

Responding to  
Violence and  
HIV/AIDS:

# Digital Stories from Southern Africa

## Facilitation Guide



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





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# Introduction

Gender-based violence and HIV/AIDS are recognised as significant public health issues throughout Sub-Saharan Africa. Countless women, men, and children in the region are affected by these twin epidemics. While an array of programmes and advocacy strategies have emerged to challenge men's violence and slow the spread of the virus, much remains to be done. Crucial to the success of this work is ensuring a central role for those most directly affected by violence and HIV.

With this in mind, Sonke Gender Justice Network is pleased to present Responding to Violence and HIV/AIDS: Digital Stories From Southern Africa. This Facilitation Guide and accompanying DVD are the result of several digital storytelling workshops conducted in 2007. The Guide offers a starting point for using selected stories to explore the links between gender, violence, and HIV, and encourage viewers to take action in support of human rights and social and economic justice.

We strongly recommend that you read through this Guide before screening stories or facilitating group discussions. The content of many of the stories is very sensitive, touching on issues like abuse and HIV stigma. You'll want to think carefully about which stories to share and about how to guide conversations in a way that avoids triggering people or shutting them down and instead educates, enlightens, and motivates them.

## Gender, violence and HIV and AIDS:

South Africa has amongst the highest levels of domestic and sexual violence of any country globally. Every six hours, a woman is killed by her intimate partner -- the highest rate recorded anywhere in the world<sup>1</sup>. Even though domestic and sexual violence are so widespread, across the region arrest and conviction rates for perpetrators remain abysmally low. In South Africa, only 10% of rapes are reported, and fewer than 10% of these lead to conviction<sup>2</sup>

Gender-based violence is pervasive across the world. Recent WHO reports document that in 48 population-based surveys, between 10 per cent and 69 per cent of women reported being physically assaulted by an intimate male partner at some point in their lives.<sup>a</sup> In Namibia, over one third (36%) of ever-partnered women reported having at some time experienced physical or sexual violence at the hands of an intimate partner, with 31% reporting physical violence and 17% sexual violence, and fully 20% of

<sup>1</sup> (Mathews, S., et al. (2004). "Every six hours a woman is killed by her intimate partner": A National Study of Female Homicide in South Africa. Medical Research Council.)

<sup>2</sup> (Vetten, L. (2005) Addressing domestic violence in South Africa. UN Expert Group Meeting, May 17-20, Vienna, Austria.)



ever-partnered women reported experiencing physical or sexual violence during the past 12 months. In Tanzania, “41% of ever-partnered women in Dar es Salaam and 56% in Mbeya had ever experienced physical or sexual violence at the hands of a partner”<sup>3</sup>. At the same time, almost one-third of sexually active South African women (31%) report that they did not want to have their first sexual encounter and that they were coerced into sex. As a result, young women in the country are much more likely to be HIV positive than men and make up 77% of the 10% of South African youth between the ages of 15-24 who are living with the virus<sup>4</sup>.

This violence and the unequal power between men and women that it reflects is one of the root causes of the rapid spread of HIV in Southern Africa.

Southern Africa is the epicentre of the HIV/AIDS pandemic. While Sub-Saharan Africa has just over 10% of the world’s population, it is home to more than 60% of all people living with HIV—25.8 million. In Swaziland HIV prevalence among pregnant women is estimated at 43% in 2004, up from 34% four years earlier and 4% in 1992. In Mozambique, infection levels are rising across the entire country; national adult HIV prevalence rose from 14% in 2002 to 16% in 2004 and is linked to the country’s main transport routes with Malawi and South Africa in a manner that demonstrates the cross border dimensions of the epidemic<sup>5</sup>.

Outdated and unhealthy definitions of what it means to “be a man” or to “be a woman” contribute to the problem throughout the region. The adoption of fixed gender roles leads to high levels of violence against women as well as extremely high levels of men’s violence against other men.

Undeniably, men commit the majority of acts of violence against women and children, whether in Southern Africa or elsewhere. Fortunately, many men and boys are strongly opposed to this violence and feel that it has no place in a new, democratic South Africa. They recognize that gender-based violence is a fundamental violation of women’s human rights, and that the silence surrounding the issue must be broken.

<sup>3</sup> WHO multi-country study on women’s health and domestic violence against women: summary report of initial results on prevalence, health outcomes and women’s responses (2005).

<sup>4</sup> Pettifor, A., Rees, H., Stevens, A. (2004). HIV & Sexual Behaviour Among Young South Africans: A National Survey of 15-24 Year Olds. University of the Witwatersrand.

<sup>5</sup> UNAIDS Fact Sheet on Sub Saharan Africa retrieved from [http://data.unaids.org/Publications/Fact-Sheets04/FS\\_SubSaharanAfrica\\_Nov05\\_en.pdf](http://data.unaids.org/Publications/Fact-Sheets04/FS_SubSaharanAfrica_Nov05_en.pdf) on April 7, 2006.

## About the Digital Storytelling Projects

We all have stories to tell about our lives. Through sharing and listening to such stories, we come to know each other, our communities, our world, and ourselves. Stories can inspire us, educate us, and move us deeply. As a result of being touched by someone else's story, we make connections between their life history and our own. When it comes to complex social issues, these connections can help us bridge the differences that often divide us and can allow us instead to act with wisdom, compassion, and conscience.

Unfortunately, every-day stories about those who are directly affected by violence, HIV/AIDS, labour migration, and shifting norms related to gender are rarely featured in mainstream media. When survivors of abuse or people living with HIV and AIDS are offered opportunities to speak in video format, they are often presented in ways that reinforce stereotypes or encourage sensationalism and pity instead of promoting understanding, accountability, or civic action.

In an effort to inspire another kind of storytelling, Sonke Gender Justice Network, the International Organization for Migration, and the Open Society Initiative for Southern Africa all collaborated with the Center for Digital Storytelling's Silence Speaks project in 2007, to conduct a series of participatory media production workshops. Women and men from around Southern Africa came together and shared their stories verbally in a carefully facilitated group process; wrote and recorded short scripts; collected still photos and video clips; and participated in hands-on computer tutorials. These activities gave them the skills they needed to create the digital stories presented on the DVD.

The stories raise serious issues facing communities across Southern Africa and worldwide. Cultural traditions and practices are examined, HIV stigma and disclosure are discussed, and sexual orientation is explored. Storytellers talk about surviving violence as girls and adult women; living with HIV; confronting the challenges of homophobia and xenophobia; and growing up in households dominated by abusive fathers but learning to be men who are instead respectful and loving. We hope the stories will be shared in a variety of settings, as tools for opening hearts and minds about how gender and oppression affect everyone. The storytellers have shared glimpses of their lives, to inspire individuals, communities, organizations, and policymakers towards action and change.

Note: South Africans tell a majority of the stories on the DVD. However, because stories by individuals from Botswana, Mozambique, Zimbabwe, and Swaziland are also included, the themes that emerge from the collection succeed in crossing national borders. We believe the DVD and Guide will be useful to those doing gender-based violence and HIV-prevention work throughout Sub-Saharan Africa and beyond.





## How to Use This Guide and DVD

This Guide will help you build skills for facilitating dialogue and discussion about the issues raised in the digital stories. Included are:

- Guidelines for how to prepare for and facilitate effective story screenings;
- Story summaries and transcripts, to help you decide which stories to share with particular kinds of audiences;
- General discussion questions that can be applied to all the stories, as well as selected questions tailored to each individual story; and
- Information about where to find additional resources on gender, violence, labour migration, and HIV and AIDS in Southern Africa.

The Guide assumes a high level of English-language literacy, as well as some experience in facilitating conversations about sensitive issues like violence and HIV. It will enable you to put together story screenings and discussions as a way of raising awareness and promoting dialogue. However, the Guide is not intended as a training manual on gender-based violence and HIV/AIDS. For detailed information about how to use digital stories in the context of longer and more in-depth training activities, we suggest that you use Sonke's "One Man Can" Manual available online at <http://www.genderjustice.org.za/onemancan/workshop-materials/workshop-activities-manual.html> or from our Johannesburg office on +27 (0)11 339-3589

### Terms of Use:

The spirit of this project is one of partnership across Southern Africa and globally. We invite you to share the stories broadly, as long as you are not doing so for commercial purposes. If you wish to obtain additional copies of either resource, please contact our Johannesburg office on +27 (0)11 339-3589 or [info@genderjustice.org.za](mailto:info@genderjustice.org.za).

## IV.

# Sharing the Stories: Facilitating Screenings

## Introduction:

The possibilities for sharing these stories are numerous. We offer the following tips on facilitation so that you can begin to make use of the DVD in your organization or community.

Reminder about the seriousness of the subject: The Responding to Violence and HIV/AIDS stories are quite powerful. Be aware that some viewers may react strongly to the content, especially if they have survived or witnessed violence, are living with HIV/AIDS, or have family members or close friends who have been directly affected by these issues. It's essential to alert people about the content by offering an introduction prior to any screening, regarding the nature of the stories you're planning to show.

Appropriate audiences for the stories: The stories on this DVD are NOT intended for viewing by young children. While we understand that you can't always know in advance who will attend an event, it's critical that you view all of the stories in advance and select those you think will best serve your audience and purpose. As a starting point, we offer our sense of which stories are appropriate for all ages, and which stories we feel are more suitable for mature audiences aged 14 or older:



### All Ages

Sibongile  
Azola  
Mhlangabezi  
Sediapelo (some sexual content)  
Paul  
Anonymous male (some sexual content)  
Elizabeth (some sexual content)  
Zithulele  
Malusi  
James (some violent content)  
Tapiwa

### Ages 14 or older

Dawn  
Morapedi  
Motsamai  
Thoko  
Jules  
Anonymous  
Kath  
Shirley  
Christine

**Note:** This group of stories may be deeply triggering for people who have experienced rape or other severe trauma. We ask that you exercise special sensitivity in sharing them. As a facilitator, we urge you to start the discussion by acknowledging that it can be quite difficult to witness the pain that some of these stories reveal and suggesting ways that people can take care of themselves. For instance, some may need to step away from the group for a moment to gather their thoughts, cry, or pray. Others may benefit from slow, deep breathing or other grounding strategies. Introducing a small ritual into the discussion (such as together wishing the storytellers healing, strength, comfort, and justice) may also help.

