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[Experiences and Recommendations From an International Project]

Overcoming Domestic Violence:



a Global Challenge

Brot für die Welt
Ein Stück Gerechtigkeit

Diakonie

2001.2010 DEKADE ZUR ÜBERWINDUNG VON GEWALT

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[Experiences and Recommendations from an International Project]

Overcoming Domestic Violence: A Global Challenge

The International Project Contributing to the "Decade to Overcome Violence"
Recommendations from Practical Work


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Domestic Violence—A Crime Against Humanity
Some Basic Information


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There is Always a Reason
Violence and its Roots


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Violence and Development
How Domestic Violence Jeopardises Project Work


D

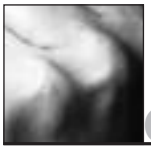
Decisive Action Against Violence
Milestones in the Women's Rights Movement


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Overcoming Domestic Violence
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Preface
Living one's belief, asking for justice, enabling development

All over the world, violence in families presents a huge social problem. After children it is mainly women who are the victims, and the violence often remains unpunished. In Germany, one in four women suffer domestic violence at least once in their life, in Ethiopia almost 50 per cent of all women are affected. In Uganda 70 per cent of all men regard wife battering as a legitimate means of resolving conflicts; in Russia, according to official statements, 17,000 women die as a result of domestic violence every year—not to mention the unauthorised figures. Estimates suggest that world-wide more women die in their own home than because of wars and civil wars. While the discussions about security threats currently focus on terrorism as the major danger to justify spending and measures for combating it, women's and children's major enemies who prevent them from leading a safe life can be found within their own homes! Domestic violence is one of the most widespread violations of human rights and the consequence of structural power asymmetries in intimate relationships and families. All over the world it is either tolerated with reference to the culturally or religiously legitimised relationship between generations and sexes or played down as a minor offence, though never sufficiently prosecuted. As Christians we must not resign ourselves to this situation. Not only is there no biblical legitimisation at all for gender-specific violence, on the contrary, there is the unambiguous idea of the dignity of both sexes. They were created man and woman—in the image of God! The bible, therefore, talks about being dependant on one another, of mutual complementation and companionship, of the esteem and respect man and woman owe each other. Paul explicitly castigates the disrespect and disregard of women.

From the point of view of a welfare association and development organisation, domestic violence is disastrous because not only does it impede or even disrupt any progress in development, but it generally enhances violent societal dispositions and thus actively contributes to a culture of violence and the acceptance of unequal relationship patterns. The advocacy of fairer structures as well as time-intensive projects are repeatedly threatened by intra-family violence.
Violence impedes development: dramatic experiences of powerlessness like this have grave influences on the self-esteem of the women affected und thereby reduce their capability of being powerful members of a powerful civil society which stands up and fights for its rights. The damage done by violence additionally impairs health, education and the ability to work and thus contributes to poverty and a precarious food situation in the families affected. Furthermore, domestic violence greatly facilitates the spread of AIDS. And finally, it is impossible in a development cooperation to make progress with projects when women are not allowed to participate on an equal basis in the project activities.

This is why from 2003 until 2006 the Social Service Agency of the Protestant Churches in Germany and its campaign "Bread for the World" carried out the international project "Overcoming Domestic Violence" as their contribution to the decade "Overcoming Violence" proclaimed by the World Council of Churches. In doing so, they fell back on expertise gained during their long-time commitment in Germany and around the globe to the support of victims of domestic violence and violence prevention. With the help of this project they have assisted cooperation partners, institutions and organisations world-wide in finding opportunities to discuss this topic, pool their expertise and develop strategies for a more peaceful future.

We would like to take the opportunity here to express our gratefulness to all concerned who, through their deep commitment, have contributed to the launching and successful realisation of the project and its different activities: the head of the project and her staff and trainees, the members of the external project advisory council and the internal control group, the dedicated colleagues of our partner organisations as well as the experts in Germany and the various regions of the world.

This publication summarises the fundamental expertise and helpful suggestions which have stemmed from the project, in particular from its workshops, in a practice-oriented way. We very much hope that the experiences, suggestions and literature documented here will persuade many people and organisations to increase their commitment to preventing domestic violence. We also hope that the numerous successful examples will be an encouragement to start fighting domestic violence in this world and to find ways for a peaceful coexistence of the sexes.



Cornelia Füllkrug-Weitzel, Female Minister
Social Service Agency of the Protestant Church
in Germany
Board of Directors, Ecumenical Social Service Agency



Dr. Bernd Schlüter
Social Service Agency of the Protestant Church
in Germany, Board of Directors of Centres

About this Publication

Domestic violence is still one of the major obstacles on the way to human well-being and safety. This has been proved by national and international studies as, for example, those published by the World Health Organisation (WHO) in 2002 and 2005. In 2007 the Council of Europe launched a supranational campaign that asked explicitly for national priority to be given to the combating of domestic violence against women. The United Nations Committee Against Torture, too, has made gender-specific violence in families one of its concerns due to its continuous importance. Likewise, international church networks have long taken the initiative and are trying to focus public interest on this topic through numerous actions and campaigns as well as information and lobbying. Hence, experts agree that there is an urgent need for action; furthermore, between 2003 and 2006, the number of countries outlawing domestic violence increased from 45 to 89 per cent. It is surprising, however, that in contrast to this fact human rights violations are neither adequately dealt with in the general mainstream nor in central political discussions or budgeting. Until now, the prevalent concepts on how to react to domestic violence and above all how to prevent it have not been sufficiently implemented. The exchange programme "Overcoming Domestic Violence" of the Social Service Agency of the Protestant Church in Germany and its campaign "Bread for the World" has therefore been aimed at motivating more people to stand up against domestic violence against women and to learn from each other's successful strategies and projects. Partners who implement measures against domestic violence have swapped experiences and jointly developed new concepts. With this publication, important expertise and results are to be made available to a wide range of target groups.

The aim of this publication is to highlight that domestic violence is not one of society's minor problems but rather threatens it—at its very roots. We will, for example, pinpoint the lasting destructive interplay between domestic violence on the one hand and development work and social work as a whole on the other.

Our considerations will focus on the most frequent manifestations of domestic violence: on intimate relationships. In doing so we will not keep quiet about the fact that especially children and old people, but also handicapped people and those in need of care as well as domestic personnel, time and again have to suffer atrocious violence.

Chapter A gives an account of the main activities of the international project "Overcoming Domestic Violence" and reflects on the experiences described.

The next chapter discusses various definitions of violence and illustrates its extent and different forms with the help of figures and facts. A further section looks at the roots of violence by identifying the manifold structures of our everyday life and survival as well as the value systems that provide the seed of a violent coexistence.

Chapter D illustrates the way violence undermines successful development projects. It is followed by a survey on international contracts, resolutions and declarations that commit states to combat domestic violence.

Violence can be overcome and is not intrinsic to human beings. The major part of the book, therefore, is dedicated to successful and promising campaigns, projects and examples gleaned from the manifold experiences in many parts of the world. We have compiled the results from early violence prevention up to how to deal with the perpetrators with a view to incorporating this into daily practice so that they may provide motivation for engagement and thereby flow directly into the work of as many institutions as possible. They are accompanied by a list of international human rights conventions, obstacles and drawbacks as well as recommendations reminding the contracting states of their duty to implement.

The final chapters provide notes on how to monitor development projects.

The appendix comprises suggestions for further reading.

In the name of all those who have participated in this project I hope this publication will give you plenty of opportunity for fruitful analyses, many incentives and new ideas as well as the necessary strength to integrate as many of its experiences as possible into your own work.



Una Hombrecher
Head of the International Project
"Overcoming Domestic Violence"

We have to stop merely observing violence or just lamenting it. We have to make an active effort to overcome it inside as well as outside the church walls.

Central Committee of the Ecumenical Council of Churches



The International Project: "Overcoming Domestic Violence"

Recommendations from Practical Work

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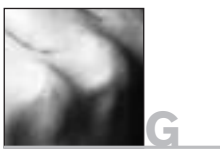

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A The International Project: "Overcoming Domectic Violence"

Recommendations from Practical Work

Practically all over the world numerous organisations and institutions have long been making efforts to increase gender equality and peace in the private sphere. In accordance with their respective cultural context they have developed different preventive and interventionist strategies. In 2003 the Ecumenical and the German Social Service Agency jointly launched the triannual international campaign "Overcoming Domestic Violence" as a contribution to the decade of "Overcoming Violence" proclaimed by the Ecumenical Council of Churches for the years 2001 until 2010. The major aim of the Social Service Agency of the Protestant Church in Germany with its campaigns "Bread for the World" and "Hope for Eastern Europe" was to make a joint contribution to the advancement, increased dissemination and more effective implementation of the work against domestic violence by means of an intercultural exchange.

A1 Networking workshops

The project's target groups were primarily those partner and expert organisations in Africa, Asia, Latin America, Eastern Europe and Germany which were already involved in combating domestic violence. In addition, the project wanted to reach out to multipliers in the ecumenical and secular sphere. Hence, over a period of three years development cooperation experts and church representatives, human rights experts, legal expert, doctors, policemen and representatives from the media of both sexes met at various international workshops on different continents. During intensive talks they discussed different strategies for overcoming violence, reflected on their own set of problems, developed new ways of conflict resolution and projected further action. (Most strategies and practical examples presented in Chapter 7 can be traced back to these workshops.) At the World Social Forum 2004 in Mumbai, India, the project "Overcoming Domestic Violence" organised the start-up workshop. It was here that the project partners from the five different fields of work developed the fundamental concept for the international exchange programme. Regional expert conferences and workshops to be held in the different continents were to provide opportunities for sharing expertise in the struggle against domestic violence. A participatory concept for working was to increase the readiness for joint learning and by means of international exchange encourage a critical view of one's own work. In an "open space process", the experience gained in this manner was then to be brought into context with one's own working reality, analysed with regard to its practicability and accordingly developed further. In order to guarantee a global and joint learning process, in particular those strategies less applied in on one's own continent but wellknown and promising in other regions were to be presented. Nevertheless, attention was to be paid to tapping

regional expertise prior to reverting to experts from other continents who were to be resorted to when local expertise could not match global expertise. Hence, the major share of experts came from one's own region.
In addition, the international meetings were supposed to serve the purpose of alerting expert circles and the general public of the host country to the problem of domestic violence via the media. One of their aims was to avoid establishing parallel structures and to press ahead with the present work on this topic by networking and giving it more publicity.
Furthermore, an exchange among experts was to consolidate and qualify the different approaches to violence prevention. With reference to international conventions, national lobbying was to be encouraged. For this purpose, the relevant international instruments for implementing human rights were to be analysed with regard to their practicability for combating domestic violence, and adequate tools for implementing the corresponding activities were to be proposed.
Thus the workshops and expert seminars constituted the heart of the international campaign "Overcoming Domestic Violence" organised by the Social Service Agency of the Protestant Churches in Germany and "Bread for the World". Here an important cultural exchange took place, opening up to its participants many new approaches to overcoming domestic violence. In the workshops, the participants learned from each other and so came up with creative ideas of how to advance their own work.

Basic concept of the workshops and expert conferences

The realisation that the causes of domestic violence have their roots in all societal spheres and that thus also the strategies for its elimination have to be developed in all of these spheres forms the basis for the concept of the workshops.
The first section of topics was dedicated to recognising violence in general and investigating its different forms, its extent and effects. Here the results were achieved by role-playing and self-reflection. Subsequently, the participants analysed the reasons for domestic violence and their underlying moral concepts. Then the different actors that have an influence on the problem were identified.
In the second section of topics the participants used case studies to present strategies for overcoming domestic violence and talked about their positive or negative experiences.
First of all, the general legal framework was discussed. As a basis for the strategies, the consultants introduced internationally accepted instruments for implementing human rights and explained the possibilities of integrating them into lobbying and public relations. In a second step the emphasis was put on the social level: the role culture plays—values and traditions as well as traditional and therefore unquestioned everyday structures—was discussed and cooperation with experts from the health and nursing sector, educationalists, the police and legal authorities was highlighted.
Finally, the participants presented their concepts for working with victims and offenders.
The information pools proved to be a very effective and well-received element for disseminating strategies: at certain times all the organisations had the opportunity to present their own work on pinboards or otherwise. This provided the chance to talk directly to the participants of other projects and to share the problems and achievements of one's work.
The last section of topics focussed on the further development of strategies and the question of how the participants would be able to implement all they had learned in their individual



environment and adapt it to the prevalent circumstances. The expert conferences were accompanied by events such as press conferences, thus making sure to draw the attention of a large part of the population to this topic and to increase awareness.

