

Stories of Courage and Leadership:

South African Traditional Leaders Speak Out to Engage Men in Creating Healthy Communities

Discussion Guide



Sonke Gender
Justice Network
HIV/AIDS, Gender Equality, Human Rights



Stories of Courage and Leadership:

South African
Traditional
Leaders Speak Out
to Engage Men in
Creating Healthy
Communities

Discussion Guide

contents

I. Introduction	5
II. About the Digital Storytelling Project	6
III. How to Use This Guide and DVD	8
IV. Sharing the Stories	9
V. Leaders Speak Out: Story Transcripts and Discussion Questions	11
VI. Acknowledgements	26



Sonke Gender
Justice Network

HIV/AIDS, Gender Equality, Human Rights







Introduction

In recent years, the important role that Traditional Leaders and their Councils can play in promoting gender equality and addressing violence, HIV and AIDS, and other health issues has been broadly recognized in South Africa. At the local level, Traditional Leaders can influence social norms by condemning HIV myths and stigma and speaking up with compassion on behalf of violence survivors. At the provincial and national levels, Leaders can contribute to the development and implementation of fair and effective child welfare, criminal justice, and health policies.¹

Since its inception, Sonke Gender Justice Network has supported Traditional Leaders across the country in empowering their community members to protect themselves from HIV and AIDS and challenge gender inequalities that are in conflict with the spirit of the South African Constitution. In an effort to bring the voices of Traditional Leaders to the forefront of ongoing national debates about the role of tradition and culture in health promotion, Sonke has produced *Stories of Courage and Leadership: South African Traditional Leaders Speak Out to Engage Men in Creating Healthy Communities*.

The guide offers a starting point for sharing and discussing digital stories created in 2009 by Amakhosi (Traditional Leaders) from KwaZulu-Natal and Eastern Cape provinces. These deeply personal and powerful short videos explore the links between history, poverty, gender, violence, and HIV and AIDS. Our hope is that those who view the stories – particularly other Traditional Leaders and particularly men – will be inspired to take individual and collective action towards building safer and healthier communities.

Note: please read through this guide before screening stories or leading group discussions. Because the stories are about real people's lives, they are complicated. Rather than pointing to simple causes of, or solutions to, social problems, they show the contradictions, set backs, and coping strategies of daily experience. Think carefully about which stories to share in a given setting, and about how to lead conversations in a way that avoids provoking people and instead educates, enlightens, and motivates them.

¹ South Africa's Constitution establishes the right of communities living under traditional law and custom to influence the way in which the country is run. Houses of Traditional Leaders have been established at the national level and in some provinces, to carry out an advisory role in government. There are provincial Houses of Traditional Leaders in six provinces - Eastern Cape, Free State, KwaZulu-Natal, Limpopo, Mpumalanga, and North West. Each provincial House nominates three members to the National House of Traditional Leaders. The National House advises the national government on the role of Traditional Leaders and on customary law.



About the Digital Storytelling Project

Everyone has stories to tell. Through sharing and listening to personal stories, men and women come to know each other, their communities, their world, and themselves. Stories can inspire, educate, and move listeners deeply. As a result of being touched by someone else's own story, people make connections between their experiences and those of others. When it comes to complex issues, these connections can help bridge the differences that often divide people and encourage them to act with compassion and conscience.

Since 2007, Sonke has been collaborating with the Center for Digital Storytelling's Silence Speaks initiative to carry out a form of storytelling that offers a meaningful experience to the storytellers and promotes understanding, accountability, and civic action among viewers. In October 2009, with the generous support of the Futures Group, Sonke and Silence Speaks coordinated a digital storytelling workshop with Amakhosi – Traditional Leaders from rural South Africa.

Guided by a team of trainers, workshop participants from KwaZulu-Natal and Eastern Cape talked about the value of bringing first-person stories of Traditional Leaders into the public realm; shared their own memories and listened to those of others in the group; recorded first-person voiceover narration; and identified key learning points related to the story scripts. During the workshop, the trainers took photos and video clips of the Leaders. Afterwards, additional images and drawings were gathered, and these materials were edited into the short "digital stories" presented in this guide and DVD.

