There is a myth that GBV affects only the poor. There is no truth in this! Many Namibians in financially well-off families are also sufferers of GBV (e.g. domestic violence); it’s just that less is known about these cases of GBV.

1.3.7 Formal and Informal Support System Challenges

Inadequate response and support systems, both formal and informal – are a major stumbling block in terms of effective intervention and prevention of GBV in Namibia. Government and its partners are continuously working on improving **formal response mechanisms** on a variety of levels, yet **a number of challenges** still remain, such as the following:

- Slow progress on operationalisation and implementation of relevant legislation, for example the time it takes to issue a protection order or interim protection order.
- Not yet enough qualified personnel available to provide much-needed legal, primary health and psychosocial support to victims and their families.
- Limited physical office spaces, e.g. separate rooms should be available for victims to be interviewed, examined and counselled. Also, the facilities for providing the various integrated services should not be too far from each other.
- Coordination of services provided by institutions is yet to be improved. Integrated services at Gender-Based Violence Protection Units, police stations and/or hospitals are still in the process of being further developed and harmonised.
- More shelters serving as “Places of Safety” still need to be established for victims of both GBV and trafficking in persons. These should be available not only for overnight emergencies but for at least several days or weeks, and they must offer counselling and adequate other support services to victims.

- Potential and actual offenders are also in need of counselling and support services, which must be provided if we are to effectively prevent and overcome GBV, but such services for offenders are not yet being provided in Namibia.
- Many marginalised groups still have severe difficulty in accessing services, such as the San and Ovahimba, women and children in rural areas, people with physical or mental disabilities, and all those who don't conform to what mainstream society regards as conventional gender norms, e.g. men who have become victims of GBV and many other groups.

Similarly, the **informal support systems** in Namibian society are not as strong as they should be, and this is contributing a lot to making GBV matters worse. The following are examples of the factors that weaken informal support systems in Namibia:

- **Men/Boys** not having sufficient places to talk freely about their feelings without being judged, and to receive support when they are going through tough times in their relationships or life in general. Convicted offenders and perpetrators of GBV have clearly stated that they would not have resorted to the violence they committed had they been able to talk to someone about their feelings at the time or had they known about alternatives to violence.
- **Women/Girls** in our society are allowed more than men/boys to express their feelings, yet there is often a lack of genuine peer support among women/girls. Honest, trusted and non-judgmental friendships and support circles are invaluable to prevent and confront GBV.
- **Couples** often suffer in silence through a relationship conflict if both partners struggle to express themselves fully and constructively. This leads to arguments or fights where *'power over'* is used rather than *'power with'*. Hence, couples need support in dealing with issues, including insecurities and excessive jealousy in their relationships. Non-judgmental listening, communication and conflict-resolution skills are much needed, starting from a young age in school or in clubs outside of school, as well as later on in life as part of premarital counselling.
- **Parents** are the very first and ongoing role-models for their children, because children usually *"don't do as we say, but do as we do"*, meaning that they copy how they hear and see their parents speaking and behaving. Are parents good role-models to their children, e.g. when it comes to gender roles and conflict resolution? Are parents flexible and understanding of each other's roles at home and in life? When parents get into fights, do they both acknowledge having said or done something that was hurtful to the other, and then apologise and reconcile after an argument? Are parents at least making efforts to step out of the 'blame game', so that their children will learn through them to take responsibility for their own words and actions, and to be caring and kind?
- **Society's** inability to recognise and respond to mental health challenges (like depression or hearing voices) also contributes to people becoming GBV victims or offenders.

Are we also aware of how we consciously and unconsciously teach our boys and girls about GENDER NORMS? How far do we, for instance, teach boys how to cook, iron or wash clothes, or how to be vulnerable when they feel weak? And how far do we teach girls how to fix cars and to take risks, be strong and stand up for themselves?

- **Families and Relatives** are often not creating an environment that is open enough and encouraging to those who are in abusive relationships to speak out. When seeking advice from family elders, couples are often advised or even pressured to stay in such abusive marriages, because a divorce would apparently bring 'shame to the family'.

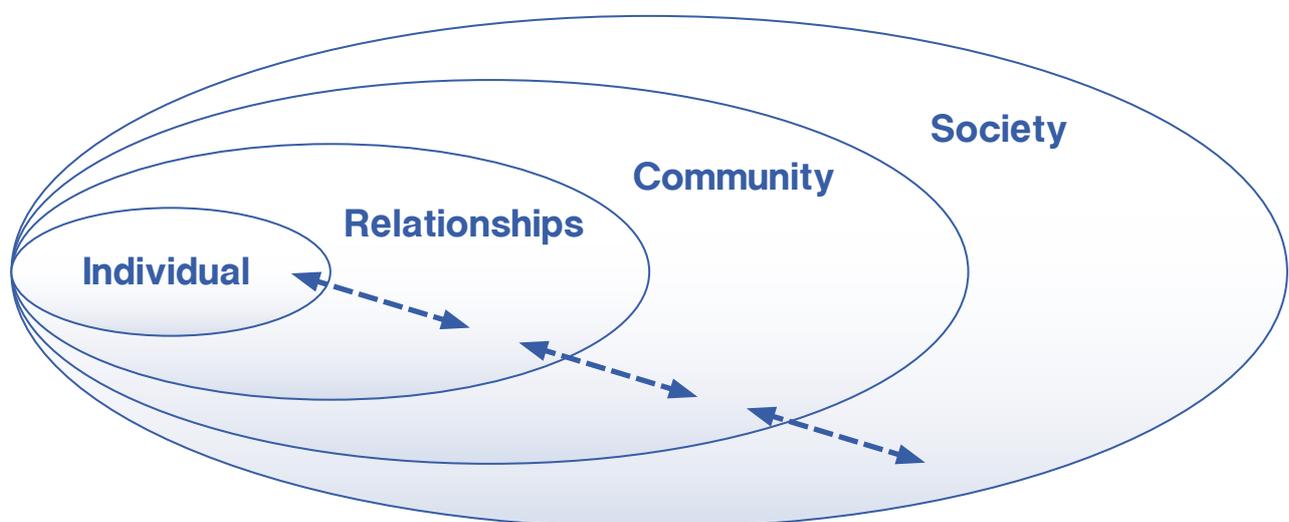
- **Churches and Communities**, especially clergy and community leaders, but also other members of communities or congregations, can do a lot by being supportive to those suffering from abuse, noticing warning signs and responding accordingly. There is a need to help those who are at the edge of behaving abusively to talk about their feelings and find alternative/non-violent ways of addressing their issues. Communities should also be careful not to look down upon or stigmatise men who treat their partners equally or those who take on tasks that are traditionally done by women. At the same time, girls/women who don't fulfil typical female stereotypes should also be fully accepted and appreciated, instead of being talked about negatively.
- The **Media** has a great influence in shaping people's perceptions of the world by choosing what stories to report on and how such reporting is done. For instance, are journalists and editors striving for gender-balanced reporting? Are questions asked about the responsible father(s) when reporting about cases of baby dumping or teenage pregnancy? Are positive changes, developments and events being reported on, in order to share inspiration and messages of hope and transformation?

Overcoming GBV and its underlying power imbalances is an ongoing journey that will take more than one generation to complete. It needs stakeholders on many levels in society – in families, workplaces, schools, churches and communities at large, and between friends and partners. And of course, it must include children and the youth, to prevent and, over generations, fully overcome GBV in Namibia and worldwide.

1.3.8 A Helpful Framework for Understanding GBV

A very helpful model to look at the many levels in society and understand the factors contributing to GBV is the “**Ecological Framework**” (see exercise on p. 61). This model shows various aspects and dynamics which increase or reduce the likelihood of an individual becoming either a victim or a perpetrator of violence. It also helps to realise what everyone can do, even as a mere ‘bystander’.

It is a simple yet comprehensive framework for understanding how the factors contributing to GBV at different levels are interconnected and interrelated. This framework can therefore be used as a guide for designing interventions for GBV prevention and response.



People and certain factors at all four levels play an important role in how far GBV exists and how it can be prevented:

- **Individual:** Personal history and experiences of violence, i.e. trauma in the offender's life or the victim's life. Psychological and mental health issues (e.g. personality disorders) or simply finding it difficult to express emotions. Overall situation of growing up as a child, being part of a marginalised group, as well as age, health issues, abuse of alcohol or other substances, financial struggles, joblessness or stress at work, and any other personal circumstances.
- **Relationship:** Immediate social surrounding, i.e. the people with whom one has a close relationship, such as parents/caretakers, siblings and other family members, partners, own children, close friends, colleagues or influential peers in one's life.
- **Community:** These are neighbours or members of one's congregation and the community in which one lives. This includes traditional authorities and councillors, and the people one meets at local shops or who regularly provide services within the community, i.e. all those with whom one interacts locally on a regular basis.
- **Society:** These are those overarching factors that help to create a climate in which violence is either acceptable or discouraged. On the one hand, these are the less-visible aspects, such as beliefs, cultures and traditions of a certain group, tribe or nation. These include social and cultural norms that support violence as an acceptable way to resolve conflicts, as well as historic patriarchy that promotes the belief in male dominance and deems violence acceptable, e.g. to *'discipline the wife and children'*. On the other hand, these are also all the existing global and national structures and systems, such as the police, courts, hospitals and any other support systems and how accessible they are. This area also includes the different laws and policies that are meant to help society to overcome social and economic inequalities, as well as various national and global initiatives run by committed individuals and organisations.

1.4 Responses to GBV

Over the last few years, and with support from international partner organisations, a number of actions have been taken by government and civil society in Namibia, such as the following.

Passing of relevant legislation and sharing of information; conducting research; providing training; creating a National Cluster on GBV; launching the Zero Tolerance Campaign on Gender Based Violence (including Trafficking in Persons) – now under the theme, *"Spot It to Stop It!"*; holding two National Conferences (in 2007 and 2014); establishing a National Advisory Committee on GBV; developing two GBV Plans of Action (for 2012-2016 and 2019-2023 – the latter being *A Call to Action!*); launching the annual 16 Days of Activism; strengthening women's economic capacities; forming the MenEngage Namibia Network; producing the "Love-Is" radio drama series; establishing a free 106 GBV Helpline; initiating the *#BreakFree#BeFree Campaign*; organising Namibia's first GBV Hackathon; deploying special police units (previously called "Woman and Child Protection Units", now "Gender-Based Violence Protection Units") in all 14 regions to offer increasingly integrated services; and opening shelters as 'places of safety' in more and more localities across the country.

In addition, a growing number of individuals in national leadership positions are spearheading efforts to tackle GBV, and schools, academic institutions, communities and churches have initiated various activities to raise awareness, support victims and educate girls and boys around GBV.

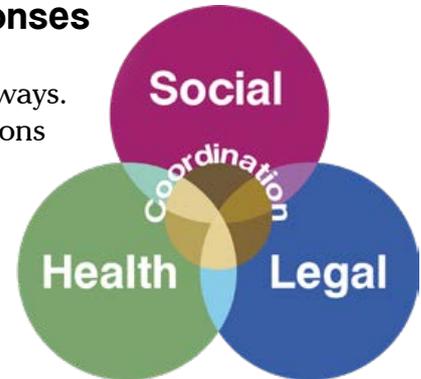
Many community-based groups and non-governmental organisations (NGOs) are doing a lot with very little resources. All these efforts are highly appreciated and very much needed.

Furthermore, the Namibian Correctional Service (NCS), in partnership with other organisations, has made concerted efforts to put programmes in place for rehabilitation and reintegration of offenders, and the private sector is also coming more and more on board.

1.4.1 Essential Service Package for GBV Responses

GBV has a very real impact on people's lives in many different ways. Hence, one has to be aware of the different aspects and dimensions of this impact.

All of the following three dimensions have to be considered in responding effectively and holistically to GBV.



1.4.2 Legal Aspects



In addition to all the legal frameworks (see p.31) there are the practical legal aspects of implementing such frameworks on a daily basis.

The police, public prosecutors and magistrates/judges are directly involved, hereby also relying on witnesses as well as social workers, psychologists and other health professionals, who might be asked to provide evidence and assessments.

Specially trained police officers at the Gender-Based Violence Protection Units (GBVPU) play a key role during the initial investigations, being responsible for taking statements, opening police dockets, investigating, collecting evidence (either directly or indirectly, e.g. through medical examinations), and interviewing victims, witnesses and the accused. These officers also advise complainants on their rights and obligations, and may also refer them for counselling. In cases of domestic violence, police officers can also issue formal warnings to an accused or potential perpetrator.



Public prosecutors then bring GBV cases to magistrates' courts, where the magistrates determine the accused's guilt or innocence and the sentences of those found guilty. The magistrates also determine whether or not bail should be granted, and in cases of domestic violence, they will hear and decide on any applications for protection orders. They can also issue interim protection orders if there is an imminent threat of harm being done to people's lives and well-being, meaning that they may deem it necessary to take urgent action to prevent further harm.

Lawyers usually become involved on the side of the defendant, and if the defendant is unable to afford a lawyer, legal representation is provided by the State.

As for the victims/survivors of GBV, the police officers and social workers at the GBVPU can provide support and advice. If there is sufficient evidence, the public prosecutors will also support

the survivor's case in court. In addition, the Legal Assistance Centre (LAC) offers free legal advice around GBV and related issues, such as protection orders and child maintenance and custody.

If an offender is sentenced to serve time in jail, case management officers from the Namibian Correctional Service (NCS) become involved – see more on this under “Social Aspects” on the next page. After serving part of their sentence and under certain circumstances, offenders may apply for early release or parole.



For health and evidence reasons, it is extremely important that victims of sexual violence visit a hospital, clinic or doctor as soon as possible, at least within 72 hours (2-3 days). Survivors of sexual violence are also advised to not bath before being examined by the doctor who will also have collected evidence.

1.4.3 Health Aspects



The **physical health** of anyone affected by GBV is of utmost importance. Physical wounds of survivors can range from hardly visible (but nevertheless painful) bruises and scratches to open wounds, broken bones and other serious injuries, e.g. from rape. There is also the risk of potential infection with HIV and other sexually transmitted infections. As for unwanted pregnancies, the option of abortion is legal in cases of rape.

Medical staff (nurses, doctors and others) at the healthcare facilities across the country provide the necessary assistance, following the protocols set down by the MoHSS. (These protocols are currently under revision, and will be documented in the *Clinical Handbook on the Health Care of Survivors Subjected to Intimate Partner Violence and/or Sexual Violence, Namibia* (MoHSS, 2018 – see the list of training manuals on p. 104). Efforts to make the current services more accessible, more effective and more integrated are also underway (see section 1.4.5 on p.41).



Physical safety from future harm is also a key health concern, and this is where legal interventions (e.g. formal warnings and protection orders) and social interventions (e.g. offering temporary shelter, counselling and mediation) come in to prevent future harm.

It is important to know that health is not limited to our physical bodies, but also **involves our emotional and mental well-being**. In very severe or continuous cases of GBV, not only victims but also family members and friends can be traumatised by the violence and abuse that is taking place. Even professionals who deal with cases of GBV, such as police officers and social workers, are affected and need regular self-care, debriefings and professionally facilitated ‘supervision’.

The **symptoms of emotional and mental health problems** range from low self-esteem and feelings of guilt to depression, anxiety, sleeplessness, post-traumatic stress disorder, phobias and panic disorders, overwhelming emotional outbursts, obesity and anorexia, alcohol and substance abuse, aggression and violence, sexual risk taking and even suicide.

Taking care of non-physical wounds often requires professional counselling and treatment in the form of therapy, and sometimes even medication. Similar to first aid being applied to visible wounds, ‘emotional first aid’ must be applied, by, for example, talking to a social worker or counsellor immediately after the incident, or by calling Lifeline/Childline Namibia’s toll-free **GBV Helpline** (call or send sms to **106**) or toll-free **Child Helpline** (call or send sms to **116**).



Even less obvious yet often-repeated acts of GBV, such as inappropriate comments or touches, as well as other forms of harassment and bullying (e.g. in schools and workplaces) leaves people traumatised or at least severely distressed. Constantly thinking about such harassment at school or work is almost like living in an abusive relationship. Having to constantly think about and defend oneself against the harasser costs a huge amount of time and energy. This is not only emotionally draining, but also it poses serious emotional and mental health concerns, which are all too often overlooked, and yet require supportive interventions by professionals as well as acknowledgement and support from family members and friends.



1.4.4 Social Aspects

GBV is caused by social issues primarily, because people are brought up (i.e. socialised) with certain norms, mindsets and role-models through which they learn how to interact with others. Observations and experiences make people become who they are, from a very young age.

Hence, when social interaction becomes violent and abusive, the social interventions become crucial.

Survivors of GBV must be provided with psychosocial support by professional social workers, psychologists and/or lay counsellors. In severe cases they should also be offered temporary refuge in a shelter (‘place of safety’), where they will continue to receive support to recover and can take steps towards improving their personal situation and circumstances.



Such interventions are intended to heal emotional and psychological wounds, as well as to strengthen the individual’s social capacity to deal with the offender and also similar potentially harmful situations in future. These interventions also help the individual to cope with challenges in life in general, since such disturbing and traumatising experiences tend to also affect one’s self-esteem and one’s abilities to trust and interact with others.

One important aspect requiring much more social support – especially when a protection order is issued – is counselling (for both parties!). The possibility of mediation, i.e. professionally facilitated discussions between the couple / family, must also be considered.

Mediation is a very helpful social intervention. It entails facilitating a conversation between the victim and the offender with the aims of finding solutions to the underlying conflict, making peace, and discussing how both parties can help to prevent violence in future. Often it is helpful to involve trusted family members or friends in the mediation efforts.

It is important to note that it is not only the victims/survivors who need psychosocial support, but also the **perpetrators** would greatly benefit from learning how to better manage their emotions (e.g. anger, hurt, fears and trauma which they might have carried from an early age) and from finding better ways to express their emotions, i.e. other than aggression. However, although such learning of non-violent alternatives is sorely needed, few programmes for perpetrators of GBV are currently offered in Namibia.

Sentenced offenders who are serving time 'behind bars' also need social interventions. In recognition of this need, over recent years the Namibian Correctional Service (NCS) has been steering its approach away from 'locking up' offenders as a mere punishment towards making deliberate efforts to rehabilitate them.

Rehabilitation means assisting positive behaviour change in an offender through what is referred to as "case management", which includes a variety of additional support programmes.



To ensure success, the NCS itself is undergoing a huge transformation process, including starting to collaborate with a number of local and international partner organisations. In addition to rehabilitation, the NCS is working towards reintegrating offenders into society.

In this way, individuals and society at large are protected from violent offenders during the time that they serve in jail, and will remain safe after the offenders' eventual release.

How and where these legal, health and social aspects can be helpful

- 1) When organising training or information-sharing sessions, aim to cover all three aspects at least partially, or bring in different resource people who can represent one or more of these aspects and speak from their respective experiences.
- 2) When counselling someone or discussing situations of concern with colleagues, friends and family members, aim to look at all three aspects from multiple angles and perspectives.
- 3) If you are personally affected, make sure to take care of yourself in relation to all three aspects. If you struggle to do so, look for people who can help you to access support for all three aspects.



It is crucial not only to respond to GBV when it has already happened, but also to engage in **GBV prevention**. This is where the **Educational Aspect** plays a role, and you as a facilitator can use this Resource Kit to educate others in your community – e.g. in schools and other places where young people meet, and in workplaces and households.

1.4.5 Integrated Services

The Namibian Government – through the Namibian Police (NamPol) – is moving towards offering **integrated services** to respond more sensibly and more effectively to cases of GBV. Step by step, all 14 of NamPol’s Gender-Based Violence Protection Units (GBVPU) will be staffed with specially trained front-line personnel with a combination of medical, legal and social work backgrounds. These multidisciplinary teams will respond to survivors and incidents of GBV. They will also ensure coordination and follow-through of services, so that survivors are the focus of attention and receive various services from multiple agencies, ideally in a single location.

The **Key Services** that the upgraded GBVPU will provide are as follows:

- **Legal Services:** Information, advice, opening of cases, taking of statements, investigations, issuing of formal warnings to offenders, and taking necessary first steps in obtaining (interim) protection orders.
- **Medical Health Services:** First aid, medical evaluation and examinations, treatment of injuries, emergency contraception and prophylaxis for sexually transmitted infections – including post-exposure prophylaxis (PEP) – and discussing the need for trauma counselling.
- **Social Services:** Crisis counselling, intake and risk assessment, psychosocial support, case management, social investigations and preparation of vulnerable witnesses (if applicable), empowerment, education, follow-ups and advocacy.

The three **main partners** for establishing these **integrated services**¹⁰ are as follows:



¹⁰ Information derived from the draft “National Guidelines for Integrated Services for Gender-Based Violence and Violence Against Children (2018), drafted by and for the Namibian Police, with support from UNICEF Namibia.

In addition, private social workers, psychologists and non-governmental institutional partners may provide psychological support, provided that they have received training and supervision in evidence-based and trauma-focused methods. Written agreements will support and clarify the processes of how and when the GBVPU will refer clients to an NGO or a private service provider, how and when information will be shared between service providers, and the ongoing overall coordination of cases. NGOs and private service providers may also provide other relevant support services, as specified and agreed upon.

1.4.6 What Each of Us Can Do



“All that is necessary for evil to triumph is for good people to do nothing.”

– Edmund Burke, British philosopher

In addition to what the government – with support from international partners, churches and civil society organisations – is doing to curb GBV, there is **something that each one of us can do**. These actions will speak to and complement what has been mentioned already under “Contributing Factors” on pp. 34-35.

First of all, there are three major roles at play when GBV manifests itself, and within each of these role there is something that one can do, in addition to the professional support systems. The three roles are **Victim**, **Offender** and **Bystander**, *and all of us could find ourselves or people close to us in any of these roles at some point in our life!*

As **VICTIMS**, it is important for us to realise the situation we are in. We must be careful and loving to ourselves, take our hurt/pain seriously, actively seek support, and also stand up for ourselves.

As **(potential) OFFENDERS**, we must be honest with ourselves, and acknowledge that much as we feel hurt and angry inside, violence is not the answer. We must seek help, not in alcohol, cigarettes, drugs or anger outbursts (*oh yes, ‘anger’ itself can be like a drug!*), but in trusted friends, pastors, professional counsellors, social workers or psychologists. We might need support in understanding ourselves better, and might have to learn how to express our feelings and how to communicate with others more empathically and effectively. This may also involve learning about and overcoming harmful gender norms and stereotypes.

As **BYSTANDERS**, we must not remain silent: *See something, say something!* Are we truly there for those of our friends, neighbours, colleagues and family members who might be in a difficult or even abusive or openly violent relationship? When we witness or overhear someone making a sexist or otherwise discriminating and offensive comment, do we speak up? If we don’t, then we are silently complicit in the airing of such comments, while turning our back on those who are being discriminated against. Do we actively try to educate ourselves around gender issues or on resolving conflicts non-violently, and then use the knowledge and skills we gain, e.g. by educating the next generation?



1.4.7 Caring for the Most Vulnerable



“A nation’s greatness is measured by how it treats its weakest members”

– Mahatma Gandhi, non-violent activist for India’s Independence

GBV alone is already a manifestation of violence based on gender inequalities and severe **power imbalances**. In addition, there are a number of factors that make it an even worse experience for those who are vulnerable in many other ways, based on class, social and economic status, refugee status, disability, mental health, age, religion, romantic preferences, marital status, HIV status, non-conformity to traditional gender roles, as well as living in remote or rural areas.

Especially children are highly vulnerable to abuse, molestation or other forms of inappropriate and extremely harmful sexual conduct. The trauma caused through such forms of child abuse leads to lifelong damage to a human being. Children with a disability are three times more at risk of being harmed and abused in such traumatising ways.

Modern technologies, e.g. the internet and social media, bring along new threats and dangers that one needs to be aware of.



Also, the elderly, adults with disabilities (mental and physical), adolescent girls, youth, women and people with low social status (e.g. the poor or homeless) or jobs that are ‘looked down upon’, and those who find themselves in what they believe is a less-accepted and less-privileged position, are at increased risk of GBV. Furthermore, their access to any form of support is very limited, and they are often subjected to negative or condescending judgment by people around them.

Imagine how little a young child can do against an adult abuser, and think about how much worse this will be if the child has a physical or mental disability.

Now add to this image that this child, a girl, lives with her mother in a rural area, far away from the nearest hospital, police station or social worker. In addition, her father is absent; he left shortly after she was born and has not been paying any maintenance since.

And, picture a single woman in her 30s who lives in one of Windhoek’s informal settlements and has worked as a domestic worker for over 10 years, earning just enough to send her two kids to school, hoping for them to have a better life in the future. She has been suffering sexual advances by her boss, but is too afraid to say anything to anyone. She fears that she will lose her job and have no income anymore to provide for herself and her kids, who would then also not be able to finish school.

And, picture an adolescent girl aged 16 who lives with her unemployed family. She is attending secondary school and dating a ‘sugar daddy’ (also known as a ‘blesser’) who provides her with money and materials gifts. She has no negotiation power for safe sex, which resulted in HIV infection and an unwanted pregnancy.

These are just three (of many more!) examples of some circumstances that make people so much more powerless than they already are, and which make the experience of GBV even more difficult to escape from.

Looking at the different types of privileges (see exercise on p.91), we are often not fully aware of how privileged we actually are, and how we could use our privileges to stand up for and help those who are suffering in silence.

From an **international perspective**, these points about caring for the most vulnerable are supported by various entities of the United Nations in their joint statement on ending discrimination in healthcare settings, released in June 2018.

Joint Statement
of the United
Nations



We must learn to see and understand the specific risks and special needs of people who belong to one or more of these marginalised and severely disadvantaged groups. Once we notice and become more aware, we can avail ourselves, offer our support and advocate for them not to remain at the margins of society.



UPDATED: 01/05/2013 PHOTO: © UNICEF/NH2011-2423/Grup

#thisability

A child is not disabled because they cannot walk, hear or see.

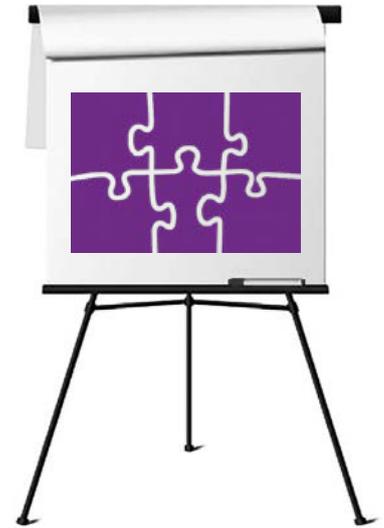
They are disabled by a society that excludes them.

unite for children

unicef

PART 2

Being a Facilitator



2.1 Facilitating vs. Teaching

A **facilitator** is someone who makes learning or social change processes easier, often by helping individuals or groups gain deeper understanding about themselves on a certain issue. Based on insights from adult education and other participant-centred approaches, facilitators refrain from telling people what to do, because authoritarian and all-knowing attitudes have proven not to be very effective, and actually quite disempowering.