Steps

- Step 1: Becoming aware of violence and recognising it as such
- Step 2: Recognising causes and effects
- Step 3: Reflecting on the hidden moral concepts that govern everyday life
- Step 4: Identifying actors which have an influence on moral concepts and the dynamics of violence
- Step 5: Learning about legal rights
- Step 6: Learning about strategies for overcoming violence
  - Political and public level: from human rights instruments to advocacy activities
  - Social level: from media work to increasing the awareness of professional groups as well as religious and traditional leaders
  - Personal level: structures of support for working with victims and offenders
- Step 7: Adapting the strategies to one's own environment and advancing them
- Step 8: Devising action plans
- Step 9: Informing the public

Summary of the most important activities of the international project "Overcoming Domestic Violence" by the Social Service Agency and "Bread for the World"

Strategic workshop at the World Social Forum in **Mumbai/India 16 to 21 Jan 2004**

International professional conference in **Yaoundé/Cameroon 17 to 21 March 2005**

Workshop, exhibition "76, Rosenstrasse", International professional exchange Femme Globale **Berlin/Germany 8 to 15 Sept 2005**

Workshop and exhibition at the International Full Assembly of the Ecumenical Council of Churches in **Porto Alegre/Brazil 4 to 23 Feb 2006**

2004 → 2005 → 2006 →

16 to 20 Oct 2004
St. Petersburg
International professional conference

30 Nov to 2 Dec 2004
Dhaka/Bangladesh
International professional conference

25 to 29 May 2005
Hanover/Germany
Panel discussion, workshop and exhibition "76, Rosenstrasse" at the Protestant Kirchentag

22 to 26 Feb 2006
Managua/Nicaragua
International professional conference

8 to 15 March 2006
Stuttgart/Germany
Exhibition "76, Rosenstrasse" and panel discussion in the central station

A2 The interactive exhibition "76, Rosenstrasse" A media for raising awareness about domestic violence

Violence within the family is one of the most severe threats to the safety of women and children. It is a taboo subject and seldom talked about, therefore its true extent is practically unknown. In order to make domestic violence a public topic and to suggest strategies for overcoming it, the Social Service Agency and "Bread for the World" launched the exhibition "76, Rosenstrasse" based on their findings from the project "Overcoming Domestic Violence" and presented them at the Kirchentag in Hanover in 2005 for the first time. Ever since, this interactive exhibition has very successfully been touring Germany and other countries. For the 9th General Assembly of the Ecumenical Council of Churches in Porto Alegre, Brazil, in February 2006, the exhibition was translated into a Brazilian context where it proved to be equally convincing: visitors had the opportunity to quite consciously experience domestic violence where it actually happens—in the home.
The heart of the exhibition "76, Rosenstrasse" is an outwardly inconspicuous three-bedroom flat where the visitor—looking more closely and actively—can recognise domestic violence in all its facets. The individual rooms (kitchen, living room, bedroom, children's room) contain furniture and objects of everyday life as well as audio clips and information boards about the objects that are to be actively explored.
In the living room, for instance, an answering machine reveals details of the family's history: the daughter's fears, the humiliation by the violent partner. The doctor's certificate on the table illustrates the consequences of domestic violence, whilst the savings book in the living room cabinet lists the costs of this global catastrophe.
In the bedroom the visitors are given information on how rape and attempted suicides destroy the lives of many people. These bare facts and figures also have a voice: on a CD player approximately 60 people talk about their first-hand experiences of domestic violence.
The forum, which makes up the second part of the exhibition, is a place for information, reflection and also an opportunity to talk. Posters and presentations inform the visitors about concrete measures and strategies for overcoming domestic violence as well as outlining the possibilities everybody has to contribute their share.

Important note: The exhibition can be borrowed from "Bread for the World". The exhibition catalogue, an information handout as well as a CD ROM with all the documents from the exhibition are available as well. This material can also be ordered via the internet.

www.brot-fuer-die-welt.de/english/index.php

A3 Experiences gleaned from the project "Overcoming Domestic Violence"

On the one hand, the international project "Overcoming Domestic Violence" has revealed the considerable expertise, the marked creativity and the serious commitment to fighting domestic violence on all continents. On the other hand, however, it has become obvious that, in many regions of the world, it has been tabooed to a much greater extent than expected. This is why raising awareness across the whole band-width of different players—from individuals to doctors to politicians—is still the principal task in fighting this crime.

The cross-national exchange has prompted new insights that have encouraged partner organisations and experts from all working fields to devise and develop new concepts. The fact alone that worldwide gender-specific discrimination exhibits an extremely high correlation in its core structures and that colleagues struggle in the



same context with very similar problems in quite different regions of the world was sufficient motivation for the participants to take new measures against the hidden violence. The profound insight gained into the regulations of existing and internationally applied human rights conventions (like, for instance, CEDAW) as a basis for future work had an additional motivating and uniting effect. What stood out was the fact that this topic was well received above all in Africa, Asia and Eastern Europe. After the whole extent of violence had become visible, the project met with positive feedback also in regions where there had been little interest and previous knowledge. Frequently, the addressees rather appreciated the fact that this taboo subject was being taken up, thus creating room for discussions and commitment. This may be attributed to the nature of the concept, which, having a focus on participation, encourages people to get involved with the topic by way of self-reflection. Furthermore, interculturality noticeably favours critical self-reflection. Only by getting to know the other, can questions regarding one's own society be raised and discussed from a new perspective. Many experts from NGOs who up till then had not applied themselves explicitly to this issue reconsidered their experiences and situation in this environment and experienced this as liberating. They were also more able to connect the problems of domestic violence with their professional work.

Although this does not come as a surprise, it still has to be noted that on all continents men constitute a very small minority among the experts and those engaged in the struggle against domestic violence. For this reason, the idea of having an equal number of men and women in the workshops could not always be realised nor would it have been justified in every case because of this very fact. Nevertheless, in most workshops a balance could be reached which was considered a new and positive experience by men and women equally. International experts proved to be very interested in learning more about strategies which involve men more thoroughly in the active work against domestic violence.

Alongside raising awareness among large parts of the population, the media and publicity that accompanied professional conferences contributed to the participants' sense of the topic's importance. They became aware of being responsible players in a significant process which in turn encouraged them in their actions. Apart from teaching and advancing strategies, it has to be marked down as a positive result that the workshop concept has been taken up and passed on by many partners. Informal networks have set up, such as, for instance, in Cameroon, where various NGOs jointly work on a shadow report to the UN Committee on the Elimination of Discrimination Against Women. This will be submitted together with the respective state's national report due every four years in order to present the NGO's view on the situation of women and the problems of domestic violence. A frequently voiced problem is that up until now many countries in both the North and the South have no data, i. e. statistics, which would be an important basis for political lobbying. In addition, there is hardly any data to be used to draw international comparisons. The estimated number of victims remains very high, which complicates the work against domestic violence. In addition, accompanying long-term evaluations on the approved approaches are hardly available although they are urgently needed.

The exhibition "76, Rosenstrasse" already mentioned above has proved to be a very good strategy for raising awareness and further education. Basically, networks function particularly well if the different members cooperate on the basis of a common interest with a clearly defined aim. The joint organisation of the exhibition had the positive side-effect of establishing new networks or strengthening already existing ones as well as alerting well-established networks to this topic. In this way, the decade "Overcoming Violence", for instance, was, on the one hand, the initiator for dealing with this issue but, on the other hand, worked as a multiplier because existing structures could be used to direct attention to the topic that then constituted a focal point in the decade centre at the Protestant Kirchentag 2005. In Brazil, too, domestic violence became one of the major topics of the Latin-American focus on the decade "Overcoming Violence".

A4 Overall assessment and outlook

The professional conferences in the different project regions made it clear that the negative influence of domestic violence is far greater and in particular has more negative consequences on development work. The feedback from the workshops illustrated that frequently also within organisations which regard themselves as being gender-sensitive, violence in families remains untalked of, thus leaving the problems undealt with. Only the joint reflective analysis of the structures, forms and effects of domestic violence carried out with the partners revealed domestic violence as a severe obstacle to one's own work and sharpened the perception of the problem as one that affects every part of society. The staff of the partner organisations considered their personal experiences with violence that impair their own work as the prime obstacle to a lasting development cooperation. Other serious obstacles to implementing human rights are posed by the consequential costs of violence—arising in the health sector and from women's sick leave—, the side-effects of supportive measures for women that are not simultaneously aimed at gender equality, the passing on of a culture of violence, the increased spread of HIV/AIDS, and last but not least the fact that the quest for justice and food security stops only too frequently at the threshold of the private sphere. It is therefore necessary, above all in Eastern Europe and Africa, but also in other regions of the world, to raise public awareness of this problem. The idea of professional conferences focussed on participation as well as the exhibition "76, Rosenstrasse" have proved effective and have found many imitators. A problem which concerns quite a number of the above-mentioned promising strategies is the almost complete lack of evaluations and long-term analyses in the field of violence prevention.

In many project countries the legal foundations for overcoming domestic violence have proved to be far better that the general social conditions. The major task is to make human rights violations against women and the disadvantages they constitute for the entire society an integral aspect of the discussions about moral values and so influence the discourse on action. As a way of pressing ahead with this within the project's framework, cooperation with traditional and church structures has been proved to point in the right direction.

Current international developments are rather an impediment to any improvement of the situation for the victims of domestic violence. The topic of domestic violence, for instance, which last noticeably marked the international debate about human and women's rights during the Fourth World Conference on Women in Beijing in 1995 has, in the wake of 9/11/2001, become a rather underfinanced minor political issue. The return to frequently alleged traditions, the quest for identity in times of globalisation, as well as religious fundamentalism in many regions have contributed to the legitimisation of violence. Moreover, women in their role as bearers and preservers of these traditional values are increasingly oppressed in their attempt to strive for a self-determined life and thus become victims of violence.



Violence against women and girls is damaging to the entire society.

Kofi Annan



Domestic Violence—
A Crime Against Humanity

Some Basic Information

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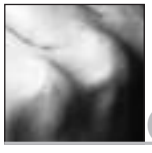

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B Domestic Violence—A Crime Against Humanity

Some Basic Information

Domestic violence destroys human life and relationships all over the world. More women die through domestic violence than through wars and civil wars. Its main victims are women and children. Domestic violence affects all nationalities, ethnic groups and cuts across the entire social strata; it undermines social structures, hinders economic development, increases impoverishment and is a burden for those directly concerned as well as for national budgets. Hence, domestic violence also inhibits any effective development work.

B1 Violence and its facets

Violence as a threat to human safety

As early as at the end of the 1990s the World Health Organisation identified violence in all its forms as one of the fundamental threats to human health. According to the WHO, violence worldwide is one of the most frequent causes of death for people aged 15 to 44. The WHO global report "Violence and Health" published in 2002 sheds light on the extent of violence and the number of its victims: in 2002, 1.6 million people died as a result of violence worldwide. The survivors of violence frequently either suffer a long time or permanently from its consequences. Their physical or psychological injuries can hardly be recorded and remain largely invisible in the figures on violence.
In their news coverage the mass media concentrate on particular forms of violence such as terrorism, wars and ethnic conflicts. This representation is incomplete since the greater threat to life and health when considering the numbers is caused by violence which people who know each other well inflict on each other. This violence is committed in the immediate social environment of victims and offenders: between neighbours, colleagues, pupils, relatives and above all between intimate partners.

The WHO report distinguishes three kinds of violence:

- self-inflicted violence (suicide),
- interpersonal violence (violence in families, between relatives and acquaintances or strangers in the community) and
- collective violence (ethnic conflicts, terrorism and supranational armed conflicts).

Of the estimated 1.6 million deaths from violence in 2000, according to WHO statistics, an overall number of 820,000 people committed suicide, 520,000 people fell victim to interpersonal violence and 320,000 people died from the direct effects of collective violence. However, the different forms of violence influence each other: In times of military conflicts, for instance, interpersonal violence and domestic violence against women increases considerably. In addition, domestic violence as well as collective violence increase the number of suicides—suicide becomes the desperate last resort for people who want to escape from domestic or collective violence.
Overcoming violence and the suffering associated with it is a political task which therefore has to look at all forms of violence—this is what the WHO statistics illustrated quite clearly.

B2 Violence and gender aspects

Not all people are equally in danger of becoming victims of violence. WHO surveys published in 2002 and 2005 show that the extent of violence varies not only between different countries and regions but also among individual population groups. Men and women suffer violence in very different contexts. On the whole, men fall victim to violence more often. More than two thirds of all victims of homicide, for instance, are male. While men more often have to reckon with violence in the public sphere, women are usually subject of violence in the private sphere.*
Domestic violence is particularly invidious as it happens in the supposedly most peaceful and safest place—in one's own home. As a rule nothing of this violence is noticeable outside. Many of its victims are too weak to defend themselves or they remain silent due to cultural, economic or social constraints.
Violence against women is most often committed by intimate partners. According to a UN survey on "Violence against Women" published in 2006, one out of three women worldwide becomes a victim of violence at the hand of her partner. For a women the danger of getting hurt, raped or killed by her present or former partner is much bigger than being threatened by anyone else. These findings have been confirmed by numerous international studies. The US Department of Health warns that domestic violence is the biggest threat to women's lives—ranking above rape in the public sphere, assaults and car accidents.

In Germany, one woman out of four falls victim to domestic violence at least once in her life, whilst in Ethiopia almost 50 per cent of all women are affected. In India, according to statistics, every nine minutes a woman is abused by her partner. In Uganda, 70 per cent of all men and 90 per cent of all women consider wife battering a legitimate and appropriate means of resolving conflicts. Up to 71 per cent of women questioned in a study conducted by the WHO on five continents stated that they had fallen victim to physical or sexual violence within their family at least once in their life.
Worldwide one third of all girls state that their first sexual contact was forced or violent.
The Russian government calculated that each year 14,000 women were killed by their partners or former partners. In Colombia, every six days a woman is killed by her present or former partner. In India, every 77 minutes a women dies at the hand of her husband or a family member because the bride price has not been paid. These statistics neither disclose the actual living conditions nor the (unfulfilled) opportunities of many women, facts which cannot be illustrated here in detail. Survivors of domestic violence, however, often suffer for their whole life from physical and psychological illnesses, with some women putting an end to their suffering by committing suicide.

Men and women suffer violence in very different contexts.



