Want to know what our colleagues Read this section and catch up with sisters and brothers have joined the off the press? Which new energized you would like to contribute. Contact us at info@preventgbvafrica.org if us to reflect on our use of the human and organizations. This issue will also help organizations as a way of strengthening will discuss our The next issue programming.

PERSPECTIVES ON PREVENTION

ISSUE NO. 11, OCTOBER 2009

THIS ISSUE’S THEME

MOVEMENT BUILDING FOR GBV PREVENTION: RIGHTS-BASED APPROACHES FOR GBV PREVENTION

Many institutions and organizations are developing programs across the region to address GBV.

Since social, cultural, and economic contexts are different in various countries, organizational approaches are also different, yet the primary driver of GBV – the power imbalance between women and men – cuts across cultures, ethnic groups, socio-economic status, and religion. This issue is inspired by the last member’s meeting held during the SVI-2009 Forum; it focuses on rights-based approaches for GBV prevention programming.

NEXT ISSUE’S THEME

STRENGTHENING STRUCTURES FOR A GBV PREVENTION MOVEMENT

The next issue will discuss our use of human rights principles within our organizations as a way of strengthening structures for a GBV prevention movement within the region. The issue will examine power and our use of power within groups and organizations. This issue will also help us to reflect on our use of the human rights principles within our organizations. Contact us at info@preventgbvafrica.org if you would like to contribute.

MEMBER NEWS!

WANT TO KNOW WHAT OUR COLLEAGUES IN THE REGION ARE DOING? WHICH NEW PROGRAMS AND PUBLICATIONS ARE HOT OFF THE PRESS? WHICH NEW ENERGIZED SISTERS AND BROTHERS HAVE JOINED THE GBV PREVENTION MOVEMENT? WHAT’S GOING ON NEW WITH OUR MEMBERSHIP? READ THIS SECTION AND CATCH UP WITH THE CURRENT NEWS!

CELA INITIATES WOMEN’S GROUPS MEANT TO UPLIFT WOMEN’S STATUS IN DRC

Centre for Youth Development and Adult Education (CELA) has encouraged formation of women’s groups in five villages in the DRC. These groups are involved in GBV awareness raising and savings and credit schemes. CELA would like to share and learn more from members doing similar work, contact Atuvio Ngwane at atuviongwane@yahoo.com

DOOLPHIN ANTI-RAPE (KENYA) LAUNCHES A NEW DOCUMENTARY

“Making Waves, Saving Lives,” is a grassroots documentary about Dolphin Anti-Rape. This is an organization in Kenya that works to deliver vital, rape and AIDS awareness and education to girls and women. Dolphin Anti-Rape teaches girls, beginning as early as elementary school, a self defense technique called “rapid response” which teaches skills for escaping potential attackers. A documentary of this work has been made and is being launched in the USA. Congratulations Dolphin Anti-Rape for your excellent work!

RAISING VOICES (UGANDA) HOSTS CENTRE FOR THE STUDY OF VIOLENCE AND RECONCILIATION CSV (SOUTH AFRICA)

Between July and August 2009, Raising Voices and CSVR had an exchange program that saw one staff from both organizations visit the other. Evelyn Lesby from Raising Voices spent some time at the CSVR Johannesburg office. She engaged with activists working with survivors of the xenophobic attack, and visited member organization NISSA who partners with CSVR on the violence against women prevention project. Similarly, Collinet Ngwane from CSVR’s GBV Program visited Raising Voices from the 12th to 20th August to learn more about Raising Voices’ approach to preventing violence against women. She also facilitated a Speaker Event for Kampala-based Network members.

UGANDA PARLIAMENT TABLES KEY DOMESTIC VIOLENCE LEGISLATION

On 18 June 2009, in a historic move, the Uganda Parliament tabled the first-ever Domestic Violence Bill (DVBI). This brings the Bill one step closer to passage. The Bill aims to prohibit domestic violence, which is defined as physical, sexual, emotional, or psychological abuse committed in intimate relationships, and classifies it as a civil or criminal offense. The DVBI protects not only women, but also men, children, family members, employees, and domestic workers. The DVBI is an important step in the provision of protection and relief to victims and punishment for perpetrators of domestic violence. Congratulations to the Domestic Violence Bill Coalition.
In urban Zambia an organization is running a series of spot messaging prevention of domestic violence with the slogan “Respect women - your wives”.