## Before Your Event ...



Make sure you're well versed on the issues. The topics explored in these stories are complex. Be sure to familiarize yourself with current thinking about gender-based violence and HIV before sharing them. If you're not sure you know enough, arrange to collaborate with individuals or groups who do. The more prepared you are to address challenging situations and questions, the more successful your screening will be.

Know where NOT to show stories. We don't recommend showing these stories as a background image or on a side table at a larger event. Close attention to the audio content is critical to understanding them, and in settings that are noisy and distracting they simply don't come through. Above all, 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 or clarity (e.g., "participants learn to define and describe xenophobia")? Or do you want to encourage analysis on certain topics (e.g., "participants can describe why some groups are vulnerable to HIV and what factors affect this vulnerability")? Maybe you're hoping to promote integration (e.g., "participants will make a connection between their personal experience and the stories"), or action. Think your goals through and create an agenda that can meet them.

Decide which stories to show and what to talk about. There are more than 15 stories on the DVD – clearly too many to screen all at once. Be sure to select which stories you'll show, and which discussion questions you'll address, before you actually hold your event. Consider the discussion questions carefully in relation to your own background and skills, in order to clarify which ones you'll want to address.

Plan well in advance. Whatever your purpose, it's always important to be clear with the people you're inviting about where to go for the viewing, when to arrive, and how much time the event will take. Give lots of advance notice about when the event will happen, as well, and remind people about the details several times beforehand.

Know your space and equipment. Knowing your space can help you visualize the possibilities for group dialogue or activities as you prepare. It's also important to *ALWAYS* test the audio/visual set-up before your event. If you're using a laptop and an 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.

Know your audience. If you don't know who will be coming to your screening, try to find out as much as possible about your expected audience. Are people attending voluntarily or are they being sent to your event? What backgrounds, if any, will they have in HIV/AIDS, gender-based violence, and human rights work? Will the audience include professionals or members of a specific community? Overall, the more you know about your audience, the better prepared you can be to anticipate what might arise.

Be aware of support services. As a facilitator, it's important that you be prepared to serve as a support person during the event, and that you are able to identify available support/advocacy services that audience members can be referred to afterwards.

## When You Present Stories ...



Establish an open space for discussion. Make the room as comfortable as possible for everyone (including yourself). Situating chairs or cushions so that everyone can see the digital stories and each other during discussion is a good start.

Help participants relax. Try to create a relaxed atmosphere right from the beginning, to calm people and ease the flow of discussion. Good strategies include: arranging chairs in a circle; taking tables out of the room; starting with games or icebreaking activities; and always providing refreshments.

Set ground rules. Working with an audience to establish ground rules promotes inclusive dialogue. Ask your audience for their ideas about rules, and share your own favourites, such as respect, openness, and confidentiality. This will help set the tone of the discussion.

Practice empathy. You'll need to know how to work with feelings that might come up in relation to the stories. Think about what you will say when someone in the audience shares their own story about violence or HIV. Appropriate responses might be, "thank you so much for telling us your own story – I'm really sorry that happened to you ... how can we support you right now?" or "I'm so glad you shared that with us, because it shows that (fill in the blank) ..." or "that's a very touching story, thank you for bringing it up because it relates to what we've seen in the digital story", etc. Always remember to validate people's experiences and relate them back to the discussion.

Practice active listening. Active listening means helping people feel that they're being understood and truly heard. It's a way of showing people that their ideas and feelings are critical to their ability to find solutions to their own problems. Practice active listening by using body language to show interest and understanding; using your face to show interest and reflect what is being said; paying attention to the speaker's body language, (as a way of listening not only to what is said but also to how it is said); and summarizing comments or questions, in order to clarify that what has been said is what you actually heard.

Try to involve everyone. Be sure to pay attention to who is dominating the discussion and who is not contributing. If someone is very quiet, you might try to involve them by asking them a direct question. But remember that people have different reasons for being quiet -- they may be thinking deeply, or they may feel shy, triggered by the material, or threatened. If someone is very talkative, you can gently remind her/him to stand back and allow others to participate in the discussion.

Vary your presentation and discussion methods. Most meaningful conversations happen among smaller groups. Be sure to offer a variety of ways for people to connect with one another. Some discussion can work with the entire audience, if it's large, but you'll also want to divide people into pairs or groups of three or four, so that everyone has a chance to consider and respond verbally to the discussion questions.

Deal appropriately with conflict or difficult people. Many people have strongly held views about HIV, gender, and sexuality. Disagreement is healthy and should be welcomed, not discouraged. It's often through disagreement with others that we come to better understand our own thoughts and feelings. Conflict, on the other hand, is not healthy. It drains energy from an exploration of issues and feeds into the defence of fixed positions. 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. Whether you brainstorm what worked and what could be changed the next time, or whether you develop a short, written survey to collect information on what people gained from the event and what they plan to do as a result, you'll learn a lot about how the stories effect viewers and how you can improve future screenings.

## Men and Women Speak Out: Story Transcripts and Discussion Questions

This section begins with general discussion questions that can be applied to all of the stories. Next are complete transcripts of the stories and suggested key points to consider covering. Finally, for each story there are specific questions that aim to bring out content details and encourage people to think more deeply about what they've seen and heard.



### 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 or affected you, and talk about why they had such an impact.
2. Identify some of the life challenges the storyteller raises. What are some of the ways that she/he handled, or might have handled, these challenges?
3. How do issues of sex and gender play out in the story, for the storyteller and those around her/him?
4. What did you learn from watching the story? (About the storyteller and people like her or him, and also about yourself.)
5. If you were friends with the storyteller and/or the people she/he talks about, how might you have approached talking with them about their situations?
6. What can be done at multiple levels (individual, family, community, organizational, government/policy) to make sure that others don't go through the same struggles as the storyteller? What can you do, as an individual, to make a difference on these issues?

# Dawn: Completed Circles

Running time: 04:22

Language: English

**Description:** Dawn is from South Africa. She grew up watching her father beat her mother and went on to live in abusive relationships herself, for many years. After finally fighting back against her second husband, she realized she didn't want the kind of power he had wielded over her. She left him and sought help with substance abuse recovery. Both she and her mother are content to be on their own now, free from abuse.

I never quite understood why my mother stayed, until I stood in her shoes. As a little girl, I always seemed to end up under the table on Thursday nights, crying. Mom would drag me out and say, "you'll bring bad luck." On Friday night, the drinking and fighting would happen, and of course I thought it was my fault.

I fell pregnant at 15 years of age. I started using birth control pills after my daughter was born. When my boyfriend found out, he threw them down the toilet and raped me. It didn't just happen once, but a few times, and I got pregnant again. My marriage ended after 11 years, and I swore not to get involved with an abuser ever again.

My second marriage took place only a couple of months later. At first, it was sheer bliss. Then I started saying things about his drinking habits. On the night of September 11th 2001, I experienced his first violent act. He accused me of having sex with his friend, pushed me down on the bed, and checked my panties. He pushed me into the bathtub. I must have knocked my head, but the shock made me numb to the pain. It went on and on. He pushed me over the couch and jumped on top of me. And then he pulled me up by my arm and swung me against the wall. I sagged down to the floor and just sat next to an open door, but I was too scared to get up and run. And I even wondered if it was my fault.

Only a month later, I experienced his second violent act. This time, he added a public dimension by tackling me in front of our gate. I ran inside and he followed me, threw me on the bed, and choked me. Then he hit me in the jaw with his fist. As the pain exploded in my head, my whole world shrunk to a pinprick.

I was ready for his third violent act. He was choking me, and I pulled the drawer from the pedestal and hit him hard. I proceeded to break as many pieces of furniture as I could. When he was down, I felt powerful. But the next morning, I had more clarity and felt I didn't want his kind of power.

I joined Al-anon soon afterwards and started my road to recovery. I learned that an ability to support myself financially is crucial to my well-being. And that none of his violence was my fault. Four years later, I'm alone and happy - most of the time. My mom is alone too. We talk sometimes, about the past and the future.



## Key Points to Address:

People very often blame women for staying in abusive relationships rather than questioning why men abuse them in the first place. Some viewers may say that Dawn should have left her husband sooner or that the violence is her fault because she chose abusive men as her partners. As a facilitator, you'll need to challenge this kind of victim blaming, encourage reflection about how cycles of abuse and poverty make women vulnerable, and highlight Dawn's escape from abuse.

## Suggested Additional Discussion Questions:

### 1. Understanding the legacy of violence and abuse ...

- Why do you think Dawn felt responsible for the violence in her intimate relationships?

### 2. Exploring different forms of power in relationships ...

- How does power inequality have the potential to lead to abuse and victimization?

### 3. Understanding the journey to healing ...

- What does Dawn's "road to recovery" look like?

### 4. Breaking the silence and taking action ...

- What does Dawn's husband's willingness to abuse her in public suggest about his attitudes towards gender-based violence?

- What actions might bystanders have taken, to assist her and to hold her husband accountable?

# Morapedi: Untitled

Running time: 03:39

Language: English/seSwana

**Description:** Morapedi is a young South African man who mourns the loss of his sister-in-law and regrets he was unable to protect her from his older brother, who abused and beat her. Eventually, Morapedi's brother began sleeping around and infected the sister-in-law with HIV, which led to her death. Morapedi is eager to continue his education so he can make a contribution to ending men's violence against women.

She was young and full of life. She had just graduated from the University of the North West. The worst day was when she agreed to marry my selfish, arrogant brother. He was 17 years older than her. After they married, the three of us lived outside of Johannesburg, in Rustenburg where my brother was working.

At first, things were great. He was a caring and loving husband. Coming home early from work and helping with household stuff. But after a few months, he changed. He was coming home late, expecting to find everything in place. I covered for her, because she was a good person. But still he would beat her and force himself onto her. Worst of all, he started seeing other young girls. She hung on because our culture taught her never to disobey or challenge him. Our culture says, "Obey your man at all times. Never talk back or question how he comes and goes."