So, unlike a classical teacher or lecturer, a facilitator doesn't provide much information but rather creates an environment for learning and understanding to occur from within those who are involved in the process of learning and change. Facilitation includes open discussions, brainstorming, practical exercises, sharing of personal experiences, role-plays and other activities for experiential learning to happen (meaning *learning by doing*). Although facilitators occasionally also present and share information, their focus is much more on guiding participants through experiential learning and dialogues.

It is hereby firstly important that the **learning space is safe**, both emotionally [*e.g. through trust, honesty, non-judgmental listening and confidentiality*] and physically [*i.e. completely free from direct or indirect violence, threats, intimidation or harassment*].

In addition, facilitators use their skills and inner attitudes for **creating a conducive environment** in which people are eager to engage and feel free to open up, as this is where real learning and understanding, personal growth and genuine change happens.

Hence, a **facilitator's check-list** would look something like this:

- Make sure everyone feels comfortable participating.
- Develop a session structure that allows for everyone's ideas to be heard, e.g. by occasionally having a round where you ask everybody to say something on an issue.
- Make members feel heard and appreciated about their contributions to the session.
- Make sure the group senses that the ideas and decisions are theirs, not just their leader's. Support everyone's ideas and don't criticise anyone for what they've said.
- Be a guide who helps people move through a dialogue process together, instead of having to 'know it all'. You are not there to give opinions, but rather to draw out opinions and ideas of the group members;
- Focus on *how* people participate in the process of learning, understanding and planning, not just on *what* gets achieved;
- Remain neutral, and don't take sides unless you have to help the group to understand the perspective of someone who is being talked down upon by the group.



“If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality.”

– Desmond Tutu, Archbishop Emeritus of Cape Town



In the context of GBV in Namibia, we would like to encourage you to use this Resource Kit to be a **facilitator of positive change**, by helping people to **understand** GBV in their lives and to also support them to **take actions** in their respective families, workplaces and communities.

2.2 Facilitation Skills and Tips

The following are some useful tips on how best to facilitate sessions with different groups to raise awareness, create understanding and build skills in dealing with GBV-related issues.

2.2.1 Preparations

Be conscious and clear about your own **objectives and expectations**, and also get a sense of the needs and expectations of those attending your sessions. What do they already know? What would be most helpful for them to discuss, to learn, to plan or take action on?

Familiarise yourself thoroughly with the **training content** for your session, so that you can easily answer any upcoming questions by heart, or at least so that you will know where to find possible answers in cases where you do not know the answer.

Make sure to precisely know the **instructions for exercises** that you will be using. We strongly recommend that you first experience each exercise that you are facilitating at least once from the perspective of a participant, if possible.

Find out if **language** could be an issue, e.g. if everyone speaks English or the vernacular local language in which you would like to hold the session. Since some words are not easy to translate, prepare well and in advance. Also verify that your **dress code** is appropriate.

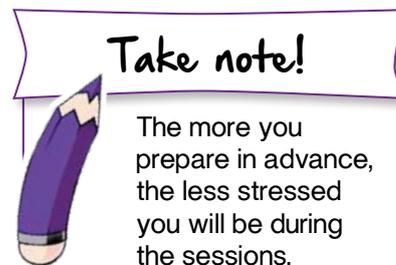
Ensure that the **venue is big enough** for everyone to **sit in a circle** or at least in a U-shape, as it helps with interactions and engagement when people are able to see one another. Depending on what level of interaction you want, and the nature of the exercises you are planning to do, you might want to place any tables outside the circle of chairs or against the walls. In this way, people can interact much more freely while still being able to put their personal belongings (and possibly glasses/bottles of water) on the tables.

Confirm with the participants that everyone knows where the toilet facilities are, and also make announcements regarding refreshments and any other logistical arrangements, as applicable.

Have all the **copies/printouts, flipchart paper and pens** or whatever else you might need **ready in advance**, including possible breakaway spaces for small-group work.

2.2.2 Ground Rules

At the beginning of a session, welcome everyone and briefly introduce yourself together with the topic/session, so that people know a bit about you. Even if everyone already knows you, say something about how you are feeling today or why today's topic is particularly important to you.



Having people introduce each other very briefly at the beginning might be helpful as well. Even if everyone in the group knows each other already, a quick round for everyone to say in one word/sentence how they are feeling right now helps to create a positive atmosphere. It's not only good to know who is in the room and how people are feeling, but having everyone (even those who tend to be silent) say at least something makes the session more interactive.

The beginning of a session is also a good time to talk about **Ground Rules**, which help to create a safe and conducive environment for learning and interaction. If ground rules for your group have already been established, use this opportunity to remind everyone of them, and maybe even mention the most important ones.

Make the process of establishing ground rules as interactive as possible. For example, asking the group what they think will help them to interact freely and safely with one another, and how best they can all create an undisturbed learning environment together.

The usually suggested 'ground rules' include the following, and we recommend you propose to the group that they be added, if people do not mention them themselves:

- Arrive on time for the beginning of each session, after a break, and also to end the session on time. *Some groups like having 'time-keepers' who will remind others, and this can be helpful.*
- Switch off cell phones during the session, or at least have them strictly on silence.
- Everyone talks about issues in such a way that everyone can participate in these discussions. Clarify what the common language is that everyone understands and speaks, or otherwise arrange for translation.
- People must be open, honest and free to express their views and opinions, even if these may not be popular. Only when they are allowed to speak while others are able to listen, will the whole group be able to learn from one another (see "Elephant Story" on p. 124).
- Only one person to speak at a time, especially when there is translation.
- Criticise the issue/action and not the person: When someone says something someone else disagrees with, focus on what the person says (his/her ideas, views or opinions) or does (his/her actions/behaviours) and not on who the person is. It is important that these sessions are as much as possible a safe space for everyone.
- No mini-meetings, i.e. if there are comments or questions, these should be made to the whole group in order to avoid any disturbing chatting or conversations on the side.
- **Confidentiality** – This is the most important ground rule or mutual agreement that the group is entering into. You will be discussing quite sensitive topics and people are likely to share personal experiences. This is important in order for real change in attitudes and behaviours to occur, and for this we need a safe space. We need to know that *whatever we share in this group will stay in the group* and not be shared with anyone else without the relevant person's consent. Agreeing and sticking to confidentiality is crucial for trust to be built over time, such as from one session to the next.

2.2.3 Key Facilitation Skills

Here are some useful tips for being a **good facilitator** during your sessions. These are meant for you to try out and experiment with. Please keep on practising these skills, while also reflecting on yourself through self-observations and honest feedback from others.

- 1) Be well aware of, and pay attention to, the group dynamics. Where is the attention of the group? How are your own and the group's energy levels? Are participants motivated, concentrating and participating? People easily become bored if you speak or present for long periods.

You can stimulate participation by asking questions or by building short exercises or energisers into your talk. Suggest an unscheduled break or energiser if participants are fidgeting or falling asleep, or are otherwise not able to listen to you anymore. Likewise, a group that is full of energy and charging ahead may want to delay a scheduled break for a little while.

If group dynamics are not sufficiently considered, individual energy and group morale will drop.

- 2) In tense or tiring situations, you can ask the group what they need to have a better learning atmosphere at that moment. Sometimes it helps to be consciously silent for a moment, as this allows someone from the group to make a helpful observation or suggestion that s/he might otherwise keep to him/herself.
- 3) Use affirmation and appreciation, as this helps to create and maintain an atmosphere in which participants feel comfortable and take each other seriously. Summarising or paraphrasing people's contributions is often helpful, especially in rather tensed discussions. Remember to value everyone's contributions, even and especially when someone disagrees.
- 4) Help to make it safe for people to share their views, and encourage them to express the feelings behind their views. Sharing feelings and personal experiences behind those emotions shows the diversity of experiences within the group and is often helpful to move from arguments towards mutual understanding. Compassionately listening to the experiences that led people to hold certain opinions helps us to understand 'where they are coming from' without having to agree on everything. In this way you can encourage the expression of various viewpoints more deeply.

Ask people to speak for and about themselves and to be specific. Do not allow participants to speculate about what others might think or feel through statements like, "*Some people seem to feel ...*" or "*What s/he is trying to say is ...*".

- 5) 'Dealing with difficult participants':
 - Help and encourage everyone to participate. Do not let just two or three people monopolise the discussion. Deliberately ask for comment from others. Gender-based dynamics often play an unconscious and rather unnoticed role, i.e. men often tend to speak more than women. It is your role as facilitator to level the playing field and get everybody to participate, hereby having all voices heard.
 - Note that some people might need to be asked to not speak for too long, or less frequently. Appreciate their high motivation to participate, while making them aware that others might also have valuable contributions that the group would benefit from hearing.

6) Make sure that discussions stay relevant:

Point out to the group when discussions are drifting off the topic or becoming trivial. Cut off discussions when people become weary, and try to deepen discussions when repetition occurs.

7) Keep track of time and the schedule for the session:

When quite some time was spent on discussing a specific topic, remind the group that there is only a certain amount of time left for another interesting (possibly related) topic or exercise.

8) Try as much as possible to practise what you preach, i.e. ‘walk your talk’:

Learning to deal with conflict and gender-related issues is an ongoing learning process. Reflect and work on your own ways of dealing with any kind of tensions, conflict or gender issues yourself. Notice your own gender-blindness or gender-bias. If possible, be transparent about this with the group, so that your own learning and growth can also become useful to them.

Remember that you are a role-model, both during and outside the sessions, and people see what you do and tend to hear more of *how* you say things than *what* you say. Hence, showing them how you learn from your own mistakes and step by step become more gender-aware can be a great learning step for everyone. Nobody is perfect!

2.2.4 The Power and Art of Reflections

How to facilitate and guide the group through the various exercises is explained in detail in Part 3 of this Resource Kit. This section on “Reflections” is about how you can deepen these learning experiences and make them more real and applicable through facilitated reflections.

Evaluation and reflection are critical and essential parts of every exercise. They provide a safe and productive environment to reflect on what happened within oneself and within the group by sharing experiences, expressing feelings, highlighting problems and asking additional questions which came up during an exercise. This process should also provide room for mentioning possible procedural flaws, inappropriate behaviour, logistical difficulties and so on.

The art of facilitated reflections is to guide the participants through this process by asking open yet specific questions with a curious and genuinely interested attitude.

This process is also about enabling the participants to understand what the exercise was about and what their individual and collective learning steps have been. Even if an exercise has not worked as smoothly as expected, a good reflection afterwards can bring a lot of unexpected insights and extremely valuable outcomes for both the group and the facilitator. Thus here it is important that people listen to each other, raise honest questions and have fertile discussions.

Basic Rules

- Encourage everyone who participated in the exercise to take part in the reflections.
- Everybody speaks only for themselves and nobody attempts to represent somebody else.
- It is generally not useful to repeat other participants’ comments. Mention this in the beginning and invite people to rather add on to what has already been said.

Suggested Questions

- Notice the atmosphere, and ask how participants feel after the exercise.
- Ask participants what worked well and what did not work. Expect differing opinions.
- Focus more on people's personal experiences, insights and learning/growth process rather than purely on the outcome of an exercise.
- Ask: "What did you learn?"; "Where can you apply what you have learned?"; "What are you taking from this session/workshop that you can use outside of it?"

Pay Attention

- Be aware of what kinds of questions you are using. Try to not use 'closed questions' which can give you only a Yes/No or another one-word answer. Rather ask 'open-ended questions', such as "What did you find easy or difficult?"
- Pay attention to non-verbal signals, like body language, blank facial expressions or silences that may indicate either lack of interest or ongoing processing of deeper experiences. Are participants asking questions? Is everyone involved? If not, try to get them involved. Alternatively, move on to the next exercise or consider taking a break.
- Ask yourself how open you yourself are to criticism. Are you receiving any criticism, and if so, are you genuinely listening, understanding and acknowledging it? Criticisms are great opportunities for learning and growth! If you don't receive any criticisms, ask yourself: "Do people be free enough to tell me?"

2.3 Questions and Challenging Situations

2.3.1 Responding to Questions

Having a group asking critical questions is on the one hand a brilliant indicator of people being interested and engaged. On the other hand, this can place you as facilitator under some pressure, especially if you are not that experienced with standing in front of a group. It is then best to take and respond to one question at a time.

While a person is asking a question, maintain eye contact with that person, but as you give your answer, look at the entire audience, so that no one feels left out.



WHEN ASKED A DIFFICULT QUESTION

If the question might not have been heard by everyone – especially in large groups – repeat it. This also gives you a little more time to think about an answer, and ensures that you have understood the question correctly.

Answering Difficult Questions

Difficult questions are those that you find really challenging, if not impossible to answer. Such questions make almost every facilitator feel uncomfortable, although it is probably not the person's intention to make you feel this way. This person may merely be very interested and may very much want to get to the bottom of things. Still, you find yourself in a pretty tight spot.

When asked a difficult question, you may feel horrible and might be tempted to refuse to answer that question, by saying: “*Answering this would take us away from our topic.*”

However, people would notice that something is not right, and will most likely feel manipulated. We rather recommend that you try the following:

1) Acknowledge the Question

Respond immediately by acknowledging the value of the question and the person asking it. This also buys you some time to think about possible answers. Even seconds can make a huge difference in such a moment, and it’s better to say something than to just remain silent.

An acknowledging statement could sound like this:

- *Wow, that’s a good question!*
- *I was actually hoping someone would bring this up.*
- *I was not expecting anyone to ask such a key question.*
- *It’s great to see some people really thinking deeply about this.*

Then you can proceed to actually answer the question, e.g. as follows.

2) Respond Honestly

Here are several possible options for responding:

“I don’t know.” – Very honest and disarming. Yet, it should only be used once, so keep it as a backup and definitely follow it up by, **“I will find out and will let you know.”** And make sure you don’t just say you will, but really do so!!! Confirm that you have that person’s contact details or other ways to communicate with him/her or the whole group (in case the question is of relevance for everybody).

“Let me try to rephrase this question ...” – Rephrasing gives you some more time to think about an answer, and it also allows you to maybe simplify the question so that it’s easier for you to answer it. Just be careful that this can be seen as manipulating or evading the original question.

“How would you answer that for yourself?” – Even though you might think this is just a cheap trick to evade answering the question (which it actually could be), it’s a helpful way to explore possible answers. Most people who ask truly challenging questions have already spent quite some time thinking about an answer for themselves, and it would be valuable to hear their thoughts on that. This in turn might also give you some ideas as to how to respond to the question more eloquently.



We would also have smarter and more self-confident children if we as parents and teachers actually respond to many of our children’s questions in such a way. Be assured that when a child asks a difficult question, usually s/he already has many possible answers in mind before asking it. Children are naturally very creative and innovative, and by listening to their own possible answers, we nurture their creative thinking capacities.

“I think we need our collective wisdom for this one. Does anybody have an idea of possible answers to this question?” – Again, this ‘opens the floor’ for many different responses, without directly showing that you do not know the answer (yet). It rather acknowledges the deep nature of the question, and shows that you don’t see yourself as the only source of wisdom in the room. Especially with the various challenges around GBV, we need everyone to contribute and work towards possible answers and solutions.

“I think this is a question that points out what could not be captured in this session, and what needs to be included in our next session or a possible follow-up workshop. Thank you!” – You are honestly saying “*I don’t know,*” without actually saying it. Probably your audience won’t even notice that you don’t know, because you focus on the questioner’s contribution and how we all can benefit from such an interesting question. Furthermore, if you really ‘walk the talk’ and actually include this issue in the next session, it adds real value to these future sessions and how we can all address GBV in Namibia.

Additional Recommendations

If someone questions your facts in a way that seems fairly reasonable, don’t start arguing or becoming defensive. If that person’s point or criticism seems to be valid, say so and admit it. For instance, say, ***“That is a valuable point. I will be more aware of that. Thank you!”***

- Be aware of people using ‘Question Time’ to merely comment and give their own little speech. In a kind way, let them know that you would love to hear a question, and if they do not have a question, ask them to please give others a chance as well.
- Also make sure that it is not the same few people asking all the questions, but that as many people as possible ask the questions they might have.
- Decline to answer questions that are not appropriate (too detailed or too personal) for discussing in front of everybody. Briefly explain your reasons for not answering the question, and indicate when it might be possible to answer it, e.g. after the session in a one-on-one discussion.
- Don’t let the questions-and-answers (Q&A) part of your session drag on for too long. You could indicate at this point that you will be able to respond to only 2-3 more questions before going into the next activity or into having a break.
- Lastly, keep in mind that any question or comment is in fact a contribution, even if it may not appear to be one at first sight!

2.3.2 Handling Challenging Situations

Here we look at some potentially difficult situations that can arise in your facilitation of a session or workshop, especially ***in the context of Gender-Based Violence in Namibia***, as well as some recommendations as to how to handle them.

a) Someone is dominating the meeting

People are often not aware of their own dominant or even destructive behaviours. They may simply feel that they make better contributions than others.

- ▶ Ask for contributions from people who have not said anything. Ask the dominator to also let others speak. Point out when people repeat themselves. You can also use more non-discussion formats, where you go around and ask each participant to share briefly his/her experiences, opinions or feelings on a certain topic or question.

b) Someone brings up one idea, suggestion or issue over and over again

Is this because s/he is not following discussions or is it because s/he is not being heard? In the latter case, this person may feel that s/he is not being understood or accepted by the group.

- ▶ Firstly, summarise what you hear the person say, to see if you indeed hear and understand her/him correctly. If you do, but disagree, do not try to argue, but rather talk directly to the person and give your assurance that you have heard her/him. Try to explain why the person's suggestion has not been accepted or acted upon. Every person deserves honest feedback, even if it is a painful issue in the first place. Consider talking to the person after the session without others around. Alternatively, even though the person's suggestion might seem off-track, it might be a good idea to actually follow or at least consider the suggestion, because it could lead to amazing and unexpected insights. However, such an unusual way of handling such a situation requires a certain consent from the rest of the group, as well as really good facilitation skills and a lot of 'trusting the process'.

c) Someone is upset or walks out in tears

Something within this person has been triggered by what has been said or by a specific situation. Memories of a past traumatising event or uncomfortable situation could have come up for this person, and the trigger itself might not be easy for the others to understand. A walkout is a final gesture – a kind of protection mechanism – showing clearly that staying within the group is simply not possible for this person in that moment.

- ▶ Explain to the group in one or two sentences that this is not an unusual phenomenon, and it can occur for various reasons. Ask who in the group is a close friend or knows the person well and may be willing to go out and look after him/her. It is not necessary that they come back inside immediately, but what *is* necessary is giving the person who walked out the support s/he needs in that moment, while the session continues.
- ▶ Make sure that you talk with that person after the session in an undisturbed environment, alone or together with his/her friend. Check how s/he is doing and if s/he needs anything. Be aware that a re-traumatisation could have occurred, and that the person might need counselling and people to support him/her in dealing with what happened, such as family or friends, and/or a professional social worker, counsellor, psychologist, etc.

In general, we intuitively know our boundaries and what we feel comfortable with. But, we all also have triggers that we are not fully aware of yet. Exercises like "Pushing Buttons" (pp. 83 + 129) help us to identify them. Once identified, we become more aware of them and are better able to work on them. In this way, these triggers become less dangerous and 'explosive'.

d) Someone is making derogatory remarks about a certain group of people

If you overhear someone making negative comments about 'certain people', such as San people (e.g. calling them '*kwangalas*'), handicapped people or other marginalised/discriminated-against groups, or someone makes negative generalisations such as "all women" or "all men", you should intervene immediately. It's crucial that you speak out to protect the dignity of this particular group, and also the integrity of your session and your own integrity as facilitator. Especially if a member of such a group is in the room, it is your responsibility as facilitator to ensure that the session provides a physically and emotionally safe space for everyone.

Even if ‘these people’ (who are being talked about negatively) are not present, your sessions are not meant to be a breeding ground for discrimination.

Of course, people do have a right to their own views and opinions (or in this case, prejudices), but this must not lead to insults or discrimination being brought into the session/workshop.

- ▶ Explain to the group that in the context of GBV especially, it is crucially important to recognise that **all people have human rights**, and that we need to treat every person with respect, no matter their sex, gender, social status, faith or anything else.



“I do not agree with what you have to say, but I will defend to my death your right to say it.”

– **Voltaire**, French philosopher, defending civil liberties and freedom of religion

Protecting their dignity doesn’t mean that we ourselves are part of this group or that we agree with everything they do, but that we acknowledge and respect their humanity.

Such an incident can actually turn into a valuable learning moment when people notice how easy it can be for those in more privileged situations to discriminate against others who are less privileged, while at the same time it is extremely painful for those who are being discriminated against. Remember that discrimination (like racism, sexism, homophobia, etc.) is ‘learned’, and most of the time we discriminate without consciously knowing it. So, it is an ongoing and lifelong learning and awareness process!

e) **Discussions are pulled in another direction**

It can happen that discussions around certain topics become so heated that they tend to take over and pull attention away from what you initially intended to explore. This tends to happen quite often in sessions on GBV, especially when people have strong opinions, for instance around the question of whether *‘the man is the head of the house’* or how far *‘disciplining of a wife’* is part of a certain culture.

People hereby have such strong reactions because they feel that their religion/culture is ‘under attack’. Religion and culture are what we grew up with and strongly believe in, and our beliefs become so much a part of us and our identities that we may feel personally attacked when someone says something that is outside our current belief systems (i.e. our culture or religion).

- ▶ First of all, acknowledge that this is indeed a hot topic! Tell people how obviously difficult it is to agree, because we come from so many different backgrounds and all of us have our own personal stories and experiences. You can suggest that, *“Although it may not be possible to agree on everything, it is important to agree to not harm each other as human beings, no matter our cultural or religious views.”* It might help to say that this (heated discussion) is part of a much bigger ongoing conversation that definitely needs to continue, but for this session now, you’d like to move on and focus on other topics which are also important.

In transitioning away from the hot topic, it can be helpful to also briefly refer to applicable Namibian laws and international human rights, so that the group has a bit more clarity as to the bigger picture, frameworks and context in which this discussion takes place.

2.4 From Understanding to Taking Action

In line with *A Call for Action!* – i.e. the *National Plan of Action on GBV (2019-2023)* – this Resource Kit will help equip you and others with the **5 Basic GBV Competencies: *Understand, Spot, Listen, Act* and *Refer***.

Your role as a facilitator in the context of GBV is not only that of being an ‘**Educator**’ who helps people to learn and grow, but also that of an ‘**Activist**’, meaning someone who is **helping people to take action towards positive change!**

Both men and women with some of the following qualities are the ideal activists:

- passionate about peace, non-violence and preventing GBV;
- committed to promoting balanced power between women and men;
- leading by example – practising what you preach and ‘walking the talk’;
- challenging traditional social norms and gender roles;
- believing that social change is needed and possible;
- respecting the idea that all humans deserve to be treated with dignity and respect;
- being articulate, creative, courageous and persistent;
- being respected in your community;
- collaborating with others to create a violence-free and supportive community;
- understanding national and international laws related to GBV (see p. 28-35);
- being willing and able to document your work, so others can learn from you;
- practising good facilitation and conflict-resolution skills;
- being open, friendly and positive in your approach;
- respecting the confidentiality of GBV victims; and
- inspiring and motivating others to act.

We show that GBV is a serious issue in our community, and we help offenders to find alternatives to violence.

We support GBV victims and encourage more victims to come forward and receive the help they need.

Depending on your training and professional background, you will be able to provide different kinds of support in your role as activist, such as:

- listening without judging or blaming;
- maintaining trust and confidentiality;
- availing yourself to learn and offer lay counselling;
- referring GBV victims to professional counselling;
- practising non-violence and gender equality;
- speaking out against discrimination;
- helping GBV victims to find safety and to create a safety plan;
- offering mediation to couples or families with children;
- making home visits and looking after those in need;
- accompanying GBV victims to police, hospital, counselling, testing and legal services; and
- preventing violence by offering counselling and support to potential offenders, e.g. by helping them to talk about feelings and to find non-violent ways of expressing themselves.



Some of you might also want to engage in **Advocacy**, meaning the act of pleading or arguing in favour of something, such as a cause, idea or policy. In other words, **'influencing decision makers'**.

Advocacy is not (only) about being *against* something, but rather it is to be *for* something better.

Advocating 'against GBV' means that you are calling for healthy families, happy children, peaceful communities, and a beneficial balance of power between men and women.



Advocacy does not have to be confrontational, because it is about working together with local authorities and policy makers to create communities that are more peaceful and productive..

Sample of MenEngage Namibia's Advocacy T-Shirts

An easy and powerful way to **become an Activist** is to form **Community Action Teams (CATs)**.

Very practical information on CATs can be found in "Chapter 6: Taking Action for Change" in Sonke Gender Justice's *One Man Can: Working with Men and Boys to Reduce the Spread and Impact of HIV and AIDS*,

One Man Can ...
(training manual)
– Sonke Gender Justice



or

in Lifeline/Childline Namibia's *National Training Manual and Training Plan for Men and Boys on GBV, SRH and HIV/Aids*.

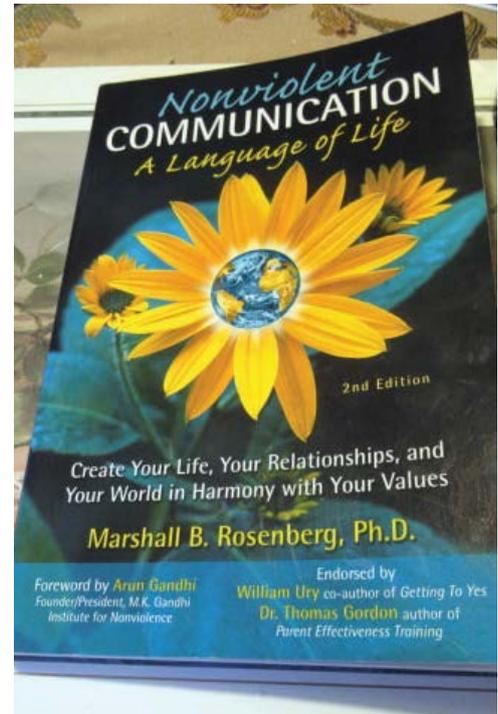
Training Manual and Training Plan for Men and Boys ...
– Lifeline /Childline



PART 3

Practical Tools to Engage around GBV

This part of this Training Resource Kit provides you, as facilitators and activists, with practical tools to be used in flexible sessions with others. This part will deepen your understanding of GBV and strengthen your response to it. It will also build capacity around the **5 Basic GBV Competencies** outlined in *A Call to Action!* – the latest National Plan of Action on GBV (2019-2023).