Four of the digital stories are by Traditional Leaders; one is by a member of a Traditional Council; and one is by a municipal government employee who works closely with Traditional Leaders. The stories are told in either Xhosa or Zulu, with English subtitles; all are between two and four minutes in length. As a collection, they describe hardships and celebrate achievements concerning every-day struggles with the importance of effective and sensitive leadership in assuring community well being and human rights for men, women, and children.

Sonke's purpose in sharing these stories is based on the idea that people are most influenced by others in similar positions of authority and responsibility. The stories are intended to stimulate reflection and discussion and to encourage other Traditional Leaders, Traditional Council members, and members of municipal government – particularly men – to take an active role in promoting new visions of gender equality and justice throughout South Africa. We hope that those who view the stories will gain a deeper awareness of the challenges of addressing poverty, violence, and HIV and AIDS in rural areas, as well as a picture of what committed individuals are doing to spur action and change.



Defining Culture, Tradition, and Social Norms

Language and meaning evolve and shift over time and are very influenced by social and political agendas. Sonke defines these terms as follows. We invite you to share and discuss the definitions when you screen the Traditional Leader stories.

Culture:

The set of shared attitudes, values, goals, and practises that characterise an institution, organisation, or group. Culture is not static but is externally affected and capable of evolving over time, through contact between societies/groups that may produce or limit change. Traditions may be unique to particular cultures or may be shared across various cultural groups.

Traditions:

Beliefs or customs taught by one generation to the next, often orally. Traditions are viewed as ancient, unchangeable, and deeply important, though they may sometimes be much less “natural” than is presumed. Most traditions evolved for one reason or another, often to highlight or enhance the importance of a certain political, economic, or religious institution.

Social Norms:

Deeply ingrained behaviour patterns that are typical of specific groups. Such behaviours are learned from parents, teachers, peers, and many others whose values, attitudes, beliefs, and behaviours are influenced by the context of their own lives. Some norms are healthy, and some are not. Some contribute to the betterment of individuals, families, and communities; others contribute to oppression, ill health, and suffering.



How to Use This Guide and DVD

This guide will help you lead discussions about key issues raised in the Traditional Leader digital stories. Included are:

- Suggestions for how to prepare for effective story screenings;
- Story summaries and transcripts, to refer to during discussions; and
- General discussion questions that can be applied to all of the stories, as well as selected questions tailored to each story.

The guide assumes a fairly high level of English-language literacy, as well as some experience in facilitating conversations about sensitive issues like HIV stigma and gender-based violence. It will help you put together story screenings as a way of raising awareness and promoting community mobilisation for gender and health justice. However, the guide is not intended as an in-depth training manual. For detailed information about how to use digital stories in the context of more focused training activities, we suggest that you obtain Sonke's One Man Can Manual, available online at <http://www.genderjustice.org.za/onemancan/workshop-materials/workshop-activities-manual.html>.

Terms of Use:

The spirit of this project is one of partnership across South Africa. We invite you to share the stories broadly, as long as you are not doing so for commercial purposes. Please do not duplicate the stories; if you wish to obtain additional copies, contact us at info@genderjustice.org.za.



IV.

Sharing the Stories



Before Your Event ...

Make sure you are well versed on the issues. Familiarise yourself with current thinking about the role of Traditional Leaders in addressing gender and HIV. Review Sonke's definitions of culture, traditions, and social norms (**see page 7**). The more prepared you are to address challenging situations and questions, the more successful your event will be.

Know where NOT to show stories. The serious nature of the stories demands that they be shared in closed, structured settings where an audience's attention can be captured fully and where healthy discussions can emerge.

Know your purpose. Are you striving for understanding and analysis of issues, among Traditional Leaders/others, or are you hoping to promote behaviour change or local action? Think your goals through and create an agenda and follow-up plan that can meet them.