By then, I was preparing to register at a college. She was my friend, the closest I have ever had. She believed in me, and she gave me money every month so I could survive there. In 2004 she was diagnosed HIV positive. Still he continued to beat her over and over, with no remorse. He expected her to have dinner on the table each night, even when she grew weaker and weaker. She passed away in December of that year. So young and with so much potential. She had a whole bright future ahead.

I want to share this story with everyone. People don't like to talk about it, but I believe that sexual and domestic violence and HIV/AIDS are everyone's business. Who doesn't know someone who has faced these things? She died four years ago, but I still ask myself, "How can women, who are the beautiful soul of our nation, also be the nation's victims? Have we learned so little from the struggle our country went through?" Our culture also says, "I am ... because of others."



## Key Points to Address:

The deep influence on our lives of tradition and culture is woven throughout Morapedi's story. While culture can be something to celebrate, cultural beliefs should never be used to defend abusive behaviours or practices. In your facilitation, you will need to balance two things at once: being sensitive to viewers' strong views about these topics in the context of gender-based violence and HIV, and maintaining a principled stance that condemns violence.

## Suggested Additional Discussion Questions:

### 1. Exploring the meaning of tradition and culture ...

- What do the terms "tradition" and "culture" mean to you?
- How do you see tradition and culture as influencing gender roles, family structures and responsibilities, and marital relationships?

### 2. Breaking down the links between culture and violence ...

- How does Morapedi describe aspects of culture as having contributed to his sister-in-law's death?
- Is it ever OK for tradition to be used to defend or justify gender discrimination, mistreatment, or violence? Why/why not?
- What cultural traditions can be used to end violence and promote equality?

# Sibongile: My Life as A Widow Living With HIV

Running time: 03:42

Language: English/siSwati (with English subtitles)

**Description:** Sibongile lost her home and possessions as a result of the gender discrimination that is widespread throughout Sub-Saharan Africa. When her husband died of AIDS, his family forced her and her children out of their house. After struggling to survive, she found a job as an activist and now works to secure the equal rights of women and children in her country, Swaziland.

My name is Sibongile. I got married on the ninth of December 2000. It was a white wedding, held at the Simunye Pentecostal church in Swaziland. We were so happy. But after three years, my husband got sick and died. He was an employee at Simunye Sugar Company, so we had been staying in one of the company houses. Even before he was buried, my in-laws wanted a share of what we had. They took everything, from the bedroom to the kitchen and the car. They left nothing for me and the children.

In the Swazi custom, a woman must stay indoors, away from the public, for 30 days beginning from the day her husband passes away. So I went to his parental home, with my children. After the cleansing ceremony, my in-laws asked if I wanted to visit my parents. I thought they were being supportive. When I returned after two weeks, I found out I had been wrong. I found my mother in law, sitting in front of the house with her friends. They laughed at me and shouted, "Where is this one going to, because this is my home, not your mother's home. Take all your kids and go away." She called one of her other grandchildren and told her to lock the door.

On top of this, I was very sick at the time. My CD4 count was down to nine, and the doctors were sure I would die any moment. But I started my ARV treatment and recovered well. It was so very hard to live without a job and with no support from relatives. I managed to rent a small apartment in the country, and my husband's company paid the school fees for the children. We struggled to live.

In December 2005, I started to volunteer with the Swazi National Network of People Living with HIV and AIDS, SWANEP, and now I work there full time. I want to counsel HIV positive women like me -- this is in my heart. You see, in our country there is no law that protects the inheritance rights of women. If you are a woman, you cannot get a piece of land by yourself. You have to bring a boy child, so that the land can be registered in the boy's surname. So until we gain our rights, we must help each other to survive.



## Key Points to Address:

Traditional culture, women's rights, and family conflict can intersect in complicated ways. Be sure to emphasize that the challenges Sibongile faces are found not just in Swaziland but throughout Sub-Saharan Africa, including South Africa. You'll want to focus the group on the impact of HIV/AIDS on women. Women often have less status and less money than men do, and also less power to make their own decisions. Don't forget to help viewers reflect on the hope in the story – for Sibongile as an individual and for all women who join together in support of their rights.

## Suggested Additional Discussion Questions:

### 1. Exploring gender discrimination, culture, and poverty ...

- Why do you think Sibongile's in-laws felt entitled to her home and possessions?
- Who is typically responsible for enforcing cultural traditions like the ones that have affected Sibongile? Who stands to benefit from them, and who suffers?

### 2. Raising issues about gender and children's rights ...

- How might Sibongile's children have been affected if Sibongile rather than her husband had died?

### 3. Strengthening families and communities ...

- How did Sibongile eventually find help, and what is she doing now to support her family?
- What specific legal example does she mention, to show how Swazi women are denied their economic rights? How can advocates support the creation of just laws?

# Motsamai: Untitled

Running time: 04:55

Language: English

**Description:** Motsamai was forced to drop out of tertiary education in South Africa when his father, a miner, was retrenched. He sought employment in Johannesburg with a group of his peers working in theatre. The women in the group faced sexual exploitation, when all they wanted was a safe place to stay in the “city of gold.”

I was born in Welkom, Free State, from the big ancestral clan of Bafokeng. My father and mother Richard and Florinah were blessed with four children: my sister Dimakatso, my brother Tshepo, me Motsamai, and my younger sister Mpolokeng. After my father’s retrenchment from the Free State gold mine, life forced me to drop out of a tertiary institution in KwaZulu-Natal. I went back home to start a theatre group called African Uhuru. A group of six men and three ladies, we were the best theatre group of all time in Free State. Unemployment made life at home difficult, and we decided to move to Johannesburg, the city of gold, where all men and women believe dreams come true.

18th September 2000 was the beginning of our journey. We never knew that the beautiful reflection of Johannesburg we saw outside was not what awaited us inside – the true reflection of Johannesburg: crime, drugs, human exploitation, and commercial sex work. All nine of us slept in a small tin shack without water, electricity, or toilets.

We found help at Hillbrow Theatre, a place to stay. But the monster caretaker had a motive. One of the ladies was forced to sleep with him in return for the accommodation he gave us. It was terrible, but it happened. We tried to let it pass from our minds. Then the monster caretaker started looking at the second lady. We all refused, and for that we were locked inside a room for three days. On the first day of our confinement, one lady got her period. There was no proper sanitation, so she was forced to use an old t-shirt. We survived those three days, drinking water from the toilet water tube.

I was loitering in the streets of Johannesburg until I saw a church, a place for spiritual healing. The pastor I met was a good person. He helped me get a job as a youth development programmer. Life started to be cool; I started to feel a better reflection of Johannesburg.

The first lady was already pregnant from that monster caretaker, and she decided to go back home. Eight of us were left. The last two ladies also went home. Six of us were left. It was now a moment of every man for himself. Two other guys left. I asked why, and one said, “This is Johannesburg; every man for himself. I am not going to die at church.”

Still my dreams haven’t come true. Still struggling and wandering in a foreign land. This is the true reflection of Johannesburg, the city of gold.



## Key Points to Address:

Motsamai's story touches on a number of important issues affecting labour migrants and their families. His father's retrenchment from the mines made it impossible for Motasamai to finish college. Like his father, he was forced to move a great distance to find work, and once there, he and his fellow actors faced exploitation. Draw on the story to help viewers reflect on the vulnerabilities migrants face in urban areas and on the way gender impacts the forms of abuse they experience.

## Suggested Additional Discussion Questions:

### 1. Exploring patterns of labour migration ...

- How does Motsamai's decision to migrate to Johannesburg differ from the decision his father might have made to work far away in the mines?

### 2. Challenging stereotypes about labour migrants ...

- What kinds of contributions might Motsamai and his fellow actors make to the Johannesburg community they settle in?

### 3. Highlighting the vulnerability of migrants ...

- How did gender affect who in Motsamai's group was targeted, and what actions they all took in response to their confinement?
- What does the story suggest about migrants' risk for sexual assault, unintended pregnancy, HIV, and other STIs?

### 4. Developing solutions ...

- How can we shift local or national debates about labour migration so that they focus on the positive aspects of migration rather than on xenophobic attitudes and fear?

# Thoko: For My Goddaughter

Running time: 03:42

Language: English

**Description:** The daily backdrop of violence against women in South Africa sets the stage for Thoko's rape. She woke up in the middle of the night with a knife at her throat, and the case, like so many, was never pursued by law enforcement. After despairing that she'll ever be free from the violence of her past and now her present, Thoko has realized that for the sake of her newborn niece, she must continue to champion the rights of women and children.

Dear little princess, It feels that it's been a long time, since I welcomed you into this world. They said you were a big baby, but me, I just saw tiny feet and tiny hands. I'm your godmother. You came just when I needed a reason to breathe. This is my story ...

It's Wednesday, 1st of March. Jacob Zuma is about to go on trial for rape. I've just returned to South Africa from my first ever international trip. I am excited. Little did I know in just three days my life will change forever. Thursday, I find out my job is hanging by a thread. Friday, I get robbed of a new cell phone and 700 Rands. On Saturday? Saturday, I get raped.

I see the man when I open my gate, and I feel uncomfortable, but he walks away. Just past midnight, I see him again -- this time inside my house. I wake up disoriented and directly facing the sharp edge of the biggest knife I've ever seen. I know exactly what he wants. I have never seen the animalistic look that the man is giving me. After some failed negotiations for condom use, he proceeds to rape me. I guess the negotiations took some steam out of him. When he fails to get it up completely, he tells me I don't taste nice and leaves with my purse.

I reported the case to the police immediately, and I got a medical examination and HIV post exposure prophylaxis. I hate those pills, they made me so sick and so weak, while my rapist went around free. But I finished them, and I tested negative. Of course, like so many rape cases, mine never even got investigated. Nobody could tell me who the investigating officer was, or whether the sample that they took from my vagina held any clues to the rapist's identity. So you see, the day you were born, I was ready to give up on life. Why should I bother to live, only to be preyed upon by sick-minded bastards who took my childhood innocence and now my adult sexuality?

Then I held you in my arms, and I knew I had to continue to stand against gender-based violence. I look at you and hope I can protect you from all the injustices I have experienced at the hands of men. So I continue to march the streets demanding freedom. I continue to use pen and paper to highlight the plight of women and children. When the struggle seems futile and my voice gets hoarse, I still carry on my angel. Just for you. I love you, princess. From your loving godma.