Getting important messages on GBV out to everyone by sharing information and facilitating practical exercises to get people involved and committed to doing something about GBV, is part of our national efforts to build **Safety Nets** and practise **Community Care**. The more we engage with others through these practical tools, the more we help to develop individual skills, build collective awareness, and enhance our overall response to and prevention of GBV.

However, the exercises in this part of the Resource Kit are just a snapshot/selection of the many exercises that a wide range of stakeholders have developed to engage men, women, boys, girls, community activists, healthcare workers, law enforcers, religious and traditional leaders, teachers and many others.

Please go to the **Overview of Training Manuals** (p. 103) to find more training resources, including additional information and great exercises. Most of the manuals referred to are available for free, and you can easily download them on your phone or computer, and you can also find them at the MGE CW's Resource Centre in Windhoek and online at www.mgecw.com.na.

Assuming you already have some basic experience with facilitating group learning processes, we trust you will find the additional facilitation tips in Part 2 helpful.

Nevertheless, we recommend that you first directly experience each exercise for yourself before facilitating them for others, or that you at least familiarise yourself thoroughly with the exercise(s) that you plan to facilitate during your preparations for a session.

It is also recommended that you practise, at least once, giving the instructions for the exercise that you are going to facilitate, e.g. with friends or family, to see if they clearly understand everything. This will also give you a better understanding of the topic at hand, as well as a sense of possible group dynamics involved in each exercise.

So, let's get started!

3.1 Getting the Basics Right

3.1.1 Understanding the Law

A crucial question is always: “What is right or wrong when it comes to GBV, in terms of the law?”



This exercise serves two purposes. On the one hand, it will help people to assess their own current knowledge and understanding of the laws around GBV, and on the other hand, the sharing and deepening reflections will help to bring about a common understanding of what is and what isn't legal according to current Namibian laws.

Time: 45 minutes • **Materials:** Copies of “Quiz: Legal Basics of GBV” (Handout 2 on p. 119)



Have enough copies of the quiz ready. If resources are limited, you can instead read each quiz question to the group, and ask the participants to note down their answer to each question – or you can have them answer by a show of hands.

Encourage them to not only write/say “yes” or “no”, but to also think about and possibly make notes as to why they would give this particular answer.

Giving the correct answers at the end of the quiz, and reflecting on them, can be an excellent starting point for facilitating further group discussions. You may of course also provide the answers question by question, if that works better for you and the group.

The questions for this quiz are set out in the Handout 2 (p. 119). The same questions, together with the correct answers and short additional explanations, are as follows:

QUESTIONS ► YES = correct / NO = wrong

- 1) **A good wife is available for sex with her husband, even if she doesn't feel like having sex.**
 - **NO** – Sexuality is such an intimate act that every person has to have a choice as to whether or not to engage in it. Even if a couple is married, both partners have a right to not have sex. Having sex with a person (even a spouse) who says “no” is rape! (The same applies under *any* coercive circumstances.)
- 2) **The man is the head of the house.**
 - **NO** – The Married Persons Equality Act (see p. 26) makes husband and wife equal partners before the law, although some religious beliefs say otherwise.
- 3) **A man is allowed to ‘discipline’ his wife, e.g. when she burns food.**
 - **NO** – The word ‘discipline’ often means to use physical force towards someone else, which is a form of physical abuse. If something is upsetting a partner in a relationship or marriage, it's much more helpful to address the issue with words and talk about it, if necessary with the help of a neutral third person (mediator).
- 4) **Rapists or murderers cannot be sentenced to death (= executed for their crimes).**
 - **YES** – The Namibian Constitution, as Namibia's highest law, states in Article 6 that “*The right to life shall be respected and protected,*” and that “*No Court or Tribunal shall have the power*

to impose a sentence of death on any person.” It is such a fundamental right that it cannot be taken away by changing the Constitution. This would require a completely new Constitution.

5) A young man gives his girlfriend money to study, hoping that she will marry him later, but she eventually ends the relationship. He has to accept that.

▶ **YES** – Any romantic relationship is (or at least should be) always voluntarily and based on mutual love and affection. Hence, either partner has the right to end the relationship, ideally as honestly and fairly as possible. Unless there was a kind of loan agreement between these partners, he would also not have a right to get his money back, because he gave it to her out of free will to support her at the time.

6) A man who reports to the police that his partner abuses him need not be taken seriously.

▶ **NO** – Men can also be victims of domestic violence and various forms of abuse by a wife. Even if his partner is not a woman, the police have the responsibility to protect Namibian citizens from harm caused by violence and crime (see pp. 29-30).

7) A young woman goes out to party with friends. After a couple of alcoholic drinks, she is heavily intoxicated, and a male friend drives her home. By the look of how she is dressed and how she is leaning against him, he decides to have sex with her, as she is anyhow not resisting.

▶ **NO** – ‘Taking advantage’ of this woman being helpless in this situation amounts to coercive circumstances and therefore rape, since *the victim is under the influence of some drug or other substance which mentally incapacitates him/her*. The same applies if the victim has a physical or mental disability or any other inability to prevent the rape. Also, how a person (female or male) is dressed is never an excuse for not being able to control oneself and raping the person, or for any form of sexual or verbal harassment of that person.

8) Physical punishment helps children to not beat other children.

▶ **NO** – The opposite is true. Receiving physical punishments makes a child more likely to be aggressive to other children, as studies have shown. As adults, we role-model and demonstrate to children that it’s ‘okay’ to beat, as long as you are the bigger or stronger one. Also, physical punishment can easily become abusive if parents lose control. And, it does not teach children why their behaviour was wrong. Rather explain this to them, and show them direct non-violent consequences for their unacceptable behaviour.

Alternatives
to Corporal
Punishment



9) Both the mother and the father of a child have the responsibility to maintain their child, whether they live together or not. The exact maintenance contribution depends on what the child’s needs are, and on the income/wealth of each parent.

▶ **YES** – According to the Maintenance Act, both parents are responsible for maintaining their children, and even in-kind contributions (e.g. washing and feeding) are to be factored in.

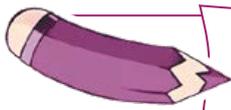
10) It’s okay to write hurtful, embarrassing, threatening or sexually explicit posts on social media (Facebook, Instagram, WhatsApp Groups etc.), because it’s just online and not in ‘the real world’.

▶ **NO** – Online bullying and harassment cause real damage to real people. Although not every such action is illegal or a crime, all such actions are definitely harmful. Therefore, Namibia is currently working on a Cybercrime Bill.

Cyberbullying



This quiz is also a good way to get people to start thinking and asking more and more questions about GBV.



Take note!

Even if you (the facilitator) cannot answer a question, encourage those questions to be asked. You can contact the LAC between sessions and come back to the group at a later stage with the correct answers.

Also, be aware that some responses and discussions may lead you into areas of cultural norms and personal viewpoints. As much as this can be really valuable and insightful, it may be helpful to bring back the focus of the discussion to what is and isn't legal under current Namibian laws – bearing in mind that laws change over time, influenced by people's needs in a society.

3.1.2 Myths and Facts about GBV

Myths and stereotypical attitudes about GBV shape the way that society perceives and responds to violence, especially violence against women. Such myths and attitudes are harmful, because they tend to blame the victims/survivors for the violence, rather than holding the offenders accountable for their behaviour, hereby causing additional harm to the victims/survivors (most of whom are women and girls).



The purpose of this exercise is to help people to understand that there are such harmful myths and attitudes 'out there', and to bring clarity and awareness to the group about the realities of GBV.

Time: 15-30 minutes • **Materials:** None – or maybe coloured cards



Use the statements below to initiate group discussions around some typical myths about GBV. Ask the participants to raise their hands or stand up if they think that a certain statement is a myth or a fact.

After seeing how many people see a certain statement as either a myth or a fact, you can hear from the group why they think so, before explaining and clarifying whether it is indeed a fact or a myth.

Keep those discussions rather short (2-5 minutes – unless it is really important to spend more time on a certain issue), and then move on to reading the next statement.

If you have the necessary resources, you can use different-coloured cards, such as **red for MYTHS** and **green for FACTS**.

Here a few **statements** that you can use:

If a woman is really abused, she would just leave her partner.

▶ **MYTH:** Economic or other dependencies make women stay longer, even in very unhealthy and highly abusive relationships (see section 1.2 on Forms, Cycles and Dynamics of Violence, pp. 8-11).

Conflicts are happening in any relationship.

▶ **FACT:** Yes, conflict is a normal part of our everyday life, but violence does not have to be – see “Conflict is Natural”, p. 63.

GBV (e.g. how a man treats his wife) is a private family matter and nothing where the state or the community (such as friends or neighbours) should intervene.

- ▶ **MYTH:** No, it affects not only family but indirectly all of us. Keeping it hidden in 'private' only helps the offender, while making the suffering for the family even worse.

Rape is only committed by strangers.

- ▶ **MYTH:** Most cases of sexual abuse and rape are committed by people closely known to the victim, such as family members (e.g. uncles and cousins) or friends and colleagues.

Violence only happens in black or poor families, or to less-educated women.

- ▶ **MYTH:** Violence does not discriminate; it occurs across all races, tribes and social classes, even in very upmarket areas (hidden behind high walls and expensive make-up), to highly educated and 'successful' women, and it also happens to men!!!

GBV is caused by substance abuse, such as alcohol or drugs.

- ▶ **MYTH:** No, substance abuse is merely a contributing factor – see pp. 36-38.

Having sex with a virgin or a very young girl will cure HIV.

- ▶ **MYTH:** A clear and extremely dangerous myth, yet still believed and promoted by some.

Women ask for it – “If he doesn’t beat me he doesn’t love me.”

- ▶ **MYTH:** No matter how or what a person says or does, violence is not an appropriate answer to express one’s own emotions, such as hurt or anger. Yes, some of the role-model relationships we grew up with show that 'violence is normal', but that should not make us accept it or what we should strive for. If a woman wants to feel how much her partner loves her and cares for her, she should know that being beaten is not among the healthy expressions of love. In fact, in such cases, self-reflection and counselling are advised, because it seems that violence has been 'normalised' (see p. 11) to a very unhealthy extent.

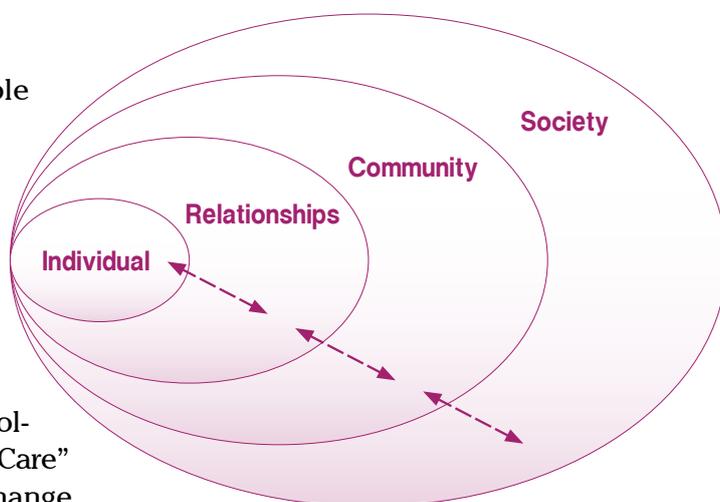
Men and women are equally violent to each other.

- ▶ **MYTH:** Men are physically more violent and also significantly more on the 'offender' side than women – these being realities backed up by statistics (90%+). However, men sometimes feel inferior when they do not know how to respond to a woman in a potentially highly emotional verbal argument, and may perceive this as 'violent', which they then use to justify their physical violence in return.

3.1.3 We Are All Part of It

This exercise is a good way to get people to interact and to understand that ***we are all part of the problem and part of the solution***, by using the “Ecological Framework” (p. 35 – repeated here). ▶ The exercise will help people to think of what changes have to occur at what levels in our society to overcome GBV.

The outcome can then be linked to and followed by other exercises, e.g. “A Culture of Care” (p. 98), to bring real and lasting positive change.





The goal of this exercise is to bring awareness of different factors that contribute to GBV in our lives on a variety of levels, and how some of these are rather invisible contributors to GBV which we have not been aware of so far. It also engages us in dialogue around what it is that we can do about it now that we are more aware of it.

Time: 30-45 minutes • **Materials:** Chalk (for drawing on the floor) or long pieces of rope/string; 1 x printout of pp. 120-121, and cut out each statement.



Tell the group that you will be exploring a typical 'GBV situation' from different angles, together with the whole group.

Using either chalk or rope, draw/lay four circles in the room (as in the “Ecological Framework”), taking up 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.

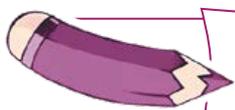
Hand out one statement (pp. 120-121) to each person, and have all of them, one after another – starting with “*Maria*” and “*Petrus*” – read their statement aloud. Once a person has read the statement, let that person step into the circle where s/he feels that statement belongs.

Hint: The “I”, “R”, “C” and “S” in each statement already indicate the correct level.

Should you have less than 30 people in the group, you may hand out two of the “C” and “S” statements per person. If you have more than 30 people, ask the others to just observe for now and then contribute to the discussions afterwards.

As each person reads their statement, ensure that everyone else is listening. If people struggle to position themselves, ask the other participants at what level they think this statement belongs. Be flexible, allow people to even stand somehow in-between two circles, as life itself is anyhow dynamic and all four levels are interrelated.

After everyone has read their statement and positioned themselves, **facilitate reflections** on this exercise. *Enquire how people felt during this exercise. Ask them how far they think this reflects their own experiences in their respective communities. What is similar? What is different? What has to change in ourselves and others, so that we can overcome GBV?*



Take note!

This can be a very deep and insightful exercise, yet it can also lead to controversial discussions. Ensure that everybody is fully listening to one another. It often helps to focus on understanding where people who make controversial statements come from in terms of their background and

personal experiences. Our advice is to not have the discussion go on for too long (check the energy level of the group), but rather to lead the group into the next exercises.

You could at this stage also bring up and discuss the **three typical roles in GBV Situations**, namely **Victim**, **Offender** and **Bystander**, and lead the group into a brainstorm on what one can do in each of these roles, and how we as a community/society can help people who find themselves in each of these roles.

3.2 Conflict and Violence

3.2.1 Conflict is Natural

Understanding conflict and conflict dynamics is crucial for working with GBV, and can be a useful entry point for discussions, without people (especially men) getting defensive.

Conflict is unavoidable, but it doesn't have to become violent. Understanding that conflict itself is neither good nor bad, but that the way we deal with it makes it constructive or destructive, gives us more conscious choices on how we relate to conflict and one another. It also makes us aware that we sometimes just argue and try to convince the other of our limited viewpoint, instead of genuinely listening in order to understand the whole situation.

Violence (including GBV) easily happens when we insist on our point of view being the right one and are not open to listening to other perspectives. Hence, developing an open attitude and realising that both parties in a conflict can be *'right'* (from each of their own and unique perspective) is a crucial step towards preventing GBV and any other form of violence.



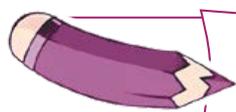
Sharing this *“Elephant Story”* aims to bring awareness that we as people will always have different perspectives on something. It will also help the group to develop a more open attitude towards those with whom they might disagree in their lives. Such an understanding atmosphere also helps to make future group discussions much more respectful and constructive.

Time: 10-15 minutes • **Materials:** Handout – “Elephant Story”, p. 122



Tell the group the story of the “Five Blind Men and the Elephant” in as lively a manner as possible. Towards the end of the story, show them the picture of the elephant.

Facilitate reflective discussions on how participants understand the story and how they relate it to their own lives. Highlight that each of these blind men were *'right'*, and that the problem is not conflict (the elephant) itself, but rather, the problem is how they tried to convince each other, which 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.



Take note!

You can also invite participants to try replacing the word *“but”* with the word *“and”* whenever they find themselves in an argument with someone. For example,

*“I really like to go out with you, AND I am so tired from work.
Can we go out another time, so I get some rest? Or what do you think?”*

Usually a *'but'* sounds quite dismissive, whereas an *'and'* validates what the other person has said, while adding your own view on the matter. Although replacing *'but'* with *'and'* does not deliver an immediate solution, it creates an *'appreciating'* atmosphere and can be quite a *'game-changer'*.

3.2.2 Understanding Violence and Root Causes

This exercise in this sub-section ideally comes after the “Elephant Story” because the group will then have a more open and curious mindset to explore the phenomenon of violence.

However, it is of course also possible to facilitate the following exercise as a stand-alone activity in the context of understanding GBV more deeply.



The goal of this exercise is 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.

Time: 45-60 minutes • **Materials:** Handout – “Direct and Indirect Violence”, p. 123



Make sure that there is enough space for people to stand along an invisible/imaginary line on the floor. Explain that one end of the line represents ‘*Violence*’ and the other represents ‘*Not Violence*’.

Tell the group that you will read out some short statements, and that you will ask everyone at the same time to ‘vote with their feet’, i.e. position themselves according to how violent or not violent they perceive the situation (the statement) to be.

Begin reading the statements below. Pause after the first one 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 speaks, and ask everyone to try to understand ‘*where that person (who holds this view) is coming from*’. Be cautious to avoid 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 go 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.

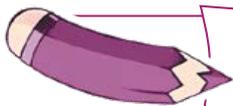
We recommend that you use the following **statements**, and you can also adapt them of course. They deliberately start with clearly GBV-related situations that show direct violence (not always physical), and then move towards more indirect forms of violence (see p. 123).

- **A husband beats his wife.** (alternative/additional: “A wife beats her husband.”)
The reaction gives a clear assessment of the group’s understanding of GBV.
- **Parents beat their children.**
... this will show how many people justify violence when done to ‘discipline’ a child. Yet, isn’t it strange that we find it justifiable to beat someone who is younger, smaller, weaker and not able to hit us back? So, is it morally okay to beat someone only if they are younger and weaker and depend on you?

- **Someone you love or highly respect** (e.g. teacher, parent or partner) **calls you stupid**.
This demonstrates that not only actions but also words can be violent. Words might not hurt you physically, but they hurt psychologically/emotionally (= verbal abuse).

With the **following statements**, we move **from direct to more indirect violence**:

- **In pre-independence Namibia, blacks were not allowed to vote.**
- **In many countries around the world, women with the same qualifications as men earn less for doing the very same job as their male counterparts do.**
Both statements show how ‘structural violence’ discriminates against a certain group of people without a single person being responsible for this discrimination, because it’s a law/rule, and yet also a violation of human rights.
- **Someone thinks and maybe says to his friends (or teaches his children) that blacks are inferior to whites. AND/OR: Men are superior to women.**
These examples of ‘cultural violence’ show how cultural norms and beliefs (i.e. biased perceptions) can influence people to create unjust and violent structures and rules based on these beliefs (e.g. apartheid). Structural violence then justifies direct violence being committed by one person against another without any legal consequences whatsoever. For example, a white police officer in pre-independence Namibia could beat up a black person or imprison him simply for buying white bread, because this was ‘against the law’.



Take note!

This can be a very powerful exercise, so make sure that you have enough time for it.

Also, strike a healthy balance between, on the one hand, letting people speak their mind (and letting them listen to one another!), and on the other hand, educating the group about the existence of and the link between direct and indirect violence.

Towards the end of this exercise, you can also ask them how they now see that this understanding of direct and indirect violence links in with gender and our understanding of its root causes.

3.3 Sex and Gender Roles

There are many possible exercises that help us to understand the difference between Sex and Gender, and lead us to realise that Gender Roles are something that is created and constructed based on the society and circumstances in which we grow up.

3.3.1 Act like a Man / Woman



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 (see p. 23), and how they might change in future.

Time: 1-2 hours ● **Materials:** Flipcharts or sheets of normal paper, pens and break-away spaces

WHAT TO DO



Divide the participants into sub-groups of 3-6 people per group, and hand out at least two flipchart/paper sheets and at least one pen to each group. Ask the groups to write on one sheet the heading “A Man...”, and on another sheet the heading “A Woman...”.

Ask the groups 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 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”, “not talking back”).

Give the sub-groups about 15-20 minutes to brainstorm and write up their ideas before bringing everybody together again in a large circle.

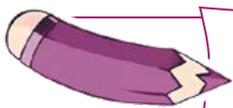
When everyone is back, place all the sheets in the centre and ask the groups to name the highlights in their discussions, starting with “A Man...”. Take a blank flipchart sheet on which you have drawn a big box with the heading: “**Act like a man!**” As the groups speak, write their key statements about “a man” inside this box. Once all groups have presented what they identified as “manly”, you will have included the most important keywords in your box of *how a man is supposed to act*.

Then have all groups present their ideas about “A Woman...”, while you again capture the most important keywords in an “**Act like a woman!**” box on your flipchart.

Afterwards, explain that these ‘rules’ are what society has created and continues to create for men and women, and that these are ‘male gender norms’ and ‘female gender norms’, because they define what is ‘normal’ for men to think, feel and act and for women to think, feel and act.

Then ask the whole group the following questions, and facilitate discussions around them:

- 1) Where did these norms come from? Where did we hear them first?
- 2) Which of these messages could be potentially harmful, and why? (Discuss each message/norm one by one and mark each potentially harmful one with a star.)
- 3) How does ‘living in a box’ (imagine being 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?
- 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 is their life, now and in future?
- 5) How could ‘living outside the box’ possibly be a good and helpful thing to do? Which of these norms might be ‘okay’ or good, or may even need to be changed?



Take note!

Be aware that answers to these questions can be quite controversial and discussions might get heated. Make sure that all participants are heard. Especially the rather quiet ones and those with marginalised views need to also have their voices heard, and to be understood as much as possible.

Also ensure that you highlight the right of individuals to choose the way they want to live, as long as they don’t hurt others. Finally, stress the importance of seeing these norms as flexible and changing over time, depending on what is regarded as helpful for individuals and societies. (See also “Facilitation Skills and Tips”, pp. 45-54.)

3.3.2 The Gender Fishbowl

Another great facilitation tool is the “**Fishbowl**” (as a safe space for large-group dialogue), where men would purely listen to women’s experiences and the other way around, or a whole community would enter a facilitated fishbowl dialogue between men and women.

“Gender Transformation”
Manual: Gender Fishbowl – p. 100



“Men As Partners”
Manual: Gender Fishbowl – p. 69



There are a number of interesting **variations of this exercise**.

For instance, the facilitator can present the scenario of a mixed group of men and women being stranded on an island, who now have to do certain tasks. How the

group allocates these tasks will reveal very typical gender roles (and often stereotyping), which is then a good starting point for critical reflections and discussions.



Take note!

The reason this is so important is that we often just do what we think is expected from us as ‘a man’ or ‘a woman’, without being fully conscious of what this really means or where these expectations as to how we are supposed to behave come from.

Realising that the expectations around these gender roles are shaped by the world we live in (often an interesting mix of traditional culture and modern society), but that ultimately they are determined by ourselves and our individual decisions, can be greatly empowering. This realisation makes us more aware of who we are, and gives us more choice about who and how we want to be, instead of following a fixed ‘programme’ and rather stereotypical expectations that are most of the time unconsciously attached to these roles.

Exercises like this one are also crucial because violence often occurs when there are too-rigid perceptions and expectations around these gender roles. Hence, learning to be more conscious and fluid around gender roles helps us to prevent violence.

3.3.3 Gender Stereotypes, Likes and Dislikes



This additional one is a transparent way to look at existing **gender stereotypes** within ourselves and is especially good for groups that live or work together.

Time: 10-20 minutes • **Materials:** None



In groups of a maximum of 20 people, you may be able to do this with the whole group. With more than 20 people in a group, we recommend that you do this in small groups of 5-6 people each.

Explain that there are always advantages and disadvantages to any situation in life, and of course different perspectives, and that this exercise is a good opportunity to express your perspectives and perceptions.

Say that this is a ‘go-around’ in which everybody will say something, starting with yourself – *which sets the tone, as you lead by example, so be real and share as personally as you can!*

Ask everyone to complete this sentence:

“Sometimes I am glad to be a man/woman [everyone’s own!], because ...”

Appreciate everyone’s sharing of the different aspects and advantages of their being either a man or a woman. Then continue asking for another round (you can go in the other direction now), asking them to complete another sentence:

“Sometimes I wish I were a man/woman [everyone’s opposite!], because ...”

Afterwards, reflect jointly about what was shared, and also about *whether it was more difficult to complete the sentence in the first or second round, and why this was so. How was it to hear statements about your own sex from the opposite sex? How free were these lists from stereotypes? Would you want to challenge any of these statements, and if so, why?*

More exercises and actions specifically for **Men and Boys** to engage in gender issues can be found in various manuals, especially from Engenderhealth and Lifeline/Childline – see p. 103.



There are also ways in which organisations can learn more about gender, the impact of gender equality on our lives, and how to take action. Please search the internet for **“Gender Self-Assessment”** or **“Gender Audit”** to find many **free resources**.

3.4 Communication and Relationship Skills

The activities and tools introduced here can be applied in many different ways.

Facilitators may use them for their sessions, while they are also essential for **counselling** of GBV survivors and offenders, as well as for **mediating** between a couple or family members.

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.

3.4.1 Nonviolent Communication



The following exercises are based on a method called **Nonviolent Communication (NVC)**, developed 20+ years ago by Marshall Rosenberg and currently taught and practised in more than 100 countries, including South Africa and some places in Namibia. *NVC is also a brilliant way to learn more about and practise ‘power with’* – see pp. 13+ 124.

You can find more information online at <http://www.cnvc.org> and <http://compassioncourse.org>, and in **“Nonviolent Communication – A Language of Life”** by Marshall B. Rosenberg, PhD. – a book available from Amazon.com and Google Books.

You can also find many short and longer video clips on “Nonviolent Communication” on YouTube – see QR Code on the right. ▶

If you would like to find an NVC Trainer in Namibia, go to www.ccchange.net or <http://www.communication-namibia.com>.



Nonviolent Communication is built on three pillars, and consists of four components:

NVC PILLARS:

- ▶ “empathic listening to others”;
- ▶ “compassionately connecting to ourselves”;
and
- ▶ “expressing ourselves by talking from our heart”.

NVC COMPONENTS:

- 1) Observations
- 2) Feelings
- 3) Needs
- 4) Requests

Skilful application of these components has the power to transform violent situations or potentially violent arguments into a compassionate dialogue and mutual understanding.

However, this Training Resource Kit cannot provide more than a small glimpse at what NVC is about, and this will be provided by introducing the first two very effective and interesting components, which are as follows:

1. Making clear **Observations** and becoming aware of our quick inner judgments.
2. Noticing our **Feelings** and learning how to express them to be fully seen and heard.

Even though we will not be able to focus on **Needs**, it is crucial to know and understand that everything we do, we do to meet our needs. Our needs are universal. We (as human beings) all have the same needs, such as food, shelter, love, respect, recognition, self-expression, spirituality etc. It’s only our strategies (meaning what we do to meet those needs) that can be very different and might even be harmful to ourselves and others (e.g. when we start drinking or smoking because we have the need to relax, or when we shout at others, while what we really need in that situation is respect).