In Botswana a national, women’s rights organization embarked on an initiative by the passing of new sexual offenses legislation.

A Tanzanian organization mobilizes rural communities to prevent violence by police, health care providers, cultural and religious leaders, and conservative social norms that keep men as superior and women as inferior.

An organization in the Democratic Republic of Congo provides free legal aid for survivors of GBV.
PROACHES FOR PROGRAMMING

Advocacy efforts to have legal reforms
domestic violence by working with
community members to change the
legal aid for survivors of GBV.

Non-State Actors as Duty Bearers: While the emphasis on the state as duty bearer remains, an important aspect of GBV work, there is also increasing recognition of the essential role of non-state actors (individuals, communities, organizations, institutions, etc.) in promoting and protecting women's rights to live free of violence. Rights-based approaches for GBV prevention with non-state actors recognize the need to create and foster a culture of human rights within communities. This is a long-term goal that must be done with commitment and sincerity. It requires moving beyond use of slogans and rhetoric of rights to opening up discourse about the imbalance of power between women and men to challenge the social norms that perpetuate GBV.

ADVOCACY FROM WOMEN'S RIGHTS ACTIVISTS FOR THE EXTENSION OF THE STATE'S RESPONSIBILITY INTO THE PRIVATE REALM WAS A MAJOR LEAP IN THE PROMOTION AND PROTECTION OF WOMEN'S HUMAN RIGHTS.

Advocacy from women's rights activists shifts the focus towards women as subordinate human beings to create societal norms that value, protect and respect women's rights. Quality rights-based GBV programming promotes rights in a meaningful way, so that each community can recognize injustice in a context-appropriate way. Within this approach to programming, activists analyze a specific context, understand it, and build on positive social norms that exist in that community while trying to change norms that harm women and violate their rights.

PRINCIPLES AND RATIONALS

➢ To what extent do your GBV prevention programs foster a culture of human rights in your community?

➢ How do you help communities realize the injustice of GBV as a violation of women's human rights?

➢ How could existing efforts be deepened to further address the root cause of GBV?

➢ How are you documenting and sharing these for other people in the region to learn?

➢ How could we strengthen rights-based programming for GBV prevention throughout the region?

FOR EXAMPLE, PROGRAMS THAT SEEK TO PROMOTE GBV PREVENTION AT THE REGIONAL LEVEL MIGHT WANT TO CONSIDER THE FOLLOWING:

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On the 17th of August 2009, Jean Kemitare from the Network’s Coordinating Office interviewed Dr. Hilda Tadria, a renowned feminist activist, to gather her insights about the language, identity, and activism.

Hilda is a co-founder of the African Women’s Development Fund (AWDF) whose board she presently chairs. She has worked as a Regional Advisor on Economic Empowerment of Women at the United Nations Economic Commission for Africa, the African Union and the World Bank, UNDP, UNFEM, and the Ugandan government. She founded Action for Development and Mentoring and Empowerment Program for Women (ADMWP) a women’s organization based in Uganda that builds the capacity of young women focusing on increasing their leadership capacity and social, analysis, and skills. Below are excerpts from the interview. For full interview see www.preventgbvafrica.org.

**JEAN KEMITARE: WHAT DOES FEMINISM MEAN TO YOU?**

**DR. HILDA TADRIA:** Feminism for me means I recognize that: I actually do have rights that I am able to recognize when I am being discriminated when my rights are being abused as a woman, and with that recognition I am determined to fight for my rights and those of all women.

**JEAN KEMITARE: IS THERE A DIFFERENCE BETWEEN BEING A FEMINIST AND A WOMEN’S RIGHTS ACTIVIST?**

**DR. HILDA TADRIA:** You cannot be a Feminist activist without being a feminist, when you are an activist you are fighting for gender equality, if you cannot fight for gender equality you cannot be an activist, but the feminist is at the bottom of all of this; that is a system which maintains inequalities, so as a Feminist, you are fighting the patriarchal, social, and ideological.

I think the distinction is if you do not question patriarchy as a system that sustains and justifies inequality. The ideology within patriarchy is that women are natural tools for reproduction, there are different ideologies, different approaches, if you are Feminist, you do not question patriarchy as the root cause. I do not think you can be an effective activist; I always introduce myself as a Feminist, gender equality activist; mainly because even though I realize there is no difference, I do not want people to think that because I am an activist I am not a Feminist.