Decide what stories to show and what to talk about. Since there are six stories on the DVD, you will need to select stories and discussion questions before your event. Consider the discussion questions carefully in relation to your own background and skills, to clarify which ones you feel comfortable addressing. *Note: The stories on this DVD are NOT intended for viewing by young children.*

Plan well in advance. Be clear with people about what day your event will take place, where it will happen, when it will begin, and how much time the event will take. Give advance notice about these details, and remind people about the details several times beforehand.

Know your equipment. ALWAYS test the audio/visual set-up before your event. If you're using a laptop and a LCD projector, make sure you have the right power sources, adapters, cables, and speakers, as well as a white wall or screen on which to project the stories. If you're using a television and DVD player, make sure they are plugged in and properly connected. In both cases, make sure your sound is audible throughout the space.

When You Present Stories ...



Inform viewers about the subject matter. Some people may react strongly to the contents of particular stories. Offer an introduction prior to any screening, regarding the nature of the stories you're planning to show, and explain that difficult feelings may come up. Remind people to keep an open mind.

Define your terms. Understand that different people may understand words like “tradition” and “culture” in different ways. Present Sonke’s definitions before you start your event (see page XX). Invite audience members to disagree, but state clearly that the discussion will be grounded in these specific meanings.

Establish an open space for discussion. Help viewers relax by arranging chairs in a circle; taking tables out of the room; and starting with games or icebreaking activities. Always provide refreshments!

Set ground rules. Ask people for their ideas about rules, and share your own favourites, such as respect, openness, and confidentiality. This will help create a safe and welcoming tone for the event.

Practice empathy. Think about how you will respond with empathy to someone in the audience who shares a personal story about HIV or violence. Appropriate responses might be, “thank you for telling us this – I’m really sorry that happened to you ... how can we support you right now?” or “that’s a very powerful story, thank you for bringing it up because it connects with what we’ve seen.” Remember to validate people’s experiences and relate them back to the discussion.

Discourage judgemental attitudes. If viewers suggest that what happened to a storyteller (or to a character in a story) is that person’s own fault, take care to talk about the role played by the structures (social, economic, and political factors) that influence people’s lives. Remind the group that the stories reveal only partial truths about the lives they portray.

Try to involve everyone. Watch out for who is dominating the discussion and who is not contributing, and be respectful of different reasons people may have for being quiet. Gently suggest that more talkative people allow others to participate, and invite quieter people to join in.

Deal appropriately with conflict or difficult people. Disagreement is healthy and should be welcomed, not discouraged. Conflict, on the other hand, is not healthy. Managing conflict is an important task for facilitators. If you’re not comfortable with this role, find someone to work with who is.

Evaluate what worked and what might be improved. Allow time at your event to assess people’s reactions, either by brainstorming what worked and didn’t or by administering a short survey to collect information. You’ll learn a lot about how the stories affect viewers and how you can improve future screenings.



Leaders Speak Out: Story Transcripts and Discussion Questions

General Discussion Questions for All Stories:

1. How did the story make you feel? Describe the parts of the story (audio and visual) that especially moved you, and talk about why.
2. What did you learn from watching the story, about:
 - the people in it;
 - the place where it happened;
 - the issues it raised; and
 - your own life?
3. What action can be taken to confront the issues raised in the story, by:
 - individual people;
 - community groups, such as a support group or group of peer educators;
 - health, educational, or development organisations;
 - government agencies (local, provincial, and/or national); and
 - Traditional Leaders and their Council members?
4. How does the story either talk directly about, or point to, HIV and AIDS issues in the community, and how might Traditional Leaders address these issues?

Story Summaries, Transcripts, and Targeted Questions





Inkosi Mbangiseni Emmanuel Dlomo:

Challenging HIV/AIDS Myths and Stigma

Nkandla Municipality, KwaZulu-Natal Province

Language: Zulu

Description:

Inkosi Dlomo gave in to peer pressure as a young boy, avoiding school and journeying to Johannesburg. When he was arrested for not having a pass (during the Apartheid era), his brother brought him back to rural KwaZulu-Natal, where he attended a school for Amakhosi. Today, as a Traditional Leader, Inkosi Dlomo takes an active role in his community to condemn HIV stigma and challenge misinformation about the virus.