* Violence in the domestic environment, the focus of this report, is directed predominantly against women. For this reason these analyses and reports contain considerably more cases in which women are classified as victims and men as perpetrators, even though violence can basically be committed by women as well. However, in order to stop codifying masculinity and femininity as stereotypical conceptions, the subsequent text will be as gender-neutral as possible.

B3 Violence and its limits

Until the end of the Middle Ages the German words for power (Macht) and force or violence (Gewalt) were interchangeable and used as synonyms. In the German translation of the Bible the following passage illustrates this: And Jesus came and spoke to them: All power (Gewalt) has been given to me in heaven and on earth."
The German word Gewalt (force, violence) originally stems from the Indo-Germanic word Giwaltan which can be translated as "having the ability to command" and in a wider sense stood for "having the strength". It was not until the Early Modern time that the two notions became different in meaning: while power attributes potential or real physical or psychological strength to someone, the concept of force or violence implies overcoming or breaking down resistance. Force therefore is a means of getting one's way against the declared or undeclared will of others with force being a perfectly legitimate means. For instance, even today we still talk about "Staatsgewalt" (the "power of the state"), "höchste Gewalt" ("ultimate power") or "geistliche Gewalt" ("spiritual power").

Power is empowerment by a group.

In the more recent past, numerous scholars have analysed the concepts of power and force and have come up with different definitions. In 1970, the philosopher Hannah Arendt wrote: "Power corresponds to the human ability not only to act or do something but also to align oneself with others and to act by mutual consent. Power is never in the possession of an individual, it is in the possession of a group and exists only as long as this group stays together. If we say someone has power this really means that he has been empowered by a certain number of people to act in their name." Accordingly, power is an immanent aspect of society, the exercising of power as such on principle being accepted by society. Applied to the private sphere it can therefore be concluded that the power of a violent husband—whose violence is regarded as normal or at least tacitly tolerated and not punished—is sustained by fellow citizens, friends, neighbours, relatives and parents who accept certain values and traditions and grant the "head of the family his right" to exercise this power. This does not affect Hannah Arendt's notion of power which remains value-free. Power—when agreed upon—can also be used in a positive way. What is decisive for a moral appraisal are the values and contents that have been agreed upon as well as the agreement as to the means that may be used in exercising power.
The sociologist Max Weber (1973) offers another definition of power. He regards power as "any opportunity within a social movement to get one's way, even against resistance, regardless as to what this opportunity is founded on". This definition of power is closer to the classic conceptions of force. Here the strength of power is not based on the consent of others but depends on the ways—including violence—of asserting it which compel others to acknowledge it.

Johan Galtung's concept of violence as the basis for the decade "Overcoming Violence"

The decade "Overcoming Violence", within which the campaign "Overcoming Domestic Violence" is placed, is based on the concept of violence offered by Johan Galtung (1975/1993), a sociologist specialised in peace and conflict studies: according to him it is a matter of violence "when people are influenced in such a way that their prevailing somatic and spiritual self-realisation is not as great as their potential self-realisation". Galtung distinguishes between three forms of violence:

1. Direct violence:
Direct violence is caused by a certain actor and can be described as an immediate act of violence.

2. Structural violence:
Here there is no-one who inflicts direct harm on someone else. This violence is an integral part of the social system and manifests itself in unequal power structures and, as a consequence, in unequal opportunities in life.

3. Cultural violence:
Galtung understands cultural violence as that feature of a culture by which structural violence is embellished, masked or made invisible. These may be ideologies or beliefs, customs or traditions which are taken for granted by the members of the relevant group and hence are not questioned.

Critics consider Galtung's conception of violence to be too comprehensive, which makes the term difficult to define. The question as to where violence starts was therefore difficult to answer. The term defined in such a way was said to be useless for practical lobbying since in this field only the bare facts constituted an important argument. Supporters of Galtung's definition, however, emphasise the great merits of this definition of violence: for the first time a definition of violence contains both information on the social frameworks and the contexts of the origins of violence as well as exposes their invisible mechanisms which are often accepted without criticism.

In the current discussion about domestic violence, scholars and experts increasingly come to recognise that the psychological element of violence has to enter into the definition—even if it does not lead to visible bodily harm—since it represents a substantial burden for its victims and sometimes has more severe consequences than bodily harm itself. For this reason the WHO has included psychological violence into their definition.

The WHO definition of violence

The WHO's definition of violence states: "Violence is the intentional use of threatened or factual bodily force or physical power against oneself or another person, against a group or community which leads directly or in all probability to injuries, death, psychological damage, aberration or deprivation."

B4 Violence against women—the definition of gender-specific violence

Violence is embedded in social moral concepts.

In 1993, the UN General Assembly passed the "Declaration on the Elimination of Discrimination against Women", thereby explicitly throwing light on gender-specific aspects of violence for the first time. The declaration's definition of violence takes into account public and private as well as physical and emotional violence. Since then it has served as a basis for the work of the UN special rapporteur "Violence against women" and in 1995 was adopted by the Fourth World Conference on Women in Beijing:

"Violence against women means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. Violence against women shall be understood to encompass, but not be limited to, the following:

a) physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation;

b) physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;

c) physical, sexual and psychological violence perpetrated or condoned by the state, wherever it occurs."



Forms of Domestic Violence

As a rule, domestic violence is not a one-time incident. On the contrary, it is a complex system of abuse. It is the perpetrators' aim to gain power and control over their victims' mind, actions and body. Basically, four kinds of violence can be distinguished:

Physical violence

Physical or bodily violence is the most obvious kind and causes the most visible evidence. It comprises physical violations such as: slapping, jostling, shoving, kicking, biting, choking, battering with fists or objects, arm twisting, holding against one's will, burning, cutting with a knife or other objects, afflicting wounds or locking in.

Psychological violence

Particularly in intimate relations potential victims are susceptible to physical and emotional violence which can have many forms such as direct attacks in which the perpetrator constantly insults, degrades, berates or threatens his victim or reacts accordingly in conflicts. Other possible forms are indirect assaults when persons closely connected to the victim, like children, relatives or friends, are insulted or property is damaged. Psychological violence is subtle. It systematically undermines the victims' self-confidence, independence and scope of action. Here it is frequently rather difficult to take legal action as there are no hard facts.

Sexual violence

Sexual violence is the case when someone takes advantage of another person forcing her/him against this person's will to perform sexual acts.

Economic violence

Economic violence causes or exploits financial dependencies. This includes the refusal of basic necessities such as food or medicine, but also depriving the partner of his/her income or controlling it.

Violence against women

Domestic violence is the most prevalent form of violence women suffer. Gender-specific violence, however, comprises numerous other forms:

- Today all over the world there are more than 130 million women and girls who have suffered female genital mutilation.
- In large parts of South and South-East Asia, North Africa and the Middle East, numerous girls are systematically neglected, female foetuses are aborted and female babies killed.
- According to estimates, up to now a total number of 60 million girls and women have been killed worldwide because of their sex.
- In Malawi, 50 per cent of all girls report that they been subject to sexual harassment at school.
- In India, every 29 minutes a woman is raped.
- During war—as recent examples from Rwanda, Bosnia and Sri Lanka have shown again—raping the enemy's women is part of the tactics of war.
- The majority of the victims of trafficking are women and children. The most frequent aim of trafficking is their sexual exploitation.

The destructive power of domestic violence in particular is caused by the joint effect of physical, sexual and psychological violence: the most intimate sphere of life turns into a place of insecurity and violence, while emotional and economic dependence on the partner continues. A realistic definition of violence therefore has to take into account the psychological-emotional element. The offender's motivation is frequently to be found on a psychological level: he hits to hurt but also to prove his dominance. He uses physical power to win psychologically. By degrading his wife or partner through violence he becomes the "master of her well-being or suffering".

Where does psychological violence begin? It is hard to recognise and to measure. A victim recounts: "For a long time I thought domestic violence had nothing to do with me because my husband did not hit me. Actually, I was so submissive that there wasn't any reason for him to hit me." The point at which an act is regarded as violence depends on the socio-cultural context, personal history and violence previously suffered. This always became very obvious at international meetings with the partner organisations of "Bread for the World". Frequently, men and women were not able to recognise certain acts as violence and accept their own suffering until they had critically reconsidered familiar situations.

Even when we acknowledge that violence can be perceived very differently it is essential not to submit to a cultural relativism which legitimised violence against women by declaring it to be a part of a specific culture or tradition. In order to judge violence, society's or a victim's individual perception is not sufficient. The truth lies deeper: only the inclusion of indicators such as power asymmetries based on and sanctioned by culture allows for the social structures which encourage unrestrained violence to be seen. Simultaneously, there are norms such as human rights or Christian and other religious values that outlaw violence and discrimination which are valid across countries and continents. The potential for overcoming violence and enabling peace is grounded in their power.

The destructive power of domestic violence is caused in particular by the joint effect of physical, sexual and psychological violence.



Structures of violence are passed from one generation to the next. Violence is learned from the forefathers, victims learn from their tormentors, and nothing ends the violence-generating circumstances.

Nelson Mandela



There is Always a Reason

Violence and its Roots

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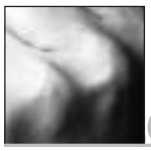

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C There is Always a Reason
Violence and its Roots

Domestic violence does not emerge for no reason; it develops within the context of a specific society. Cultural moral concepts, social norms, role models, legal frameworks, traditions and ideals are essential in influencing the modes of conduct and the mentality of the members of a society.
If in these basic structures of a society, domestic violence is accepted or indiscriminately tolerated as a means of resolving conflicts, individuals, too, will accept imbalances of power and domestic violence in families and not perceive them as a problem. Violence in families will then be ignored and remain unprosecuted even if it becomes known.
In order to overcome domestic violence, therefore, the project "Overcoming Domestic Violence" in particular examined social values, norms, role expectations and legal frameworks to determine the factors favouring the emergence and continuance of domestic violence.

C1 Individual reasons for domestic violence and the social factors of development

Concepts and structures favouring violence against women are similar all around the globe.

Despite the multiplicity of cultures, the differing political systems and the multitude of religions, the reasons given by men for using violence in their partnerships are alike worldwide. Whether in St. Petersburg, Yaounde, Dhaka, Mumbai, Porto Alegre, Managua or Berlin—during the international workshops and conferences of the project "Overcoming Domestic Violence" the participants mentioned the following causes of violence:

- Food is not served on time or does not meet expectations.
- The woman does not fulfil her duties as mother and housewife as desired.
- She does not comply with his wishes.
- He suspects her of infidelity.

In the various workshops of the project participants from NGOs of different countries and continents together analysed the factors which underpinned the emergence and continuance of domestic violence against women. Among the most frequently mentioned were:

Factors on the political level

- There are no laws banning domestic violence.
- Violence against women is tolerated or is a taboo topic.
- There is no political will to acknowledge the problem.
- The legislature discriminates women in other fields as well with their position being legally inferior.
- Regulations rooted in traditions (for instance, traditional birthrights) which deny women access to land and resources are not rectified by appropriate legislation.
- Existing laws are not implemented due to a lack of political commitment.
- Governmental power does not reach far enough to implement national laws.
- The education system is underdeveloped: insufficient educational opportunities and illiteracy contribute to maintaining the status quo.
- The political system is too weak to cope with economic and social crises without using violence. In times of crisis domestic violence increases.

Factors on the socio-cultural level

- Patriarchal attitudes and power structures generate a power imbalance to the disadvantage of women. This leads to the fact that they are also underrepresented politically and cannot safeguard their interests.
- Social role expectations within a partnership favour the restriction and subordination of women to the man and his family.
- Violence as a means of resolving conflicts (in the family, in groups, in society) is a frequent and accepted occurrence.
- The media perpetuate patriarchal male and female images by their corresponding representation.

- Religious scriptures are interpreted in such a way that violence represents a legitimate means.
- Growing religious fundamentalism increases the power imbalance between men and women, for example, by curtailing women's rights and excluding women from education.

Factors on the individual-familial level

- Families reproduce the acquired patterns by a corresponding gender-specific upbringing of their children.
- Parents set the first influential examples for their children, who pick up their parents' attitude and approach to violence.
- Extreme family constraints, such as the so-called "family honour", are handed down to the children.
- Religious concepts, myths, personal experience and ignorance hinder personal development and change in family circumstances.
- Due to emotional and economic dependence women are afraid of leaving violent family structures or seeking help.

The participants of the international workshops then assessed the different factors. The concepts of masculinity and male dominance over women—called "patriarchal attitudes" or "machismo"—were established as the basis for all subsequent factors. It was agreed that the concepts of masculinity and male dominance were responsible for denying women access to and ownership of land, property and other resources. Violent conflict resolution corresponded to "the logic of hegemonial masculinity"—argued the workshop participants.

This assessment coincides with results of international studies that prove that women in countries with distinctive claims to male dominance and respective role allocation of men and women are particularly susceptible to becoming victims of domestic violence.

C2 Violence against women as a kind of systematic discrimination

"Everyday a girl is raped on public transport or sexually harassed in a shopping centre—under the eyes of passers-by who neither say anything nor intervene. Even policemen abuse and insult the victims and their families", says a 16-year-old girl from India in the UNICEF report "Stop discrimination and violence against girls".
Violence committed without consequences in front of witnesses is clear proof of society's tolerance of violence against women. At the same time it reveals the interaction between the social and individual levels of violence: because the concept of dominant masculinity is rooted in society and the offender may count on the tacit tolerance of witnesses and sometimes even state institutions, he commits his violence openly in public.
The underlying attitude towards acts of violence has long been supported and accepted by social, political and religious actors. The legitimisation of gender-specific violence is firmly secured in the overall social structures and values.
Hence violence against women and girls must not be interpreted merely "as an individual fate", but has to be recognised as systematic discrimination. Women become victims of violence because they are women. For this reason domestic violence against women is a political and social problem just like the discrimination of ethnic groups, castes or other social groups. Human dignity itself is challenged when the biological and allegedly mental differences between the sexes serve one half of humanity as the legitimisation of discrimination and violence against its other half.