## Key Points to Address:

Rape is a sensitive subject. Because many people continue to believe that women are somehow responsible for this crime due to what they wear or what they do or do not do to keep safe, you'll need to be sure to dispel these myths, if they arise. Thoko's story focuses on her strength and vulnerability both before and after rape. It provides an opportunity to address structural barriers to ending gender-based sexual violence and to celebrate women's action against injustice.

## Suggested Additional Discussion Questions:

### 1. Exploring blame, consequences, and accountability ...

- Why do you think women are so often blamed for the sexual violence perpetrated against them?
- In what ways does Thoko remain "in control," throughout this telling of her rape story?
- Why do you think Thoko mentions the context for her rape – that Jacob Zuma was on trial for sexual assault at the time?

### 2. Exposing weaknesses in the criminal justice system ...

- Why do you think the police failed to pursue Thoko's case?
- What does this failure suggest about the criminal justice system's attitudes towards women in general, and about sexual assault as a crime?

# Azola: Untitled

Running time: 03:12

Language: English

**Description:** Azola is a young HIV+ activist living in Cape Town, South Africa. In her story, she describes the carefree life she had as a student until she learned her status. She explores the complexity of deciding when and to whom to disclose her status and points out the denial and rejection that can follow disclosure. Ultimately Azola is clear that HIV does not mean she has to settle for a relationship that isn't working for her and that she deserves love as much as anyone.

I was 22 years old and doing my second year in accountancy. Life was good. I had lots of friends, I went to parties, and my school marks were OK. I was satisfied with everything, and life was complete. My family was supportive, especially my mother. As an extramural activity, I became an HIV/AIDS peer educator. I decided to test, and my test was positive.

First Lesson: You find three kinds of people when you disclose your status. The first will tell you that you should not have tested and therefore should not tell anyone. The second will say it's a good idea that you have tested and will offer support but will still believe that you should not tell anyone. The third person will urge you to think things through but not disclose immediately. "Wait until you're ready," they say. But when are you really ready? Unfortunately, there is no book written on how to tell people. Somehow you have to figure out how to do it all on your own, because your situation is different from everybody else's.

Second Lesson: There are three types of boyfriends that you can have. The first boyfriend will make excuses not to be with you anymore, as soon as you disclose your status. The second boyfriend will tell you he loves you and accepts you for who you are and will do anything to protect you, even fight with those who stigmatize you. The third boyfriend will tell you he's scared and does not know how to deal with the situation but wants to be with you. I've had all three kinds.

Third Lesson: Actually my last boyfriend was loving, but somehow I was not happy in the relationship. So I broke up with him. Everyone thought I was crazy, because he was willing to be there for me, no matter what. But my HIV positive status is not a "no matter what" situation. I deserve real love, as much as the next person.

## Key Points to Address:

Stigma against those living with HIV and AIDS continues to be a widespread problem in Sub-Saharan Africa. Azola's story offers an intimate look at decisions about disclosure and at how stigma can play out in the context of romantic relationships. As you facilitate discussion, be sure to emphasize the rights of HIV-positive individuals to make their own choices about disclosure and dating.

## Suggested Additional Discussion Questions:

### 1. Deciding to test for HIV ...

- Why do you think Azola decided to take an HIV test?
- Do people's attitudes differ about when women versus men should get tested? Why? Men versus women?

### 2. Understanding the risks of HIV disclosure ...

- What risks are there to disclosing one's status? Identify risks in various settings, such as disclosing to family, friends, co-workers, fellow students, teachers, etc.

### 3. Negotiating relationships ...

- What three kinds of boyfriends does Azola describe having had? Why do you think she ended these relationships?
- What, if anything, do you think might be different for Azola if she were a man rather than a woman?

# Jules: Lying Truths

Running time: 03:14

Language: English

Description: Jules is a gender activist and HIV educator living in South Africa. She grapples in her story with the fact that one of her most trusted male friends attempted to rape her several years ago. She wonders if he viewed her as “an easy target” because she had told him about her childhood sexual abuse. Ultimately, she challenges him to acknowledge the seriousness of his actions and honours those who truly care for her.

I remember well the day that we met, and how I was blown away by your charms and your openness. The standard of the Bible was important to us. I felt so safe with you around. You were the one I could trust. It took five years of our friendship to build up the courage to tell you about my childhood sexual abuse. How my stepfather “owned” my vagina for the first 13 years of my life. How he beat, threatened, and stuffed my mouth (with cloth) when I wanted to scream. And you turned to me with tears in your eyes and hugged me. You said, “Things will be ok.” I believed you.

When you grabbed me and dragged me into the bedroom, I could not believe that you were the same man of a few months before. You threw me on the bed and tried to rip off my pants. I was shocked when you wanted to penetrate me. You failed, because I fought you. You had promised I could trust you.

You know, people become havens for those who share such intimate and private details. But you ... you became just another vulture that saw me as prey. What gave you the right? Is it because it happened to me before? Do you even understand how wrong it was, what you tried to do to me? Did you ever really care about me? Or was I just an easy target?

You left me stripped off my dignity, laid bare. There’s no reason why I should care what you or anyone else think, because I know what happened, you know what happened. You broke my trust. I’ll take what’s left of that trust ... and offer it to people who know how precious it is.



## Key Points to Address:

Many survivors of childhood sexual abuse struggle with whether or not to share what happened to them. When someone they've shared this information with betrays their trust, a double sense of violation can be triggered – one layer for the betrayal now, and a second layer for the betrayal in childhood. Jules' story illustrates this dilemma and reveals her desire to place responsibility for abusive behaviour where it belongs: on the perpetrator. Be sure to validate her decision to speak publicly about the person she thought was her friend but who instead attempted to rape her.

## Suggested Additional Discussion Questions:

### 1. Addressing childhood sexual abuse ...

- Why do you think childhood sexual abuse is so often viewed as something that must be kept secret; that can't be discussed publicly?
- How do you think this attitude might be shifted, so that childhood sexual abuse is recognized not as a "private" or "family" matter but as a human rights violation?

### 2. Exploring the dynamics of sexual assault ...

- Why do you think that people so often focus on how victims are vulnerable rather than on why perpetrators choose to attempt or commit rape?
- What kind of guidance or help do you think someone like Jules' friend could use, when it comes to relationships and sexual behaviour?

### 3. Fighting back and regaining trust ...

- Why do you think we rarely hear about women fighting back when they are being sexually assaulted?
- What dangers might fighting back raise? When, on the other hand, should it be encouraged?

# Mhlangabezi: Untitled

Running time: 04:03

Language: English

**Description:** As a young boy growing up during the Apartheid years in South Africa, Mhlangabezi rarely saw his father, who worked in the city to support the family. When his father passed away, life got even harder, and Mhlangabezi had to give up his dream of tertiary education. While he finds glimpses of happiness, he wonders today if the sun will ever come out and give light to his hopes for the future.

“My life is like the seasons of the year. With short, beautiful summers and long, cold winters. Everything is dry, and the wind is blowing very fast. You look at the environment, and it seems that there is no hope that things will be better again. Summer is something that barely exists. There is no time in my life when I was happy.”

These were the first words that you told me, my father, when you came to visit on that last weekend before you died. It was the first time in eighteen years that I had a chance to speak to you about your life experiences. You told me that you wished all your kids would have a better future than you had as a boy. That you didn't want us to grow up the way you did.

I remember I was angry when you told me how you suffered at the hands of both your parents and your mother's family. How they didn't allow you to go to school, and you had to do all kinds of household chores. How you lay awake at night, listening to your aunt and uncle scream. When you tried to run away from that, your father used a horse to chase you back.

I remember I was sad when I thought how those cold winters affected us. Your lack of education meant that you had to work all the time, just to make sure we had enough to eat. We barely saw you, because you were in town, and we were out in the Eastern Cape. This was in the 1980's, during the worst years of the Apartheid time. And as I listened to you, I realized it's true. There was winter for you all the time.

Our winter got so much worse when you died in 2000. I was doing my grade ten. My mother suffered, trying to take care of us seven kids. I wanted to leave school to go work, but the memory of your words kept me going. I had one summer, the year I passed my grade 12. But winter came back quickly when I had to look for a job and couldn't find one. It continued when I couldn't afford to go to university. There are moments of sunshine; glimpses of spring – when I sing, when I work with children. But most of the time, I wonder if I will ever see summer again. Winter never ended for you ... when will my winter be over?



## Key Points to Address:

Mhlangabezi's story shows how Apartheid in the past, and poverty both then and now, affect families and individuals. By talking about how his father couldn't get a good job or an education, he shows that the problem of "absent fathers" is bigger than one man's choices. In this discussion, point to the ways that racism and economic exploitation make it very hard for men to support their families. Avoid demonizing Mhlangabezi's father for his absence. Draw people's attention instead to the circumstances that forced him to be away from his family.

## Suggested Additional Discussion Questions:

### 1. Examining family violence, poverty, and history ...

- Why did Mhlangabezi's father compare his own life to the seasons of the year?
- Why do you think Mhlangabezi knew so little about his father's suffering?

### 2. Looking at the context of fathering ...

- Why do you think Mhlangabezi mentions that he grew up during the 1980s, "the worst years of the Apartheid times"?
- How have economic opportunities in South Africa shifted since the Apartheid times, and in what ways have things failed to shift?
- How can men be available and supportive to their families even when they are struggling with joblessness or poverty?

### 3. Sustaining hope for the future ...

- What has helped Mhlangabezi to glimpse moments of sunshine, in his own life?

# Sediapelo: Untitled

Running time: 03:10

Language: English

**Description:** Sediapelo is an HIV+ woman from Botswana. In her story, she describes how she spent years in denial of her status, having unprotected sex with multiple partners and struggling with substance use. But after her father passed away, she realized the preciousness of life and worked hard to overcome self-stigma and embrace a life of living positively.

Who would believe that the one standing in front of you never knew the meaning of faithfulness? I believed in satisfying myself. I loved quickies best, because there was no feeling to it and no attachment. I could sleep with three guys in a day, including my boyfriend; I could do it and get away with it.