When I was growing up we used to swim naked in one river, the boys and girls together. There were no sexual feelings about it, we were just spending time together. During that time it was completely unacceptable for a young, unmarried woman to fall pregnant. She would be separated from other girls, and they would be told she was a bad influence.

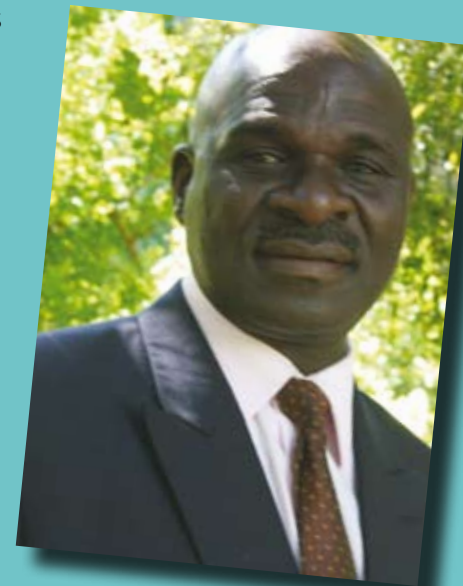
For me the bad influence was my friends – we used to run away from school and look for cigarettes, liquor, and drugs. I went to Johannesburg when I was 16, but because I did not have a pass, I was arrested. My brother came and brought me back home because he heard what had happened.

I went through Standard Six in a mission school, and I got my matric at a school for the children of Amakhosi. I learned there how bad alcohol and smoking are for your health, and I stopped these things.

So many years have passed since that time, and today I am Inkosi. In my village, for a long time people would never believe that HIV/AIDS exists, having been told this by traditional healers. I also heard people say that a person had died of cancer (instead of AIDS).

One time when a family lost their child, they were told by a traditional healer that the girl had been bewitched. Two of her brothers went to a home in the village and killed five people (who had been accused). I knew the true cause of her death, so I went to Khombe Hospital for her death certificate. A doctor told me that she had died of AIDS. After this, those boys who had killed the five people were arrested and sent to jail.

Since then, I have worked with Nkandla municipality, the hospital, the schools, and organizations that are addressing HIV and AIDS to carry out HIV/AIDS and cancer awareness campaigns. As a Traditional Leader, an Inkosi, I do not wish to see my people perish in numbers because of lies. Instead, we must speak the truth.





Targeted Discussion Questions:

1. How have attitudes about youth sexuality shifted between the time when Inkosi Dlomo was a boy and today, and how have they remained the same?
2. Is it fair that girls in Inkosi Dlomo's area were – and continue to be – blamed and marginalized, for becoming pregnant before marriage? What does this suggest about the status of girls vs. that of boys, in rural areas?
3. How do tradition and gender arise in the part of the story that addresses AIDS? What myths about HIV and masculinity are in evidence? What does Inkosi Dlomo do to challenge vigilante justice and promote HIV testing and treatment rather than a reliance on inaccurate “traditional” diagnoses?
4. How can Amakhosi advocate for community responses to HIV and AIDS? What might such a response look like, in terms of respect for culture, promotion of gender equality, encouragement of testing, and support for improved health and justice systems?

Inkosi Mzwamandla Njikelana:

Advocating on Behalf of Orphans and Vulnerable Children

Mhlontlo Municipality, Eastern Cape Province

Language: Xhosa

Description:

Inkosi Njikelana was told as a boy that he had royal blood, but he grew up like other boys in his village, tending animals and helping with farming. He became close to the Inkosi and was asked to take on the role following the Inkosi's death. Njikelana then became aware of the hardships faced by orphaned children and is currently working to make it easier for them to obtain government benefits. He speaks out against political in-fighting among Traditional Leaders and in support of care for local communities.