So, if we hurt someone, we have done so in an attempt to meet our needs, only we have (often unknowingly) chosen a terribly wrong strategy for this. The main problem is that we are often not even aware of what our real underlying needs are, which makes finding a proper and non-violent strategy even more difficult.

More on the 4 components (or steps) of NVC



It is also key to know that our needs are connected and directly linked to our feelings. This means that it's not other people's actions or non-actions (e.g. *"She didn't answer my call."*) that make us feel good or bad, but rather it's the fact that our inner needs are either met or not met. This realisation is very empowering, and is essential if we are to take ownership of

and responsibility for our feelings, actions and our life in general. The more we become aware of what it is that we (and other people) need, the more we will be able to find strategies that take care of all our needs without anyone getting hurt.

Lastly, **Requests** are ways of asking or suggesting to others what would help us (and them) to meet our needs.

More on NVC in general



3.4.2 Listening without Judgment

Judgments start out very small and seemingly innocent, yet in fact, judgments are 'seeds of violence'.



"Do not judge, and you will not be judged."

– The Bible, Luke 6:37 and Matthew 7:1

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.

Observation

(Short, Clear, Simple description. The facts.)



NVC by Marshal Rosenberg
PPT by Newinsight

 New Insight
counseling + training



This 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.



For instance, when we call our partner's cell phone and s/he is not picking up, in our head we may immediately think something along these lines:

"She is ignoring me."

"He never has time for me when I need him."

"He is watching soccer again with his friends."

"She is with another guy."

"He is at the shebeen again, drinking and flirting with some other lady."

In 2013, *The Namibian* newspaper actually asked young men, **"What comes to your mind when she doesn't answer her phone?"**, and there were all kinds of different answers. One even said, *"She is with her second boyfriend. You know how these girls are. One man buys her a phone and the other buys her credit."*

These are all 'movies in our head', or in other words, assumptions and judgments about what we guess or think or believe is happening, while the only fact and clear observation in this situation is, **"I am calling her, and her phone keeps ringing / is not being picked up."** Period.

Now imagine her eventually picking up the phone, or calling him back, or the couple meets in person, and then they try talking about what happened.

You can imagine how easily this situation will quickly become much more emotional (from both sides) than it needs to be if he starts the talk by confronting her with his assumptions (= 'judgment') about what happened.

If he instead chooses to merely state the facts of what happened while also sharing with her how he felt in that moment when he tried calling her without success, the conversation is more likely to lead to mutual understanding. Of course, it's not guaranteed that no one will ever be defensive, and the couple may still end up in verbal attacks and counter-attacks. However, the better we become at noticing when we are about to jump to conclusions or make assumptions, or when in any other way 'our own movie' starts playing in our heads, then we actually have a choice as to what we say to another person and how we say it.

Starting off a difficult conversation with clear observations instead of judgments increases our chances of having a more peaceful conversation, and makes it more likely that our needs will be met.



Look at this picture ►

What do you see?

ICE CREAM IS GOOD

This is a mini-practice for you to make an as clear as possible **Observation**.

If what you have seen in the picture is **ICE CREAM IS GOOD**, then you didn't "observe", but rather you literally filled in the blanks and assumed that this is what was written there.

What is actually in that picture are the following letters: **JGF GPFAM JS CQQD**.

This shows how easily we jump to conclusions about what we see or hear, based on our previous experiences, personal preferences, wishful thinking and many other factors.

However, being quick to assume /judge is how we grew up in our society, where this kind of thinking, reacting and communicating was and still is seen as totally normal. Information and exercises like this one are aimed at making people more aware of how violent behaviour already starts in our minds, seemingly innocently.



The following exercise provides some practical examples that will help people to **see the difference** between '*clear observations*' and '*assumptions*' (= already judgmental 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.

Time: 30 minutes • **Materials:** Statements – “Listening without Judgments”, p. 125
Handout – “Listening without Judgments”, p. 126

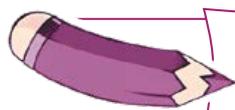


Start by briefly explaining the difference between Observations and Judgments/ Assumptions, by using some practical examples, a good one being, “*I am calling my boyfriend/girlfriend but s/he is not picking up.*” (Demonstrate this by placing a cell phone on a table and have it ring without being picked up.) Ask participants what is happening and what they observe the situation to be. You are likely to get some of the answers from the “Background Information” box on the previous page, such as “*S/he is busy,*” “*S/he is cheating on me,*” or “*S/he forgot the phone at home.*” All these are great examples of the 'judgments/assumptions' we make, i.e. where we 'jump to conclusions'. All that we truly know and 'observe' in this case is: “*I am calling your number and it keeps on ringing.*” Everything else is our interpretation (= judgment/ assumption). The only way to find out what happened is to ask our boyfriend/girlfriend next time we speak. And when we ask him/her about the unanswered phone calls, we ideally start by using the observation we made, because if we start with any of our assumptions (= judgments), it will probably only lead to unnecessary arguments.

After your introductory explanations, pass the cut-out statements around and ask everybody to randomly take one. Let people silently read their statements. If they think their statement is an '**Observation**' (= what 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*' (= 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 group and you can help them to figure it out when they read their statements aloud.

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/group. Also, see if everyone can find their 'partners', because there are always two matching statements. These matching statements often help people to understand the difference between Observations and Judgments/Assumptions more clearly, as the very same situation is described in both ways.

After all statements have been read out loud and all pairs are identified, ask the group how making clear observations (instead of assumptions or judgmental statements) would be helpful in their own lives, e.g. when they have to address issues with their partners, children or colleagues at work. Finally, ask them how this can help to prevent GBV.



Take note!

When people feel judged or labelled, they feel hurt, and their need for safety often makes them 'attack' us back – from their perspective merely 'defending' themselves. Becoming more aware of the thin line between the (objective) reality we observe (see, hear, etc.) and the interpretation of it (= judgment / assumption) in our mind (all too often influenced by our feelings) will bring a huge improvement to the quality of our lives and the relationships we live in. It can therefore also be used to prevent or resolve situations that would otherwise end up in gender-based violence.

3.4.3 Practising Non-Judgmental Listening



This is a simple yet powerful exercise to practise the 'art of listening' and to help everyone to develop greater empathy and self-awareness.

Time: 20-30 minutes • **Materials:** None



Share with the group that this is an exercise that they can and should continue practising and repeating on their own, as empathic listening is a skill that develops with continuous practice.

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, at the same time we notice our own thoughts, feelings and body sensations. This way, our thoughts will not wander around, and we will not get overwhelmed by any feelings while listening to someone else's story and experiences. Although thoughts and feelings will of course come up when we listen with empathy, it is about managing to stay present and connected, both within ourselves and with the other person.

Now, ask people to go together in pairs or even triads (groups of three) for this listening exercise. Each person will have 5 minutes to share any experience from their lives with the other person. In groups of three, the two others will both be in the role of the listener.

Whoever is the listener will just do that: LISTEN, without saying anything but merely practising being present in and aware of themselves, while at the same time and for the whole 5 minutes paying full attention to the person who is speaking. The listeners 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 in themselves (which is normal when listening empathically) and how far they are able to just notice these feelings and 'be with them' without having to immediately react to those feelings.

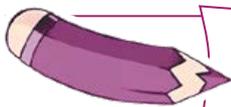
After everybody has had their turn to both speak and listen, give each pair/triad another 3-5 minutes for reflecting on how it was for them to do this exercise of purely listening.

Then get everybody back together in the circle to reflect in the whole group about the different experiences of listening. 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 rather it is 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? How did it feel to 'just listen'? Did you notice any judgmental thoughts within yourself as you were listening? How was it for the persons speaking? Did they feel listened to? How was their experience? What does this do to our capacity to deal with the problems we are facing in our lives (resilience)? What does it do to our relationships?



Take note!

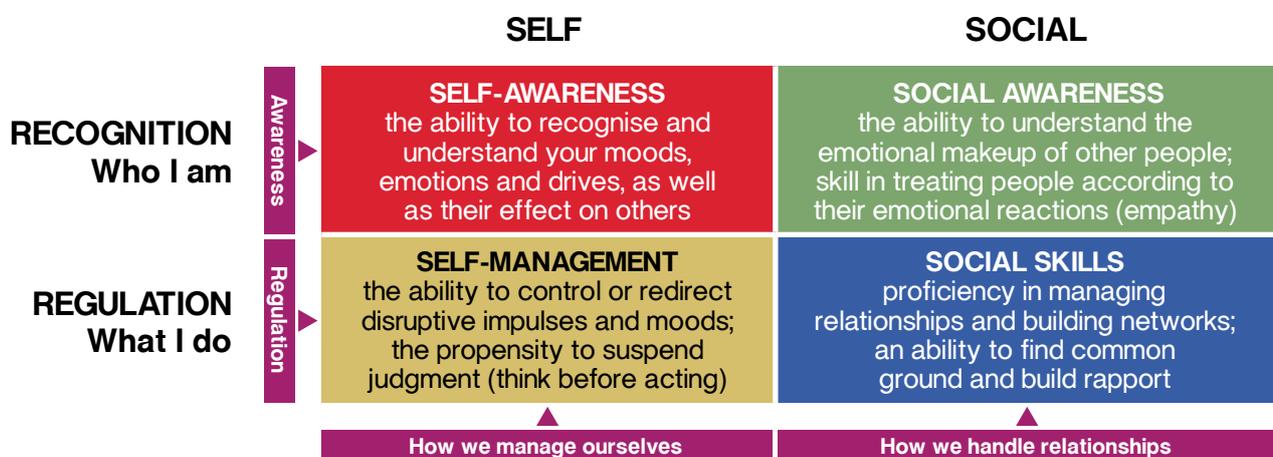
This exercise is something that people can and should continue practising outside the sessions, either at home or with friends or even at work, on a weekly or even daily basis.

Although proper counselling, mediation or therapeutic interventions of course require additional listening and communication techniques, it is listening from a place of presence, openness and non-judgment that lies at the core of supportive human interactions.

3.4.4 Emotional Intelligence

“Emotional Intelligence” is a term increasingly being used in organisations, for instance around leadership development. It basically means to become more aware of and competent with your emotions and feelings. In other words, we realise that it’s not our brain that matters but our heart and our intuition as well.

The graphic below shows four typical **Dimensions of Emotional Intelligence**.



In the context of GBV, it is a key skill to be **aware of** and **able to express our feelings** and emotions genuinely, as they otherwise will be ‘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 any time.

Every day of our lives we experience all kinds of feelings, yet we are not always consciously aware of them or where they come from.



This **exercise** will help us to become much more aware of our own feelings and emotions. It will help us to identify situations that ‘trigger’ certain feelings, and will enable us to explore where these feelings truly come from, i.e. what met or unmet needs these feelings are linked to.

An additional purpose of this exercise is for people to practically experience that it is possible to have a one-on-one conversation with someone about their emotions. For some people this could be the very first experience of having such deep conversation.

In this way we are growing our emotional intelligence and trust in our relationships, both of which are much-needed components for strengthening resilience against GBV.

Time: 40-45 minutes • **Materials:** Worksheet: “*What’s Pushing Your Buttons?*”, p. 127

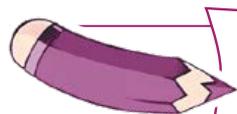


Briefly explain what feelings/emotions are and the roles they play (see pp. 76-77), and invite participants to explore and find out what might be triggers for certain emotions in themselves.

Give each participant a copy of the “Pushing Buttons” worksheet (p. 127), and explain that they will do this exercise in pairs. Once you have finished explaining the whole exercise, the pairs can find comfortable and quiet spots in which to stand or sit down. Each person will then share with her/his partner what situations or behaviours of others trigger the six different feelings identified on the worksheet. They should try to not make general statements (e.g. “... *when people disrespect me*”), but rather to make very clear and specific observations (e.g. “... *when my wife didn’t inform me in advance that she would not come home for dinner because of an urgent work meeting she had to attend*”).

Give the participants a real, clear and specific example, from your own life, of the first feeling on the worksheet, i.e. “*What makes you feel impatient/frustrated?*”

- While one partner is sharing, the other partner writes only a few key words about that situation into the applicable ‘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, the partners exchange their worksheets, meaning that, at the end, every person has the worksheet with the keywords of what triggers their own feelings, in the other person’s handwriting.



Important note!

Make sure that it is clear to all participants that everything they share with their partner is **100% confidential**, and that they will **NOT** be asked to share any of these situations with the full group afterwards.

- Give the participants 15-20 minutes to interview one another in pairs, and then make sure that the partners exchange their worksheets, so that everyone has the worksheet reflecting their 'own' trigger situations. It is often useful and recommended that you go around to see how far the pairs are with filling in the worksheets, so that you can let the time of working in pairs come to a natural end when everyone is done.
- When the group is together again, do not ask for specific situations to be shared (unless it is a group of people who know/trust each other and some of them truly want to share), but rather ask how people liked this exercise and what they learned from it.

Bonus / Add-on:

After hearing some responses and possibly having deep discussions about the importance of getting to know one's own feelings, ask the participants to look at the worksheets again.

Have everyone choose 1-2 specific feelings/situations which they would like to briefly work a little deeper on. Explain that the outside situation/behaviour merely 'triggers' certain feelings, but the actual reason for the feelings is that our needs either have or haven't been met. Ask everyone to take 2-3 minutes to think and reflect on what they themselves needed in the situation where they felt that way. Such needs could be respect, consideration, appreciation, communication, etc.

Again, allow some time for a few people to share, and for the group to reflect together.

UNDERSTANDING EMOTIONS

Emotions are basically energy that wants to be moved (i.e. the word "emotion" comes from "motion", which means 'movement'). For example, when we stub our toe against a chair, we naturally want to scream the pain out. This helps the pain to go away faster, because we are moving energies out of our system through the screaming. Other ways are through crying or talking about it, as well as other forms of expression. That is why there are so many different forms of therapy nowadays: each form helps us in a different way to release some of our old painful feelings that got stuck in our system, hereby causing emotional blockages (= problems in our lives).

If we don't consciously find ways to release and express these energies, our body finds other more unconscious and unhealthy ways of dealing with what's stuck in our system, such as developing addictions or acting out different kinds of abusive and violent behaviour. This is why it's so important that we all learn to recognise our feelings (= become aware) and express and release them in ways that are not harmful to ourselves and others.

Unfortunately, some 'gender norms' (see pp. 11-13) make it, for instance, very difficult for men to cry or for women to be loud. This limits our natural ways of expressing strong feelings.

The best teachers for dealing with emotion are actually young children (see also pp. 86-92 on parenting), because they are still natural human beings and not yet programmed or conditioned like most of us adults. For instance, when a small child stubs his toe against a chair, he cries for a few moments and then it's gone. When an adult man stubs his toe, he bites his teeth and swallows the pain, so that he appears 'strong' and in no way weak or vulnerable. However, the backlash is that this pain accumulates in his system over time, and leads to frustration and possibly even aggression. In the same way, all the painful stress that a husband experiences at work (but is not able to address or release) builds up during the day, and this increases the risk of becoming short-tempered or even violent to his wife and children at home in the evening. And this scenario does not even factor in the effects of trans-generational and collective trauma (pp. 17-18), which make this chain much longer.

The regulating function of feelings / emotions

So, feelings/emotions are natural, but also, they play a very important role in our lives, because they show us whether everything is alright or not (= needs are met or not met). You can compare them to the fuel gauge in a car, which shows us whether the tank is full or empty. If the tank is empty, we need to take care of it (= refill), otherwise we can't drive anymore.

In real life, our feelings show us whether or not our needs are met. When we experience so-called "good" feelings, this means that at least most of our needs are currently met and we can enjoy life. If we experience so-called "bad" feelings, such as sadness, pain, anger, fear or frustration, this means that at least some of our needs are not fully met, and we had better take care of them and of ourselves.

Feelings are therefore a crucial and regulatory navigation system in our lives, and this is why it is a necessity to become more aware of our feelings, and to learn different ways of expressing them.

3.4.5 Dealing with Anger



Anger is one of the most interesting emotions. It is often experienced as quite dangerous, because anger can easily become ugly and turn into violence. On the other hand, there is also a certain energy and message behind the anger, i.e. something potentially useful in it.

However, society and families usually disapprove of anger, which is why many of us learned to ignore or oppress it – because it is not okay to be openly angry. This unfortunately makes 'anger' even more dangerous, because when we must suppress and try to ignore the 'small' bouts of anger, they tend to build up inside of us until we can't hold back anymore and eventually explode like a volcano. Some people don't 'explode' (= take it outside), but rather 'implode' (= take it inside, applying it to themselves), which leaves them depressed and could make them want to commit suicide.

It is also important to note that the feeling of 'anger' is often only a 'secondary emotion'.

This means that many times when we got angry, there was actually another feeling/emotion before the anger came up. Very often these are feelings of 'hurt', 'pain' or 'sadness'. Yet, especially men are not allowed to feel sad or hurt, which is why these feelings are skipped and we very quickly jump right into 'being angry', while under the surface we are actually hurt, sad or in pain (and not necessarily angry!).

Hence, it is always good when we notice feelings of anger coming up to try to explore whether there are any other feelings present behind this 'anger'. It can be quite transformational for our relationships when we discover those feelings which are hidden 'under' the anger, and when we also learn to express those hidden feelings, e.g. through talking with our partner regularly about how we feel, and listening to how our partner feels.



The goal of this short exercise is to identify and collect positive examples of what helps us when we feel strong emotions, such as anger. In addition, this is a good closure for the previous session on feelings/emotions.

Time: 10-15 minutes • **Materials:** None

WHAT TO DO



Start by saying that ‘spaces’ where people safely and freely speak about emotions are unfortunately still rare. Then say that this is a good opportunity to talk about the feeling of anger as well as identify some helpful strategies to deal with it.

Have the participants sit in a circle. Explain that you will start a sentence that each participant is going to complete, one after the other, going around the circle, for at least two rounds, or until everyone has run out of ideas. Any participant may ‘pass’ the first round (e.g. if the person is not ready to speak or has not yet thought of an answer), and then complete the sentence when their turn comes in the second round.

It is recommended that you lead by example, by being the first to complete the sentence with your own answer/ending, before passing it on to your neighbour.

The sentence to be completed is: **“What helps me when I get angry is... .”**

3.4.6 Healthy Relationships

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.

The following exercises provide people with experiences around ‘relating’, and can also provide insight that improves relationships with co-workers, neighbours and friends.

It is crucial that facilitators debrief and reflect with the whole group after each exercise.



The purpose of this exercise on **Personal Space** is to have people learn about how close or how distant they can be with different people through direct experience. It also serves as a good teaching about the need for and importance of saying ‘no’ or ‘stop’, and about the setting of healthy boundaries in relationships.

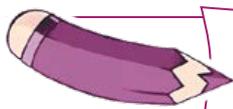
Time: 20-30 minutes • **Materials:** None

WHAT TO DO



Make sure that you have enough space for this exercise – go outside if need be. In groups of a maximum of 20 people, ask the group to split up into two and to stand in two circles, i.e. an inner circle and outer circle, facing each other. So, for example, if there are 16 people in total, have 8 people standing in the inner circle (facing outwards) and 8 standing in the outer circle (facing inwards). If there are more than 20 people, have them form multiple inner and outer circles. If you have an uneven number of people, ask the person who is left to be an observer.

- Ask the people in the inner circle to stand close to each other, while making sure that everyone in the inner circle has exactly one partner standing in the outside circle. The distance between the inner and outer circles should be about two arm’s lengths.



Take note!

One arm’s length is usually the distance at which our personal space begins, i.e. if a stranger comes closer than that, we would start feeling uncomfortable / unsafe.

- 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 inner circle to find the distance that feels comfortable for herself/himself relative to her/his current partner (in the outer circle). This usually takes about 10-30 seconds for everyone to figure out. Wait until everyone is done before you continue.

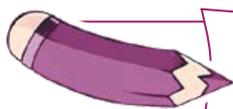
IMPORTANT: *Make sure to also announce and explain that the partners in the outer circle have the right to not come closer if they do not feel comfortable being that close to their partner in the inner circle. This is important, because this exercise is not about pushing people over their boundaries (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 inner circle has a few opportunities to get a sense of their personal space relative to different people.
- Now it will be the outer circle ‘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 again about 10-30 seconds, until everyone has found the ‘right’ distance/closeness. Then 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 your **reflections** 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.



Take note!

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’ is already teaching them the wrong message, because such kinds of intimate contact must be voluntary and should never be compulsory.

The following exercise, on **Power and Respect in Relationships**, takes the previous exercise a step further.



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 one might have over another person with the utmost sensitivity and respect.

Time: 45-60 minutes • **Materials:** None

WHAT TO DO



Divide the participants randomly into three groups.

Once they are in their groups, explain that everyone in the first group will be ‘people’; all those in the second group will be ‘things’; and all in the third group will be ‘observers.’

Now give the groups the following instructions:

People	Things	Observers
<i>You can think.</i>	<i>You cannot think.</i>	<i>You will just observe everything that is happening.</i>
<i>You have feelings.</i>	<i>You have no feelings.</i>	
<i>You can make decisions.</i>	<i>You cannot make decisions.</i>	
<i>You can tell the ‘things’ what to do.</i>	<i>You must do what the ‘people’ tell you. If you want to move or do something, you have to ask the ‘people’ for permission.</i>	<i>You may not talk.</i>

An additional instruction for all three groups is that no one must get physically hurt!

Ask the group of ‘people’ to each choose someone in the group of ‘things’ to whom they can give an instruction to do something, which instructions the ‘things’ must then follow. Note that it has to be possible to follow these instructions within the venue/space that you are in.

Let the ‘people’ give their various instructions, and have the ‘things’ carry out those instructions, while the observers silently witness the interactions. After about 10 minutes, ask everyone to pay attention and have all activities paused.

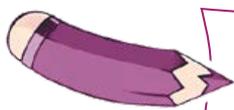
Then reverse the roles and ask all the ‘people’ to now be ‘things’, and whoever was a ‘thing’ to now be one of the ‘people’. The ‘observers’ remain in their role.

Give the groups another 10 minutes with the same instructions as in the first round, just with their roles being reversed.

Afterwards, bring the whole group together for the **debrief and reflections**. In this process, you may want to ask some or all of these questions:

- *What was your experience of participating in this activity?*
- **For the ‘things’:** *How did your ‘people’ treat you? What did you feel? What thoughts came to your mind? Did you feel powerless? Why or why not?*

- **For the ‘people’:** *How did you treat your ‘things’? How did it feel to treat a person like an object? Did you feel powerful and in control? Why or why not? What did you think about yourselves?*
- **For the ‘observers’:** *What did you notice about the interactions between ‘people’ and ‘things’? Was there any difference between the first and the second round? How did you feel about not doing anything?*
- *Why did the ‘things’ obey the instructions given by the ‘people’?*
- *Were there ‘things’ or ‘people’ who resisted the exercise and did not want to follow or control the other? Why?*
- *In our daily life, do others treat us like ‘things’? Who? Why?*
- *Do we treat others like ‘things’? Who? Why?*
- *What are the consequences of a relationship where one person might treat another person like a ‘thing’, even in just some respects?*
- *Where and how does society encourage or allow such power relationships?*
- *Is there a parallel to how women or children are being treated?*
- *What did we learn through the experiences in this activity that helps us understand power in relationships and the need to move from ‘power over’ to ‘power with’?*
- *How might these experiences help us to make changes in our own relationships?*



Take note!

In our society today, there are unfortunately still certain power imbalances, based on sex, age, status, race, tribe, class, position, etc. The best way to overcome these imbalances is to first of all become aware of them, and then to use any power or privilege that one may have, consciously, wisely and with the utmost respect for any other person.



Practical guidance for anyone who is in a romantic relationship or entering into a new relationship can be found in the handout on **Healthy Relationships and Warning Signs** (p. 128), which covers signs of healthy relationships and warning signs for unhealthy relationships’.

3.5 Children and Other Vulnerable Groups

Children and other vulnerable groups of people are even more severely affected by GBV (see pp. 43-44). Either their capacity to express or defend themselves is limited, or they are not being taken seriously when they talk about or report incidences of such violence against them.

It is therefore important for all of us to be extra aware and supportive of those members of our society who are in more vulnerable and therefore less-privileged positions.

3.5.1 Awareness of our Privileges



It is a natural phenomenon that **“Privileges are invisible for the privileged!”**

In every society there are various areas and sources of privilege. In a historically patriarchal society such as Namibia’s, simply being a man (male) automatically gives one (as from birth) certain privileges. However, this also makes men (as

the holders of such privileges) less able to see the *male privileges* that they have. This is also referred to as '*gender blindness*'.

For example, most men are not aware of how comparably easy it is for them to take a taxi in the evening [*without the fear of being raped*], or to walk down a street [*without hearing unwanted sexual-related remarks*], or to attend a business meeting [*without either having to justify oneself or being exposed to the risk of harassment*], or to come home from a long day at work [*without having to cook, clean and attend to the children's needs*].

It isn't easy for someone who has certain privileges to actually notice how privileged they are. For instance, many white Namibians don't perceive how difficult life can be without inherited wealth, or without having received a quality education, or without a living wage but with an extended family that needs support. Similarly, many able-bodied people might not notice when entering a building that there is no wheelchair access, or might not recognise how difficult life is when one is not able to see, hear or walk.

Also, many of those who are in good health, have a regular income and a fixed roof over their head, might not realise what a privileged position they are in. The same actually applies for simply being an adult, since children are in so many respects dependent on us.

Sadly, many of us become aware of our blessings only once we have already lost them!



Hence, this exercise serves to help people to recognise the privileges they have, so that they can use their privileges responsibly and for the benefit of everyone, especially those who don't have such privileges and are much more vulnerable.

Time: 45-60 minutes • **Materials:** None – except sufficient space.



Explain that people's understanding of violence can be very different, depending on their own backgrounds, experiences, exposure, sensitivity and awareness of power and privilege within society, and that this exercise helps to increase one's own sensitivity and awareness.

Ask all participants to stand in a straight line next to each other in the middle of the room, so that all of them have as much free space as possible in front of them and behind them. Tell them that you will read a number of statements, one at a time, and that each time the statement applies to any participant, that person should take a small (tip-toe) step forward or backward.

Ensure the participants that (due to the need to respect individual boundaries), if they do not feel comfortable acknowledging a statement that applies to them, they do not have to move when it is read. This way, no one else will know whether or not it applies to them.

Begin reading the following statements aloud in a clear voice, pausing slightly after each one. The pause can be as long or as short as you deem appropriate.

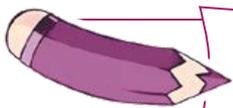
When you have finished reading the statements, ask the participants to take note of where they are in the room in relation to the others. Then have everyone gather in a circle for debriefing and reflective discussions.