On the fifth of November 2001, I decided to test for HIV, even though I had no signs. I tested positive. I took it in and hoped to live with it. I believed I could do the right thing, because I always gave people advice when it came to HIV. Hell no, it really got to me. I felt like people could see that I was HIV positive. I started drinking too much and smoking. And the sexual favours got out of hand, to the point of condom or no condom, it was fine with me. But then the re-infections caught up with me until I came down with TB (tuberculosis). My parents were always on my back: "Have you taken your medication? Have you eaten?" I didn't like it. Who were they? I was the one who was sick, so why wouldn't they back off? I limited the drinking bit by bit and stopped smoking. Why was I doing this to myself? I was accepted by family and relatives and friends. Why was I punishing myself? Why was I pleasing the wrong people?

On the 16th September 2004, my dad passed away in his sleep. It hit me so hard. I was sick, my CD4 count was dropping everyday ... why did my father have to die? It should have been me. At the end of it all, it was a wakeup call. This was a chance for me to do right, 'cause the one who was faithful had taken my place in the coffin. I changed friends, joined support groups, and started doing things for me.

Being OK with your status helps you make the right choices. We have to take control, so that those we live with can cope – how we behave towards ourselves and come to terms with our sickness. Some people say that HIV is a death sentence ... but who says there is no life after death? Amen.



## Key Points to Address:

Attitudes about sex can vary by gender, and people often condemn those (especially women) who have multiple partners. Sediapelo speaks frankly about her sexual behaviour. While she does imply that her sexuality got out of control after she learned of her HIV status, be sure when discussing the story to avoid passing judgment on her actions. Emphasize that people respond to the news that they're positive in many different ways. Be aware that some viewers may be HIV positive themselves and have yet to disclose, and others may have negative attitudes towards people living with HIV and AIDS. Challenge stigma directly, when/if it arises.

## Suggested Additional Discussion Questions:

### 1. Talking about sex and gender in the age of HIV and AIDS ...

- What do you think about Sediapelo's honesty, in talking about her past?
- How might your response to the story be different if Sediapelo were a man?
- What did Sediapelo do as a form of "acting out" against her own HIV, and how did this behaviour put both her and her sexual partners at risk?

### 2. Learning to live with HIV ...

- What is the turning point for Sediapelo in beginning to accept herself?
- Why is it so important for those who are HIV-positive to deal with internalized stigma?

# Paul: Those Were Our First Gay Pride Marches

Running time: 04:05

Language: English

**Description:** As an out, gay, HIV+ minister, Paul stands up daily against stigma and discrimination. His journey began at a young age, when he and his peers challenged the White Areas Act to visit gay bars in Johannesburg. He later took part in South Africa's first-ever official gay pride march, which brought gay men, lesbians, and their many supporters into the streets to stand up for their rights.

The years go so quickly, quicker and quicker every year. Before you know it, you turn around and it's the pride march again.

My friends and I were young and crazy in the eighties. The Hillbrow neighbourhood was starting to change in those years, as black people defied the Group Areas Act and moved to what had been a Whites Only Area. I still remember the first time we went to a gay bar there. The black barman said, "Hey what are you boys doing here?" We said, "We are gay and want to see what's happening and meet with other gays." He told us, "You see these white men? They are going to chase you out because you are too young. You just sit there, and if they ask me I will say you are my sons." So we sat in our corner and drank Cokes. Then we would walk the streets of Soweto, people swearing, or chasing us, or beating us. But we were proud, and we had each other's support. Those were our first pride marches.

A few years later in 1990, I helped organize the first official march. I will never forget the first march, all the gays and lesbians in the streets, bringing traffic to a complete stop. We expected about 50 people, and more than 800 turned up. People knew they were putting their lives at risk, and some wore paper bags. When the rain came down and made the bags soggy, they were torn off and showed the faces. In Hillbrow, people came out ululating and shouting. Gays and straight people joined in front of the pavement, and the street youth danced ahead of us.

I remember Simon Nkoli speaking, about how he could be free as a black man if he was free as a gay man. It made a huge impression on me. He spoke of double discrimination, and I have experienced triple -- first for being gay, and also for being HIV positive and a priest. In 1998, I was ordained by the Metropolitan Community Church. People think priests are above human and can't be infected. I work constantly to show them they are wrong, by speaking out about my status.

When I look at the pictures from that first pride and see all the faces of those who are no longer with us, I feel sad ... and angry. If fear and stigma hadn't made them afraid to come out about being HIV positive, their lives might have been saved.



## Key Points to Address:

Gender discrimination takes many shapes and also fuels homophobia. Paul's story offers a chance for open discussion about stigma and discrimination against those who are lesbian, gay, bisexual, or transgendered (LGBT). Be aware that some viewers may identify as LGBT and that others may hold negative attitudes towards members of these communities. Bring up the ways in which beliefs about what it means to be a "real man" or "real woman" can inform homophobia, and encourage critical examination of how an individual can be oppressed in multiple ways.

## Suggested Additional Discussion Questions:

### 1. Defining terms ...

- What are some examples of homophobic or heterosexist behaviour in Paul's story?
- Why might someone with rigid beliefs about what it means to be a man or a woman also hold homophobic or heterosexist beliefs?

### 2. Honouring the history of the LGBT movement in South Africa ...

- What risks did Paul and his friends face in going to the white gay bar in Hillbrow?
- What risks did those who participated in South Africa's first "official" gay pride march (both gay and straight people) face?

### 3. Exploring multiple forms of stigma and oppression ...

- How does Paul describe being discriminated against, on three levels?
- What does Paul mean when he talks about being angry about the death of his friends?
- What does he think might have saved them or prolonged their lives?

# Anonymous female: My Life

Running time: 03:09

Language: English

**Description:** The dangers of township life for women in South Africa are exposed by Anonymous' recounting of her rape and revelation of her HIV+ status. Because her partner was not supportive of her after the attack, she continues to have mixed emotions towards the two younger children she has with him. Her ongoing struggles with depression make her feel that her troubles will never end.

We were a happy family of four – me, my mother, my sister, and my brother. My father was not a part of this family, because he left us to be with another woman. I can't say anything good about him, because we didn't really have enough time as father and daughter. Whenever I needed him, he was not there for me. And so my mother was everything to me.

My life changed completely in March 2003, when my mother passed away. It seems that only bad things have happened to me since then. In 2004, when I was staying with my boyfriend, I was raped by his cousin. It was the two of us in the house, near midnight, when my boyfriend was working nightshift. I was asleep when he attacked and raped me. When it ended, I ran out for help, and the case was reported. He was held for two months, but then they just released him. I stayed with my boyfriend anyway. I didn't know what to do, even though he seemed to blame me for the rape. A year later, I was pregnant with (my boyfriend's) twins. To me, they were like a curse, not a blessing, as elders would say, because of the things I went through before they were born. That same year, I found out that I was HIV positive, and on top of all this, while I was in the process of healing, another man attempted to rape me. I've never talked to anyone about it.

My boyfriend and I have three kids now. Our firstborn is six years old, the twins are one year and four months. I love my six year old very much, and we have good communication together, but I also feel guilty about why I don't love my twins. Two months back, I tried to commit suicide twice, but failed. That's when the doctors told me I had depression. I was not surprised, after all I have been through. I continue to be in an unhealthy relationship and a violent one, with the father of my children. It seems it never ends for me.



## Key Points to Address:

The topic of how men do or do not support their female partners through experiences of sexual abuse/assault is rarely discussed openly. Anonymous' story offers an important opportunity to talk about this issue. It also focuses on the lasting impact of rape on women and families, the challenges of surviving in an abusive relationship, and the devastation of depression. The story brings the viewer into a very raw stage of Anonymous' journey, when she is still suffering from depression, isolation, and despair. As a facilitator, it will be important for you to validate the reality of what she is going through while at the same time encouraging conversation about how communities can advocate for services and policies that protect women and prevent gender-based violence.

## Suggested Additional Discussion Questions:

1. Identifying vulnerability to abuse ...
  - How might the lack of a positive relationship with her father, as well as the death of her mother, have affected Anonymous' choice of intimate partners?
2. Exploring the aftermath of rape, in relationships ...
  - How did Anonymous' boyfriend react to her rape? What would a healthy and supportive response to the rape of one's partner be?
  - How can men be encouraged to stand by their female partners and against perpetrators of gender-based violence?
3. Living in an abusive relationship ...
  - Do you think Anonymous' depression is a disease or an understandable response to the troubles she has experienced?
  - What can be done to assist women who feel they have no other choice but to stay in abusive relationships?

# Anonymous male: The Other Side

Running time: 04:17

Language: English

**Description:** Anonymous male has crossed the Zimbabwe-South Africa border many times. He is one of many Zimbabweans who, every day, face starvation, dangerous animals, the Limpopo river floods, thugs, cruel farmers, and the risk of HIV and other sexually transmitted diseases, all in an attempt to make a living for themselves and their families.

It is November 2005. I am at home in Zimbabwe for only three weeks, after being deported from Lindela, the repatriation centre. I am recovering from a strange flu that I contracted there. Money is out of my pocket, and my wife is suffering from the drought and food shortage. I don't have an option other than going down to South Africa again.

I am wearing long trousers, a T-shirt, a shirt, and a jacket. I have an Awake magazine in my hand. My friend Moses has offered me \$300,000 Zimbabwean dollars so I can get to the border post.

I am with four other guys now, travelling on foot to cross the border. Not through the formal entrance, of course. Our company is important for a night-time journey of more than 40 kilometres through thorny thickets, game wires, and over mountains. The next morning, I say farewell to my colleagues and find a place to hide in the neighbouring farm. Wandering for three days without food, I arrive finally at a mango plot.

I am harvesting mangoes for ten Rands a day. Accommodation and food are major problems, and getting employment has been very difficult. Farmers are required by law to hire people who have South African ID books.

A few weeks have gone by. I have found a job as a farm security guard. My work mate Jonas is the only other Zimbabwean. We are desperately looking for girlfriends to provide shelter, love, and belonging. We are having unprotected sex and contract STIs for the first time in our lives. Going for treatment is a challenge, because we do not know the local language, and we are afraid of being deported once again.