I was born in a Village called Balasi in Qumbu. I never thought of myself as being Inkosi one day, but people always said, "You can't be doing this or that, you are from the royal family!" I just saw myself as being like any other child – I grew up looking after the cattle and plowing the fields.

In 1994 there was an outbreak of violence in the area, due to the theft of cattle. I began to spend time with the Inkosi at the time, advising him, sharing strategies about how to stop this battle.

Around that time my father passed away, and I became close to the Inkosi. I saw him mostly as a role model. And he saw a son in me, as he didn't have any of his own. So when he passed away, his council asked me to leave my job and take over the reins of traditional leadership.

It was at this time that I saw the true hardships our people face. In my village there are many orphans who have no one to care for them. They fall prey to abuse; they are sent from family to family and must work so hard before they are given anything to eat. The government offers grants to orphans, but they cannot access the money because their parents were just buried next to the garden and never given death certificates.

Like I said, I never saw myself as becoming Inkosi. Now, this challenge has become mine. Today I am working to encourage government departments to make it easier for orphans to get the support they need.

I read in the news about the difficulties that Traditional Leaders have in their areas

As community leaders we must stop division and fighting over politics – we need to take care of the well being of our people.





Targeted Discussion Questions:

1. What hardships does Inkosi Inkosi Njikelana describe, for children in Balasi? What role do you think that HIV and AIDS play, in these hardships?
2. Why are birth and death certificates so important to obtain? What actions might Amakhosi/other local leaders take to make it easier for people in rural areas to get these documents?
3. What can be done to speed up the processing of claims for child support and improve communication with applicants, about the process?
4. In what ways can coordination among multiple stakeholders involved in ensuring the well being of orphaned children be improved? How might Inkosi Njikelana influence this system?
5. How can Inkosi Njikelana encourage other men to get involved in women's and children's issues, at the village level? What actions can these men take to address the issues raised in the story?

Inkosi Zitha Lethukuthula Zondi:

Addressing Child Sexual Abuse

Nkandla Municipality, KwaZulu-Natal Province

Language: Zulu

Description:

When his father became ill, Zondi was unexpectedly asked to return to his village and take his over the position of Inkosi. Although he was nervous at first, Inkosi Zondi has been able to address problems facing women, children, and youth in his community. By sharing a story about a small bird, he explains that while he cannot fix the entire world, he knows that he can make an important difference in his community.

My father was not married to my mother on the day of my birth, but he was always spending time with her. When members of the community looked for him, they couldn't find him, and they felt uneasy. He had not left any message about where he was going. When he came back home (with me), the people were very happy to see the Inkosi alive.

Even though I was his son, I grew up like any other child. We did chores, and I learned the importance of the soil and how to grow food.

After completing my matric and moving to Pretoria, I was called back home to take the position of Inkosi. I was terrified; I had not expected to be appointed as the Traditional Leader. But my father was sick, so I felt I must accept the role.

I began working with the municipal government and other organizations encouraging healthy lifestyles, involving young people in sports, and supporting male involvement in the protection of women. I started a program of Sunday school, because I wanted to help children understand and speak out about abuse.

Before then, these issues were not discussed, they were kept secret. Now in churches, there are people who want to help children who have been sexually abused. So the children who are being taken advantage of are now ready and willing to tell the truth, and we can ensure that those who have done wrong are arrested and brought to justice.

When I think about how many problems there are, I think of this story: One day, a man looked out of his window during a big storm in the countryside. He noticed that among the white, snow-covered hills a small patch of ground remained clear. He went outside to find out why that ground was clear, and he found a small bird warming that bit of earth.

So I see that I can be that bird. I can't fix the problems of the whole world, but I can try with all my strength to ensure that problems are minimized within my own community.