Violence against women and girls must not be interpreted merely "as an individual fate", but has to be recognised as systematic discrimination.



Violence against women is the expression of a historical and traditional hierarchy of social values and unequal power relations between the sexes.

Violence against women is the expression of a historical and traditional hierarchy of social values and unequal power relations between the sexes.
Here are two striking examples which highlight this fact in very different ways: While in South East Asia parents have to pay a high bride price for their daughter's marriage, a fact which also leads to the death of female foetuses and babies or the bride herself when the parents are unable to pay, in many African states the situation is completely different. Here the husband pays the bride price for his future wife, which thus, however, turns the woman into a tradable good. "Because the man has paid good money for her, he can do as he likes with her. And she does not have the self-confidence to resist him", says Zandile Nhlengetwa, coordinator of the projects of the South African women's initiative SINANI. These two—economically contradictory—examples clearly illustrate that due to specific social interpretations women remain the subordinated sex.

Value systems are subject to constant change.

Existing power relations are renegotiated again and again in language and everyday behaviour. Domestic violence serves the purpose of sustaining the existing hierarchy of values. This is also evident in the traditional image of men and women in which the so-called male characteristics are ascribed a superior value in comparison to the female ones. Male identity is defined as the female's opposite pole: the male is strong and rational whereas the female is weak and emotional. This polarisation is fatal: although it is constructed socially and formed within a historical context it is often regarded as natural.
It has to be mentioned here that it is not only men who contribute to the continuance of power asymmetries and violence against women—which was proved during the international workshops of the project "Overcoming Domestic Violence". Women make themselves—consciously or unconsciously—into men's accomplices, for in-stance, by accepting forced marriages for their daughters or—being mature women themselves—by urging their young daughters-in-law to suffer violence and humiliations. This can even lead to dowry-related killings.

C3 Gender-specific discrimination and violence against men

In their behaviour, men, too, follow social role models. Studies from all continents indicate that the role of provider, protector and genitor is unanimously attributed to the male. In this role model, violence is a legitimate means of asserting oneself—boys learn this at a very early age. Hence male and female concepts of violence differ considerably. Violence among men is often part of a sportive context. Certain kinds of violence (for instance, shoving) are socially accepted as a form of expressing physical closeness and a sense of common ground (and, therefore, in a narrow sense, do not represent violence since they are based on mutual agreement. The transition to the application of violence in cases of power asymmetry, though, is blurred. In male socialisation there are numerous opportunities for trying out unsanctioned physical violations among men.) Boys are conditioned in playful rows to suffer pain and to conceal their distress. However, value systems are subject to constant change: alternative patterns of life are emerging. According to the study "Männer im Aufbruch" (Men on the Move) by Paul M. Zuhlener and Rainer Volz, in 1998, 20 per cent of German men belonged to the group of socalled "new men". They live an emancipated partnership, share the work in the house and family, support their partners in their job and explicitly reject violence as a means of resolving conflicts. They have distinc-

tive advantages as a result of having left behind social role stereotypes: they gain from an active fatherhood, the joint economic security and the harmony of a cooperative relationship.
These men, though, are frequently discriminated against as being "effeminate softies". Current fields of research into masculinity, therefore, deal with the effects of the dominant concepts of masculinity on men who do not want to correspond to the traditional image. In this field, in a wider sense, one can talk of gender-specific cultural violence against men.

C4 Male claims to power as the roots of domestic violence

Since 1992 Klaus Eggerding, Head of the Men's Centre Hanover e. V. and Managing Director of the "Bundesarbeitsgemeinschaft Täterarbeit Häusliche Gewalt" (BAG TäHG—Federal Committee Working with Perpetrators of Domestic Violence) has been working with men who use violence against their partners and/or children. In a multitude of cases, he has learned, men use violence to secure their control and to reestablish their position of power. Violence serves to fend off an alleged weakness which threatens the male self-conception. He continues: "In my view, violence is a spontaneous solution for the perpetrator. Every act of violence has an underlying intention and hence is a more or less conscious decision. I presume there is basically always the chance of a decision for a non-violent conflict resolution. Contrary to commonplace views, it has become clear that male violence is not a class-specific behaviour nor an inevitable consequence of alcohol consumption, of stress, strain or excessive demands. Although psychiatrically-relevant illnesses also play a role, this has, however, not been sufficiently investigated. In a majority of cases I regard violence as a misbehaviour due to acquired behavioural patterns and role models as well as social-religious justifications. Whilst there are comprehensive explanatory models for violent behaviour, there are no excuses!"

C5 Contradictory stereotypes and paradigms of violence

Black and white, good and bad, male and female: the world order seems to be determined by opposites. Everything oscillates between two poles. This dual principle determines human thought in many cultures. In this way we tend to classify men as active and women as passive. Men tend to be regarded as perpetrators, women as victims. These are fixed components in the traditional conceptions of masculinity and femininity. These stereotypes encourage men to go on regarding themselves as stronger and more powerful and thereby also create a breeding ground for gender-specific violence.

Another stereotypical opposite links well-off individuals to a civilised and non-violent culture and economically weak ones to rude and violent behaviour. Numerous international studies, though, prove that domestic violence occurs on all continents and across all social strata.
The WHO, however, points out that women from low-income families are more likely to become victims of domestic violence. Poor women, for instance, are more often forced to cross cultural barriers in order to provide for their families—such as the ban on leaving their home without their husband's consent. Disputes about financial difficulties or the man's envy of the woman's earnings can also trigger conflicts that end in violence. Other factors of poverty which encourage aggression are crowded living conditions, limited scope of action as well as psychological strain.

Domestic violence occurs across all social strata.



Alcohol consumption and poverty are sources of conflicts but not the reason for gender-specific violence.

Stereotypically, domestic violence is also considered to be a consequence of alcoholism. Alcohol is certainly frequently a reason for disputes which, due to the uninhibiting effect of alcohol, have a higher rate of ending in violence. Nevertheless, alcohol is not an inevitable cause of violence but an aggravating factor. People who do not show violent behaviour when sober, in all probability will not do so under the occasional influence of alcohol. On the contrary, alcohol frequently serves the offenders as an excuse for not taking on the responsibility for their actions.

In order to analyse and overcome domestic violence it is necessary to take a closer look so as to differentiate between and to break up stereotypes.

C6 Traditional conflict resolution models and violence

Constructively resolved conflicts offer the chance of changing outdated and unfair structures.

Cultural moral values and social role allocations determine the handling of conflicts and the modes of resolving them. In general, conflicts as such are viewed as something negative and not openly dealt with. Conflicts are, however, an inevitable part of everyday life in a world in which there are many people who live together and have their individual needs and views. Constructively resolved conflicts offer the chance of changing outdated and unfair structures.
Whether a structure for handling conflicts can develop through which conflicts can be peacefully resolved or whether everyday life is governed by violence depends on the means considered acceptable by society for dealing with conflicts. These vary very much according to the roles and functions individuals take on within society or families. As a rule, the way of handling conflicts within families will differ from that at work where it is based on power asymmetries and traditional behaviour patterns as well.

C7 Violence in families as a breeding ground and sounding board for violence in society

When violence in families is concealed, tolerated and not punished, children learn from the very start: violence wins! This has serious consequences, not only for individuals but for society as a whole. Violence suffered in childhood increases the probability of subsequently becoming offenders or victims of violence many times over. Numerous studies demonstrate that observing violence influences the life of children just as negatively as suffering abuse. If children experience violence in the family or are actually abused, they learn to accept violence as part of a relationship. This experience influences their whole life and forms their idea of a partnership. For this reason, children coming from families reigned by domestic violence more often solve their disputes in an aggressive way as they have not had the chance in their original family to develop the ability to resolve conflicts in a constructive and peaceful way.

Satish Kumar Singh, a workshop participant and initiator of a men's network in India said during a workshop in Bangladesh: "Where I come from we have a wise saying: My home is my sanctuary. But if there is no peace and everywhere around us there is violence, what will we be able to pass on to our next generation? Peace must begin at home." Every example parents set their children and what they pass on to them—based on the social roles, norms, traditions and moral concepts to which they adhere—will have a counter-effect on the public sphere and will also influence political values and attitudes.

On the other hand, there is proof that during military conflicts and in post-war societies violence against women, i. e. domestic violence, increases considerably. The large extent of violence in the public sphere resounds—like a sounding board—in families. It is a fact that the ways of dealing with violence interact on the different social levels. Developing an ability for resolving conflicts within the family constitutes a key component in the culture of conflict resolution in society as a whole.

When the German Book Trade's Peace Prize was awarded to Astrid Lindgren in 1978, the children's book author said:

"[…] A child which is treated with love by its parents and which loves its parents in return will develop a loving relationship with its environment and keep this basic attitude for all its life. And this is a good thing even if later on this child will not belong to those who determine the world's course. Should it, however, contrary to expectations, one day belong to the powerful, it will be fortunate for us when its basic attitude has been formed by love instead of violence. The characters of future statesmen and politicians as well are formed before they have reached their fifth year of life—which is frightful but true. […]

Well, but if we bring up our children without violence or some other tight reins, will this be enough to bring about a new humankind that will live in eternal peace? Only an author of children's books could hope for something as simple as that! I know that it is an utopia. And in our poor, sick world there are certainly many other things which need to be changed before there will be peace. But in our present time there is an inconceivable amount of cruelty, violence and suppression on earth—apart from war—which cannot be hidden from children at all. They see and hear and read about it every day and in the end they might believe violence to be a natural condition. Is it not our duty then to show them at least at home by our example that there are different ways of living? […]"

Domestic violence has an impact on the culture of conflict resolution in society.



> **It has been recognised all over the world that female empowerment and equality of both sexes is an imperative precondition for social justice, sustainable development and peace.**
>
> United Nations, 1995



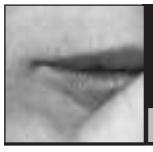
Violence and Development

How Domestic Violence Jeopardises Project Work


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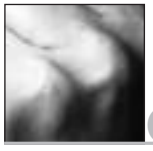

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D Violence and Development

How Domestic Violence Jeopardises Project Work

The practical work of numerous organisations has proved: A sustainable development cooperation will not be successful without the establishment of structures which promote justice among people and equal rights for men and women. Domestic violence has a disastrous effect on the families concerned, the neighbourhood and the entire society. Development projects have to embrace the aim of overcoming domestic violence as one factor of their work. This presupposes an exact analysis and knowledge of the specific causes and dependencies in the respective society.

D1 Aims of development cooperation
Domestic violence as a drawback on the way to justice

Domestic violence impairs the success of development projects.

Development cooperation looks back on an eventful and more than 50-year-old history. Some of the paths followed proved to be dead-end streets, others had unwanted effects. But we have learned from our mistakes and as a result current approaches and methods of development policy differ significantly from those at the beginning of development policy in the 1950s. The practical experiences of "Bread for the World" and many other development organisations demonstrate the importance of integrating disadvantaged population groups into the project work and, above all, strengthening their position in society. An increased focus on violent conflicts, which have repeatedly destroyed the results of many years of development work, is just as essential. The vital parameters of development policy, such as "participation", "empowerment" and the "establishing of civil society structures", clearly demonstrate that today's development projects interfere with exiting power structures and want to change them—grievances are to be recognised, conflicts to be solved peacefully and violence is to be overcome permanently.

Today we understand development cooperation as a striving for justice and the elimination of discrimination. A cooperation on all levels—between North and South and within local structures—which abstains from violence and makes constructive use of joint forces in order to bring about reforms and changes for more justice and participation could serve as a guiding idea for future work.
At least since the United Nations human rights conference in Vienna in 1993, the human rights approach has explicitly found its way into the work of development organisations. The fundamental aim of putting justice into practice makes questioning existing power relations a vital issue in this context. Those who remain silent make themselves accomplices to the prevailing violence.

Justice also means justice between the sexes. Women, who represent at least half of humankind, are still the largest discriminated population group worldwide and domestic violence represents one of the most brutal signs of gender discrimination. The assumption that domestic violence has no influence on development projects has proved to be wrong. On the contrary, the experience of numerous organisations shows that domestic violence undermines development aims right from their start.

Domestic Violence
- impedes and prevents women from participating in the development process,
- forecloses a fair share in resources and decision-making competences,
- impedes the realisation and efficiency of development projects,
- has a negative effect on economic, social and health-related development aims,
- jeopardises the safety and survival of women, children and men,
- costs a lot of money for society.

D2 The price society has to pay
The costs of domestic violence

Even though the physical and psychological injuries of victims of domestic violence can not be quantified, the financial costs alone represent a huge burden for development cooperation and society. For this reason, various institutions, such as the World Bank, have tried to calculate the financial strain arising from domestic violence.

The calculations include the following indicators:
- medical treatment and nursing for the victims,
- legal services, prosecution and the penal system as well as protection of the victims,
- non-productive time, increased times of sickness or reduced productivity due to temporary or permanent physical or psychological problems,
- lost investments in school and professional education,
- damage to and destruction of property,
- immaterial values such as reduced quality of life, self-respect, trust and safety.