STATEMENTS – to be read out aloud to the group:

1.	Please take one step back – if you were ever called names because of your race, tribe, gender, disability, identity or religious beliefs.
2.	If one or both of your parents have a university degree – please take one step forward.
3.	Please take one step back if you ever tried to change your appearance, mannerisms or behaviour to avoid being judged or ridiculed.
4.	Please take one step back – if you ever felt uncomfortable with someone of the opposite sex staring at you in an inappropriately flirtatious or unwanted sexual manner.
5.	Please take one step back – if someone touched your body inappropriately and without your consent.
6.	Please take one step back – if you were ever made fun of or bullied for something you could not change or that was beyond your control.
7.	If you never felt afraid of unwanted sexual advances in a taxi or in any other public transport – please take one step forward.
8.	Please take one step back – if you ever experienced being distracted from studying or work by thinking about how to say ‘no’ to someone who is making moves on you.
9.	Please take one step back – if you ever felt uncomfortable about a joke related to your race, tribe, gender, disability, identity or religious beliefs, but didn’t say anything, because it was too difficult to speak up.
10.	Please take one step back – if your parents or caretakers helped you to develop a positive image about yourself and taught you to set your own personal boundaries.
11.	If you’ve never had a stranger on the streets or in any other public space whistle at you or make a comment about your looks – please take one step forward.
12.	Please take one step back – if you ever had to skip a meal or were hungry because there was not enough money to buy food when you were growing up.
13.	If you grew up in a home without domestic violence – please take one step forward.
14.	If both of your parents were there for you, meaning they supported and encouraged you to be who you want to be as you grew up – please take one step forward.
15.	If most of the time you feel safe and comfortable when walking down the street alone – please take one step forward.
16.	Please take one step back – if you were ever discouraged from academic studies or jobs because of race, tribe, gender, disability, identity or religious beliefs.
17.	Please take one step back – if you were ever exposed to degrading comments or sexual remarks, or have experienced sexual harassment at work or at school.
18.	Please take one step back – if you were paid less or otherwise treated unfairly because of race, tribe, gender, disability, identity or religious beliefs.
19.	If you have a driving license and own a car – please take one step forward.

20.	Please take one step back – if you have ever been interrupted or spoken over because you could not articulate your thoughts fast enough.
21.	If you've never experienced being searched by security guards when exiting a supermarket – please take one step forward .
22.	Please take one step back – if you often feel that your parents were or are too busy to spend time with you.
23.	If you can show affection for your romantic partner in public without fear of ridicule or violence – please take one step forward .
24.	If you do not have a physically visible disability – please take one step forward .
25.	If you do not have an invisible illness or disability – please take one step forward .
26.	Please take one step back – if you've ever been bullied by someone else because of a stereotype they had of a group that you belonged to.
27.	If you feel good about how your identity (the group that you belong to) is being portrayed by the media – please take one step forward .
28.	Please take one step back – if you are repeatedly interrupted in meetings or feel that you have to constantly prove yourself in your workplace or community.
29.	Please take one step back – if there was ever substance abuse in your household.
30.	If you can make mistakes and not have people attribute what you did to flaws in the group that you belong to – please take one step forward .

DEBRIEF AND REFLECTIVE DISCUSSIONS



Take note!

During and after this exercise, people might experience various intense feelings, no matter their position in the room. Note that the aim of this exercise is to develop the participants' understanding of privileges in their own society, and of marginalisation and unconscious oppression of those

who do not belong to the 'mainstream' of society. While pursuing this aim, the emotional safety of everyone in the group is of utmost importance.

WHAT TO DO



The debrief/reflection session is twofold.

Firstly, focus on people's experiences, i.e. the thoughts and feelings they had during the exercise and/or how they feel now. Support them in finding words to express themselves. This process helps to relieve possible negative emotions, prevents possible damage, and makes it easier for the whole group to enter the next stage of the debrief and reflection session.

Once various emotions are voiced and relieved, focus on helping participants to understand that privilege and marginalisation are all around us – in the wider society as well as our workplaces, communities and families – and how privilege and marginalisation influence our lives.

The first step is to accept and embrace one's own background and identity. This often includes some form of reconciliation with oneself, meaning to be more comfortable and genuinely identify with those factors in oneself that place oneself in a disadvantaged position (=marginalised) and those that place us in an advantaged position (=privileged).

The second step is to become as conscious as possible of the ways that we use our privileges, and of the unique perspectives that derive from our experiences of marginalisation. It is important that we use the privileges we have to the benefit of those who are less privileged, and hereby positively change the world around us, one action at a time.

For example, a male employee, after recently having done this exercise, overhears a group of male colleagues tell a sexist 'joke'. At this point, he notices how one of his female co-workers, who is also in the room, looks down and to the ground in silent discomfort.

Realising her discomfort, and now being aware of how difficult it is for her to say something 'against a group of men', he decides to speak out. In a clear (although slightly insecure) voice, he says, "Sorry colleagues, could we try to make jokes without making fun of certain groups of people? It otherwise makes me really uncomfortable."

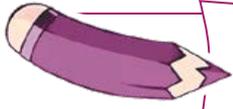
In this situation, he used his 'male privilege', because it was easier for him than for her to speak up to his fellow men. Plus, they maybe even 'take him more seriously' because he is 'one of them'.

What is also important here is that this man also stood up for his own feeling of discomfort, rather than merely saying, "You are making her uncomfortable." Had he done this, all the attention might have immediately shifted to the female co-worker, and she could've felt even more uncomfortable, now feeling pressured into having to say something. In such situations, it is usually more powerful to talk about yourself and your own feelings. This is also more respectful to the affected person (in this case the marginalised female co-worker), because it gives that person the choice to either add her/his voice to the discussion or remain silent for the time being.

By speaking up against discrimination and harassment, we become invaluable allies to those on the receiving end. With regard to GBV, we need more men to become such allies.

Possible Debriefing Questions

1. *What did you feel like being in the front of the group? In the back? In the middle?*
2. *What were some aspects or factors that you have never thought of before?*
4. *What question made you think most? If you could add a question, what would it be?*
5. *What do you wish other people would know about one of the experiences, identities, situations, or disadvantages that caused you to take a step back?*
6. *How can your understanding of your own privileges or marginalisation improve your existing relationships with yourself and others?*
7. *What did you learn about privileges and where they come from?*
8. *How visible are these privileges for those who are in privileged positions?*
9. *How can those who have privileges use them better? Did we become aware of the privileges we have, and do we always use them consciously and responsibly?*
10. *How does this exercise change your views of the world, especially around GBV?*



Take
note!

Privileges on their own are not a bad thing; we just need to be aware of them, and of the power / ability that privileges give people to influence the world around them.

Unconscious use of privileges is one of the greatest sources of harm in the context of GBV – see also the handout on “The Concept of Power” (p. 124).

Further, note that this realisation is not only applicable to the dynamics around male-female privileges, but also it helps us to notice and understand other vulnerable and less-privileged groups in our communities, families and workplaces. Once we become more aware of *how* they are less privileged compared to us, we are able to use our privileges more wisely for the common good.

Examples of such other vulnerable and less-privileged groups are people with disabilities (whether visible or invisible disabilities), those from ethnic or religious minority groups, those with less education or whose area of work is looked down upon by many, and those whose identity or value systems are different from what most members of the given society think is right.

For example, when a man is being abused by his wife, this contradicts the usual value system that ‘a man must be strong and dominant’, and this already places him in a less-privileged position, besides suffering the abuse by his partner.

Children are also one of the most vulnerable groups, because in so many respects they depend on us as adults. This is why it is so important for us use our natural privileges (such as being the physically stronger ones) not against them (e.g. not by beating them), but rather by helping them to understand why their actions were wrong. When we show and explain to children why what they did was harmful to themselves or others, we use our privilege of being the more experienced and more knowledgeable ones in a much more positive and effective way.

3.5.2 Positive Parenting



‘Positive Parenting’ can be defined as *an approach to child-rearing that fosters a relationship between parent and child based on mutual respect, facilitating the child’s full development potential, and resolving conflicts in a non-violent and constructive way.*

This approach emphasises: praising good behaviour; setting clear rules; taking time to listen; working as a team; and, of course, using positive disciplining techniques instead of physical punishment.

In the context of GBV, it is crucial to focus on children and our own role as adults raising the next generation(s). This focus is not meant only to make children more resilient and perhaps prevent them from becoming 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, 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 others’ lives, it is helpful to start by reflecting on our own experiences as a child and our relationship with our own parents.

Reflecting on Our Own Childhood



This exercise aims to connect us with our own childhood memories in order to give ourselves valuable insights into our own parenting styles and what would be helpful in terms of positive and GBV-sensitive parenting.

Time: 60-90 minutes • **Materials:** Paper and pens. (You too can use the materials to write down the instructions for the second part of the exercise if you want.)



The first part of the exercise is about '*Finding the Child Within...*'

Ask the participants to get together in pairs with someone they feel comfortable with, and to interview each other on the following questions for 5-10 minutes:

1. *What is your name?*
2. *What is your place of birth?*
3. *What are your parents' names?*
4. *Did you have any childhood names, like nicknames?* (The interviewees should mention as many names as they can remember and choose one of those names for now.)
5. *What inspired this childhood name? Where did it come from? Is there a story to it?* (This means the story behind the person getting this nickname during her/his childhood.)

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

After a few people have shared, ask everyone to turn to their neighbour and ask that person to recall and talk about a song or dance from her/his early childhood, or a game s/he used to play as a young child. Give the pairs about 10 minutes for this. Again you might notice the atmosphere becoming even more playful as people access happy childhood memories.

Then, still in the circle, have some people share one of the memories now recalled. You can also invite people to perform one of the songs or dances recalled, and you can invite the whole group to briefly perform a particular song or dance together. Allow everyone to connect through such refreshing child-like energy, and to enjoy the quality of playful togetherness that this child-like energy has the power to create.

Now invite the group to do the second part of this exercise – the part called '*Once upon a time...*'

Instruct them to get together again with their initial interview partners, and to reflect together on their childhood, by doing the following:

1. *Think of a moment when you felt most loved, confident and secure.* The respondents can write notes and/or make a drawing about that experience if they want.
2. *Then think about a time when you felt sad, ashamed, lonely or misunderstood.* In this regard, the pairs should reflect on these three questions:
 - a) *What happened?*
 - b) *What feelings did you experience?*
 - c) *What could the adults around you at the time possibly have done differently that would have helped you or would've made you feel better in that situation?*

3. Then have the partners share with each other what happened in their two different situations of feeling sad/ashamed/lonely/misunderstood. Listen empathically to each other as you share your experiences.

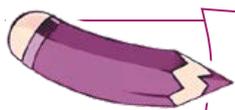
Note: As facilitator, you might want to walk around and just pass by all pairs doing this exercise, so that you get a feeling for how it is going.

After about 20-30 minutes, bring everyone back into the circle again to reflect together.

Some of guiding questions for these reflections could be as follows:

- *Are these positive experiences and what you learned from the negative experiences still valuable for you today?*
- *How do these experiences influence your own parenting styles? What would you, as a parent, do exactly the same as your parents did it, and what would you do differently?*
- *What was the main learning from this exercise for you? What do you take away with you?*

As a **final closing** for this exercise, you could do a “go-around”, whereby everyone in the circle completes this sentence: “*What I now feel inspired to do as a parent is ...*”



Take note!

Be aware that some of people’s experiences can be very sad, painful or even traumatic, and people have learned to carefully hide such experiences to protect themselves.

This is why connecting in playful ways with our childhood is so important before going into the more ‘heavy’ second part of the exercise. It also helps all of us to put our ‘serious adult self’ aside for a moment.

IMPORTANT: *Recalling childhood memories may be quite emotional for some participants, therefore it is important for you as facilitator to be sensitive and well prepared (pp. 52-54).*

For people who had very painful or even violent experiences in their childhood, love and forgiveness play a key role in the journey of healing. It may be helpful for them to realise that their parents probably also had violent and traumatic experiences during their own childhood. This may bring the further realisation that their parents did the best that they could do as parents in their particular set of circumstances at the time.

The more we therapeutically deal with our painful experiences as a child, the more we will become conscious and loving parents.

3.5.3 Discipline and Early Gender Boxes



Raising children gives parents the opportunity to break the cycle of violence in society right from the start, by choosing to use **Alternatives to Corporal Punishment** for developing healthy **Self-Discipline**.

Parents’ approach to any possible misbehaviour of their child should be in line with the Government’s

Alternatives to Corporal Punishment



efforts to move from a *punitive* to a more *restorative* justice system, and one which increasingly focuses on mediation (with the emphasis on accountability), reparation for the harm done, and rehabilitation of offenders.¹¹

Understanding **why a child is misbehaving** is the first step in dealing with the behaviour. There could be various reasons for it, such as that the child:

See also the
handout on
pp. 129- 131.

- **feels a lack of attention** – sometimes negative attention can be better than none at all;
- **lacks confidence** – and perhaps is misbehaving to avoid doing a certain other task that he/she doesn't feel confident about;
- **doesn't feel well** – lack of sleep, food or fresh air can lead easily to poor behaviour;
- **has been clumsy** – especially young children are not as coordinated as they'd like to be;
- **feels discouraged** – constant or too much criticism makes children fail even more;
- **feels upset** – but doesn't know how else to express his/her feelings;
- **feels disappointed** – which can easily lead to being irritated or frustrated;
- **feels unloved** – similar to 'lack of attention', in that sometimes a child just needs a smile or hug;
- **feels threatened** – in trying to protect themselves or their things, children may overreact; or
- **is asserting independence** – misbehaving as a way of trying to find his/her own way.

The next step is about helping the child to understand what exactly he/she did wrong and why this particular action was wrong in that situation.

Lastly, a parent has to show that there are **consequences** for each action. 'Consequences' are different to 'punishment', and ideally they are linked to the misbehaviour, e.g. '*Clean up what you have messed up!*'



Take
note!

Try to avoid 'punishment', because the problem is that when kids are punished, their attention is on the punisher: ***You're mean!*** / ***You're so unfair!*** / ***What's your problem?***

Even when they *know* they've done something wrong, they're so fixated on the punishment that they have trouble seeing and understanding what it was that they did wrong and why. They don't learn how to take responsibility. Next time they do something wrong, they will rather try to avoid punishment, e.g. by covering up or even lying.

Children who are punished also have a hard time trusting, and react with anger, isolate themselves from parents, and learn to avoid punishment and to fear their parent's anger.



Consequences go both ways. Misbehaviour has unpleasant consequences, and good behaviour earns privileges. 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**' (p. 126). The purpose of this exercise is to give the participants a clear understanding of the difference between punishment and consequences, and their effects on the people concerned.

¹¹ Over the years, *mediation* and other forms of *alternative dispute resolution* have been introduced into Namibia's legal system (e.g. in labour and land disputes, divorces and other civil matters brought to the High Court. The same applies to the criminal justice system. The Child Care and Protection Act reflects this different approach.

WHAT TO DO



- Facilitate discussions around the difference between (often violent) punishment and consequences.
 - Facilitate a brainstorming on forms of violent punishments, and the negative effects it has on the child (both short-term and long-term effects) and on the trust and relationship between children and parents.
 - Explore what alternative and non-violent options they can think of to help a child to understand that there are consequences in life, and why discipline is important.
- For the latter, you can use a 'go-around', where everyone is asked to complete the sentence: "A non-violent method that works for me is..."

In this exercise the word '**discipline**' should be understood as a '*power within*' oneself, which we as adults can nurture within young human beings, hereby helping them to develop a healthy self-discipline.

For example, a teacher who wants his students to sit still and obey often has to use threats. Discipline in this case is coming from the outside (teacher) and is enforced.

Self-discipline, on the other hand, is the student's ability to say: "*I want to pay attention, because what I am learning here is important to me.*"

In this case, self-discipline has become a source of power within this young person.

Early Gender 'Boxes'



This exercise serves to **raise awareness about early conditioning**, meaning how easily we make young girls and boys take on certain gender roles (see p.5) as from a very young age. This is similar to an earlier exercise (on p.65), yet different.

Time: 30-45 minutes ● **Materials:** None

WHAT TO DO



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.

Ask the group what they know about the stages of a child's development, and together with them, develop a list similar to the one in the table on the right. Start with the pregnancy stage and end with the child being a teenager or young adult.

Now, divide the group into pairs or small groups of 3-4, and instruct them to think about, discuss and write down in what ways 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 use the different age categories that the full group has developed, and to think of how the sex of the child influences how we see and treat the child at different ages and stages of development.

They should discuss and write down as many different aspects as 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 will later 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 how the small groups can write down what they discovered and discussed, and how you can also capture those discussions when everyone comes back into the full group for sharing and reflections (similar to the exercise on p.65).

Please note that what is filled in here in *italics* are merely examples of answers that the small groups could possibly develop.

Age in Years	Stage	EXAMPLES OF TYPICAL GENDER-RELATED PARENT BEHAVIOUR	
		Male (Boys)	Female (Girls)
-	Pregnancy	<i>Name of the child, our dreams of what he might become or what it means for us to have a 'boy'</i>	<i>Name of the child, our dreams of what she might become or what it means for us to have a 'girl'</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 are 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 sharing of the group about the various things parents do that influence a child's/person's gender identify may naturally lead into a discussion about which of these are potentially harmful. Therefore, discuss what they as parents might want to be more aware of or even do differently as from now with regard to their own and other children to prevent putting young people in stereotypical 'gender boxes' which are potentially harmful.



Positive Parenting is a concept and movement that continues to be developed worldwide, with increasingly more information materials and inspiration for training sessions available on the Internet. Some '**Positive Parenting Tips**' are summarised in the handout on pp. 129-131.

Parenting
Training Manual
(free)



Here are some helpful online sources on Positive Parenting:



www.theparentingnetwork.org/resources
= comprehensive resources around parenting

<https://www.positivediscipline.com/free-downloads>
= free downloadable parenting resources and materials



www.gordontraining.com/free-resources
= free parent resources and inspiring articles

www.parentingbagoftricks.com/resources
= various parenting resources, tips and articles



<https://parentcoachplan.com/printable-parenting-tools.php>
= various parenting tools, plans and templates for printing

In Namibia, social workers from the Ministry of Gender Equality and Child Welfare and the Ministry of Health and Social Services can be approached for advice and guidance.

Practical training sessions on positive parenting are limited in Namibia so far, presently offered only by **Lifeline/Childline** through their training wing, namely **Change Agent**.

Positive Parenting Training in Namibia:
www.changeagent.org.na/courses/parenting



Specifically, on the topic of **Fatherhood** in Namibia, you can find a few helpful contacts in the Resource Section on pp. 114-115.

3.6 Trauma and Self-Care

As mentioned in section 1.3.1 (p. 17), trauma is a very real and relevant problem that affects not only the direct victims of GBV but also their children and other family members.

In addition, trauma can affect friends and professional helpers by way of what is called ‘*secondary victimisation*’ or ‘*vicarious trauma*’. This happens when the emotional residue of working with traumatised people is transferred onto and affects their helpers, who listen empathically to the accounts of pain, fear and terror that the trauma survivors have endured.

Hence, **self-care** is very important when working on and with trauma and all the stress-related aspects of GBV!

Rape Trauma
Counselling Trainers’
Manual (Kenya)



Treatment Guide
for Rape Trauma
Survivors (Bosnia)

There are many ways to learn how to deal with stress and trauma, such as the ways described in the manuals on rape trauma featured here – from Kenya and Bosnia. There is also a growing number of resources available within Namibia – see pp. 103-108.

One key aspect of trauma work (besides supportive and empathic listening) is addressed in the exercise on p. 75.

3.6.1 Mindfulness and Self-Awareness



This exercise – in the form of a Guided Meditation (or if the word ‘meditation’ will not work for your group, you can call this a ‘Self-Scan’) – helps us to get into a state of being grounded and connected with ourselves. This state in turn helps us to find balance and alignment with ourselves, and is of fundamental importance for those who have experienced trauma as well as those who work with trauma.

Time: 10-15 minutes • **Materials:** None



Read the following instructions (or speak them freely if you are familiar enough with them) in a clear and loud enough but calm voice. Speak/read slowly enough, so that you follow the group’s pace.

Sit comfortably on your chair, with both feet on the ground and ideally your back straight. Take a moment to feel your feet flat on the ground and your spine straight yet comfortable. If possible, close your eyes. This will help you to focus on yourself.

Now, breathe in deeply and notice your breath flow into your body, how it fills your lungs or even how air goes down into your belly. Feel how the air flows out as you exhale and flows in again as you inhale. Breathe 3-4 times in, out, slowly and deeply, focusing on your breath.

Continue breathing deeply as we go through this exercise.

Now, notice your physical body and how it feels in the moment. Start noticing your feet on ground, the soles of your feet, your ankles, your calves, your knees ... just be aware and notice how your body

feels as you are moving upwards with your attention and awareness. Bring your attention to your knees, your thighs, your hips. Feel how you are sitting on the chair, how your lower back feels, and sense how your belly feels right now.

Focus on your back, your whole spine, moving upwards. Notice your chest, your shoulders, your upper arms, elbows, wrists, and your hands and fingers.

Go back with your attention to your shoulders, your neck, your head. Feel your jaw muscles – how tensed or relaxed are your jaw and your mouth? Are your face muscles relaxed? Your cheeks, and the area around your eyes and between your eyebrows?

Just notice how you are feeling right now. Some parts of your body might feel more relaxed, some might feel more tensed. You might be able to easily feel some parts of your body, while it might be difficult to even feel other parts of your body. That's normal.

Just notice how it is for you in this moment. Don't judge yourself in any way, as there is no right or wrong. Just try to get a sense of your whole body and how it feels right now in this very moment.

And don't forget your breathing. Just take another deep breath as we move on.

Now, focus on your emotions. Feelings and emotions are a huge part of who we are as human beings. Just notice what inner feelings and emotions are present within you in this moment.

Please know that it's normal to feel more than one emotion at the same time. There could be anger next to frustration, sadness or feeling hurt. At the same time, there might also be a bit of joy or a sense of peace inside of you as well. Different kinds of emotions are inside of us all the time, some being more strongly present than others. It's almost as if our inner body is a house and emotions are different guests coming in, hanging out and leaving again for some time, only to return at some point in time.

So, just take a moment to scan yourself for the different feelings and emotions that are present in you right now. Some might be more intense and visible on the surface, while others are more in the background. Take your time to just breathe and notice all kinds of feelings alive in you right now.

Each of us is like a big basket or container, able to hold all these different feelings and emotions. Continue to breathe deeply as you just notice the presence of different feelings and emotions within yourself right now. Don't try to think about why you feel like this or like that. Just notice that all these feelings are present, and that you are able to accommodate and allow them inside yourself.

Appreciate yourself for being able to notice, hold and allow all these different emotions to be present within yourself as we continue. Even if you are not able to notice any or only a few emotions, that's fine too. Sometimes being a bit 'numb' and not feeling anything is also part of who we are.

Now, take another deep breath and feel it entering your lungs, and consciously breathe out as we move on.

Now focus on your thoughts and mental process. Notice how busy your mind is. Take note of your thoughts. Are there just a few or a lot of them at once? Are you thinking about something specific, or is it more random thoughts that keep popping up? Or maybe your mind is just blank, with hardly any thoughts?

Just notice and observe your own thinking happening, without following any of those thoughts. Also, don't hold onto a specific thought. Just take note that this is what you are currently thinking about, without giving this thought any energy. Rather focus again on your breathing and see if any other thoughts come up. Simply be an observer of yourself and your own mental processes. Try to merely observe how active your mind is and what it is that you are thinking about. Are your thoughts mainly around the 'here and now', or is your mind busy with something or someone far away?

Maybe there are different people, situations or issues that you keep on thinking about. There might even be a reoccurring theme. Just notice and be aware. This is your mind. These are your thoughts. These mental processes are also just a part of who you are.

Lastly, as you take another deep breath and feel it going in and out of your lungs, pay attention to the environment around you and around all of us. What sounds can you hear, inside this room, and also coming from the outside – like birds, voices, car sounds

What smells do you notice? How is the temperature in the room? Is it cold or warm?

Do you maybe hear your neighbour or other people in this room? Maybe you hear others breathing or coughing, or maybe you hear a chair moving just a bit.

Notice that there are other people in this room. Even with your eyes still closed, you can notice the presence of other people. You might even be able to get a sense of the room we are in, as well as a sense of the whole group and the energy of the group.

Take 2-3 more deep breaths as you feel yourself sitting on the chair with your feet on the ground. Consciously take those deep breaths and slowly come back into the room by slowly opening your eyes, first looking at your feet on the ground, and then slowly looking up and around the room. Notice the room and all of us as we sit in this room together.

AFTER THE MEDITATION / SELF-SCAN

Reflect on people's experiences during this exercise, and what effect it had on them and their sense of connectedness with themselves. Ask how this can be helpful when they are about to face or are coming out of a stressful situation?



Take note!

Creating safe spaces and a sense of personal and emotional safety is key to working with traumatised people, and the most important thing you can do is to be there for them and listen to them without any judgment but with your presence, empathy and understanding.

3.6.2 Emotional First Aid, Stress Relief and Self-Care

Emotional pain and the lack of capacity to deal with it are at the core of being a victim as well as being a perpetrator of GBV.



Emotional First Aid

This makes it so important for us to learn how to deal with our emotions (see pp. 75-77), and to have at least a basic knowledge of **emotional first aid** and the ability to apply simple **stress-relief techniques**.

TED Talk on Emotional First Aid



Especially if you are a professional who deals with trauma and stress on a daily basis, **professional self-care** is a necessity. Otherwise you will burn out quickly and not only end up being physically and emotionally exhausted yourself, but you will also no longer be able to provide valuable help and assistance to others.

Guidelines for assisting someone immediately after a traumatic event

1. Help to address any bodily injury, medical issue or physical need first.
2. Make sure to go to a safe place (if not already there).
3. Don't pretend or act as if nothing happened; take what happened seriously.

.....
Note that trembling or being emotional is part of healing, and is better than 'numbing out.'
.....

4. If the person wants to talk, listen without interrupting or changing the subject.
5. Encourage the person to feel the sensations in her/his body fully – see the previous exercise, but follow the persona and what this particular person experiences. For example: *'What do you feel? Sadness? Where in your body do you feel it? How big is the feeling? Is it changing? What do you feel next?'*

.....
Traumatic events are like a huge shock that may well make a person temporarily helpless!
.....

6. Help the person to get things organised. For example, if the person needs to make urgent and important calls, offer to make these calls on the person's behalf. Accompany the person to the places where further help and proper trauma counselling are provided, such as the nearest GBVPU, clinic, police station, social worker or psychologist.

Stress Relief through Breathing Techniques:¹²

There are three effective and easy-to-do types of breathing for softening the effects of stress on your body. As you practise them, remember that finding ease and relaxation in your body is the goal. If you feel that it doesn't work, back off a bit or try a different breath.

Try these three different breaths to find the one that feels most helpful to you, which may also depend on the situation in which you find yourself.