Targeted Discussion Questions:

1. What does Inkosi Zondi's story about his birth say about the importance, in rural communities, of the presence and role of Traditional Leaders?
2. How can Traditional Councils and others support Amakhosi who assume their positions at a young age in becoming effective leaders?
3. Describe the problems that Inkosi Zondi identifies in his area, and what he does to address them, once he overcomes his initial fears of taking on the role of Inkosi. What do you think about his approach?
4. Why is it critical for child abuse to be viewed as a "public" rather than "private" issue? What other strategies might Amakhosi use, to confront the abuse of women and children?
5. In what ways do poverty and abuse influence the spread and impact of HIV and AIDS in rural areas? How might Inkosi Zondi take action to address the links between these issues?
6. What does Inkosi Zondi's bird story suggest, about how Traditional Leaders can set realistic goals for making a difference?



Inkosi Mncedisi Veco:

Exploring the Challenges of Alcohol and Drug Use in Rural Communities

Mhlontlo Municipality, Eastern Cape Province

Language: Xhosa

Description:

Veco ignored his father's advice at a young age, choosing instead to take up smoking and drinking. For many years, these habits kept Veco from measuring up to the achievements of his peers. Finally, he gave up alcohol and smoking and was able to attain job success, buy a home, and start a family. Now, Inkosi Veco urges young people to live up to their potential rather than succumbing to peer pressure.

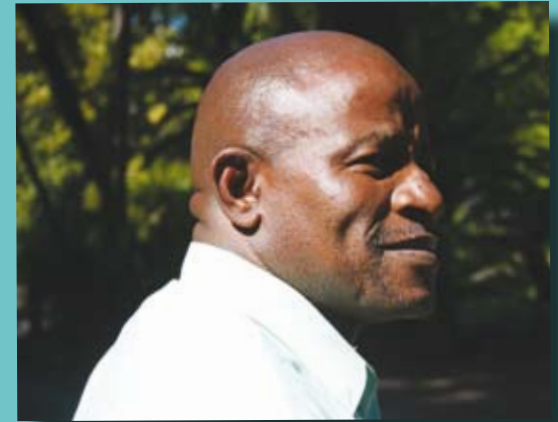
I grew up in a village called Bencuthi, in Eastern Cape. My father used to tell me, "If you want to be a good man you must work hard, go to school, and be respectful. If you do these things, you will get a job, buy cattle, and make a home for yourself." He said that one day I would take over from him as Inkosi in the village. This meant nothing to me, when I was young.

In 1976 if I remember correctly, I started smoking tobacco and dagga. I was trying to fit in with my friends, but instead I ended up failing Standard Eight. I watched them graduate and earn money to buy cows, and I was left behind.

My mother sent me to a technical school in another village. I came back home after completing my studies and began working for the veterinary section of the Agricultural Department. I had stopped the smoking, but now I began drinking. This made it hard for me to do well in my job or grow and develop as a person.

I watched my friends save money for cattle and build bigger houses, but my life was not progressing. I knew I needed to give up alcohol, and when I did, I was able to save money and buy three cows of my own. My father had given me the right advice, I just hadn't listened.

Now I am Inkosi in my village, and I do my best to advise our youth to stay away from drinking and drugs. I think of my father when I tell them, "We must not let drugs destroy the future of our country that we fought for, for so many years."



Targeted Discussion Questions:

1. Why do you think Veco started smoking and drinking at a young age? What factors influence young people's decision-making about whether or not to use substances?
2. How do poverty and access to alcohol (i.e., at unregulated Spaza shops, at community gatherings, etc.), in rural areas contribute to the mis-use and abuse of drugs and alcohol?
3. What can Amakhosi do in their communities, to discourage unhealthy substance use and cultivate an environment where smoking and drinking are not seen as "social norms"? Discuss strategies that focus on both individual behaviour change and broader community change.
4. How does Inkosi Veco's story point to the dangers that smoking and drinking present as risk factors for HIV transmission? What might he say and do, to address the relationship between substance use and AIDS?
5. Why does Inkosi Mncedisi mention the struggle that South Africa went through, to end Apartheid? How can the lessons of history be made relevant, to inspire young people in forging a healthy future?