In the various studies differing indicators have been used which render the data difficult to compare. The study "Health Canada" puts the direct medical costs for the health care of only those patients known to be victims of domestic violence at 1.1 billion US dollars in Canada in 2001. The Australian Criminological Institute in its figures for the same year included legal services, penal system, income losses and compensation for victims and calculated the costs at 14.2 billion US dollars. In her study "The Cost of Domestic Violence" (2004), Sylvia Walby says that the overall financial damage through domestic violence in Great Britain amounts to more than 550 euros per resident annually.

Nevertheless, and this is hard to understand, most governments all over the world rather shoulder the consequential costs of domestic violence than curb them by means of preventive measures. This, however, would pay off as is proved by the "Violence Against Women Act" focussed on prevention and passed in the USA in 1994. According to Clark, Biddle and Martin (2002), within eight years it cut down the US national household by 16.4 billion US dollars.

Even though the costs in developing countries are not as high due to a lower level of health care, frequently inexistent penal systems, etc. the consequences of domestic violence are a considerable strain on public and private households.

Not only the victims bear the costs of violence.



D3 Violence: the enemy of development
Domestic violence as a risk factor in development cooperation

During the workshops of the international project "Overcoming Domestic Violence" representatives from the partner organisations of "Bread for the World" studied the effects of domestic violence on their work. Upon close analysis the negative influence proved to be considerably larger than expected. Anthony L. Gutierrez, officer for gender issues at the Philippine organisation Wise Act explained at the international exchange workshop in Bangladesh: "Domestic violence affects all aspects of development cooperation. Firstly, we as staff of development organisations are affected ourselves. Because these things happen to us, too, and frequently we do not know what we can do. Secondly, domestic violence affects the entire organisation because whatever happens in society has a direct impact on development programmes even if the ostensible aim of individual projects initially seems to have been reached."

D3.1 Fundamental obstacles

Domestic violence restricts active participation in projects

Any sustainable development cooperation thrives on the target group's active cooperation and participation. Domestic violence and gender-specific discrimination of women restricts these opportunities.

Family-controlled role conceptions impair women's participation.

In many societies women are either not allowed at all to take part in the formal job market or only in a very limited way. According to traditional role models, women's activities are confined to the family or informal areas. If they contribute to the family income, it is mostly regarded as a sideline—independent of the actual income gained. Social moral concepts frequently prohibit women from actively participating in projects and from making decisions of their own. The male head of the family has control over the activities of the women in his family. A woman who has a job is often considered as a shortcoming of her husband. He earns too little to support his family or he does not have the necessary authority to control his wife.

Traditional laws on inheritance, which is a kind of structural violence against women in the family, are another obstacle. In many societies women are excluded from their birth right because of their sex and have no access to land and resources. Men claim control over the right to own land and its bequest. In addition, property such as live-stock, agricultural and other tools as well as housing are often passed from father to son or brother. With many projects, though, access to one's own land or resources is a precondition for participation.

Even with projects which directly address women as the target group, the results remain far below the potential outcome if the women suffer from violence. Frequently there are so many working hours lost among victims of violence that effective development work is impeded. The World Bank noted that one in five working days is lost due to women's health problems. According to a study conducted in Managua, the capital of Nicaragua, women who are victims of domestic violence earn only 57 per cent of the income of their unaffected colleagues. Some partner organisations of "Bread for the World" complain that although women initially take part in projects, they often stay away later. Often they would come to subsequent meetings with visible injuries. These are experiences shared by the Bolivian organisation of rural women, FNCB (Federación Nacional de Mujeres Campesinas de Bolivia). Its staff recognised that its initial concern of making sure that the agricultural area is distributed equally can only be achieved when the problem of domestic violence is part of their project work—the times of absence of project participants due to injuries suffered from domestic violence were too frequent.

Domestic violence impedes the distribution of resources

A central concern of sustainable development cooperation is the fair distribution of resources among the different population groups. For this purpose, the disparities of gross national products among countries and continents and the discrimination of social and ethnic groups within societies are continuously being analysed. The private household, however, the place where the primary important decisions on the distribution of resources are made, is frequently neglected. In this respect, the perfect world of unselfish intrafamily give-and-take more often represents a socially constructed ideal than reality. Studies by Elke Kasmann and Markus Körner conducted in 1994 on intrafamily economy proved that in West Africa, for instance, men and women fulfil different tasks in the securing of family subsistence. This means that an increase in the household income does not necessarily lead to a higher standard of living for all family members. Analyses carried out by Hoddinott et al. (1997) indicate that in many places women invest more into the education and health of their family members than men. Having separate areas of responsibility proves that projects which regard the family as a unity and address the head of the family, frequently do not address the needs of women and children.
This view is shared by the former UN General Secretary Kofi Annan: "One study after another has shown that development strategies can only be successful if women play a central role. Only then is there an immediate success: the families are more healthy and better nourished, their income and financial reserves increase. And what is applicable to families can also be applied to communities—and in the long term to entire nations."

Intra-family power structures impede social justice

Domestic violence has a fatal influence on all kinds of development projects. Disadvantageous intrafamily power structures maintained by means of violence are one of the biggest obstacles to the teaching of positive values. From the very start they undermine any community spirit thus impeding the desired development aimed at achieving a world in which all people, particularly women, are able to develop their abilities and talents and apply them to the community's good within a framework of emancipated participation.

D3.2 Expertise from various fields of development cooperation

Education

Education is doubtless a key to development. For this reason many organisations focus on the education of young people and adults. It can impart knowledge and self-confidence and open up chances for a better future.

Gender-specific role allocations impede education.



One of the most frequent reasons why children do not got to school is that their work is essential for their families. According to the EFA Global Monitoring Report by UNESCO in 2003/2004, an almost equal number of girls and boys are employed in the low-income sector. In the field of unpaid family work, though, which is estimated to exceed paid child labour many times over, girls outnumber boys by far. Girls have to do their share of family tasks at an earlier age and to a greater extent than their brothers. Therefore they leave school earlier and have fewer educational opportunities compared to their brothers.

In order to fight hunger we have to look at the distribution structures in the family.

Although the right to education was laid down in the 1948 Universal Declaration of Human Rights, it is the parents who determine within their own personal scope whether and which education they desire for their sons and daughters. On the one hand, they decide on how much to spend on school fees or learning material and on the other hand on the child's share of family duties.

Here, again, the reasons why girls drop out of school early and only little familial investments are made for their education are to be found in gender-specific role allocations: allegedly girls and women need no education for the tasks intended for them. With regard to marriage, education can even be an obstacle for young women as it may lead to emancipatory attempts which tend to frighten off potential husbands.

Another obstacle to the education of young people is violence suffered in the family, even if it is not the children who are the victims. Many children and adolescents complain about not being able to concentrate because of the quarrels at home. According to a study made by the Inter-American Development Bank, 63 per cent of Nicaraguan children from families where women suffer domestic violence had to repeat at least one school year. On average they also leave school four years earlier than their classmates who have never experienced family violence. And in the case of girl victims of domestic violence the chances are high that they do not finish their education.

Food security

For almost 50 years now, food security has been the focus of attention for "Bread for the World". Studies from African, Asian and Latin American countries where "Bread for the World" launched and monitored projects have shown that women are the most affected by hunger. A major reason for that is the fact that social and intrafamily power structures attribute more value to male than to female work. This is why it is common above all in Africa and Asia for women not to start with their meal before their husbands and children have finished—even though the preparation and distribution of food is part of their duties. If food becomes scarce, women are the first ones not to get enough—irrespective of whether they are pregnant or breast feeding. Frequently men claim control over the right to own land and its bequest. This makes it difficult for women to secure food for themselves and their children without help.

The Indian Women's Rights representative, Shokun, from Bangalore identifies increased consumerism and the effects of globalisation as some of the causes of domestic violence. She maintains that so-called progress and development have robbed women of their fundamental basis for securing survival. Urbanisation and in-dustrialisation have taken away land previously used for cultivating food. Therefore, women have to look for other sources to secure food for their families. And if they do not sufficiently succeed in doing so, they are threatened with violence at the hands of their husbands.

Health

The direct consequences of domestic violence threaten women's health. The Council of Europe found that women aged 16 to 44 are more affected by domestic violence than by cancer or car accidents. This is the reason why combating domestic violence has to be an integral part of successful health projects.

Underestimating potential dangers

Domestic violence takes place in secrecy and its victims, out of fear or shame, frequently pretend that visible injuries have been caused by accidents. This makes it difficult for the doctor treating them to establish their true origins.
If the kind of injury clearly points to violence, doctors and medical personnel have to have the will and courage to interfere in "family affairs". As long as only the obvious wounds are treated the underlying causes stay the same: violence continues and a lasting improvement of the victim's health is impossible.
In addition to the direct injuries, domestic violence against women causes various other health problems. Examinations conducted in the Maternité hospital in Zurich showed that female victims of domestic violence fell ill far more often than other women. The UN study "Violence against Women" found that female victims of violence in the USA suffer from gynaecological problems three times as often than other women. Chronic pains, abdominal disorders, circulatory disturbances and asthma are some of the typical psychosomatic consequential illnesses. Violence before and during pregnancy increases the danger of premature labour, miscarriages and numerous other complications during pregnancy.
In Nicaragua, 16 per cent of underweight children can be directly attributed to the fact that their mothers suffered from violence during pregnancy. Additional data from Nicaragua proves that the mortality rate of children under the age of five is six times higher when their mothers were exposed to physical violence (cf. Butchart 2003). However, the psychological consequences of domestic violence such as sleeping disorders or depression also have long-term negative effects on the victim's health and ability to work. As domestic violence frequently is not mentioned as the true cause of illness, false treatments are no exceptions. In 1999, the Federal Association of Company Health Insurances Funds in Germany drew attention to the fact that women were operated on for appendicitis twice as often as men. Frequently, acute abdominal pains falsely diagnosed and treated as appendicitis were the reason for sending them into hospital although violence inflicted upon the women had been the true cause.
Gabriele Klärs, director of the coordination office Women and Health in North Rhine-Westphalia warns: "The consequence is that people in the health system have to rethink and extend their views on the range of health disorders as a whole by including the aspect of violence as a possible cause."
Family planning projects can be doomed to failure by domestic violence as well. Social workers in the partner organisations of "Bread for the World", for instance, stated that many women did not dare to talk about contraception because they were afraid of their partner's violent reaction.

Violence is frequently the cause of chronic diseases.

Combating HIV/Aids

The spread of HIV/Aids is one of the largest health threats in our time. Every year more than five million people contract the deadly virus—that is 15,000 people every day.
In many countries the traditional asymmetrical power structures in families—from plain domestic violence to the more subtle forms of structural and cultural violence against women—have their share in spreading this pandemic and increase in particular women's risk of infection.
It is only ten years ago that men were the principle victims of HIV/Aids. Meanwhile an increasing number of women are affected—particularly in Africa. Since 1997 the share of HIV-infected women and girls has risen from 41 to over 50 per cent. In Asia, too, Aids is spreading rapidly among women: according to UNAIDS figures, in 1990 only 13 per cent of the people infected with the HIV virus were women. Today they make up nearly 30 per cent. In this context, the extent of direct structural and cultural violence against women has an immediate influence on whether the fight against HIV/Aids is successful or not.

Gender-specific withholding of information

Gender-specific moral concepts and norms favour the spread of HIV/Aids. In many countries women have only limited access to information—



especially with regard to questions of sexuality. The generally accepted norms require particularly young women not to talk about sexuality. They are told little about the spread of HIV/Aids, possible preventive measures and the potential treatment following an infection. According to current UNAIDS estimates, the Joint United Nations Programme on HIV/Aids, in the "countries with an incidence of epidemic diseases", 80 per cent of the women aged 15 to 20 do not have any or sufficient information about the topic of HIV/Aids.

Increased risk of infection through dependence

In Africa the socio-cultural and economic dependence of married women on their husband's family is often the result of the »bride price« which is normally paid to make the marriage legal. These are trancactions which the husband's family pays to the bride's family. The reproductive rights of women are also transferred to the husband's family with the result that it is very difficult for women to insist on the use of condoms. The tradition of the levirate—a widow being married to her deceased husband's brother or a male relative of the husband—is also closely linked to the paying of the "bride price" and increases the risk of infection further, as Astrid Berner-Rodoreda noted in the "Bread for the World" publication "HIV and AIDS in Africa—A female epidemic requiring only a female response?".

Forced into marital sex despite HIV

In many societies sex is regarded as a marital obligation not solely for the purpose of having children. For this reason, a lot of women do not have the courage to refuse their husbands—even if they know of his HIV infection. According to a 2005 WHO study on women's health and domestic violence almost a third of all Ethiopian women reported that they had been forced into having sexual intercourse by their partners in the past year. While the risk of an HIV infection during "normal" intercourse without a condom with an infected man is about 1:300, this figure increases to 40 per cent in the case of forced intercourse due to the higher incident rate of injuries, notes Olaf Hirschmann in his article on the "Culture of Rape".

High rate of infections with young women through older, polygamous husbands

In many African states three quarters of the people infected with the HIV virus are girls and women in the age group 15 and 24—even if they live monogamously. According to the Policy Paper HIV/Aids published by the Protestant Development Service (EED) and "Bread for the World", the reason for this is that girls are married off very young for economic reasons. Frequently their husbands are considerably older and the chance of them being HIV positive is higher. They often practice polygamy, which is legal in some African and Asian states. This significantly increases the risk of young women to contract sexually transmitted infections, as studies in Gambia have shown, which in turn increases the risk of contracting HIV, see section on polygyny in "Bread for the World" publication "HIV and AIDS in Africa—A female epidemic requiring only a female response?". Even though it is illegal to be married to several women, social norms in many states tolerate the extra-marital relations of men. During the Cameroon workshop the majority of African women agreed that a husband's extra-marital relations noticeably increased the risk of infection for all concerned.