Ten months later, and it is November 2006. So much, in only a year. I feel lucky now. I have brought my wife from Zimbabwe, and my working conditions have improved greatly. My friend has not been so lucky – he tested HIV positive. I think often about the difficult times and bad treatment we faced. I think of the 100 other Zimbabweans who are taken to Lindela every day to wait for deportation. They face starvation, dangerous animals, the Limpopo river floods, thugs, cruel farmers, and diseases ... all in an attempt to make a living, on the other side.

## Key Points to Address:

For a variety of economic and political reasons, migration is increasing throughout Sub-Saharan Africa. Labour migrants are vulnerable to xenophobia, violence, and disease. Anonymous male's story explores these issues and can be shared to promote discussion about how the movement of people across national borders can both benefit families and communities and present challenges, when it comes to the realities of HIV transmission. Be sure to bring up the topic of gender to explore the different experiences of men and women, in the context of labour migration.

## Suggested Additional Discussion Questions:

### 1. Examining why people migrate ...

- Why did Anonymous male feel that he has no other choice than to leave Zimbabwe?

### 2. Looking at the health impact of labour migration ...

- Once he found a job, how did Anonymous male respond to the loneliness of being in a strange country?
- How does labour migration potentially contribute to the spread of HIV?

### 3. Protecting the rights of labour migrants ...

- What economic or political factors might support xenophobic attitudes and make people turn against migrants?
- What can be done at individual and policy levels to dispel the myth that labour migrants are guilty of taking jobs that "don't belong to them" and instead promote solidarity among African nations?

# Elizabeth: Orphans Whose Parents Have Died of AIDS

Running time: 03:43

Language: English/Shona (with English subtitles)

**Description:** Elizabeth lives in Zimbabwe, which like many parts of the world faces big challenges with HIV stigma and violence towards women and girls. She tells the story of her young niece, who was orphaned and subsequently abused by family members. Ultimately the niece's case was taken to court, and she regained her property and rights.

I grew up with a mother; my children grew up with a mother; but my niece did not. Her parents loved her and her four young sisters. They were a happy, lovely little African family.

Then her mother found out she was positive. Her father screamed, "You looked for it, so you got it. I don't have AIDS, and you won't give it to me." My niece saw violence in her happy home, and when she was only 13 years of age, the hungry demons of death snatched the souls of her parents away. Like vultures, her father's relatives descended on their property, and they took everything -- furniture, clothes, pots, and pans. They left my niece and her sister crowded in a corner. The neighbours simply shook their heads, and the children were given a new name: "AIDS orphans ... your parents died of AIDS!"

Their uncle and his family moved into the house. My niece was forced to sleep on the kitchen floor, to do all the housework before going to school. She was too tired to concentrate, but she dreamed of passing her O-level examinations. And then her aunty thought of a new punishment. One night, she sent her son into the kitchen where my niece lay. "Thief! Thief! Don't touch me!" (she screamed). He was found naked in the kitchen and sent away. The aunt tore all my niece's clothes in protest, and she was embarrassed to go to school in them. But still she studied. The day she started exams, she slept outside behind the toilet – she wanted to pass at all costs. She didn't, and she was forced to get a job as a maid.

But this is not the end of the story. A year later, my niece learned that her parents' house was on sale without her knowledge. Her signature had been forged. The Zimbabwe Women's Lawyers Association came to her rescue. The case went to court, and she was put in charge of the house. Her uncle was evicted. You see, laws only work when they are enforced.

My niece has a chance now, and I hope that one day her children can grow up with their mother. Each and every one of us needs love. When you lose parents to a disease that no one wants to hear about, your whole world collapses.



## Key Points to Address:

Countries throughout Sub-Saharan Africa are facing the challenges of addressing HIV stigma and caring for children orphaned by the epidemic. Elizabeth's story offers a chance to encourage reflection on these issues. Be sure in your discussion to highlight the ways in which gender is central to the abuses faced by Elizabeth's niece. Take care also to be sensitive to those in the group who might, like Elizabeth, have lost a close family member to AIDS.

## Suggested Additional Discussion Questions:

### 1. Understanding the plight of AIDS orphans ...

- What happened when both parents in the home died?
- Why do you think the relatives of Elizabeth's niece felt they had a right to the children's home and property?

### 2. Stigmatizing children orphaned by AIDS ...

- What did people in the community call Elizabeth's niece and her siblings after their parents died?
- How did the niece's relatives treat her once they moved into the home?

### 3. Examining gender, property rights, and hope ...

- Why does Elizabeth say in the story that "laws only work when they are enforced"?
- What care and material supports do you think are necessary for children orphaned by AIDS to grow up into safe, healthy, emotionally open, and responsible adults?

# Zithulele: Untitled

Running time: 04:08

Language: English/Xhosa (with English subtitles)

**Description:** Zithulele is a writer and performer from South Africa. He reflects on the meaning of fatherhood in his life, past and present. As a child, he was regularly disciplined and beaten by his father. As an adult, he loves his father dearly and thanks him for making him the person he is today. In the end, Zithulele wonders what kind of father he will be.

What is it, to be a father? "I am doing this for you because I love you." That's my father. He was a rugby player; wing and centre were his positions. I am an actor, writer, director. In terms of running, between me and my father he always had an upper hand.

I'm nine years old. "You can start running, I am ready." He quickly puts on his shoes, ties them up. I go out of the house as fast as I can and run. When I look back, he is so far away. I look again, he is so near. I shift my energy from running to my body, preparing for a good beating.

My name is Zithulele, the son of my mother and my father, who believed in good discipline. A slap in the face from my mother would make me fall. I hated it when I didn't duck. By the way, my surname is Dlakavu. My father loved it so dearly. As kids, when we teased an older person, my friends would say, "You can go and report me, my parents won't do anything." But I knew I'd be beaten for disgracing my father's name. I learned to throw one or two jokes after a beating. My father would look at my face; if it showed anger, there was a possibility of more beating.

"I am doing this for you because I love you." He would show me scars on top of his head, from the beatings his father gave him. What is it, to be a father? Is it to produce a baby? Pay maintenance? Instill discipline? Be overprotective? To spoil or not to spoil a child? What makes you a father?

It used to anger me to be told, "I love you," after a beating. I was angry at my father, but now we are best friends. I love my parents so much. I believe the beatings worked for me. The love, support, and guidance they gave worked too. I wonder what will work for my kids?



## Key Points to Address:

Many people hold strong beliefs about childrearing and appropriate discipline. Zithulele's story focuses on parenting, discipline, and the relationships fathers have with their children. Remember that some viewers may have been abused as children and could react strongly. Others may themselves practice what some would consider abusive styles of parenting and could get defensive. Try to take a sensitive approach that validates multiple perspectives and yet condemns violence, in relation to parenting and family roles.

## Suggested Additional Discussion Questions:

### 1. Distinguishing between love, discipline, and abuse ...

- Why do you think Zithulele's father said, when he beat Zithulele, "I'm doing this because I love you"?
- How might this confuse a child's understanding of what love means?

### 2. Looking at the impact of physical punishment on children ...

- What do you think beating "teaches" a child?
- Do you think that the benefits Zithulele attributes to his father's discipline were benefits of the beatings, or of other aspects of how he was parented?

### 3. Learning to be a father ...

- What role might attitudes about gender and masculinity play in how men learn to become fathers?
- How can parents work together to develop healthy strategies for disciplining their children?

# Kath: Ordinary Abuses

Running time: 03:23

Language: English

**Description:** Kath, who lives and works on sexual assault issues in South Africa, wonders if her story of rape is “worth telling,” because to her it seems so normal, so every day. A friend of her boyfriend’s raped her years ago, while they travelled overseas. Kath realizes that the tragedy of what happened to her is the tragedy of rape and abuse in general: that so often, we accept it simply because it occurs over and over again.

I’ve always thought I don’t really have a story to tell. Even though the work I do inspires me every single day, and I love it and believe passionately in it, it seemed to me to be mostly about other people’s stories and that telling my own would somehow be wrong. I decided to share my dilemma with the person who listens best to me, my partner. He knows I have been raped and is even prepared to admit that he’s come very close to it himself. So when I told him I didn’t think my story was strong enough to tell alongside the rape survivors that I work with, he knew immediately what I meant. And that’s when it came to me. There was no brutality in my rape. And I don’t only mean physical brutality, I mean emotional brutality. There was no malice in what happened.

I was raped by a good friend when we were both exploring the world after completing our university degrees. He was my boyfriend’s best friend, and I think the three of us imagined we’d be friends for life. It took me years to call what happened that night in London between us rape. Talking about it again really got me thinking. So what difference does it make that the perpetrator was not a sadist, not a stranger, not a monster, but just an ordinary man, a friend, a lover? What difference does it make that there was no physical pain involved and no wounds or injuries to tell the tale of those sorry moments in my life? And in other women’s lives – my mother, my grandmother, my nieces, and innumerable other women, women who I work with, women who are my friends. And come to think of it, not only women. Another friend once said that he didn’t think the sexual abuse he suffered as a child was the worst but the emotional abuse was what really did the damage.

And that is the true betrayal. Abuse is so ordinary. Almost everyone has experienced its pain. Maybe we aren’t as broken as we might be by a rape of premeditated violence, but we are shaped and moulded by our confusion and our disillusionment with one another, and with ourselves. Never once did I say no to what happened to me, never once did say it was wrong. Because it’s all so ordinary, we accept it as part of life. A story so uneventful we wouldn’t even think to tell it.



## Key Points to Address:

Mainstream media typically report only the most horrific stories of rape and gender-based violence, which suggests that these forms of abuse are somehow “out of the ordinary.” By contrast, Kath addresses the disturbing ordinariness of sexual assault, as she shares her own experience of having been raped by a friend years ago. The story raises an opportunity to help viewers reflect on our tendency to minimize the seriousness of violence, even when it happens to us or is perpetrated by someone close to us.

## Suggested Additional Discussion Questions:

### 1. Examining media portrayals of rape ...

- What kinds of stories about rape do we often see or hear in mainstream media?
- Why do you think Kath believed at first that to tell her own story would be wrong?
- Do these stories fit with stories about rape you may have heard from friends or family members? Why/why not?

### 2. Minimizing the impact of rape ...

- Do you think the fact that Kath’s rape didn’t involve malice or physical pain “makes a difference”? If so, in what way?
- When might a disclosure of rape be important, and in what circumstances might it put the victim at risk in some way? Why/why not?