Langelihle Jili:

Linking Gender Oppression with HIV and AIDS

Assistant Director of Community Services, Nkandla Municipality, KwaZulu-Natal Province
Language: Zulu

Description:

Langelihle Jili is a municipal government leader who collaborates regularly with Traditional Leaders in his area. Jili shares the story of his long-time friend, who cheated on his wife, stopped caring for her, and eventually gave her HIV. Jili struggles to understand how someone who he has known for years could do such things and points out how “cultural norms” are often inappropriately used to justify the oppression of women and girls.

I have this friend I've known since we were in high school. One day about 15 years ago, his wife came to me for advice. She told me that my friend was behaving badly and cheating on her. She even suspected that he was not practising safe sex; he was not protecting himself at all.

It was hard for me to give advice, because in the place she comes from, people hold strong traditional beliefs. They would not even think of letting her divorce my friend. They would say things like, “if you're married, you're married. You have to respect your husband and take whatever comes.”

Some time passed, and then she came to me again. She said that my friend was no longer sleeping at home, and that he was sleeping with three different women. She said he was not supporting her and their children. These women were calling his wife on the phone and insulting her, which was not acceptable. And she told me that my friend was molesting their daughter.

I wondered how someone I had known for so many years could be doing such terrible things. In our community this kind of behaviour is viewed as wrong. In 2006, she found out that my friend has HIV. Nowadays she is bed-ridden, she is really sick.

What is important for me in this story is that women are too often abused, in the name of protecting culture. It's critical that we find ways to make sure cultural norms and people's rights are respected, so we are not following cultural practises that violate human rights.

Self-confidence is important for every woman and every man, and couples must also respect their children and understand that their children learn from them. This ensures that husbands and wives trust each other and value their marriages.





Targeted Discussion Questions:

1. What “strong traditional beliefs” held by Jili’s friend’s wife make it difficult for him to give her advice? Do you agree with these beliefs? Why/why not?
2. How does Jili’s friend behave in ways that are “unacceptable” in their community? Are these behaviours in line with the “traditional beliefs”? How do the behaviours affect the transmission of HIV?
3. Why might Jili have felt afraid to speak directly to his friend, about his behaviour? How can local leaders and other men feel comfortable talking to their peers in ways that condemn abusive and oppressive acts towards women and children?
4. What can local leaders and other men do to challenge such acts, in a way that upholds positive cultural values and ensures women’s rights? How can leaders sensitively address HIV prevention and stigma?
5. Identify Jili’s suggestions for healthy marriage. Do they seem realistic, to you? Why/why not? What social norms may need to shift, in order to make them possible? How might these norm shifts be promoted?

Doctor Khumalo:

Creating Opportunities for Young People

Traditional Council Member, Mhlontlo Municipality, Eastern Cape Province
Language: Xhosa

Description:

Council Member Khumalo was proud to avoid alcohol as a young person and has been saddened to see its abuse permeate his rural community. He describes how drinking has become the norm for many youth and talks about the crime and violence that have resulted. Khumalo asks viewers to consider how Traditional Councils can take a stand against what is happening, support civic involvement in the nurturing and mentoring of young people, and promote alternatives to alcohol and drug use.

I grew up knowing that every father in our community was my father, even if he was not my biological father. As young people we used to be very proud that we did not use alcohol.

The drinking in Qumbu came when I was already a married man. Sons would bring bottles of brandy home from their work in the city, to show respect to their elders. In time the fathers started expecting to receive alcohol as gifts.

That was the beginning of the problem. If my son has committed an offense in our community, as a matter of fact he knows quite well that there are men who will defend him when he is called to the Inkosi's homestead, because he has given them alcohol.

Nowadays we are seeing the use of dagga and other kinds of drugs. What seems to be happening is that many young people do not have work, and some choose to not even seek work at all. They decide instead to break into houses so they can buy alcohol and drugs. Elderly people fall victim to these youth, especially during the time of the month when government pensions are given out. Sometimes grandmothers get robbed or even raped.