Forced sexual intercourse through economic dependence

Economic dependence is one of the reasons why women suffer forced sexual intercourse—even if their husband is HIV positive. In its study "Just die quietly" Human Rights Watch describes an example from Uganda: "From the very start, Rose Kyolaba's marriage was based on economic dependence. She is now 31 years old and living in Mulago. She was the last of her husband's four wives. She said that she had to move in with her husband because she got pregnant. He was a neighbour and paid her school fees. Sex between them did not happen by mutual agree-

ment. Her husband died of Aids in 1997. She and her ten-year-old daughter are HIV positive. 'He forced me to have sex with him. If I had refused him, he would have given me no money for food or threatened not to pay the rent.'" Divorced women in particular have a hard time. In view of the various economic discriminations such as, for example, refusing them the right to own land, prostitution is for many the only way of providing for themselves and their children. The risk of contracting HIV/Aids is thereby dramatically increased .

Unequal flow of information enables the concealment of HIV/Aids

The information flow between marital partners is often asymmetrical. According to notions prevalent in many regions of the world, the husband controls all of his wife's affairs. In contrast, his wife is not to interfere with her husband's "personal" affairs since he has the "right to have his own private life". For this reason few women get to know that their husbands have been tested HIV positive. Dr Magdalena Mayer of the Cameroon Medical Women Association (CMWA) reports that the doctors' hands are tied: "According to the current legal situation, informing the women is impossible. The fact that the patients do not take their medicine openly is another problem caused by this secrecy. Sometimes medication is so irregular that the drugs' effectiveness is impaired."

Cultural practices which discriminate women facilitate the spread of HIV/Aids

Akilo Nega from Ethiopia pointed out that the practice of "widow inheritance" holds the danger of infection. In the case of widow inheritance, the widow is married to the nearest brother of her late husband. Frequently the relatives do not know the deceased's cause of death. If he had Aids, the infected widow may now pass the virus on to his brother and his wives.
Another cultural practice which considerably increases women's risk of infection is genital mutilation. Generally executed in unsanitary conditions, it is a source of transmission from one victim of genital mutilation to the next. Furthermore, the wounds inflicted to the constricted and scarred vagina during intercourse increase the risk of infection for circumcised women.

Civil and military conflict resolution

In order to resolve conflicts permanently and in a non-military way, all reasons of and parties to the conflict have to be scrupulously analysed. In this sense, the "gender" line of conflict has to be taken into account as well. In the practical application of conflict resolution strategies there is, however, insufficient awareness of the fact that warlike operations may also be interwoven with gender conflicts that can play a decisive role in the outbreak of collective violence.
In a study on Northern Uganda published with the NGO ACORD (Agency for Cooperation and Research in Development) (Chris Dolan, 2001), the author illustrates how the breaking down of gender constructions encouraged the onset of conflict in Northern Uganda. His theory is that the steadily decreasing opportunities of being able to correspond to the traditional male role leads to lasting frustrations among men. Insufficient economic opportunities and the resulting inability to support the family make it impossible for men to come up to the social and internal expectation of the male self. The external circumstances made them fail as family providers and protectors and guardians of honour. So, the war mongers offered the welcome chance of restoring traditional male identity since alternative models of masculinity were neither known nor accepted.
Of course, frustration cannot serve as the sole trigger of an armed conflict. Numerous analyses, however, at least show that the probability of whether a collective conflict is settled with or without weapons depends on the extent to which wide groups can be addressed by military recruitment propaganda which obviously works well with men with a damaged self-perception.

Gender roles which form the basis of domestic violence also influence the outbreak of wars.



Gender role stereotypes are used for the mobilisation for war.

There can be no war without mobilisation; after all, every warring power needs the support of its own population. Innumerable cases prove that the mobilisation strategies make use of stereotypical gender roles. In many societies, women, for instance, are regarded as tradition bearers and mothers of the nation. The role of women's protector, which is traditionally assigned to men, turns into a community mandate in the case of an external threat. Simultaneously, the threat strengthens common identity and solidarity. In situations of danger, even very different political, religious and socials groups are agreed: women, nation and mother earth have to be protected from the "evil".
Exploiting women's role as victims and thus stimulating the impulse to protect is a typical method of achieving this aim. During the actual fighting the systematic rape of the enemy's women serves as a weapon of war. These assaults are to demonstrate to the enemy that he is neither capable of protecting his women nor his nation. At the same time, these assaults are supposed to demonstrate the power of the attacker: in this way he penetrates the enemy's genes and aims at dominating the latter's future.
In the end—as already mentioned—the militant masculinity marked by violence continues into post-war societies and is carried into private spheres with the result that domestic violence increases.

Transmission of a culture of violence

Intra-family violence and collective violence are closely and reciprocally related. If violence in the public sphere is to be overcome, it has to be simultaneously reduced in the private sphere. Abdul Martin, director of the International Voluntary Services (IVS) in Bangladesh thinks: "How can we expect a child who grows up in the un-democratic structures of its family and subsequently experiences the undemocratic structures in our schools later to stand up as an adult for a democratic system?"

D3.3 conclusion

Democratic structures are crucial for the success of development projects. Hence also justice between the sexes is crucial for the success of development projects. The most prevalent form of gender-specific discrimination is domestic violence.
During the workshops in the project "Overcoming Domestic Violence", experts in development cooperation unanimously expressed their regret about the fact that the extent of domestic violence was not sufficiently perceived. It takes place secretly and is frequently tolerated by society. This has made it impossible so far for many experts to recognise violence at all. Frequently, even very active women's organisations have actually not had the courage to address the subject—be it because of a lack of knowledge or as a result of a fear of challenging the existing power structures. As long as domestic violence, however, is not systematically challenged on all levels neither the advancement of women nor gender mainstreaming will take effect.

D4 Avoiding unwanted side-effects

In some cases interventions by development projects into local structures may aggravate domestic violence. In 1999, Mary B. Anderson with her Do-No-Harm approach drew attention to the fact that humanitarian aid and development cooperation can trigger and aggravate conflicts. A flow of resources to particular population groups, for instance, can cause a change of structures which in turn invites conflicts. Likewise, unwanted side-effects of development projects can increase violence in families.

… with loans and educational projects

With the passing of the Millennium Development Goals in September 2000, the UN member states voted to support gender equality and women's empowerment. One specific goal was to end the inequalities in all fields of education by 2015 at the latest. In this vein, education was classified as one of the most important basic preconditions for a sustainable empowerment of disadvantaged population groups.

Projects focussing on the education of women and girls may, however, under certain circumstances, initially aggravate domestic violence. According to the WHO's "World Report on Violence and Health" evidence as to what extent education protects against domestic violence or not is inconsistent. Some theories say that a higher level of education decreases the risk of experiencing violence. However, there are also contradictory observations: a supracultural study by the "International Center for Research on Women" (Washington, USA) in collaboration with independent Indian scholars showed that domestic violence against women increases with the level of education. The cases cited were from India, Egypt and Chile, where women fell victim to domestic violence because of their high level of education. According to "Womensnews", a New Delhi doctor committed a suicide attempt after her husband had hit her. The reason: she had contradicted him in front of his friends.

Dr. Kumud Sharma, counsellor at the "Centre for Women's Development Studies" (CWDS) in New Delhi says: "Educated women know their rights and are therefore not prepared to follow orders unquestioningly. Asking questions leads to conflicts which then lead to violence. In many Indian states working women are requested to hand over their pay cheques to their husbands so that they do not have control over their income. If they fail to do so or start demanding their rights, trouble is inevitable."

This kind of information needs to be considered carefully since its consequence must not be that educational projects for women are stopped. After all, in many countries equal access to education is still far away. The UNESCO EFA report still complains about heavy worldwide discrimination of women in the education sector.

Likewise, contradictory discussions can be found in those projects of women's empowerment which do not simultaneously involve men in a constructive reflection of gender roles. Credit programmes, for example, are frequently addressed exclusively to women as the target group since they are considered to be particularly reliable as regards loan repayment and invest their income predominantly into the welfare of their family and the education of their children. Surveys conducted during project activities in Asia and Africa, however, revealed that the economic success of married women was sometimes accompanied by an increase in intra-family violence. Women who managed to become economically independent of their partners then became subject to more frequent and intensive violence at the hands of their partners. "The husbands of economically successful women seem to try to compensate for the loss of economic control by greater violence", says Zandile Nhlengetwa, a staff member or SINANI, the South African partner organisation of "Bread for the World".

"The women were accused of earning money in a dishonourable way, for example, through prostitution or deceit. By means of these accusations men put pressure on their wives threatening them with divorce—which equals expulsion from the community." But also many women who take out loans are under great pressure. They

Projects focussing on the education of women and girls may, under certain circumstances, initially aggravate domestic violence.



are responsible for the instalments, the financial management, though, often lies in their husband's hands. Participants of the workshop in Bangladesh mentioned disputes between spouses about loan repayments to be one of the most frequent causes of domestic violence.

Dealing with resistance

Bringing about justice therefore also carries with it the potential of triggering conflicts. In order to implement human rights, however, it is often necessary to overcome resistance. From this point of view, a short-lived increase in domestic violence may be interpreted as a reaction to the first step in the direction of sustainable empowerment. In this way, the rise in cases of domestic violence reported to the police does not necessarily mean that domestic violence has increased: it can just as well mean that there are more and more women making use of their rights.

Confronted with these contradictory facts and instances, project work faces a dilemma. Maybe the solution can be found in the route already taken by many development organisations which are making great efforts for women's empowerment: from the very start they increasingly integrate the husbands in their work. They have realised that women's projects can be promoted best in the long run if the resistance with which they are confronted is not unexpected but met in a constructive way.

… with HIV/Aids projects

Projects aimed at fighting HIV/Aids are often first used by women. They are more likely to be prepared to undergo a test, not least because they are advised to do so during prenatal care examinations. In this way, however, in the case of an infection, they are also the first ones in the family to be diagnosed HIV positive.
Many women experience severe violence at the hands of their partners as soon as their diagnosis becomes known. "Women are responsible for their partner's fate", explains Betty Luma, director of the International Federation of Women Lawyers (FIDA) in Cameroon. "This is also the case if the husband dies in a car accident in which the woman has had no part whatsoever. With an HIV infection it is always the woman's fault—no matter how she behaved up until then." Thus, an HIV test as part of prenatal care helps to consolidate the belief that women are responsible for their family's health—thus declaring the spread of the virus to be an allegedly female problem. It would be important, though, to integrate a larger number of men into fighting this pandemic.
Women living in partnerships where one of the partners is HIV positive suffer over-proportionately from violence; it is irrelevant, though, whether it is the wife or the husband who is infected. "The difference is merely that the woman stays with her husband even when he is ill; a healthy man, though, frequently leaves his infected wife", explains a member of staff at an Aids information centre in Uganda.

D5 Making use of religion and spirituality to promote sustainable development and overcome domestic violence

Religion can influence a sustainable development cooperation and be used to overcome domestic violence—on a content-based, structural and personal level.

Aspects of content

In many cultures gender relations and sexuality—both central components of domestic violence—are interpreted in a religious way and are subject to respective ethical criteria. This means that the key to understanding the causes of domestic violence, as well as the changes in behaviour, is to be found in the interplay between religious beliefs and the organisation of everyday life. A German female priest, who for many years worked for the Moravian Church in the South of Tanzania, drew the conclusion: "I would have never thought that one day I would do educational work on the issues of HIV/Aids and gender relations in villages. Meanwhile I have recognised just how deeply certain behaviour is rooted in beliefs, for example, men's behaviour towards women, or how women learn to stand their ground in unfair circumstances. Today it is also a question of Christian proclamation to check the spread of HIV/Aids."

Structural aspects

The Philippine theologist Muriel Orevillo-Montenegro names as a structural example the sexual abuse of children and in her article on "The Church and Child Sexual Abuse" accuses the church and religions of complicity; according to her, the most urgent task of religious communities is the prevention and healing of such domestic violence. This includes the exposing of structures of abuse by the church, a rethinking of a theology of the child and a consideration of holy texts in relation to child abuse. Only in this way can it embody the teachings of Jesus in the world and become a place of refuge, healing and empowerment. In her view, local communities play a decisive role in the development of the relevant resources.

Personal aspects

The precondition for any successful development cooperation are highly motivated members of staff who are carried by a vision even in hard times. As formulated by the Central Committee of the Ecumenical Council of Churches the basis for the development cooperation of churches could read: "The work is carried by the vision of a church which as a people of god is in search of justice, peace and the protection of creation. The churches want to unequivocally bear witness to peace and non-violence founded on the encouraging message of the gospel which motivates the establishment of a culture of peace. This includes fruitful discussions with all people, which, in the document, is called "commitment in dialogue". This commitment presupposes the ability to identify one's own—also religious—identity. Only then can one be in dialogue with people of other religious beliefs.
The policy document of the Protestant Women's Work as well as the Protestant Men's Work in Germany calls on Christians to "commit themselves to making men, women and children experience the vision of church as a safe and healing place worldwide."
Demands like that regarding the development cooperation of churches have meanwhile become very common within their own ranks. Religion is regarded as a constructive element. If cooperation is understood as partnership and dialogue, the church will increasingly be able to develop into a central place of non-violence and an effective force of change against violence.