### 3. Breaking silence about the “ordinariness” of rape ...

- What might relationships look like if rape were not accepted as a “normal” part of life?

# Malusi: My Little Girl

Running time: 03:59

Language: English/Xhosa (with English subtitles)

**Description:** Malusi educates men and boys about gender issues in South Africa. He came to this work as a result of losing access to his young daughter – when he and her mother broke up, he was prevented from seeing her and slid into a pattern of drinking and drug use. Eventually, Malusi saw that his only hope of having a relationship with his daughter was to let go of self-hatred and forge a new and healthy life for himself.

I will never forget the day I first met you, my daughter: November 19th 2006. You were four years old. You didn't know me; you were afraid of me. My only flesh and blood – this hurt me a lot. I didn't know my father either. I grew up with two brothers and a single mother. She did everything in her power to take care of us, working late hours just to make sure we had something to eat at the end of the day.

As a young boy, I knew I needed the guidance of a male figure. My late uncle was there to do that for us. He played that role until we went to initiation school, umuloko. But I still longed for my real father. I made a promise to myself that for my children, I would never be out of their sight. Well, my wish came true in 2003. Your mother and I had a little girl. But it was not easy. You came at a time when I had a job that only paid me 500 Rands a month. Your mother wasn't working at the time, and we started arguing about me not being supportive enough. I said some things I shouldn't have said, and we broke up.

When I went to see you, your grandmother said to me, "Don't ever put your feet in this house again. I will find someone to be a father to this child." In my mind, it was like the wheel was repeating itself again. For three years, I struggled to find ways to see you or contact your mother. It was like you had just vanished out of this planet. And this made me start drinking, smoking dagga, and all kinds of drugs. Seeing my brother with his daughter just made it hurt even worse. I knew things had to be changed.

In 2005, I joined the Men As Partners program and began to think how I could regain the trust of your mother. I don't want you to suffer because of the conflict that we are having. I don't want you to grow up with anger about a father who was not there. I need to stop listening to what other people are saying and learn to be the kind of a man my father wasn't. One who has feelings and sympathy, and most of all, love for his children. What I am asking for is one chance to be with you, my child. My love will never end ... you will always be my little girl.



## Key Points to Address:

Poverty and lack of employment very often contribute to men's inability to maintain a presence in the lives of their children. Malusi's story speaks to the pain that many of these men experience, as well as to the assumptions that people often make about them. Take care not to polarize the discussion between men (speaking for fathers) and women (speaking for mothers). As you facilitate, hold men accountable for their behaviour, and yet be aware that some male viewers may be struggling to support children of their own.

## Suggested Additional Discussion Questions:

### 1. Exploring cycles of paternal absence ...

- Why do you think fathers are so often absent in their children's lives?

### 2. Negotiating parental conflict for the sake of children ...

- What led to Malusi's conflict with his girlfriend, and to their break-up?
- How do you think beliefs about gender roles in families and society contributed to the reactions of Malusi's girlfriend and her mother?
- How do beliefs about gender roles contribute to Malusi's frustration?

### 3. Helping men to be more involved in the lives of their children ...

- What kinds of messages do you think Malusi is referring to, when he says he needs to "stop listening to what other people say"?
- What kind of man does Malusi yearn to be, and how do you think he can get there?

# Shirley: Life's Storms Should Not Destroy Us, But Strengthen Us

Running time: 03:46

Language: English/seSwana Sign Language (with English subtitles)

**Description:** Shirley, who is deaf, was followed home and raped by several classmates. The police refused to believe what had happened or follow up on her case. While she did not contract HIV, she knows several other deaf women from Botswana who were raped and as a result have died of AIDS. She pleads in her story for justice to and awareness of the needs of the deaf and other differently-abled people.

He was my friend, and I thought I could trust him. Our friendship was important to me. He was walking home from school and I met him by chance, on the way home. He and his three friends shared greetings and offered to accompany me, which I didn't think was wrong. I didn't think anything would happen to me or that he'd hurt me in that way.

The four of them turned in a different direction, towards an isolated dam. I was scared and refused to go. Two of them pulled me until we got there. It was all planned – they assaulted me, demanded sex, and I objected and refused but did it against my will. I was screaming, and no one came to my help.

I arrived home late. My aunt knew something was wrong – she saw some blood stains on my uniform. I looked sad, I could not explain, I was scared. My aunt and my grandmother asked me to say what happened, why I was crying so much. We went to the police station at midnight, and I told the police officer that I am deaf and do not understand and could only lip read. It was difficult for me to give testimony – they did not understand how to help me. The hospital tests showed that I had been sexually assaulted, but I never got the treatment and respect I deserved. The case never went to court. They didn't believe me and treated me as if I was lying.

After many years, I still have the memory of that day. It breaks me whenever I meet a deaf woman telling me she has the same problem but is afraid she will be abused or that her partner will leave. Two friends have died of HIV after being raped. How do we accept this? When we talk about our problems, we are treated differently. The people who are supposed to help us don't believe us.

Rape is wrong. Some deaf women don't know that rape is a crime. I am negative, but I wonder what would have happened if I were HIV positive. Would people treat me even worse, or hate me more? Now I'm a proud, deaf woman – beautiful, strong, and proud.



## Key Points to Address:

High on the list of communities that are especially vulnerable to rape and HIV is the deaf community. Shirley's story illustrates how deaf women are often preyed upon and exposes weaknesses in the systems that should support them. Discuss the failure of law enforcement to respond to Shirley's gang rape, and identify what can be done to advocate for the needs of deaf survivors and speak out against discrimination against those living with any disability.

## Suggested Additional Discussion Questions:

### 1. Condemning rape ...

- Why would young men like those who attacked Shirley think that forcing her to have sex was OK?
- What do their actions tell us about the things that young people learn about sexuality, gender, and masculinity?

### 2. Responding to the rape of deaf women ...

- Why was Shirley especially at risk for abuse, and how did the criminal justice system fail her?
- What needs to be done, to improve the ability of health and justice systems to meet the needs of people living with disability who have been victimized?

### 3. Emphasizing the links between sexual violence, HIV, and deafness ...

- What additional risks for violence and HIV do deaf women face?
- Why do you think Shirley asserts so strongly that she is a strong deaf woman?

# James: Untitled

Running time: 04:09

Language: English/Xhosa (with English subtitles)

**Description:** James lives with his wife and children in Khayelitsha, South Africa. He struggles in his story to understand the lifelong bullying behaviours of his father, who abused him and his mother for years. James realizes that times have changed drastically in the wake of Apartheid, and regrets that his father, who lives alone on the outskirts of a remote village, hasn't been able or inspired to change with them.

I was about 12 years old when I found out that my father was bullying me. Before that, I just thought it was normal. He used to wake me up early in the morning when I had committed no offence. He would say, "You are just like your mother." When we moved from an informal settlement to a formal settlement, my mother decided to run a small business of selling sheep heads and brewing umqombhoti, African beer, to sell. I was always beside her, giving assistance. When I passed Standard Three, my father said, "Now you don't have to go back to school again." Fortunately, my mother kept me in school. She knew it was important.

One afternoon, my father threatened my mother physically with a spear. An oncoming car saved her, because he could not cross the road. That was the day I stood up against him. I said, "If you touch my mother again, I will fight you." He stopped abusing us, but just for a little while. Things were still rough. Eventually I left home and stayed with relatives close to my school. But I came back because I couldn't stop thinking about my father abusing my mother.

I must tell you, cruelty was with him and is still with him, to this day ... Just two years ago, I went to visit him in his village in the Eastern Cape. The sun was already hot at nine a.m. on the day I was to return to Cape Town. I sent for my niece's child, because she had promised to help carry my luggage to the hiking spot. My father reacted angrily. "You don't have a right to send my children. I'll beat you." I started asking him, "Why are you always aggressive? The villagers isolate you because of your aggression." He kept quiet and went outside. I then left for Cape Town.

My father was a bully when I was 12, and he is a bully now. It makes me sad to think he'll die that way. When will our fathers see that times change and they should also change?



## Key Points to Address:

Masculinity is undergoing a profound transformation in South Africa. James' story about his abusive father reveals the necessity for new approaches to what it means to "be a man" and shows the tragic consequences of those who are unable to adapt to changing times. The story, which highlights the subtleties of men's control tactics, can foster discussion about the challenges of behaviour change.

## Suggested Additional Discussion Questions:

### 1. Looking at men's abuse of women and children ...

- What do you think James' father meant, when he told James, "you are just like your mother"? What does this say about James' father's attitudes about women?
- Why do you think it took James twelve years to realize that the way his father was treating him was wrong?

### 2. The impact on young men of witnessing domestic violence ...

- What impact do you think witnessing domestic violence had on James, as a child and as an adult?

### 3. Breaking the cycle of male aggression and abuse ...

- How is James' father treated in his village as a result of his aggression?
- When might this kind of aggression have been perceived as a more useful expression of masculinity?
- How can men be encouraged to adopt healthy forms of masculinity and healthy parenting styles?

# Christine: Who Can I Trust?

Running time: 02:50

Language: English

**Description:** Christine was drawn to work with youth at the Rape Crisis Centre in Cape Town, South Africa, as a way of understanding and confronting her own difficult past. As a child, she was sexually abused; as an adult, she continues to live in an unsafe environment. Her goal is to help young people turn away from drugs and violence and learn instead to set limits and make informed decisions about their sexuality.

Late at night when you are asleep, you don't know who and what is lurking around. You can feel a touch, but you can't see a thing; is it a nightmare, or is it real? Someone is positioning my body and pulling my panties down. On top of me that someone is, I feel like I'm about to drown. Going inside of me like a disease. I want to scream, but that someone puts his hand over my mouth. He says, "Keep quiet or else."

So I kept it quiet all those years, kept on crying so many silent tears. And at the age of 12 my cousin forced me to have sex and after that left a ten Rand note on my mom's desk. Because of that, my life was a wreck. I have always been a prisoner of my own hatred and anger. I get frustrated with myself, and I so much want to trust ... but how can I, if the people I'm supposed to love are the ones that violated me? I thought drinking and drugs might help ease the pain. Was I wrong, 'coz it just made me feel worse every day. But for that moment, it took the pain away.