The problem that the Traditional Council faces as the people in authority, is that there are too many people who are drinking compared to those who are not drinking. So it seems futile to address this challenge, because we are outnumbered by the drinkers. I ask myself, how can we bring back the times when every man was a father to every youth?



Targeted Discussion Questions:

1. How did the lack of economic opportunity in Eastern Cape during the Apartheid years affect the flow of alcohol into Khumalo's community?
2. What "social norms" does Khumalo describe, when it comes to the use of alcohol and other drugs? Why do you think these have arisen in his rural area?
3. Why does substance abuse affect the amount of crime that happens in local communities? How does joblessness also affect rates of substance use/abuse?
4. How can adult men model responsible behaviour to youth, when it comes to drinking? What role can Traditional Councils play in promoting such behaviour? How can this modeling also support HIV prevention?
5. What alternative opportunities and activities can Councils develop at the local level, to deter youth from drinking? How can young people themselves be engaged in strategies to address substance abuse?



VI.

Acknowledgements

The Stories of *Courage and Leadership* DVD and guide would not have been possible without the contributions of the following groups and individuals:



**Sonke Gender
Justice Network**
HIV/AIDS, Gender Equality, Human Rights

Sonke Gender Justice Network

Established in 2006, Sonke Gender Justice works in Southern Africa to create the change necessary for men, women, youth, and children to enjoy equitable, healthy, and happy relationships that contribute to the development of just and democratic societies. Sonke uses a human rights framework to build the capacity of government, civil society organisations, and citizens to achieve gender equality, prevent gender based violence, and reduce the spread and impact of HIV and AIDS.

Johannesburg office

T +27 11 339-3589

F +27 11 339-6503

Sabel Centre, 16th floor

41 De Korte Street

Braamfontein, 2017

Johannesburg

Cape Town office

T +27 21 423-7088

F +27 21 424-5645

Westminster House, 4th Floor

122 Longmarket Street

Cape Town 8001

E: info@genderjustice.org W: <http://www.genderjustice.org.za>

**CENTER
for DIGITAL
STORY
TELLING**



The Center for Digital Storytelling's Silence Speaks Initiative

Silence Speaks is an international digital storytelling initiative supporting the telling and witnessing of stories that all too often remain unspoken -- of surviving and thriving in the wake of violence and abuse, armed conflict, or displacement, and of challenging stigma or marginalization. Its workshops blend oral history, popular education, and participatory media production methods, enabling people to create short, first person videos about their own lives. With the permission of participants, stories are shared locally and globally, as tools for training, community mobilization, and policy advocacy to promote health, gender equality, and human rights.

Center for Digital Storytelling

1803 Martin Luther King Jr. Way

Berkeley, CA 94709 U.S.A.

001 510 682 8311

info@silencespeaks.org

<http://www.silencespeaks.org>

Special Thanks To:



The storytellers, whose courage and openness in publicly documenting their lives puts them at the forefront of efforts to reduce the spread and impact of HIV and AIDS and condemn gender oppression in South Africa.



The Futures Group, which provided funding for the digital storytelling workshop and the development of this guide and DVD.

Nkandla Municipality and Mhlontlo Municipality, for their support of Sonke's ongoing work with Traditional Leaders and Councils.

Leo Mbohi, Zithulele Dlakavu, Patrick Godana, and Nyanda Ka Khanyile, for their assistance with interpretation and translation.

Frans Khobokwani, Hloni Dhlamini, Johannes Mphela, Elliot Mthimkhulu, Lebogang Sithole, Jan Tshikhuthula, and Lekau Matsena, who beautifully illustrated the digital stories.

Carol Misorelli and William Nessen, who assisted with photography and videography for the stories.

Neo Muyanga, who provided music for selected stories.

Amy Hill, who prepared this guide with the assistance of key Sonke staff.

Donors

Additional support provided by the Futures Group, Ford Foundation, Swedish International Development Agency (SIDA), the United States Agency for International Development (USAID) - President's Emergency Plan for AIDS Relief (PEPFAR), Open Society Foundation (OSF), First National Bank (FNB), and Oxfam America.