"The human rights of women and of the girl-child are an inalienable, integral and invisible part of universal human rights.

Vienna Declaration and Programme of Action of the 1993 World Conference on Human Rights



Decisive Action Against Violence

Milestones in the Women's Rights Movement


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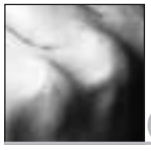

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E Decisive Action Against Violence

Milestones in the Women's Rights Movement

For centuries domestic violence has been an unquestioned practice determin-ing everyday life between the sexes and causing indescribable suffering of women. Hundreds of women's organisations around the globe have helped to put these human rights violations on the political agenda through intensive and coordinated lobbying. This is why local organisations today can appeal to their governments as well as to regional and international human rights institutions: a number of international and regional conventions under international law, programmatic declarations and resolutions commit and require the states to take violence against women seriously, to outlaw and punish it, to protect women and to take all appropriate measures to prevent further violence.

E1 Development of international law and its current status
Perceiving and condemning domestic violence against women as a human rights violation

Domestic violence is a human rights violation.

For a long time domestic violence against women has been an invisible phenomenon in all countries around the world: neither the general public nor the state were prepared to acknowledge or do anything to prevent it. Both hid behind article 12 of the Universal Declaration of Human Rights and corresponding national laws positing the protection of the private sphere, in particular the family, against wilful interventions by the state and its agents. In the second half of the 20th century, though, the worldwide New Women's Movement made domestic violence against women an issue and devoted itself to its victims by initiating supportive measures such as women's shelters. On this basis, in the 1990s, the global women's rights movement helped to bring about legislation, which declared domestic violence a human rights violation per se. Simultaneously, other human rights affected by domestic violence were highlighted. Today as a result of these activities and those of innumerable women and men who hold public positions and administer financial means or formulate legal norms on national and international levels, there are a variety of international and regional legal instruments, institutions and UN programmes as well as regional institutions which support and reinforce each other. The States Parties to such treaties are obliged—depending on the respective legal obligations ensuing from the treaties and programmes—on all levels in their territories to prevent domestic violence by means of laws and other measures, to punish the perpetrators, to lend protection and assistance to the victims and to grant them compensation. This includes educating and training the police, doctors, nurses, the staff of social authorities and the penal system; setting up protective institutions for women; physical and psychological rehabilitation for women who have suffered violence; remedial work with offenders and measures to bring about a cultural change and the elimination of traditional and prejudiced sex- and gender-specific discrimination.

E2 Human rights instruments

E2.1 The United Nations Convention on the Elimination of All Forms of Discrimination Against Women

Human rights are founded on the dignity of humankind. "All human beings are born free and equal in dignity and rights" as laid down in Article 1 of the 1948 Universal Declaration of Human Rights (UDHR) which also bans discrimination based on sex. The most important UN human rights convention for women is the 1979 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). Today, 185 out of a total of 192 UN member states are States Parties to this Convention. Not only do they have to implement its provisions but they also have to report on a regular basis to a Committee consisting of 23 independent experts about their efforts put into its implementation. Non-governmental organisations (NGOs) draw up so-called "shadow reports" in order to make available to the Committee that kind of information which governments are likely to ignore or play down. In this way, information about the extent of domestic violence and the frequently insufficient efforts on the part of a CEDAW State Party to prevent it and to support the women affected come into the focus of the Committee, which in its Concluding Observations will ask the state to put things to right by means of legal or other instruments.
Almost half of the States Parties to CEDAW have ratified the Optional Protocol to the Convention adopted by the UN General Assembly in 1999, which allows for two additional procedures for the enforcement of the rights contained in the Convention. Individual women or groups of women, under certain circumstances, can submit a communication claiming that their human rights as described in the Convention have been violated. The inquiry procedure enables the Committee, on the basis of reliable information, to look into grave or systematic human rights violations of women in a State Party. Both monitoring procedures rely heavily on the activities of women's associations and human rights organisations since these support claimants or supply reliable information including information about violence against women, which can lead to an inquiry being launched. Since 2003 the Committee has been very active with regard to both procedures and has already made recommendations to the Hungarian and Austrian governments because of cases of domestic violence and to the Mexican government because of yet unsolved murders of women near the border to the USA.

"All human beings are born free and equal in dignity and rights."

E2.2 Prohibition of domestic violence as a human rights violation

Apart from CEDAW there are other legally binding UN human rights conventions which guarantee the protection of the human rights of all people the implementation of which by States Parties is also monitored by human rights treaty bodies as the respective committees are called, composed of independent experts. Explicit prohibition of violence is contained in the Universal Declaration of Human Rights (UDHR) (Article 5: ban on torture), in the International Covenant on Civil and Political Rights (ICCPR, 1966, Article 7: ban on torture and ban on "cruel, inhuman or degrading treatment or punishment") and in the so-called special conventions such as the United Nations Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT, 1984, Article 1 contains the definition of torture), the Convention on the Rights of the Child (CRC, 1989, Article 19: the call to protect the child from "all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, …"), and the Convention on the Rights of Persons with Disabilities (2006, Preamble, paragraph q; Articles 15 and 16: the call to be free from torture and the call to be free from exploitation, violence and abuse). The prohibitions and obligations in the UDHR, in ICCPR and CAT, explicitly refer to acts on the part of the state and its organs in the public sphere. Only now are they also interpreted in such a way that the state also commits a human

The CEDAW communication and inquiry procedures enable women to claim a violation of their human rights.



The state commits a human rights violation if it allows such acts in the private sphere.

rights violation if it allows such acts in the private sphere of the family. Article 19 of the CRC clearly refers to the private sphere and explicitly gives the state a protective function for the child in this sphere. The same holds true for the Convention on the Rights of Persons with Disabilities (Preamble, paragraph q, and Article 16).
CEDAW, formulated and adopted ten years before CRC does not contain any explicitly formulated prohibition of domestic violence or any other form of violence. However, the prohibition contained in CEDAW of discrimination against women because of their sex—as a biological (sex) and social category (gender)—and the obligation to grant them equal rights and the same opportunities as men refer to the human rights of all women in all spheres of life including the family, which is regarded as a private sphere, and the forms of discrimination committed there by family members (Art. 16). Furthermore, CEDAW covers all forms of discrimination and, in addition, not only state institutions but also (private) persons, organisations and enterprises (Art. 2 [e]) whose discriminating actions the state has to prohibit, prosecute and punish. The definition of discrimination contained in Article 1 comprises discriminatory action against women committed on purpose but also any action, which has the effect of establishing discrimination against women on the basis of their sex or gender.
CEDAW grants its Committee the right to interpret the articles contained in the Convention in the form of general recommendations based on the reports of the States Parties as well as other information (Art. 21 [1]). Although such general recommendations, which are also formulated by other human rights treaty bodies regarding the interpretation of their treaties, have a somewhat "softer" legal character than the provisions in the respective treaties themselves, it is expected on the basis of international law that States Parties to these treaties also adhere to these general recommendations with "due diligence". At a very early point in time in its work, the CEDAW Committee dealt with the issue of domestic violence and violence in other areas of social life in such general recommendations, for example in 1989 (no. 12), in 1992 (no. 14; on genital circumcision of women as a human rights violation), in 1992 (no. 19), but also within the framework of other recommendations on other articles (no. 21: equality of rights in marriage and family relations; no. 24: equality in access to health care as a basic right).
General Recommendation no. 19 is doubtless the Committee's most important pronouncement. In it the Committee clearly stressed—even before other United Nations entities or conferences did so—that domestic violence against women is to be considered a form of discrimination and therefore prohibited under many articles of the Convention—if not explicitly but implicitly, as illustrated by the Committee in detail. According to the definition of the term "discrimination" in Article 1 of the Convention it comprises also "gender-based violence, […] a form of discrimination that seriously inhibits women's ability to enjoy rights and freedoms on a basis of equality with men." Violent actions are regarded as those that "inflict physical, mental or sexual harm or suffering, threats of such acts, coercion and other deprivations of liberty." As a form of discrimination, violence—including that committed as domestic violence—impairs or nullifies "the enjoyment by women of human rights and fundamental freedoms under general international law or under human rights conventions." The rights and fundamental freedoms impaired in the case of domestic violence by acts of violence are (paragraph 7):

- The right to life,
- The right not to be subject to torture or to cruel, inhuman or degrading treatment or punishment,
- The right to liberty and security of person,
- The right to equal protection under the law,
- The right to equality in the family,
- The right to the highest standard attainable of physical and mental health.

General Recommendation no. 19 also illustrates the necessary scope of action of the state to which it committed itself on ratifying the Convention. The commitment is "not restricted to action by or on behalf of Governments" but states may "also be responsible for private acts if they fail to act with due diligence to prevent violations of rights or to investigate and punish acts of violence, and for providing compensation" (paragraph 9). The causes of such violence are also addressed, which are found, for instance, in the stereotyped roles of women and men with the consequence that violence helps to maintain women in "subordinate roles" (paragraph 11). Finally, in paragraph 24 of General Recommendation no. 19 the Committee lists a number of legal and other measures that have to be implemented by the current 185 States Parties in order to prevent domestic violence, protect potential victims, support the actual victims and punish and rehabilitate the perpetrators.

E2.3 Developments on the UN level since 1992: declarations, programmes, and special rapporteurs

With General Recommendation no. 19, the CEDAW Committee laid the foundation for all additional UN declarations, outcome documents of United Nations World Conferences and for new mandate holders, such as the UN Special Rapporteur on violence against women, its causes and consequences, adopted or authorised, respectively, during the subsequent years. This was possible because transnational women's groups increasingly put the topic on the international agendas by holding parallel conferences and through heavy lobbying with their governments' diplomatic representatives at the United Nations.
In June 1993 the NGO Tribunal on Violence Against Women, which took place in Vienna at the same time as the UN World Conference on Human Rights, made this kind of human rights violation visible worldwide and for all delegates to the UN World Conference so that the final report of this official Conference contains important language urging nations to condemn violence against women.
In December 1993, the UN General Assembly passed the Declaration on the Elimination of Violence against Women, which, though not legally binding like CEDAW for its currently 185 States Parties, is considered to be another comprehensive and systematic document of the international community. This Declaration distinguishes between violence in the family, the community and the fields of education and work as well as violence committed by or on behalf of the state and its institutions even more carefully than the CEDAW Committee's General Recommendation no. 19. It lists under the heading "domestic violence": "Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation." This Declaration, too, refers to the human rights that are violated through domestic violence and other forms of violence against women. Moreover, Article 4 emphasises that governments, when they do not protect women from violence, cannot justify themselves by invoking customs, traditions or religious considerations. Recommendations for actions are directed at UN member states as well as at UN organs and entities. In addition, they contain the request addressed to the remaining UN member states, which are not yet States Parties to CEDAW, to ratify the Convention without any reservations.
If a state files a reservation to a certain article of the Convention it thereby declares that it does not want to implement the norms contained in this article. Unfortunately, CEDAW is the human rights Convention to which most reservations have been entered. Many States Parties filed reservations to Article 5 (elimination of cultural conceptions, attitudes and patterns of conduct which discriminate against women), Article 16 (equality in marriage and family relations) and some even to Article 2 (States Parties' general obligations to implement the Convention without delay).



Since 1993 the number of States Parties to the Convention has considerably increased. By 2007 all UN member states with the exception of the Cook Islands, Iran, Nauru, Niue, Palau, Qatar, Somalia, Sudan, Tonga and the United States of America had ratified CEDAW. Theoretically, the Vatican, which holds the status of an observer to the United Nations, could also become a State Party.

The 1995 Fourth World Conference on Women in Beijing again elaborated the causes and consequences of domestic (and other forms of) violence as well as goals, strategies and concrete steps for action for its elimination in a separate section of the outcome document, the Beijing Platform for Action. Like all final documents of UN conferences, this one is not legally binding either. However, it has proved to be more effective than the final reports of the previous UN World Conferences on Women (Mexico 1975, Copenhagen 1980, Nairobi 1985) since the UN member states have not only had to regularly report the results of their voluntary commitments regarding the implementation of this Platform for Action to the UN Commission on the Status of Women (CSW) and discuss them there but are also explicitly called upon to incorporate these results in their governmental reports to the CEDAW Committee which they are legally obliged to submit on a regular basis.

The UN Special Rapporteur on violence against women, its causes and consequences, who in 1994 was installed by the then UN Human Rights Commission, can also accept communications on alleged violations, make official visits to countries to get a picture of the situation and is obliged to submit annual thematic reports to the UN Human Rights Council. The similar mandate of the UN Special Rapporteur on systematic rape, sexual slavery and slavery-like practices during armed conflicts predominantly aims at forms of violence against women other than domestic violence, however, this Rapporteur can also point out connections between the different forms of violence against women.

E2.4 Regional legal instruments for the protection of women against domestic violence

On the regional levels as well important legal instruments are to be mentioned. The Inter-American Convention on the Prevention, Punishment and Eradication of Violence against Women, the Convention of Belem do Pará, for instance, was adopted by acclamation by the Organisation of American States as early as in 1994 on the basis of the UN Declaration on the Elimination of Violence against Women and because of efforts on the part of Latin American women's rights organisations. This Convention adds additional rights to the list of human rights violated by domestic violence. It also broadens the term family to mean more than just a nuclear family living in a certain place and thus encompasses another circle of potential offenders. States Parties to this Convention are to report to the Inter-American Commission of Women (CIM) on the implementation of this Convention, and the Inter-American Commission on Human Rights accepts complaints and petitions by persons, groups of people and legally recognised NGOs.