I joined Rape Crisis in 2001, 'coz I wanted to understand rape and incest, and why I am the person I am, and why when I talk about it, people treat me as the perpetrator. I wanted to educate other young people about rape and about their rights. I tell them, "Don't despair, you can get through this. Someone did you wrong, and that's not right. So please, tell someone you trust before it's too late, because you might end up the one you hate."



## Key Points to Address:

The sexual abuse of girl children is a common but very hidden form of gender-based violence. Christine's story explores the lasting impact of incest. Remember that some viewers may themselves have experienced abuse as children, and be sensitive to this. Be sure in discussing the story to validate Christine's conviction that the sexual abuse of children is a violation of their rights, and that seeking help may be crucial to survivors' well being. Talk also with your group about how perpetrators can be held accountable for their actions.

## Suggested Additional Discussion Questions:

### 1. Silencing victims ...

- In describing her abuse as a girl, why do you think Christine asks, "Is it a nightmare or is it real"?
- Why do you think Christine kept quiet for so many years, about her abuse?

### 2. The lasting impact of sexual abuse ...

- What did Christine turn to for support with her anger and pain? Does the alcohol and drug use help at all?
- Why do you think people treat Christine as the perpetrator of her own abuse?
- How does this kind of victim-blaming let perpetrators off the hook?

### 4. Promoting sexual abuse prevention ...

- What advice does Christine give to young people struggling with the aftermath of sexual abuse and rape?
- Why is talking about abuse so important, for survivors and for all of us?

# Tapiwa: Changing Times

Running time: 03:41

Language: English/Shona (with English subtitles)

**Description:** Tapiwa grew up in Zimbabwe, watching his father manipulate and control his mother. Wondering why women and men are not equals, he joined a gender club while in secondary school and eventually became an activist. He is happy that over the years his father has changed and like him, now speaks out against gender-based violence and discrimination.

My father used to beat my mother and call her names. He used culture as an excuse to deny her, to deny us our rights to peace. He would say, "Women and children should respect the head of this family, and no one can rule besides me in this house. It's my culture." I had to ask myself what kind of culture that could be. I was young, I couldn't do anything, but I wanted to fight him back.

When I was bigger, I went to a boarding school. I used to worry about my mom when I was away. I wondered what my dad was doing to her and what would happen if I went home for the holidays. I couldn't concentrate, with all the wondering. I joined a gender and HIV/AIDS club that had more girl members than boys. I learned the many misconceptions my schoolmates had about gender. For the boys, gender was about women's issues; it had nothing to do with being a man. This disturbed me, because I knew from my own life how gender-based violence affects both women and men.

In my work today with Padare Men's Forum on Gender, we challenge young men's ideas about what a man should be like. When they say, "Men should take risks, because that's what being a man is about," we point out that certain kinds of risks are not about being brave, they are about getting HIV. As a man, I want to change the thinking of other men and young boys about the roles they play in life as husbands, fathers, and members of communities. I have vowed not to use violence in my life.

A few years ago, I was sitting with my dad in the garden, and we started talking about a domestic violence murder that had happened recently. Right away, he brought up the times he had been violent. He apologized for what he had done to us and to my mom. I could see that he is a different person than he was. He respects my mother and us as his children. My father's story tells me that our strength as men doesn't have to be for hurting. Instead, it can be for finding the courage to change.



## Key Points to Address:

Shifts in attitudes about women can be seen throughout Sub-Saharan Africa. Tapiwa's story is a testament to men's ability to acknowledge the impact of their prior violence and adopt new ways of being. Stay aware that viewers may hold strong opinions, especially about the meaning and importance of "traditional culture." Talk about the need to both preserve culture and challenge those who use it as a justification for violent, controlling behaviour. Encourage your group to draw on their own experiences when exploring the influence of culture on gender norms.

## Suggested Additional Discussion Questions:

### 1. Looking at the meaning of culture ...

- What did Tapiwa's father say to excuse his abusive behaviour towards Tapiwa's mother?
- How do people in your family or community use culture as a way of defending gender discrimination and violence? Do you think this is right?

### 2. Understanding gender and violence ...

- What do you think Tapiwa means when he says that gender-based violence affects both women and men?
- What does Tapiwa hear from many of the young men he works with about what it means to be a man? Do you agree with these ideas?
- How do ideas about what it means to be a man make men vulnerable to HIV?

### 3. Supporting change ...

- Why do you think Tapiwa's father was able to apologize for his actions in the past?
- How do you think Tapiwa can help change men's thinking about their roles in life as husbands, fathers, and community members?

## Additional Resources

### Gender, Violence, and HIV and AIDS:

**[www.gbvhiv.org.za/intersections-between-gender-based-violence-and-hiv-aids](http://www.gbvhiv.org.za/intersections-between-gender-based-violence-and-hiv-aids)**

The Community Law Centre's Information and Resources Site aims to create awareness of the links between gender-based violence and HIV/ AIDS, and to encourage information exchange.

**[www.genderlinks.org.za](http://www.genderlinks.org.za)**

The Gender Links resource centre's site offers a variety of downloadable documents categorised by type, including useful fact sheets on gender-based violence and HIV/AIDS.

**[www.journaids.org/gender.php](http://www.journaids.org/gender.php)**

The HIV/AIDS and the Media Project aims to promote discussion and debate the links between gender and HIV and AIDS among journalists, editors, health professional and other key role players.

**[www.genderandaids.org](http://www.genderandaids.org)**

The United Nation's Development Fund for Women web portal provides up-to-date information and promotes understanding, knowledge sharing, and action on HIV/AIDS as a gender and human rights issue.

### Working with Survivors of Trauma:

**[www.istss.org](http://www.istss.org)**

The International Society for Traumatic Stress Studies Public Education Committee has created a number of fact sheets and that introduce important trauma-related issues to the public at large, clients, and professionals.

**[www.traumacenter.org](http://www.traumacenter.org)**

The U.S.-based Trauma Center offers a variety of resources intended to assist trauma victims, and their clinicians, friends and family in the healing process.

## Labour Migration, Gender, and HIV/AIDS:

### [www.gcim.org/en/ir\\_gmp.html](http://www.gcim.org/en/ir_gmp.html)

The Global Commission on International Migration offers a wealth of information and resources on issues related to migration, health, and justice.

### [www.gender.gcim.org/en/](http://www.gender.gcim.org/en/)

The Global Migration and Gender Network provides a means for practitioners and researchers with an interest in gender and migration issues to share information, resources, and ideas.

### [www.iom.org.za](http://www.iom.org.za)

The International Organization for Migration (IOM) is committed to the principle that humane and orderly migration benefits migrants and society. Its regional office for Southern Africa caters to IOM activities in the entire SADC (South Africa Development Community).

### [www.queensu.ca/samp/](http://www.queensu.ca/samp/)

The Southern African Migration Project (SAMP) conducts applied research on migration and development issues, provides policy advice and expertise, offers training in migration policy and management, and conducts public education campaigns on migration-related issues.

### [www.avert.org/aidsstigma.htm](http://www.avert.org/aidsstigma.htm)

The AVERT'ing HIV and AIDS web site provides an overview of the causes of HIV stigma, forms that stigma takes, and resources for challenging stigma.

### [hivinsite.ucsf.edu/](http://hivinsite.ucsf.edu/)

Comprehensive, up-to-date information on HIV/AIDS treatment, prevention, and policy from the University of California San Francisco. Type "stigma" in the search box for a number of useful resources.

### [www.aidsalliance.org](http://www.aidsalliance.org)

The International HIV/AIDS Alliance supports communities to reduce the spread of HIV and meet the challenges of AIDS. Type "stigma" in the search box to find resources.

## Acknowledgements

The Responding to Violence and HIV/AIDS DVD and Facilitation Guide would not have been possible without the contributions of the following groups and individuals:

### Sonke Gender Justice Network



Sonke strives to build a Southern Africa in which men, women, youth, and children can enjoy equitable, healthy, and happy relationships that contribute to the development of just and democratic societies. We work to build government, civil society, and citizen capacity to achieve gender equality, prevent gender-based violence, and reduce the spread of HIV and the impact of AIDS. The organization uses a broad range of social change strategies to promote gender equality and to foster healthy relationships and societies. These include 1) working with government to promote change in policy and practice; 2) community mobilization; 3) organizational development; 4) community education, including work with media; 5) individual skills building; and 6) building effective networks and coalitions.

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## The Center for Digital Storytelling's Silence Speaks Project

The Center for Digital Storytelling's Silence Speaks project provides survivors and witnesses of violence and other forms of trauma with a safe, supportive environment in which to tell their stories. Silence Speaks offers workshops in which participants share and bear witness to each other's stories; record voiceover narration; collect and generate photos and video clips; and learn how to combine these materials into short videos. The process is modified to accommodate the languages, literacies, and technologies of a given setting, defining "participation" on local terms. The resulting stories challenge journalistic legacies of voyeurism and naturalized representation by placing control over what story gets told directly into the hands of those most directly affected by violence: people who survive it. With a guiding vision of listening deeply, Silence Speaks facilitates reflection and transformation and encourages the involvement of storytellers and their stories in collective action to advocate for economic and social justice, promote dialogue about violence, and support human rights globally.

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## The International Organization for Migration

The International Organization for Migration (IOM) is an intergovernmental agency with 120 Member States (as of March 2007) that is committed to the principle that humane and orderly migration benefits migrants and society. The Digital Stories: Migration Project was funded by IOM's Partnership on HIV and Mobility in Southern Africa (PHAMSA) programme, which aims to reduce the HIV incidence and impact of AIDS among migrant and mobile workers and their families in the Southern African Development Community (SADC) region.

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## The Open Society Initiative of Southern Africa



The vision of the Open Society Initiative of Southern Africa (OSISA) is that of a vibrant Southern African society in which people, free from material and other deprivation, understand their rights and responsibilities and participate democratically in all spheres of life. The OSISA Digital Storytelling Project was sponsored by the HIV and AIDS Programme, which aims to ensure that citizens throughout Southern Africa enjoy health and well-being and have full access to the information, commodities, and services necessary to prevent, manage, and treat HIV and AIDS.

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