1) The "Belly Breath"

Make your spine straight and long, whether sitting, standing or lying down. Begin breathing into your chest, then continue filling your lungs with air as if filling your belly up with air like a balloon. Relax your abdominal muscles and allow your belly to push out. You can also lie down, place something light (like a notebook) on your belly and watch it go up and down. Do this for at least 5 breaths, or even up to 5 minutes.

2) The "2:1 Breath"

In this type of "2:1" breathing, the exhalation time is twice that of inhalation. It is especially helpful for people with hypertension (=stress), because it results in significant reduction of blood pressure, heart rate and other physical stress response indicators.

¹² Adapted from "The Emotional Intelligence Network" – <https://www.6seconds.org/emotional-intelligence/ebooks>.

Find a comfortable position with your spine straight. Breathe out to a mental count of 6, then breathe in to a mental count of 3. You can use any other ratio of 2:1 that feels relaxing to you, e.g. exhale for 8 and inhale for 4.

For achieving lasting positive effects, do this for up to 7 minutes twice per day.

3) The “Sighing Breath”

The natural sigh that we all emit after an episode of frustration or sadness is actually crucial to our human existence. It helps to regulate our breathing by triggering a huge-volume breath followed by a pause, and this has been found to significantly decrease stress responses.

Sit, stand or lie down with your spine straight and long. Take a slow and deep breath in, and then let it all go with a big sigh. It is helpful to do this alone or consciously together with a small group of people, as it might otherwise feel awkward. It’s best to experiment with different exhalation sounds – quiet and loud – to find the breath that gives you the most relief. Do this sighing breath three to seven times.

Continuing Professional Self-Care and establishing mutual support systems

Taking care of ourselves is crucial for being able to help others!

However, far too many people working in the helping professions (such as social workers, nurses and police officers), but also non-professional helpers (such as community activists and friends and family members of the victim)

don’t take enough care of themselves, and so end up suffering from psychological, emotional and physical **burn-out** or even **secondary trauma**.



Quality of Life Scale

If you would like to actually measure how well you are coping with negative effects of helping others, you can use the ‘**Professional Quality of Life Scale**’.

One of the key steps to prevent or treat burn-out is to ensure that you have a **Reflective Practice**, which you can achieve through, for example, regular supervision or supportive peer group meetings.

Reflective Practice, Supervision and Self-Care

All **institutions** offering professional help to victims of trauma are advised to ensure that all of their staff members are aware of the necessity of practising self-care, and know how to do so, and are adequately supported in doing so. Essential components of this institutional effort are:



Self-Care Plans for Professionals

- the provision of support in developing self-care plans;
- organising supervision;
- establishing peer groups;
- facilitating exercises for the peer groups; and
- ensuring continuing professional development activities.

3.7 Creating a Culture of Care



“The revolution and women’s liberation go together. We do not talk of women’s emancipation as an act of charity or because of a surge of human compassion. It is a basic necessity for the triumph of the revolution. Women hold up the other half of the sky.”

– Thomas Sankara, Revolutionary, Pan-Africanist and President of Burkina Faso (1983-87)

It’s important to know that in our efforts to overcome GBV, we are part of a global movement and a growing culture of care and collaborating. It is a culture in which we are more aware of ourselves and of one another, and in which our diversity is recognised and celebrated.

Violent and discriminating behaviour is learned and can therefore be unlearned.

However, in order for positive change to happen, it is important to have an image or vision of the future and to take concrete steps towards this vision.

It’s also important to know that this won’t be an easy journey, but we can walk this path together when we stand up for ourselves and support one another. It is helpful to remember the Ecological Framework (pp. 35 + 61), and that all of us are not only part of the problem but also part of the solution.

The last two exercises can help you and those with whom you work to develop such a vision of positive change, and to take action to turn that vision into a reality.

3.7.1 Envisioning a brighter future

WHAT TO DO



Time: 30-45 minutes • **Materials:** 4 sheets of flipchart paper and pens

Tell the group that the first part of this exercise will last about 10 minutes, and will involve closing their eyes, relaxing and trying to imagine the story being told.

Speak in a slow and gentle voice, as you ask the participants to sit comfortably, close their eyes, and concentrate on your words and on the inner images that might emerge for them.

If there are men in group, ask them to imagine that they are female, and to visualise the story from a woman’s perspective.

Make sure that everyone is ready and has their eyes closed, and then read the following:

Think about the community where you live, and imagine that you are a woman living there. It is early in the morning. As usual, you are taking care of your family and things around the house. Observe who else is there. Is anyone helping you? Do you have enough money to buy food for the family today? What are you thinking about? How do you feel in this house?

You walk out of your house and into the street. You see another woman washing clothes. What do you think life is like for her? Do you think her husband treats her well?

You see a young woman on her way to the market. She has a bruise on her face. How did she get that bruise? Does she have support from people around her? Who does she talk to about what is happening in her relationship?

You see a pregnant woman with three young children beside her. She looks sad and tired. Why do you think she is sad? How much say does she have in what happens to her?

You continue to walk down the street. What do you see? What are the women doing? What are the men doing? Who are the women and men with? Who is doing work that is paid? Who is doing work that is unpaid?

You see an old woman with wrinkled skin. She is sitting on the ground begging. How did she get there? What is the story of her life?

.....
Pause a bit to allow participants to imagine this old woman.
.....

You also see a young girl playing next to the old woman. She is wearing a torn dress and is sitting in the dirt. What will her life be like? What can she hope for in the future?

Now imagine that you travel forward in time. Imagine that your organisation or community has been working to prevent violence against women for some years, and the work has been successful. Women's rights are now being respected, and their needs are being taken seriously. There have been positive changes for women in the community. Men and women are living and working together with love and mutual respect.

Remember the young girl in the torn dress who was playing next to the old woman. Imagine that you see her again, now grown up. What is her life like as an adult? Is it similar to the lives of the women you saw earlier, or is her life different?

.....
Pause a bit to allow participants to imagine this woman's life.
.....

Look around in the community. What do you see? How are women treated differently as a result of the success of your work? How have women's lives changed?

Take a few moments to imagine this. Think of the woman who was washing clothes. Remember the young woman with the bruised face. Think of the old woman begging. How will their lives have changed? Are they treated with respect? Do they have a say in their families? Are they able to make decisions for themselves?

.....
Pause a bit longer to allow participants to imagine all this in detail.
.....

*When you are ready, breathe in slowly and breathe out slowly, releasing **any** tension in your body. Take two more deep breaths. When you are ready, slowly open your eyes and bring your attention to the group.*

Give the participants a few moments to open their eyes and return to reality. Thank them for participating in the imagining exercise, which may have been a new experience for some of them.

Now take four sheets of flipchart paper, and either hang them on the wall or put them on the floor side by side. During your preparations, you have already titled the first one “**HERE**” and the last one “**THERE**”. Don’t write anything on the two sheets in the middle.

This is how the sheets of flipchart paper should be arranged:



Ask the participants about what they saw when they imagined the current reality for women. Ask probing questions to bring out what women’s lives are like in their community. For example, you can ask: “*What does it mean to be a woman in your community?*”, and bring up additional questions, such as: “*Who has most of the power in your community? Who is doing most of the work? Are women valued? How much say do women have in how and on what money is being spent? What kind of violence are women suffering?*”

Write some key words from participants’ contributions on the sheet titled “**HERE**”, and explain that this sheet represents women’s current reality.

Next, ask the participants to share how they imagined the future, after the community started talking about women’s rights and breaking the silence around GBV. *How did they see women’s experiences and lives change? What would an empowered community look like?*

Record keywords from their responses on the sheet titled “**THERE**”, and explain that this sheet represents their future hopes for women and their vision for a better future.

After both the present reality and future hopes/vision are recorded on the two sheets, ask the participants to spend a few minutes thinking about the journey from “**HERE**” to “**THERE**”.

Explain that the two sheets in the middle represent the contributions and possible actions of both men and women, and that both of the middle sheets form the ‘bridge’ that needs to be built to get us from “**HERE**” to “**THERE**”.

As a group, ask the participants to brainstorm what is needed to build this bridge. Ask what men can do, and write the answers on one middle sheet. Then ask what women can do, and write the answers on the other middle sheet.

In facilitating these discussions, and when bringing this exercise to an end, express appreciation for everybody’s contributions. Also encourage the participants to take notes of the images and experiences they had, especially of their personal visions. You can also highlight how important it is that men and women collaborate with one another to create a better future for everyone.

3.7.2 Action Planning

This activity is recommended at the end of a training session, or it can be given as ‘homework’ between sessions – ideally after people have started to understand GBV, its root causes and the contributing factors.



Action Planning has two purposes:

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

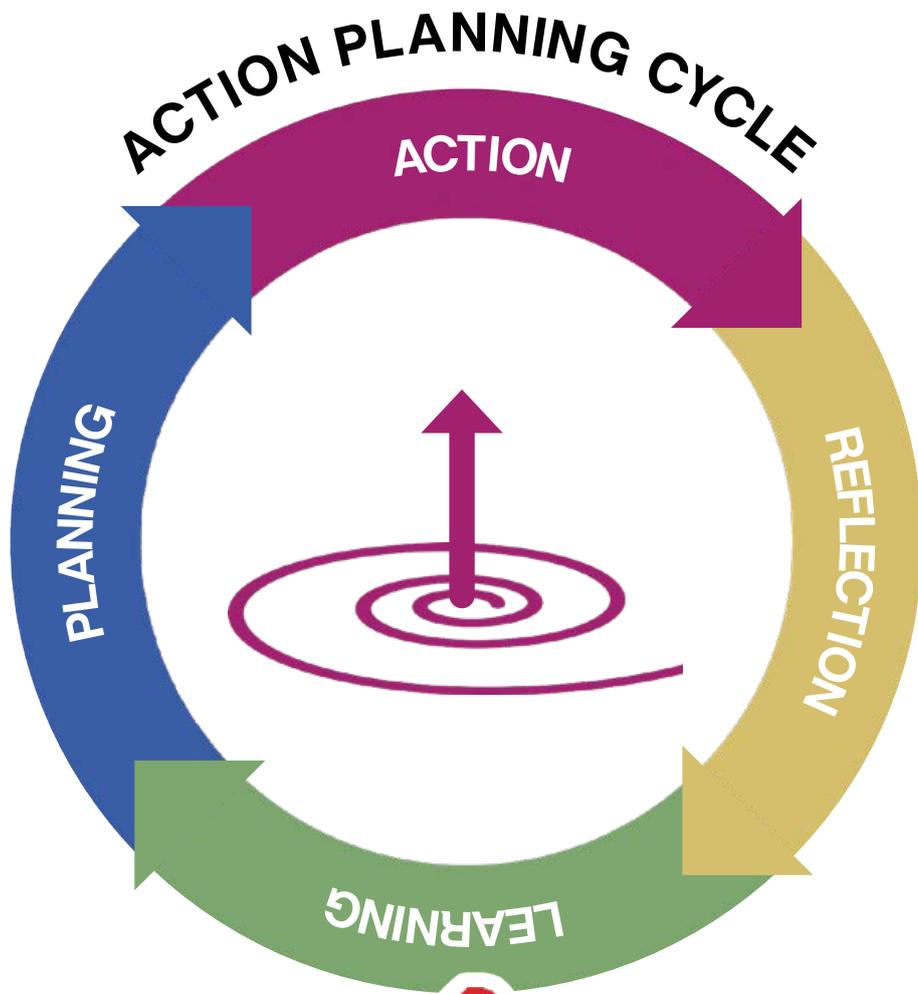
Action Planning can of course take place at any time, and is ideally an ongoing effort. Therefore, this exercise can be repeated at regular intervals. This repetition is helpful for keeping track of the progress made, and also, it helps to identify any additional challenges that might come up, so that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

Time: 1-2 hours – and ongoing (!) ● **Materials:** Worksheet on “Action Planning” (p. 132).
Make sure that you have enough copies.



Give the participants (e.g. in pairs, small groups or by themselves) time to reflect, discuss and fill in the table below (i.e. the template on p. 132). After everyone has finished writing their Action Plan, we suggest that you ask each of them to share it with the rest of the group. This allows for others to add ideas and suggestions, and it helps everyone to agree on the positive changes that they want to see, and on the actions that they are going to take. This will help us to move towards our vision, step by step.

Issue	Action	Responsibility	Resources	Timeframe	Measuring Success
What issues are we aware of that we want to change?	What exactly can we and will we do to address this particular issue?	Who is going to do what, hereby working together with who?	Where do we get what we need for taking action, and who else should we contact or involve?	When will we start? What are important due dates for events?	How and when will we know that positive change has taken place, at least partially?



**STOP GBV!
ACT!**

A large red handprint graphic is overlaid on the text. The handprint is oriented with the palm facing the viewer, and its fingers are spread. The text "STOP GBV!" is on the top line and "ACT!" is on the bottom line, both in a bold, black, sans-serif font. The handprint overlaps the letters, particularly the 'O' and 'G' in "STOP GBV!" and the 'A' in "ACT!".

PART 4

Overview of Training Resources

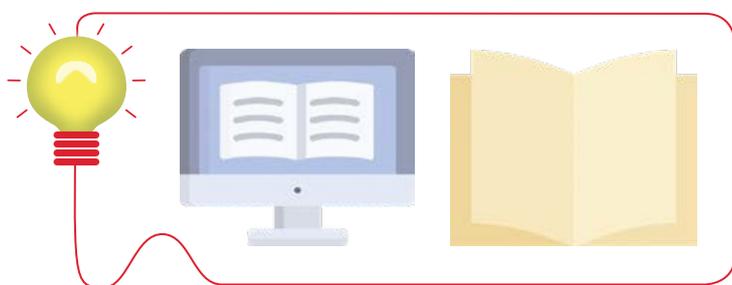
MGECW website



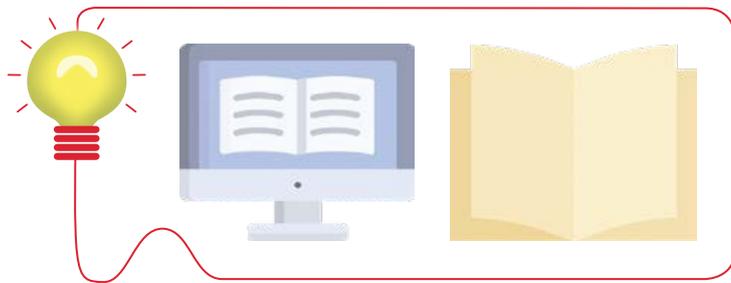
Almost all of these publications are **available in hard copy** at the **Ministry of Gender Equality and Child Welfare Resource Centre (library)** in the Northern Tower of the Juvenis Building, Independence Avenue (north), Windhoek.

Website: www.mgecw.gov.na • **Email:** library@mgecw.gov.na • **Phone:** +264-61-2833111

4.1 Training Manuals



Title (alphabetical order)	Year	Author / Organisation	Access / Download	Relevant for...									
				Police & Law Enforcement	Health Care Workers	Youth & School Learners	Couples & Families	Community Groups	Women & Girls	Men & Boys	Churches & Faith Groups	Media & Journalists	Politicians & Policy Makers
Alternatives to Corporal Punishment – 1-day Training Manual for Adults	2010	Legal Assistance Centre (LAC)		*	*	*	*	*	*	*	*	*	*
Alternatives to Corporal Punishment – 1-day Training Manual for Children	2010	Legal Assistance Centre (LAC)				*	*	*	*	*	*		
Alternatives to Violence Project – Training Manuals: ‘Basic’ + ‘Advanced’ + ‘Training-for-Facilitators’ + ‘Youth’ + ‘Trauma Healing’	2002 to 2013	AVP Committees in the USA, Great Britain, Australia and Uganda	AVP Namibia www.avp.international accessible only through participation in training	*		*	*	*	*	*	*		*



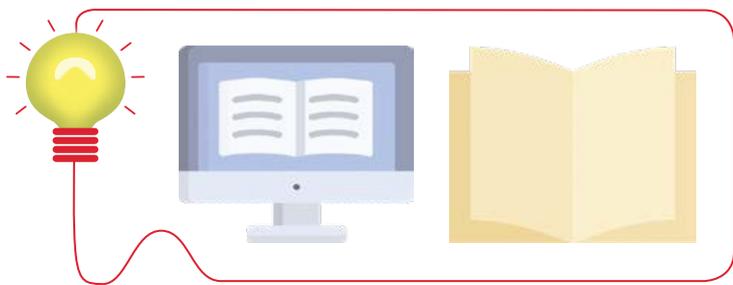
Title (alphabetical order)	Year	Author / Organisation	Access / Download	Relevant for...										
				Police & Law Enforcement	Health Care Workers	Youth & School Learners	Couples & Families	Community Groups	Women & Girls	Men & Boys	Churches & Faith Groups	Media & Journalists	Politicians & Policy Makers	
Clinical Handbook on the Health Care of Survivors Subjected to Intimate Partner Violence and/or Sexual Violence, Namibia	2018 (draft)	Ministry of Health and Social Services	MoHSS	*	*	*	*	*	*	*	*	*	*	*
Counselling Manuals/Courses, focusing on Child Abuse and Gender-Based Violence	2009 - 2018	Philippi Trust Namibia	www.philippinamibia.com <i>accessible only through participation in training</i>			*	*	*	*	*	*	*	*	*
Engaging Boys and Men at the Community Level (on Gender & Health Issues)	2008	EngenderHealth			*	*	*	*	*	*	*	*	*	*
Engaging Boys and Men in Gender Transformation: A Spiritual Supplement for Facilitating Men as Partners – <i>Group Education Manual in Christian Settings</i>	2011	Lifeline / Childline & EngenderHealth					*	*	*	*	*	*	*	*
Engaging Boys and Men in Gender Transformation: The Group Education Manual	2008	EngenderHealth		*	*	*	*	*	*	*	*	*	*	*



Title (alphabetical order)	Year	Author / Organisation	Access / Download	Relevant for...										
				Police & Law Enforcement	Health Care Workers	Youth & School Learners	Couples & Families	Community Groups	Women & Girls	Men & Boys	Churches & Faith Groups	Media & Journalists	Politicians & Policy Makers	
EngenderHealth: A Collection of Resources for working with Men on GBV and HIV	2008 – 2015	EngenderHealth – <i>a global health organisation</i>		*	*	*	*	*	*	*	*	*	*	*
Facilitating Male Engagement Sessions on Gender Based Violence in Church Communities in Namibia	2017	ELCIN /CCN (EAAGBV Project)	ELCIN			*	*	*	*	*	*			
Families Matters! Program – Facilitator Manual	2017	Family Matters Program – CDC	I-TECH Namibia norbert@itech- namibia.org		*		*	*						
Key Gender Laws: Training Manual for Community Activists	2008	Legal Assistance Centre (LAC)		*	*	*	*	*	*	*	*	*	*	*
Gender Responsive Pedagogy: A Teacher's Handbook	2005	Forum for African Women Educationalists (FAWE)				*					*	*		*
Gender Training Manual and Resource Guide	2007	MGECW, assisted by LAC, FES, UNDP		*		*		*	*	*				*
Gender-Based Violence Quality Assurance Tools for Facilities and Programmes	2018	Jhpiego & Centre for Disease Control and Prevention (CDC)		*	*								*	*



				Relevant for...									
Title (alphabetical order)	Year	Author / Organisation	Access / Download	Police & Law Enforcement	Health Care Workers	Youth & School Learners	Couples & Families	Community Groups	Women & Girls	Men & Boys	Churches & Faith Groups	Media & Journalists	Politicians & Policy Makers
Girls Clubs Manual & "Let us Speak Out!" – A Teachers Handbook	2016 - 2017	FAWENA				*			*	*			
Health Care for Women Subjected to Intimate Partner Violence or Sexual Violence – A Clinical Handbook	2014	World Health Organisation (WHO)		*	*	*		*			*	*	*
Manual for Training Community Survivor Supporters	2007	Ministry of Health and Social Services		*	*		*	*	*	*	*	*	
National Training Manual and Training Plan for Men & Boys on GBV, SRH and HIV / Aids	2012	MGECW & Lifeline / Childline		*	*	*		*	*	*	*		*
One Man Can – Toolkits: A collection of training manuals for working with boys & men	2009 - 2016	Sonke Gender Justice, Africa		*	*	*	*	*	*	*	*	*	*
Police Training Manuals on: 'Child Protection' 'Sexual Violence' 'Domestic Violence' 'Human Rights Practice' and 'Trafficking in Persons'	2018	Namibian Police & UNICEF	Namibian Police & UNICEF – incorporated into basic and specialised training for the Namibian Police	*	*								*



Title (alphabetical order)	Year	Author / Organisation	Access / Download	Relevant for...									
				Police & Law Enforcement	Health Care Workers	Youth & School Learners	Couples & Families	Community Groups	Women & Girls	Men & Boys	Churches & Faith Groups	Media & Journalists	Politicians & Policy Makers
Resource Training Manual on Child Protection	2009	Namibian Police		*	*			*				*	*
Responding to Children and Adolescents who have been Sexually Abused – WHO Clinical Guidelines	2017	World Health Organisation (WHO)		*	*	*	*	*			*	*	*
Stay Healthy - A Gender-Transformative HIV Prevention Curriculum for Youth in Namibia	2011	Lifeline / Childline & EngenderHealth			*	*	*	*	*	*	*		
Strengthening Health System Responses to GBV in Eastern Europe and Central Asia	2014	UNFPA & WAVE		*	*	*			*			*	*
Strengthening Health Systems to Respond to Women Subjected to Intimate Partner Violence or Sexual Violence – Manual for Health Managers	2017	World Health Organisation (WHO)		*	*								*
Trainers Manual for Rape Trauma Counsellors in Kenya	2006	Ministry of Health, Kenya & UNFPA		*	*	*		*			*	*	



Title (alphabetical order)	Year	Author / Organisation	Access / Download	Relevant for...									
				Police & Law Enforcement	Health Care Workers	Youth & School Learners	Couples & Families	Community Groups	Women & Girls	Men & Boys	Churches & Faith Groups	Media & Journalists	Politicians & Policy Makers
Training and Creating Awareness in Secondary Schools to prevent GBV	2011	WAD & UNAM, Faculty of Law		*	*	*		*			*	*	
Training Courses & Manuals: Personal Growth, Counselling, Positive Parenting	2006 – 2010	ChangeAgent Lifeline / Childline Namibia	www.changeagent.org.na only accessible through participating in training	*	*	*	*	*	*	*	*	*	*
Training Manual on GBV for Ecumenical Church Leaders	2015 (draft)	UNAM, MRC - Ms I. Mogotsi	imogotsi@unam.na 061 - 206 30 52		*		*	*	*	*	*		
Training Manual on Gender & Masculinity and Strategies of Engaging Men and Boys in Combating Gender Discrimination & Violence	2018	ABAAD											
Trauma Treatment Manual	2001	Schmookler, Ed Trauma Info Pages		*	*	*		*			*	*	
What If ... – Sustainable Resource Kit for Ecumenical Gender Based Violence Initiatives in Namibia	2017	ELCIN / CCN (EAAGBV Project)	ELCIN			*	*	*	*	*	*	*	

4.2 Studies and Guidelines on GBV in Namibia

Title (chronological order)	Type of Document	Year and Place of Publication	Author / Organisation	Download / Access
“A Call to Action!” – National Plan of Action on Gender-Based Violence (2019-2023)	Policy & Action Planning Document	2018, Windhoek (Not yet finalised)	MGECW	
Problematic Mindsets: Research Study with GBV Survivors and Perpetrators	Summary of Study	2017, Windhoek	Office of the First Lady of the Republic of Namibia	
Essential Services Package for Women and Girls Subject to Violence	Standards and Guidelines	2016, Istanbul	UNFPA, UN Women, WHO, UNDP, UNODC	
Gender Based Violence in Namibia: A Response Driven Approach	Technical Report	2015, Windhoek	UNAM – Multidisciplinary Research Centre (MRC)	
National Gender Policy (2010-2020)	Policy Document	2010, Windhoek	MGECW	
Gender Based Violence in Namibia: Exploratory Assessment of GBV Response Services in Windhoek	Report & Resource Directory	2014, Windhoek	Victims2Survivors & UNAIDS Namibia	
Seeking Safety: Domestic Violence in Namibia and the Combating of Domestic Violence Act 4 of 2003	Summary Report	2012, Windhoek	LAC – Gender Research and Advocacy Project	
Understanding the Perpetrators of Violent Crimes Against Women and Girls in Namibia – Implications for Protection and Treatment	Report on Study	2008, Windhoek	WAD, UNAM (MRC) and MSS (NCS), supported by KAS	
Rape in Namibia: An Assessment of the Operation of the Combating of Rape Act 8 of 2000	Summary Report	2006, Windhoek	LAC – Gender Research and Advocacy Project	

4.3 Other Helpful Resources

Organisation	Type of Resources	Name of Resource + (Year)	Download & Access
Women's Leadership Centre (WLC)	Booklets + Support for marginalised groups	Violence is not our Culture: Women Claiming their rights in Caprivi Region (2010)	 www.wlc-namibia.org
		WE – Women and girls of Namibia claim our rights to survive HIV and Aids by challenging poverty, oppressive cultural practices and violence (2009)	
		Our Lives in Our Hands – photographs and texts by Namibian Women (2007)	
		Cultural Practices, Women's Rights and HIV / Aids – Case Study, Caprivi (2010)	
Ombetja Yehinga Organisation (OYO) – <i>Creating Social Awareness amongst the Youth through Arts</i>	Magazines, DVDs, Youth Groups	Free OYO Magazines for learners / youth on sexual health related topics	 www.ombetja.org
		Various films on DVD on critical social issues, including GBV and children's rights	
		Youth groups and dance troupe, using dance to create social awareness	
ChangeAgent – Lifeline / Childline Namibia's Training Wing	Training & Counselling	Offering counselling and practical training on GBV-related issues, such as Personal Growth, Gender & Gender-Based Violence, Positive Parenting, Basic and Child Counselling, Safe Communities, Suicide Prevention, Trauma Debriefing, Workplace Wellness and Facilitation Skills	 www.change-agent.org.na
Legal Assistance Centre (LAC)	Advocacy, Legal Advice, Litigation & Education	Various publications, booklets, posters, comics, videos, research reports, guides and training manuals on a broad variety of social issues	 www.lac.org.na
Sister Namibia	Information, Advocacy & Training	Library with over 2000 books and other publications on topics relating to gender and gender-based violence	 www.sisternamibia.com

PART 5

Support Services



IT'S NOT
MY STORY,
BUT IT IS
OUR STORY.