**JEAN KEMITARE: IS FEMINISM FOREIGN AND NOT AFRICAN?**

**DR. HILDA TADRIA:** I think that is a misconception because if there is any cult that is dictated by patriarchy it is the African culture and once you recognize the impact of patriarchy then you are a Feminist. Control of women’s bodies, women’s sexuality, and women’s reproductive rights are all part of what we live in.

Feminism is about recognizing rights; making sure there are equal opportunities, so whenever women do not have the same rights - which we are human beings. Feminism is not western because the feminist concerns are zero down on sexuality. Feminists believe in fighting for each one’s rights transforming the underlying causes of gender inequality. I think I am a feminist, I am passionate about claiming women’s rights and transforming the underpinnings of gender inequality. I think it is passionate about fighting for gender equality activist. I think I am a feminist, I am passionate about fighting for gender equality activist.

**JEAN KEMITARE: WHY DO YOU THINK THERE IS FEAR IN USE OF FEMINIST LANGUAGE IN OUR REGION?**

**DR. HILDA TADRIA:** Feminist should be explained to mean that one is passionate about claiming women’s rights and is passionate about transforming the underlying causes of gender inequality. I think I am a feminist, a real feminist is one who does not make excuses for men, and he is able to explain for us some customs that we think as a man can not think about.

I live with a man who is a feminist; unless your partner is a feminist and understands that you are a feminist, you can not do what you need to do and you then separate. There is a belief that feminists can not sustain marriages. However, unless a man has a clear understanding and respect for women’s rights, women’s role will be determined by him. So feminists are not man-hating women, they know who they are as human beings and that everyone has rights which must be protected.

**JEAN KEMITARE: HOW WOULD YOU ADVISE WOMEN TO GAIN THE COURAGE AND CONFIDENCE TO IDENTIFY AS FEMINISTS?**

**DR. HILDA TADRIA:** I personally have no problem and I use the term Feminist but before I use it, I explain to those who seem uncomfortable. I would advocate for use of the language so that we all can say it and understand by using terminology that we would understand issues like patriarchy. So if you can get people to understand it, please use it.

Feminism should be explained to mean that one is passionate about claiming women’s rights and transforming the underlying causes of gender inequality. Even in African countries, language, and gender equality is a huge issue. We need to understand the values that we would understand issues while feminism, and understand the language issues while feminism and understand the territory that feminism and how it affects their own lives.

**JEAN KEMITARE: DO YOU THINK IT IS STRATEGIC TO USE FEMINIST LANGUAGE IN THIS REGION?**

**DR. HILDA TADRIA:** Strategic means many different things, what is not strategic is educating people down a path which you know is not correct. Pretending that feminism is not an appropriate strategy within our region is leading people the wrong path. Practically, I have also seen women say that Feminist organizations have become Feminist, they are talking about abortion, they are talking about lesbians, I am not going to belong there”. Do we want everybody on the bandwagon? Is that strategy? If numbers is what we want, then maybe it is not strategic to use Feminist language, but we can have numbers and still not achieve equality. Because then we are going one direction but using a route that is not going to take you there.

I believe that we can not all agree 100 percent on everything and an one of those who within the African Feminist Forum, or within the Uganda Feminist Forum, who said that we can not all agree that we support. This I believe is the case; however, I think that most of the women I work with do not like the unsafe abortion; some are working to stop girls getting pregnant because they want the help of them getting to abortion. So I want to work with those, then within the feminist movement we all also need to align with others if they are doing work which is contributing to the general goal, even if in a different way.

**JEAN KEMITARE: SO SHOULD MOVEMENT BUILDING AROUND GBV PREVENTION BE ALL ABOUT THE NUMBERS?**

Dr. Hilda Tadria: This is the contradiction, if we Feminists become an exclusive class we will not make headway, but in our inclusiveness we need to be clear whether everybody involved contributes in different ways towards what we all are driving at.

We can not all have the same methods but must look at our goals, respect each others’ fights, whether sexuality, reproductive rights, women’s integrity. So we can have numbers that go in different directions or we can have numbers that move in the same direction and that is what I want, I would not like to be an exclusive club.

**WHAT DO YOU THINK? Read the full transcript of Hilda’s interview and let us know what you think about gender, language, and strategic movement building on http://www.preventgbvafrica.org/blog**