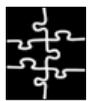
5.1 Emergency Numbers



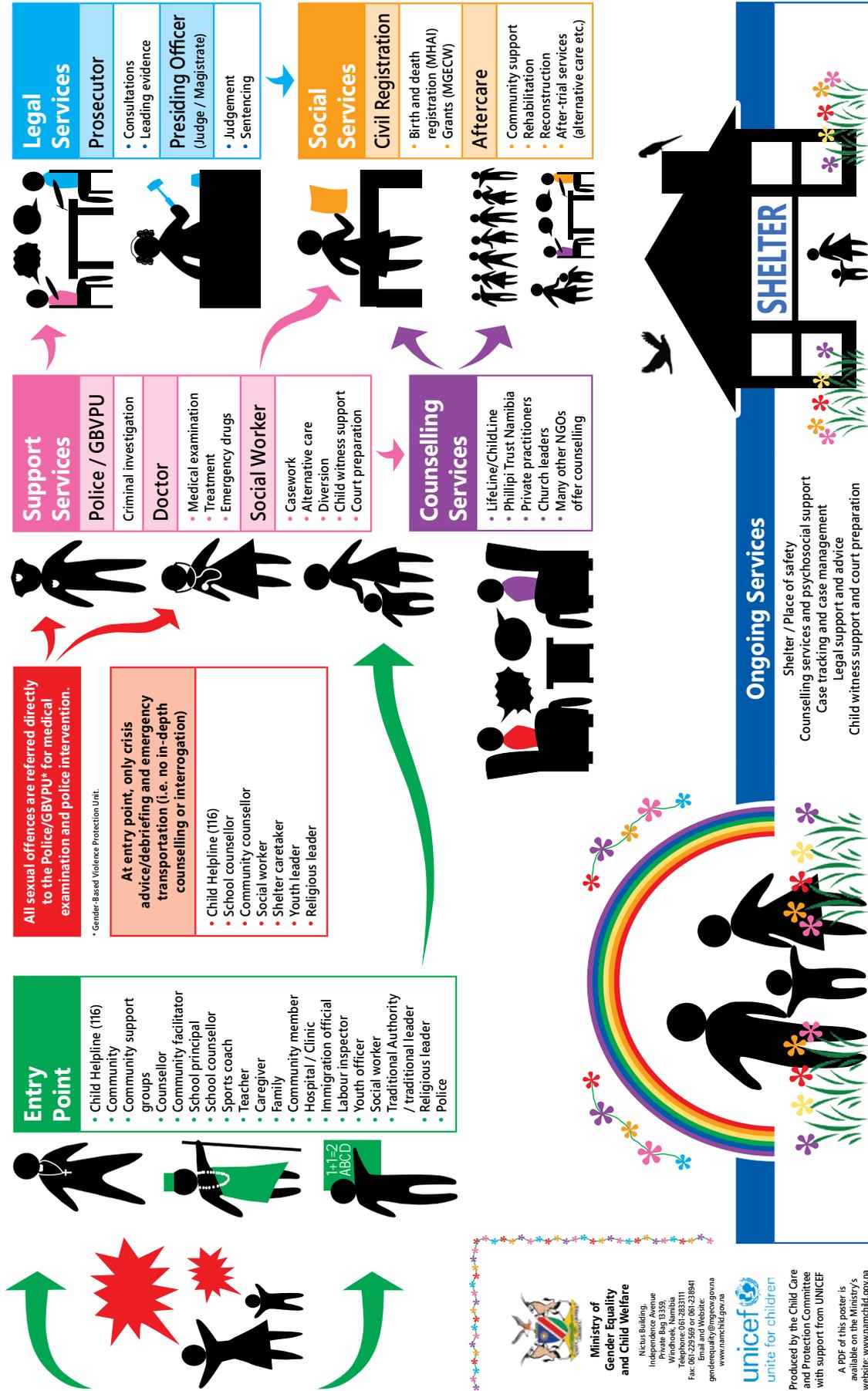
The *Namibia Domestic Violence and Sexual Abuse Directory* can be found here:

<http://www.lac.org.na/projects/grap/Pdf/servdir.pdf>

NAMIBIA – NATIONWIDE		
Police Emergency [NAMPOL] – toll free!	10111 [no code]	
Ministry of Gender Equality and Child Welfare	061-2833111	
GBV Helpline [Lifeline / Childline] – toll free!	106 [no code]	 
Child Helpline [Lifeline / Childline] – toll free!	116 [no code]	
Legal Assistance Centre [LAC]	061-223356	
WINDHOEK ONLY		
City Police [or SMS: 4444] – toll free!	061-302302	
Friendly Haven [Shelter]	081-1243010	
GBVPU in Windhoek (Social Workers)	061-2266495/99	
NAMIBIAN POLICE'S GBV PROTECTION UNITS:		
Head: GPVP Division	Dep. Comm. Johanna F. Situde	061-2093494
Region	Telephone	Charge Office
//Kharas	063-221844 063-202255	063-221834 (Keetmanshoop) 063-202255 (Lüderitz)
Erongo	064-219068	064-219000 (Walvis Bay)
Hardap	063-345000 062-523223	063-345016 (Mariental) 062-522981 (Rehoboth)
Kavango East	066-266300	066-266318 (Rundu)
Kavango West	066-264788	066-258084 (Nkurenkuru)
Khomas	061-2095226 / 061-2095375	061-2094111 (Windhoek)
Kunene	065-273148	065-273148 (Opuwo)
Ohangwena	065-264204	065-264246 (Eenhana)
Omaheke	062-566144	062-560400 (Gobabis)
Omusati	065-251349	065-251853 (Outapi)
Oshana	065-2236056	065-2236027 (Oshakati)
Oshikoto	067-2235015	067-2235051 (Tsumeb)
Otjozondjupa	067-300625	067-3006019 (Otjiwarongo)
Zambezi	066-251215	066-251218 (Katima Mulilo)



Namibia's National Protection Referral Network



Ministry of Gender Equality and Child Welfare
 Nickus Building,
 Independence Avenue
 Private Bag B339,
 Windhoek, Namibia
 Telephone: 061-283311
 Fax: 061-229569 or 061-233841
 Email and Website:
 genrequality@ngew.gov.na
 www.namchild.gov.na



Produced by the Child Care and Protection Committee with support from UNICEF

A PDF of this poster is available on the Ministry's website: www.namchild.gov.na



Namibia's National Protection Referral Network

A PDF of the Protection Referral Network map on the left is available here: ►

<http://www.lifelinechildline.org.na/wp-content/uploads/2015/03/Protection-Referral-Poster-2013.pdf>



5.2 Government as Service Provider



Ministry of Gender Equality and Child Welfare

Juvenis Building, Independence Avenue (Windhoek North)
Private Bag 13359, Windhoek, Namibia
Phone: 061-2833111 • Email: genderequality@mgecw.gov.na
Homepage: <http://www.mgecw.gov.na>

Ministry of Health and Social Services
Ministerial Building, Harvey Street (Windhoek West)
Private Bag 13198, Windhoek, Namibia
Phone: 061-2032054 • Email: public.relations@mhss.gov.na
Homepage: <http://www.mhss.gov.na>



Ministry of Safety and Security

Brendan Simbwaye Square, Goethe Street (Central Windhoek)
Private Bag 13281, Windhoek, Namibia
Phone: 061-2846205
Homepage: <http://www.mss.gov.na>

Namibian Police
Headquarters: Cnr Lazaret & Jan Jonker Streets, Windhoek
Private Bag 13281, Ausspannplatz, Windhoek, Namibia
Phone: 061-2093111 • **Toll Free Emergency: 10111**
Homepage: <http://www.nampol.gov.na>



Namibia Correctional Service

Brendan Simbwaye Square, Goethe Street (Central Windhoek)
Private Bag 13281, Windhoek, Namibia
Email: info@ncs.gov.na
Homepage: www.ncs.gov.na

Ministry of Justice
Justitia Building, Independence Avenue (Town Centre, Windhoek)
Private Bag 13302, Windhoek, Namibia
Phone: 061-2805111 • Email: info@moj.gov.na
Homepage: www.moj.gov.na



Ministry of Education, Arts and Culture

Luther Street, Government Office Park, Windhoek
Private Bag 13186, Windhoek, Namibia
Phone: 061-2933111 • Email: info@moe.gov.na
Homepage: www.moe.gov.na

5.3 Civil Society Organisations and Other Resources



Alcoholics Anonymous Namibia

Phone: 081-3256144

Email: alcoholicsanonymousna@gmail.com

Website: <https://alcoholicsanonymousna.wordpress.com>

Alternatives to Violence Project in Namibia

163 Nelson Mandela Avenue, Windhoek (Eros)

PO Box 26526, Windhoek • Phone: 081-4569133

Email: avp.namibia@gmail.com • Website: www.avp.international



Forum for African Women Educationalists in Namibia (FAWENA)

Luther Street, Government Office Park, Windhoek

Ministry of Education Building, 1st Floor, Room 110

Private Bag 13186, Windhoek • Phone: 061-2933143

Email: fawena@moe.gov.na • Website: www.fawena.org

Legal Assistance Centre

4 Marien Ngouabi Street, Windhoek

PO Box 604, Windhoek • Phone: 061-223 356

Email: info@lac.org.na • Website: www.lac.org.na



Lifeline / Childline Namibia

45 Bismarck Street, Windhoek

PO Box 5477, Ausspannplatz (Windhoek)

Phone: 061-226 889 • Email: info@lifeline.org.na

Website: www.lifelinechildline.org.na

Namibia Planned Parenthood Association (NAPPA)

NAPPA House, 7 Best Street, Windhoek (Klein Windhoek)

PO Box 10936, Windhoek • Phone: 061-230250

Email: info@nappa.com.na • Website: www.nappa.com.na



Philippi Trust Namibia

Erf 7693 Ara Street, Windhoek (Dorado Park)

PO Box 4447, Windhoek • Phone: 061-259291

Email: information@philippinamibia.com

Website: www.philippinamibia.com

Sister Namibia

163 Nelson Mandela Avenue, Windhoek (Eros)

PO Box 86753, Windhoek • Phone: 061-230757

Email: director@sisternamibia.org

Website: www.sisternamibia.com



**Women's Action for Development**

3rd Ruhr Street, Windhoek (Northern Industrial Area)
PO Box 370, Windhoek • Phone: 061-227630
Email: info@wad.org.na • Website: <http://www.wad.org.na>

Health and Wellness Directory of Namibia

List of Health Services and Practitioners

Email: Info@health-namibia.com
Website: <http://www.health-namibia.com>

**The Fatherhood Foundation**

Mr Carven Izaks (Chairman)

Phone: 061-308232

Email: admin@fathersfound.org or carven@fathersfound.org

Website: <https://m.facebook.com/fatherhoodfoundation>

Fathers United: Uncle GEP • Phone: 081-2792332 • Email: unclelep55@gmail.com

MenEngage Alliance (Namibia)

Phone: 061-555422

Email: Gender@lifeline.org.na

Website: <http://menengage.org/regions/africa/namibia>

**Regain Trust**

James Itana (Project Manager)

84 Burg Street, Windhoek • Email: james.itana83@gmail.com

Phone: 081-703 3203 / 081-7253511

Web: <https://m.facebook.com/Regain-TRUST-124868704567727/>

Trauma Healing Network

428 Independence Avenue, Windhoek

Phone: 083-333 7778 • Email: trauma@nambible.org.na

Website: <http://www.nambible.org.na/thn.htm> – or on Facebook

**1Economy Foundation**

Phone: 061-2707806

Email: Veronica.Theron@op.gov.na

<http://www.1economy.org> – or on Facebook and Twitter

Council of Churches in Namibia (CCN)

Mr Ludwig Beukes (Acting Secretary General)

Phone: 081-1435753

Email: ccnprog@nawa.co.na

Evangelical Lutheran Church in Namibia (ELCIN)

Department of Mission, Diakonia and Social Services

Rev. Gerson Neliwa (Director)

13 Brandberg Street, Windhoek (Eros)

PO Box 86371, Windhoek • Phone: 061-257557

Email: gerson.neliwa@gmail.com



Additional and regional resources can be found in the comprehensive **Namibia Domestic Violence and Sexual Abuse Directory** Legal Assistance Centre, 2005 (2nd Edition)
<http://www.lac.org.na/projects/grap/Pdf/servdir.pdf>

Namibia's National Safe Schools Framework

Ministry of Education, Arts and Culture, 2018

“The National Safe Schools Framework (NSSF) consists of three separate but closely related documents:

- **The Introduction and Overview** explains what such a framework represents, why an NSSF is needed in Namibia, and how the present NSSF was developed. It describes the safe schools vision, defines minimum standards and stakeholder roles, and outlines a common, comprehensive approach to school safety in Namibia.
- **The Practical Guide** features a set of practical, user-friendly ideas to help schools to realise the safe schools vision and to meet the minimum standards for safe schools.
- **The Resource Kit offers** hands-on tools, activities and other information that schools can use to implement the Framework.”

– Extract from the Foreword to the NSSF



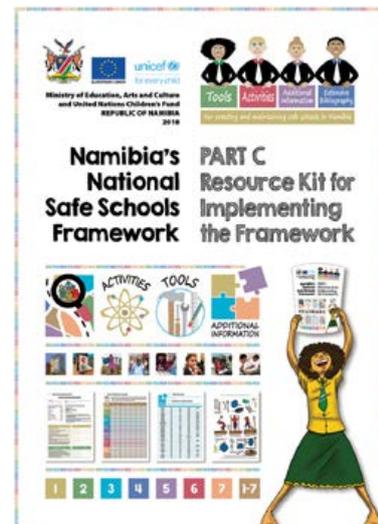
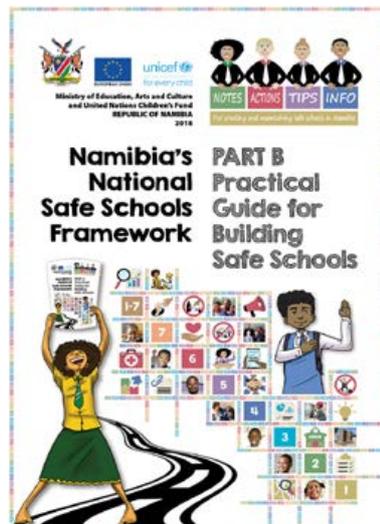
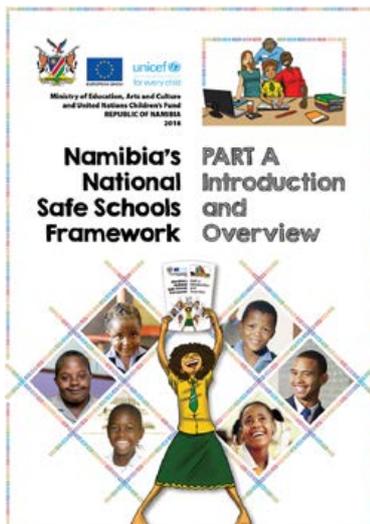
PART A
Introduction and Overview



PART B
Practical Guide



PART C
Resource Kit



1)	Unlawful Actions: Combating of Domestic Violence Act	118
2)	Quiz: Legal Basics about GBV.....	119
3)	Worksheet: 'We are all part of it' – Statements.....	120
4)	Understanding Conflict: The Elephant Story	122
5)	Direct and Indirect Violence	123
6)	The Concept of Power.....	124
7)	Worksheet: 'Listening without Judgments'	125
8)	Handout: 'Listening without Judgments'	126
9)	Worksheet: <i>'What's pushing your buttons?'</i>	127
10)	Healthy Relationships and Warning Signs	128
11)	Positive Parenting – Tips.....	129
12)	Action Planning – Template.....	132

HANDOUTS

1) Unlawful Actions: Combating of Domestic Violence Act

The list below, from the Legal Assistance Centre's (LAC's) *Guide to the Combating of Domestic Violence Act*, shows what **forms of behaviour** are **clearly illegal** according to **Namibian law**:

Physical abuse, including:

- assault or any use of physical force against the complainant
- confining or detaining by force, *such as locking the other in a room or refusing to let him/her go to work*
- depriving the complainant of access to food, water, clothing, shelter or rest.

Sexual abuse, including:

- forcing someone to engage in any sexual contact
- engaging in sexual conduct that abuses, humiliates or degrades the complainant
- making someone look at sexual material (*such as pornography*) that abuses, humiliates or degrades them
- engaging in abusive, humiliating or degrading sexual contact or conduct with another person with whom the complainant has emotional ties, such as a family member or close friend.

Economic abuse, including:

- unreasonably depriving the complainant of goods or money which she needs to live, reasonably expects to use or has a legal right to use
- unreasonably selling, destroying or damaging property in which the complainant has an interest or a reasonable expectation of use
- hiding property in which the complainant has an interest or a reasonable expectation of use, or otherwise preventing the complainant from using the property.

Intimidation, means to intentionally make the complainant afraid for herself, or afraid for another family member or dependant, by:

- threatening to physically abuse the complainant
- physically abusing, or threatening to abuse, a family member or dependant of the complainant
- exhibiting a weapon, or any other behaviour that seems threatening, *e.g. putting a knife on the table whilst staring at the complainant in a hostile way.*

Harassment, means to repeatedly follow or communicate with the complainant, a family member or dependant of the complainant in an unwelcome way. It includes watching the person (or loitering nearby), phoning the person (including 'silent' phone calls) and sending emails, letters or other messages or objects. It is also harassment if the defendant gets someone else to take any of these actions.

Trespass, is entering the home or property of the complainant, without the complainant's consent, where the complainant and defendant do not share the same home.

Emotional, verbal or psychological abuse, which requires a pattern of seriously "degrading" or "humiliating" behaviour towards the complainant, a family member or a dependant of the complainant, such as:

- repeated insults or causing emotional pain, *e.g. a husband requiring his wife to accept his girlfriend sleeping in the married couple's bed*
- repeated and serious exhibition of obsessively jealous or possessive behaviour towards the complainant, the complainant's dependants or family.

Threats or attempts to carry out any of these acts are also domestic violence. *This is an important point. You do not have to wait until you have already been beaten to seek help from the court. **A threat of harm is enough!***

FULL GUIDE



Guides to the
Combating
of Domestic
Violence Act

POCKET GUIDE



2) Quiz: Legal Basics about GBV

Please indicate whether you think these statements are 'correct' (YES) or 'wrong' (NO):

Statements (Is this true /correct?)		YES	NO
1	A good wife is available for sex with her husband, even if she doesn't feel like it.	Correct	Wrong
	Reasons for your answer:		
2	A man is the 'head of the house'.	Correct	Wrong
	Reasons for your answer:		
3	A man is allowed to 'discipline' his wife, e.g. when she burns food.	Correct	Wrong
	Reasons for your answer:		
4	Rapists or murderers cannot be sentenced to death (executed for their crimes).	Correct	Wrong
	Reasons for your answer:		
5	A young man gives his girlfriend money to study, hoping she will marry him later, but she eventually ends the relationship. He has to accept that.	Correct	Wrong
	Reasons for your answer:		
6	A man who reports to the police that his partner abuses him doesn't have to be taken seriously.	Correct	Wrong
	Reasons for your answer:		
7	A young woman goes out to party with friends. After a couple of alcoholic drinks, she is heavily intoxicated, and a male friend drives her home. By the look of how she is dressed and how she is leaning against him, he decides to have sex with her, as she is anyhow not resisting.	Correct	Wrong
	Reasons for your answer:		
8	Physical punishment helps children not to beat other children.	Correct	Wrong
	Reasons for your answer:		
9	Both the mother and the father of a child have a responsibility to maintain their child, whether they live together or not, and regardless of their relationship status. The exact maintenance contribution depends on what the child's needs are, and on the income and wealth of each parent.	Correct	Wrong
	Reasons for your answer:		
10	It is okay to write hurtful, embarrassing, threatening or sexually explicit posts on social media (e.g. Facebook, Instagram or WhatsApp groups), because it is just online and not in 'the real world'.	Correct	Wrong
	Reasons for your answer:		

3) **Worksheet:** **‘We are all part of it’ – Statements**

1. **(I)** My name is Maria. I am married to Petrus. We used to be okay, but nowadays Petrus shouts at me a lot and sometimes hits me. It's especially bad when he's been drinking. I fear him and so do my children. I know that from my own father, and my mother endured the same fate.
2. **(I)** My name is Petrus. I am married to Maria. For some time, things at home have not been so good. My work is very stressful, and the money just doesn't seem to be enough. Having some beers with friends often helps me relax and forget. My wife often annoys me, and I have no choice but to shout at her. Sometimes I even beat her. I guess this is what happens in marriage.
3. **(I/R)** I am Maria's mother. I just tell her to be strong because there is nothing she can do about it. This is what marriage sometimes is, and you just have to hold it together. A woman must never talk bad about her man. I went through the same but learned to shut up and obey.
4. **(I/R)** I am Petrus' father. We were raised knowing that men can discipline their women. This is how things should be, and this is how we raised our son. Men must be the head of the house.
5. **(R)** I am a male friend of Petrus. We go drinking to the shebeens together. I see how he drinks and sometimes I hear the next day that he got angry at home. But that's normal. The next time we meet we just have some drinks again and talk about sports as if nothing has happened.
6. **(R)** I am a female friend of Maria. She and I discuss everything together. My relationship is similar to hers – men are head of the house, we have to endure. What else shall we do?
7. **(R)** I am Maria's aunt. I ensure that she respects the family's customs and I advise her to forgive her husband and stay in her marriage. It would be a shame for the family if they divorce.
8. **(R)** I am Maria's in-law. She is now part of our family. It's a woman's duty to obey her husband and not make family matters become a public affair. What should people think of us? Also our church teaches us that women have to respect and obey their men, no matter what.
9. **(R)** I am a family elder. The couple respects me and follows my advice. Men always used to make all decisions for a family. They are heads of the house; this tradition is part of our culture.
10. **(C)** I am Maria' and Petrus' neighbour. I hear fights at night but say nothing. It isn't my business.
11. **(C)** I am a teenager who goes to school with Maria's and Petrus' children. I sometimes hear the stories of what happens at their home. I keep silent. What can I do?
12. **(C)** I am a pastor. I trust that God will take care of everything, and I always pray for everybody in my congregation to be well. Sure, if they want counselling I would be there. That's all I can do.
13. **(C)** I am a cashier at the local supermarket. I occasionally see her bruises but what should I say?
14. **(C)** I am a police officer. Men sometimes can't avoid using some small violence at home. It is a domestic issue, and we are anyhow understaffed and ill-equipped to deal with these things.
15. **(C)** I am a taxi driver. I think a man should use violence against his woman once in a while. Otherwise women start thinking they can do anything.

16. **(C)** I am a traditional leader. Violence in relationships is an issue the family will deal with.
17. **(C)** I am a street vendor and see these things every day. If a man wants to show that he has more power, then that is just how life is. Men and women have never been equal.
18. **(C)** I am a pharmacist. I see Maria now coming more often to buy things like painkillers from me and sometimes I see bruises. I admire her strength, but there is nothing else I can do.
19. **(C)** I am Maria's doctor. I advise her on many health issues and recently I read a study that violence and HIV / AIDS are connected. But such social issues are not my area of expertise.
20. **(C)** I am a male teacher. Making jokes about girls is just for fun; it doesn't do any harm. By the way, some of my female learners already look very sexy. At times I am tempted to ask them for favours, and I would surely give them good marks in return.
21. **(C)** I am a social worker and I see a lot of violence in the community, but I am so overworked and have to focus on reports and administrative issues for orphans and vulnerable children. Violence between women and men is just so normal. Honestly, if a woman has enough then she should just leave, because I don't have time to listen to all these stories anymore.
22. **(C)** I am a communal farmer. I think a woman is not equal to a man; she came only from a rib. A woman should always do as her husband says. That's the way it has always been.
23. **(C/S)** I am a fellow church member. Somewhere in the Bible it says that men are the head of the house and that you must respect your man unconditionally. I am sure he must have reasons to beat her. Maybe she talked back to him. I also overheard some other women saying that being beaten once in a while is an expression of your husband's love for you.
24. **(S)** I am an elder in our community. It is important that we uphold our traditions and culture, which believe that men are the ones who make decisions, if necessary by force. Beating a women or children is not violence; it's only to 'discipline' them and show them their place.
25. **(S)** I am a director at the Ministry of Gender Equality and Child Welfare. We are aware of the high number of GBV cases, but we are constantly understaffed and don't get the funds we need. We actually cannot implement all the laws and policies we are tasked to implement.
26. **(S)** I am a judge. When women file cases for domestic violence, I often just wait and sometimes dismiss the case, because they often withdraw the case anyhow. I am also so overloaded with cases. I wish people could just learn to talk to each other and simply live together peacefully.
27. **(S)** I am a parliamentarian. Over the last years, our government has passed so many laws on these issues and we also have several policies in place. There is nothing else I can do.
28. **(S)** I am a male radio presenter. You hear my voice and my messages every day. Of course, we joke about women – that's fun. Some callers have said I am a sexist, but what's the harm?!
29. **(S)** I am the Minister of Health and Social Services. We focus on access to clinics and medication. Domestic violence is a legal and gender problem and is outside our mandate.
30. **(S)** I am a newspaper editor. We show explicit photos of women in our paper because that sells! We receive complaints saying we display women as sex objects, but there is no harm in it at all.

4) Understanding Conflict: The Elephant Story

*Conflict can be described as the natural tension that **arises from different perspectives** ...*

The five blind men and the elephant

Author unknown

One day, a man leading an elephant came upon five blind men sitting by the side of the road. As he passed, one of the blind men called out: "Who is it on the road?"

"It is I and my elephant," said the man. An elephant had never come down the road.

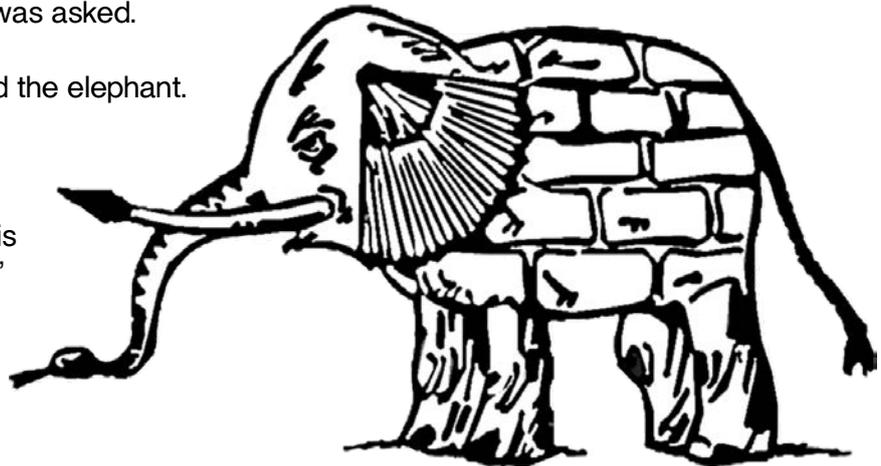
"Pray, stop so that we may discover what an elephant is like!" said one of the blind men.

The elephant driver did as he was asked.

The blind men gathered around the elephant.

The first man, touching the elephant's great side, said, "Oh, now I know what an elephant is like! It is like a huge stone wall!"

The second man, touching the elephant's trunk, said, "No, no, no – an elephant is like a great snake! Watch out!!"



"You are both wrong," said the third man, wrapping his arms around one of the elephant's legs. "An elephant is very much like a tree trunk, and not harmful at all!"

Touching one of the elephant's tusks, the fourth man said, "How could you possibly think such a thing? I tell you, this thing that's called elephant is like a spear!"

The fifth man, holding the elephant's tail, said, "I am getting tired of your confusing talk. Let me settle this for us all: An elephant is just like a rope."

... and so the five blind men set to arguing as to who of them was right.

Continuing his way, the elephant driver said to himself, "In some respects, each of them from his own perspective is right. But it is only if they value their differences and listen to each other that they will come to discover what an elephant is truly like."

5) Direct and Indirect Violence

Naturally, we all experience conflict:

- Like change, conflict is natural and will occur everywhere in our lives, in our families, in the workplace, with friends, and within and between political parties!
- Conflict itself is neither good nor bad; it depends on how we see and handle it!
- Conflict can tear friendships and relationships apart, but if we resolve our issues peacefully, the conflict can bring us closer together!

This means that conflict can be either unhealthy (destructive) or healthy (constructive)!

Conflict is not Violence! Violence is just one of many ways to approach a conflict.

Violence has many shapes and forms:

- **Direct Violence**, such as rough and offensive language, dominating behaviour, insults and bullying, which might end up in beating up, oppressing or even killing of other people.



- **Structural Violence**, where no person is directly responsible, but the systems themselves are violent (e.g. laws, structures, rules and distribution of resources), and people are denied access to basic human needs, such as food, shelter, health, education, participation, free choice of religion, self-expression and other forms of development or to become who they are meant to be.

During colonial times, and under the Apartheid system, non-whites were denied the right to vote!

About 100 years ago, women were not allowed to vote either!

- **Cultural Violence**, where attitudes and belief systems put down or exclude a certain group of people. For example, if you believe (and say) that some people are better than others, e.g. 'Whites are superior to Blacks', 'Men are better than Women!' or 'Members of this tribe [or group /denomination /other] are better /smarter than others.'

Cultural Violence is dangerous when aspects of a culture are used to legitimise violence in either its direct or structural form. Most violence is based on unjust and unbalanced mental concepts and beliefs – an example being the Apartheid system, which was built on a painfully wrong and distorted belief system called 'white superiority'.

“Non-violence means avoiding not only external physical violence, but also internal violence of spirit. You not only refuse to shoot a man, but you refuse to hate him.”

– Martin Luther King Jr, African-American civil rights leader and pastor

6) The Concept of Power

The word 'power' is (quite literally) central to **empowerment**, and in the context of GBV this is especially true for women and children. **Empowerment** means to understand one's situations, to decide where one wants to go or what changes need to be made, and to take decisive action. And in order to do so, we need power.

There is a **wrong** and outdated notion that claims power is external and that we must compete for it, as there is only a limited amount of it available.

Following such beliefs makes people cling to positions of power, seek status or invest in expensive items as status symbols, and it also makes them highly dependent on the approval of others or an outside authority.

This old concept is actually disempowering and destructive to individuals and societies.

competition for 'external' power

person **Y** person **Z**

"it is in the nature of power that it is impossible for one to have more without others having less"

In simple terms, **power is the ability 'to do something' or 'to influence someone'**.

Over recent years, we have come to know that there are different types and sources of power, and that it is natural that we sometimes have more or less power, because situations, relationships and personal circumstances change.

4 TYPES OF POWER



Power to – is the ability to get things done, to do something, anything. It's similar to a skill that one acquires and develops further through training and practice.

Power over – is when one person has authority over another, yet acts more based on what is in their own interest than considering the other person's needs or the value of their relationship. 'Power over' tends to be abused by those who have it, often without noticing the impact of their abusiveness. This type of power is still common in Namibian society, yet joint efforts towards equality on all



levels (e.g. economically, socially and with regard to gender), Namibians are increasingly discovering how 'power with' works, and a shift towards a more cooperative approach to power is in fact happening already.



Power with – derives from working with others, in families, communities or at work. It happens when people cooperate towards a common goal, and is the fuel of good relationships. This form of power can be highly transformative.

Power within – is an inherent power within every person, related to a person's self-worth, self-knowledge and emotional intelligence. Patriarchal societies suppress this power in women and children through male-dominated norms and practices. However, even boys and men are cut off from truly accessing this power, because their ability to open up emotionally and be genuinely themselves is made difficult by such norms.



7) Worksheet: 'Listening without Judgments'

JUDGMENT	OBSERVATION	JUDGMENT	OBSERVATION
Your paper is messy.	There are holes and smudges on your paper	That's such a dumb idea.	I have another idea.
He's always showing off.	He is driving a new car costing N\$6 million.	She's too curious.	She asked me questions about what I did yesterday.
He's a good student.	He finishes his work before other students.	They are mean.	They said I couldn't have a turn.
She thinks she's the prettiest girl.	She combed her hair during class.	He doesn't care about other people.	He often cuts in front of others in line.
I read a long book.	I read a book with 173 pages.	She's greedy.	She took the last three pieces of pizza.
He's gossiping about me.	He told the teacher that I called him names.	He is a genius.	He figured out a math problem before I did.
He never has time for me.	The last few times I asked him out, he said he was busy.	She is bossing us around.	She said we can't go to the cinema, because she doesn't want to go there.
She is nice.	She gave me an invitation to her birthday party.	They think they're so great.	They said I couldn't sit at their table.
That's disgusting.	He puts chocolate sauce on his steak.	He is such a naughty boy.	I saw him kissing a different girl than the one last week.
It was such a horrible movie.	I did not enjoy this movie.	You are the teacher's pet.	The teacher asked you again to pass out the treats.
He is so rude.	He took my notebook without asking.	She is a successful business woman.	She owns five profit-making shops in the north.
She is mean.	She called me stupid in front of the others.	You are treating me unfairly.	You gave all other children 2 sweets and me only 1.
She can't keep secrets.	She told other people what I told her.	She is ignoring me.	She passed by without looking up or saying hello.

► Cut out as many statements (matching pairs!) as you have participants.

8) Handout: 'Listening without Judgments'

Listening without judging or assuming (i.e. you don't mix in your own thinking) means that you make **Clear Observations** instead, which is a first step towards addressing an issue without triggering unnecessary defensiveness.

Making clear observations rather than assumptions is a good starting point towards reaching common ground and mutual understanding.

What is an Observation?

Observation Cues: *"When I see ..."* • *"When I hear ..."* • *"When I recall seeing/hearing ..."*
"When I imagine seeing/hearing ..." • *"When I notice or feel ..."*

Examples: *"When I see you reading the newspaper..."* • *"When I hear you say, 'Aina is ugly'..."*
"When I sent you an email and didn't receive a response from you for over a week."
"When I remember seeing you hitting the table with your fist."

Observation Check:

- Is my observation free of assumption or inner judgment about the person or his/her actions?
- Can my observation be recorded by the lens of a movie camera or by a tape recorder?
- Does my observation contain words like "always", "never", "whenever", "constantly", etc.?
Am I using these words because it is factually true, or am I exaggerating (= not helpful)?

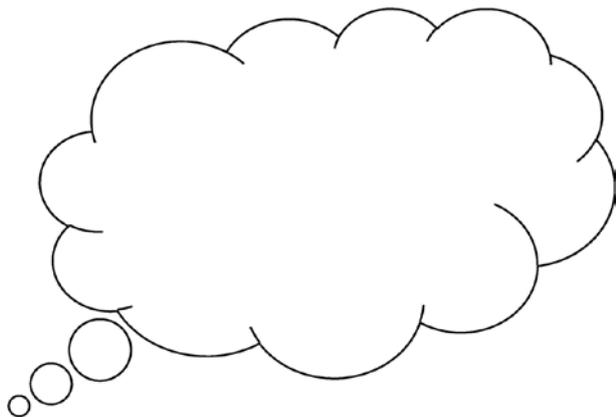
Comparing Observations and Assumptions / Judgments

OBSERVATIONS	ASSUMPTIONS / JUDGMENTS
She gave me some of her cookies.	She is generous.
The last time we played together, I ended up with my nose bleeding and it hurt a lot.	You play too rough.
He asked me to join the game.	He is really friendly
They are pressing their noses against the window.	They're acting stupid.
You are sitting with your legs stretched out.	You are taking up too much space.
She gave me an invitation to her birthday party.	She's nice.
He read two books this week.	He's smart.
You sat on your glasses. Now they are cracked.	You stupid idiot.
She told my colleagues that I failed my interview.	She is gossiping.
He pushed me out of line.	He's a bully.
She bought herself Brazilian hair.	She's always showing off.
You ate the last two pieces of pizza.	You are so greedy.
She said I couldn't join the game.	She doesn't like me.
I read a book with 173 pages.	I read a long book.
I have another idea.	That's a stupid idea.
Your desk is a mess.	I see a lot of papers and food on your table.
This is the third time that I receive your annual budget after the due date has passed.	You are so unreliable. I can't work with you.

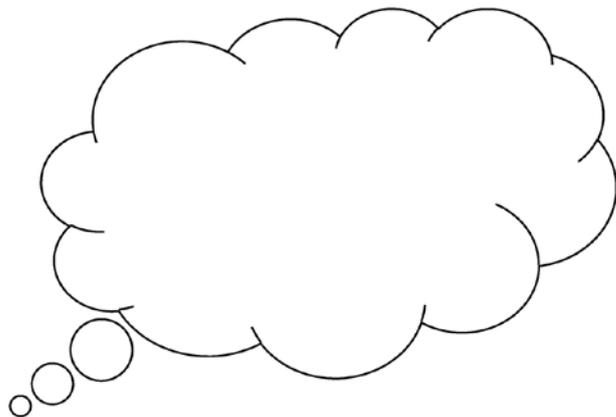
9) **Worksheet:** ***'What's pushing your buttons?'***

What is it that others do or say (= clear observations!) that makes me feel ...

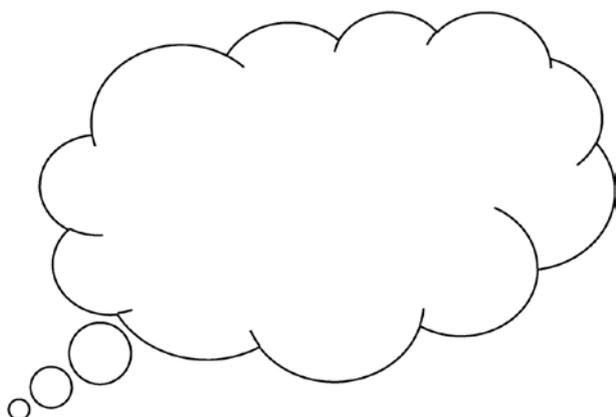
... impatient or frustrated?



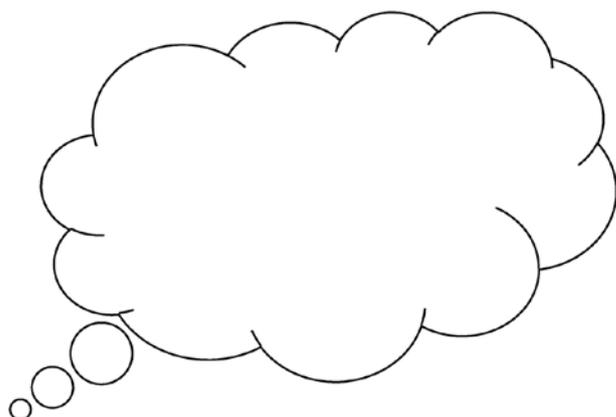
... angry or really upset?



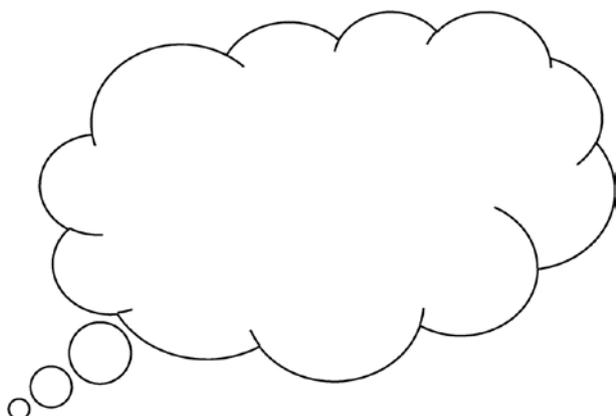
***... extremely furious – so furious that
I (could) become violent?***



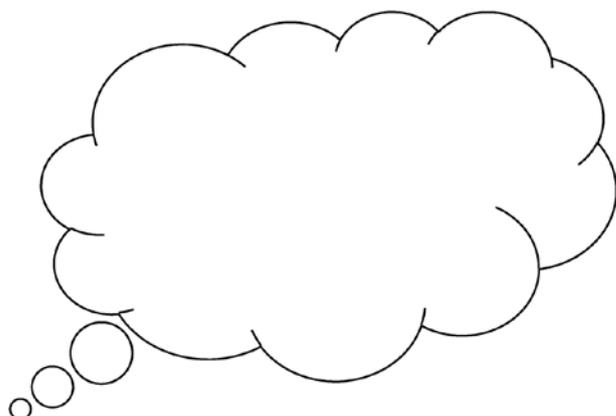
... hurt or sad?



... safe and comfortable?



... happy and joyful?



10) Healthy Relationships and Warning Signs

Signs of Healthy Relationships

The following are signs of a healthy relationship, based on ‘power with’, and aligned with the ‘Non-Violence & Equality Wheel’, p. 13.

- **Partners give each other space to hang out with friends and family.** It’s a good sign when partners are balancing all of the relationships in their lives, as well continuing to pursue hobbies and activities outside of their romantic partnership.
- **It’s OK to disagree.** Partners feel free to express their opinions and views. Although there will be disagreement in any relationship, in healthy ones there is an underlying sense of mutual respect, an intention to understand the other, and a willingness compromise, if needed.
- **Everyone’s needs are valued.** As much as compromise is part of healthy relationships, both partners must value their own needs at least equally to the other’s needs. It’s also okay for both partners to sometimes do their own thing, and then reconnect with one another again. Healthy relationships are a good balance between joint activities and individual freedoms, without fear of one partner being upset or trying to control the other’s activities and freedoms.
- **Physical boundaries are respected.** The original meaning of the word ‘intimacy’ is to be in ‘a space free of fear’. In healthy relationships, intimate physical contact is voluntary and each partner respects how far or how slow the other wants to go at any given time, without drinking alcohol or using other forms of pressure or manipulation to engage in sexual activity.
- **Healthy online and texting behaviours.** Nowadays, dating involves online communication on social media as well as texting, to which guidelines for healthy relationship also apply. There should be no forced or excessive texting behaviour, e.g. if a partner demands instant responses to texts. Also, no one should be pressured into sending private photos.
- **Being free to go.** A healthy relationship is entered into voluntarily, and if things don’t work out, it can also be ended by any of the partners without fear of threats or violence. We fall in love and we can fall out of love. Of course, one should at least try to ‘work things out’ and talk about it. If that is not successful, then leaving a relationship must always be possible.

Warning Signs of Unhealthy Relationships: “Red Flags”!

These are some of the cues to pay attention to, not to judge the other, but to **be cautious**.
(Adapted from the #BreakFree Anti-Violence Campaign booklet – at <http://www.1economy.org/>) ►

#BreakFree



Alcohol or drug abuse	Tells you how to dress or act
History of trouble with the law	Cheats, with multiple partners
Tendency to blame you in arguments	Accuses you of flirting or cheating
Blames others for own difficulties	Extreme mood swings
Abusive or violent towards animals	Lies to you or disappears without giving a reason
Tells you that you are dumb, fat, etc.	Different person at home and when ‘out there’
Acts very jealous or possessive	Tries to isolate you and controls who you see
Inflicts physical harm on you, e.g. by slapping, pinching, pushing, grabbing, etc.	Frequently checks your cell phone, emails or social media accounts
Embarrasses or puts you down in front of friends or in public	Threatens to harm you or to harm/kill himself /herself should you break up with him/her
Not listening, or not showing interest in your opinions or feelings	Uses crude or disrespectful language when talking about others
Compares you to former partners	Taking your money or controlling your finances
Making unannounced ‘control visits’	Not contributing to household expenses

11) Positive Parenting – Tips

Overcoming Gender-Based Violence is a multi-generational task that will continue beyond our own lifetimes. How we treat and raise our children is therefore a cornerstone of our efforts to transform society and to make Namibia a peaceful nation on all levels.

Here is a helpful list of actions that all of us can take to lead our children – no matter their sex or gender – to become warriors for peace:

Parenting – need to know 'Misbehaving'



- **Listen to them.** Take time to **understand** the world from their perspective.
- **Build mutually respectful relationships.** When we want our children to respect us as elders, the best way to teach them how to do so is by role-modelling and *treating them* with respect.
- **Encourage them to express their feelings and emotions** – as long as they don't hurt others or themselves. Especially small children express emotions naturally and very genuinely. It is only when they grow up into our adult world that they 'unlearn' this. More and more people nowadays learn about 'emotional intelligence' in workshops, because so far we've been taught to suppress our true feelings and say only that we are "fine" or "good", even when we are actually sad, hurt, angry or otherwise in distress.
- **Teach them to set healthy boundaries.** Help them to develop their ability to say 'no', and to find and set boundaries for themselves, especially when it comes to physical intimacy. For example, no child should be forced to *'give uncle/aunty a kiss'* if the child doesn't want to.
- **Build their self-esteem.** Tell them when they did something right or good. The task accomplished might seem easy for you but may have been difficult for the child. Make sure that you praise children for the good that they did at least as much as you criticise or correct them when they did something wrong. **Positive affirmations** such as "*You can do this!*" or "*You are good at ...*" are very important for a child to hear.
- **Rather than 'punishing' them, show them that their actions have consequences.** When you lead them to see and understand the negative consequences of any of their harmful actions, and ideally involve them in determining what can be done to repair the harm and restore peace, you will help them to develop a strong sense of responsibility (= response-ability) and a powerful self-discipline from within.
- **Treat them with love and care, but still hold them accountable for their actions.** Be as emotionally honest, consistent and non-violent with them as possible. Even if you feel frustrated or angry about your children's behaviour – beating and physical punishment will unintentionally teach them the wrong message.
- **Play with them and spend quality time with them.** In doing so, be open-minded and **learn from them**. Children are actually our greatest teachers (in disguise)!



5 Ways we Ignore Children's Agency That Perpetuate Rape Culture

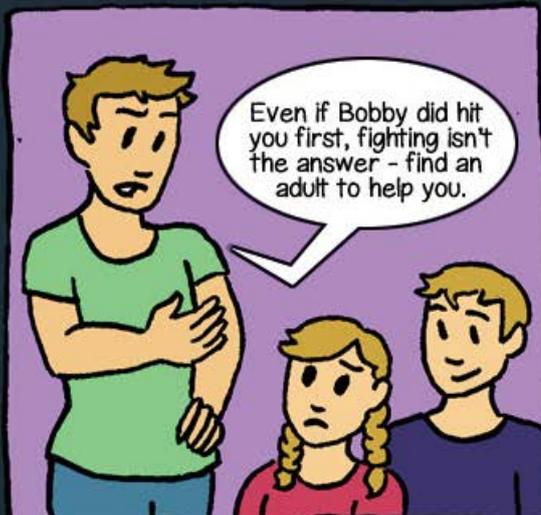
an Everyday Feminism comic by Alli Kirkham



Children are told that adults are owed their attention and affection. When that idea is internalized it can be difficult to accept that no one is owed physical contact or emotional energy.



Children are told not to argue with authority and to accept commands without question. After growing up being told that you must respect authority for authority's sake it's difficult to refuse requests from someone in a position of authority for your own sake.



Children are told that even physical attacks aren't a good enough reason to resort to violence - as adults we aren't practiced at defending ourselves but are told we're complicit in our own abuse if we can't fight off an attacker.

an everyday feminism comic
for more information, visit: everydayfeminism.com

5 Ways we Ignore Children's Agency That Perpetuate Rape Culture

an Everyday Feminism comic by Alli Kirkham



Children are often told sex isn't something they should know about, talk about, or ask questions about. People who aren't educated about consent may have trouble reporting abuse because they feel they are at fault for the abuse.



Children are told they have to do things they don't want to because of tradition or duty; as adults it can be difficult to break away from feelings of obligation tied up in tradition and so people continue to suffer rather than break the traditions. But we can change the way we treat kids, and we should.

In the best of all possible worlds...



Adults need to remember that children are people. Instead of raising children to be obedient we should focus on autonomy to work toward a better world for adults and children alike. Consent is a skill that must be taught and learned consistently, so it makes no sense to raise children to ignore their own consent and flip it on like a switch as soon as they become adults. Respecting the autonomy of children is vital to creating a world in which consent is respected for people of all ages.

for more information, visit: everydayfeminism.com

an everyday feminism comic

12) Action Planning Template

Issue	Action	Responsibility	Resources	Timeframe	Measuring Success
What issues are we aware of that we want to change?	What exactly can we and will we do to address this particular issue?	Who is going to do what, hereby working together with who?	Where do we get what we need for taking action, and who else should we contact or involve?	When will we start? What are important due dates for events?	How and when will we know that positive change has taken place, at least partially?

Appendix

Members of the
Technical Working Group
 for the development of the
*Namibia National Training Resource Kit
 on Gender-Based Violence (2018)*

NAME	POSITION	INSTITUTION
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Ms Letisia Alfeus	Gender Specialist	UNFPA
Ms Sabine Witting	Child Protection Officer	UNICEF
Ms Florence Situmbeko	IOM Assistance Project Manager	IOM



I'd like to talk about this first.

What's your favorite safe word? **Yes!** I'm totally into that.

Does this feel good? **What turns you on?**

Are you OK with this? I don't like that, but I can do....

No. I don't want to. If you're into it I could....

May I... ..kiss you?

Do you like this? I like my ears kissed but not my neck.

I think it's hot when... What positions do you like? I liked that last time; right now I'm not in the mood.

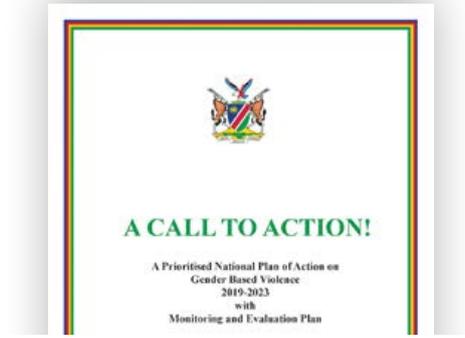
Do you like it when I... ? Do you have any trigger points?

If I change my mind, we'll stop.

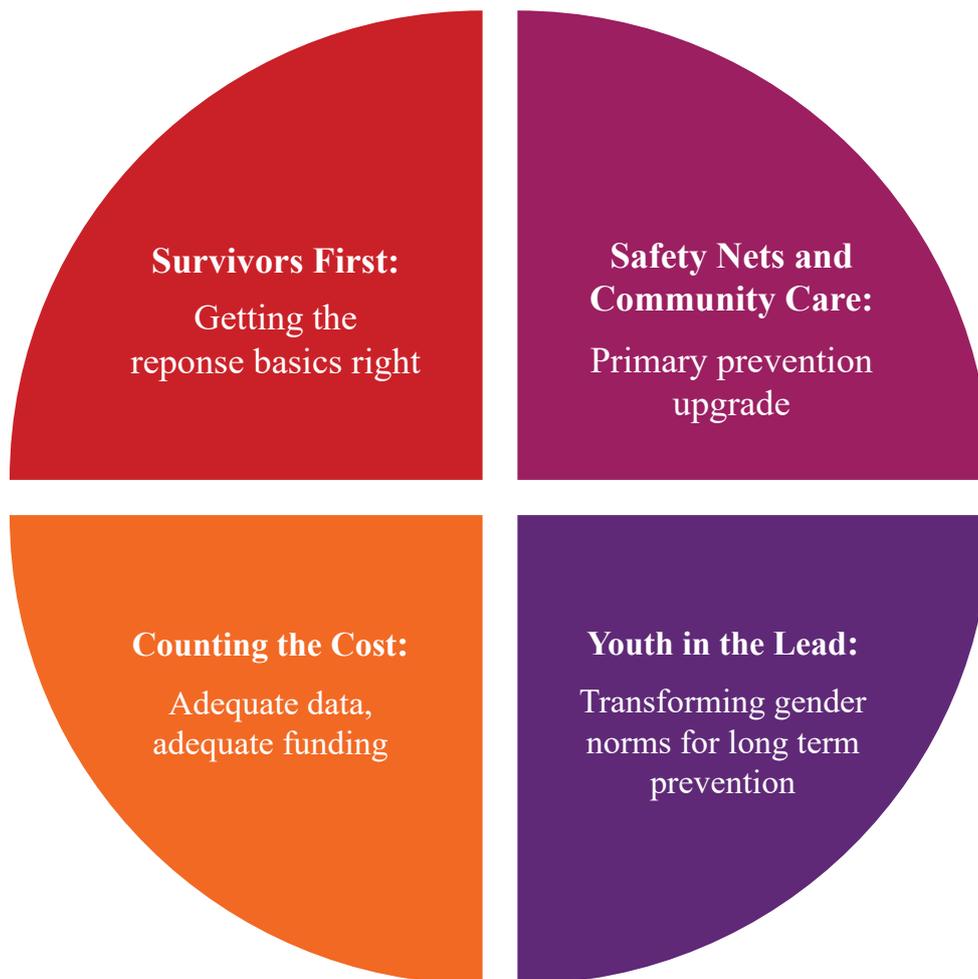
Know the difference between consent and assault.

ASK FIRST
CONSENT IS HOT, ASSAULT IS NOT

Yes means yes.



The Four Action Areas



These Action Areas have been designed to be mutually supportive, practically implementable and suited to available resources. They are strategic by design, as they focus on the areas that stakeholders and implementers have identified as priorities that can be realistically achieved and that will be the most impactful within the duration of the Plan.

While Namibia has a strong policy and legal framework for tackling GBV, some laws are outdated, and inconsistent implementation and enforcement of other laws and policies are failing those seeking recourse and safety. Therefore, within each Action Area, there are critical Legal Enabler items which focus on amendments and actions that are not only achievable within five years but will also make an important difference in realising overall goals. The leadership of Namibia's lawmakers will be instrumental in ensuring these improvements are achieved.

Within each Action Area there are also Communication Content suggestions for any stakeholder wanting to contribute to the communication goals of the National Plan. This element will ensure that all communication messages (e.g. campaigns and public dialogues) will share the same objectives, will reinforce each other and be more impactful.



Namibia National Training Resource Kit on Gender-Based Violence
Ministry of Gender Equality and Child Welfare
REPUBLIC OF NAMIBIA
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