The 2003 Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa also takes up violence against women as a human rights violation in several of its articles, namely as an action against which women have to be protected by the African States Parties to the Protocol on the basis of their right to dignity and their rights to life, personal integrity and safety. All forms of violence are covered, and sexual and verbal violence as well as rape—whether it happens in the public or in the private sphere—are mentioned explicitly. Several separate articles prohibit violence, in particular also sexual violence, against older women or women with disabilities (Art. 22 [b] and Art. 23 [b]). Like CEDAW and the Convention of Belem do Pará, the Protocol mentions the state's obligation to eliminate those conceptions, practices and stereotypes sanctioned by tradition and culture, which legitimate or tolerate violence against women. The African Commission on Human and People's Rights cannot only start

investigations but also accept communications on alleged human rights violations from individuals. It has to be stressed here that neither the CEDAW Committee nor the Inter-American or the African Human Rights Commission has the function of a court.

E3 Potential scope of action of NGOs in general and in development cooperation

Thus, within the framework of the United Nations and at the regional levels a range of legal instruments, programmatic declarations, special rapporteurs and programmes is available, of which CEDAW today is the most accepted and legally binding Convention worldwide, which bans domestic violence against women as a human rights violation. All conventions, declarations, reports and programmes give valuable information on legal and other steps which states should or must introduce, including the specific general recommendations of the CEDAW Committee and other UN human rights treaty bodies directed at States Parties. With the help of the different monitoring procedures of the CEDAW Committee and the other UN treaty bodies, the special rapporteurs and the Inter-American and African human rights institutions influence can be exerted on states. Frequently there are also national human rights institutions that can be approached as well. National NGOs or institutions within the framework of development cooperation which deal with the legal and practical side of the protection of women against domestic violence should know all the relevant international and regional legal instruments, programmatic declarations and resolutions, legal institutions and programmes as well as the UN special rapporteurs' fields of responsibility and reach out to them on all levels. They can do so by means of:

- Compiling shadow reports on the reports of their governments for the CEDAW Committee but also for the treaty bodies to the other UN human rights conventions mentioned;
- Lobbying one's own government to make it implement the Concluding Observations of the treaty bodies, in particular the CEDAW Committee regarding domestic violence against women;
- Filing communications in accordance with the Optional Protocols to CEDAW, ICCPR, the Convention on the Rights of Persons with Disabilities, and on the basis of Article 22 of CAT;
- Giving reliable information to the treaty bodies about grave or systematic negligence of the protection of women from domestic violence so that inquiries can be started (Optional Protocols to CEDAW and to the Convention on the Rights of Persons with Disabilities; Article 20 of CAT; Special Rapporteur on violence against women);
- Filing complaints with the Inter-American Commission on Human Rights or the African Commission on Human and Peoples' Rights;
- Compiling shadow reports to the Inter-American Commission of Women or the African Commission on Human and People's Rights.



We are not powerless.

Nelson Mandela



Overcoming Domestic Violence

Strategies for Practical Work

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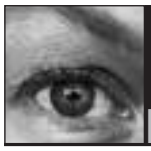

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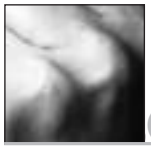

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F Overcoming Domestic Violence

Strategies for Practical Work

Numerous institutions and projects deal with the topic of domestic violence such as violence prevention, victim protection, therapy for offenders or general human rights work. The practical examples and strategies presented below originate predominantly from the various international workshops held within the project's framework. Many initiatives have long recognised that farreaching positive effects can only be achieved when, in cooperation with like-minded organisations, they address actors on all the levels where the causes of domestic violence can be found.

From the parliamentary chamber to the living room

The following table provides a short overview of the most important levels of intervention together with successful strategies. The working stages and case studies will be more closely illuminated in the course of this chapter.

Level of intervention	Target group
Governmental-legal level	Political leaders
	Prosecuting authorities
Societal level	The media
	Traditional leaders
	Religious leaders
	Men and women
	Health sector
	Teachers and educationalists
Individual level	Victims
	Perpetrators
	Witnesses of violence
	Fathers and mothers

Strategies for activating potential actors

- Putting pressure on the state by systematic lobbying to fulfil its responsibility of implementing international human rights conventions and of passing and implementing corresponding laws.
- Demanding the support of projects to combat and prevent violence against women.

- Training judges, public prosecutors and the police to implement laws.
- Monitoring the way of coping with domestic violence, improving the support and protection of victims.

- Exerting a positive influence on the public discourse which encourages gender stereotypes and thus the origins of domestic violence by training journalists.
- Proclaiming that violence in the private sphere is a human rights violation.

- Encouraging people to reflect on traditional values.
- Developing a cultural identity which does not violate human rights.
- Changing traditions which encourage violence against women.
- Looking for advocates who condemn violence and changing discriminating values.

- Turning religious leaders into allies who support the fight against domestic violence.
- Analysing and informing about religious scriptures from the aspect of women's rights and outlawing violence.
- Making use of religious networks as a structure for changing the attitude of men and women.

- Encouraging the population to critically reflect on gender stereotypes and to demonstrate alternative models of masculinity and femininity.

- Teaching medical personnel to recognise domestic violence as a health risk and to take it seriously.
- Encouraging medical personnel to set up contact between victims of violence and supportive institutions as well as social and legal counselling.

- Training teachers to encourage children and adolescents to critically reflect gender stereotypes.
- Encouraging teachers to teach and demonstrate constructive conflict-resolving behaviour by actively living it.
- Increasing lobbying to eliminate stereotypical educational measures and teaching materials.

- Supporting those affected in their individual abilities and reducing unilateral dependencies.
- Informing victims about their rights and encouraging and supporting them in claiming them.
- Guaranteeing support and protection.

- Helping offenders to take the blame and to answer for their acts.
- Assisting in recognising the causes of violence and helping to prevent it.
- Teaching the advantages of a non-violent partnership.
- Learning to resolve conflicts non-violently.

- Encouraging relatives, neighbours etc. to denounce human rights violations in the private sphere.

- Teaching parents to teach and demonstrate equality and non-violent conflict resolutions by living it.



F1 Taking the initiative

Politics, laws and human rights: combating domestic violence against women on a national legislative level

Chapter D highlighted that domestic violence against women is a globally recognised human rights violation. Many states have ratified numerous contracts and supported recommendations committing themselves to protect women against domestic violence, to call on the perpetrators to account for themselves and to prevent future violence. Frequently, however, the recognition of agreements is not followed by actions: a consistent enforcement of contracts continues to be an exception rather than the rule. For this reason LaShawn R. Jefferson, head of Human Rights Watch, demands: "Any individual who uses any kind of violence against women commits a crime. A government which fails to draft and implement the laws and programmes necessary for penalising this violence violates international human rights. Both the violent indi-vidual and the negligent government have to be held responsible for that."
Successful strategies on the national legislative level, therefore, predominantly aim at closing the gap between international and national guidelines and ensuring a strict implementation of the laws.

Problems and obstacles

- In many countries national laws are not consistent with international agreements, declarations and resolutions.
- So far, in many countries there are no specific laws on domestic violence.
- Accordingly, prosecution of intra-family violence is only possible if it constitutes a generally recognised crime such as bodily harm or manslaughter.
- Out of ignorance of human rights the protection of the private sphere is often regarded as the preeminent concern.
- The staff of legal authorities frequently lack clear indications and therefore procedural security for prosecuting crimes that happen in the private sphere.
- Many countries evade responsibility and do not sufficiently protect the victims of domestic violence against repeated attacks. This is why a lot of those concerned are afraid to report violence.
- Existing laws which outlaw domestic violence and protect victims frequently are not implemented in an effective way because the political will to do so is missing.
- Data on the extent of domestic violence is not gathered in a systematic way although many states have committed themselves to doing so.

Potential aims of the work on a national and legal level

Move the government to

- withdraw present reservations against individual articles of international agreements (e.g. CEDAW) which try to restrain domestic violence,
- eliminate all laws which discriminate women and encourage domestic violence,
- condemn domestic violence as a criminal offence and crime in national legislature,
- authorise and train prosecuting authorities and the police to investigate, prosecute and punish domestic violence,
- pass and enact laws which support victims and protect them against violence and which make offenders accountable,
- provide financial resources and manpower for combating violence and for preventive measures,
- systematically collect data on the extent and consequences of domestic violence.

Responsibilities of states which have ratified the following agreements or were party to programmatic declarations

The interpretative General Recommendation No. 19 on the United Nations Conven-tion on the Elimination of All Forms of Discrimination against Women (CEDAW) defines domestic violence as a kind of gender-based discrimination directed against women impairing them disproportionately in their taking advantage of their human rights and fundamental freedom.

According to article 2 the contracting states of CEDAW are obliged, among other things, to:

- prohibit any kind of discrimination by appropriate legal or other measures, if necessary by means of sanctions,
- take all appropriate measures including legislative measures to change and abolish any existing laws, regulations, usages and practices representing a discrimination of women,
- effectively protect women with the help of the national courts responsible or other public institutions against any discriminating action.

In article 8, the resolution 52/86 of the UN General Assembly calls upon the member states:

"Within the framework of the national legal systems

- (a) to ensure that the applicable provisions of laws, codes and procedures related to violence against women are consistently enforced in such a way that all criminal acts of violence against women are recognised and responded to accordingly by the criminal justice system;
- (b) to develop investigative techniques that do not degrade women subjected to violence […];
- (c) to ensure that police procedures, including decisions on the arrest, detention and terms of any form of release of the perpetrator, take into account the need for the safety of the victim and others […] and prevent further acts of violence;
- (d) to empower the police to respond promptly to incidents of violence against women. […]".

CEPAM: a practical example from Ecuador

CEPAM (Centro de Promoción y Acción de la Mujer), which has been a partner organisation of "Bread for the World" for many years, has been campaigning for women's rights for more than 20 years now. Ecuador is one of the countries where practical work has proved that domestic violence severely restricts women's ability to lead an unimpaired and dignified life. This is why from early on the organisation focussed on combating intra-family violence.
In Ecuador, reporting intra-family violence was not admissible under the criminal code. CEPAM's aim was to establish clear-cut legislation which also guarantees the support of victims. This was to be realised via commissioner's offices located with the police and headed by women. Trained personnel was to provide victims with low-threshold access to state protective measures.
As a first step on the way to a law against domestic violence, CEPAM entered into a broad alliance with other women's organisations. With one exception all groups reached a consensus enabling them to work very concertedly for a joint legal draft. The resulting informal network soon cooperated with the National Association of Women (Direccion Nacional de la Mujer), female MPs of various political parties as well as international organisations such as UNFPA and UNIFEM working within the United Nations for women's rights. The Inter-American Convention on the Prevention, Punishment and Eradication of Violence Against Women and the Fourth World Conference on Women in Beijing provided impetus and important links to current political events. In 1994, the director of the Fundación María Guare, a network organisation, succeeded, through personal contact with the then Minister of the Interior, in the setting up of the first women's commissioner's office. A few months later, in cooperation with the Ministry of the Interior, the Ministry of Social Affairs and the police administration, CEPAM, too, started the first women's commissioner's office in Quito. These contact points for victims opened up new possibilities for legal actions in cases of intra-family violence.
(For further information on women's commissioner's offices, see page 84.)



Roads to success

1. Define precise aims
Here, first of all, the current situation and the problems have to be recognised: Which international contracts have already been ratified and which declarations have been acknowledged by the state? Has the state expressed any reservations during the ratifications? If so, which articles are affected? Will this have an influence on the state's ability to act? Which laws have been changed or newly introduced? What are the existing laws against domestic violence? What do they contain? What are the major problems in their implementation? Are there any provisions for protective state measures such as women's shelters? What do victims of domestic violence need in order to assert their rights?
Now the problems have to be weighed up. This is the basis for setting a manageable number of clearly defined goals.

2. Relate to current discussions and political measures.
In order to give the selected problem a certain significance in the political arena, connections with relevant occurrences and discussions should be made.

3. Identify channels of influence and key actors and weigh them up according to their significance.
Who are the individuals who could help and make decisions? Who can we approach? Which cooperation would be the most promising? What could their interest be in the pursuance of my aims?

4. Check target groups
Who shall benefit from the campaign? Will the campaign meet the target group's desires and needs?

5. Form alliances
Networking increases the effectiveness. With whom could I cooperate?
Do our objectives match? Could differences pose an obstacle to our joint work?
If possible, a common goal should be formulated.

6. Reach all
The campaign should, for example, also address men, not least because they often have a decision-making function. A central message should be worked out illustrating to both men and women the advantages of a non-violent life. It should also be made clear which actors are part of the programme. This increases the solidarity among different population and pressure groups.

7. Formulate a strategy
This could, for instance, comprise the following working stages:
- Lobbying with decision-makers and key actors.
- Organising meetings between decision-makers.
- Offering informative meetings on the problem—from short briefings to expert conferences.
- Organising and holding conferences and interviews with the press and compiling information material.
- Informing and mobilising the public by way of demonstrations, information campaigns or exhibitions.
- Researching data or authorising research studies. They will deliver the proof necessary to support the demands and simultaneously help to mobilise a wide range of population groups.

The high number of complaints registered with the newly founded "Commissioner's Offices for Women and Families" served as an important line of argument in asking for a new law. As statistical basis for its argumentation, CEPAM presented a data base which empirically illustrated the extent of domestic violence. The "Commissioner's Offices for Women and Families" was given a double function: on the one hand, they served as specialised contact points for women and children, on the other hand, as their intra-authority representatives within the legal system.
In the meantime, some of the experts trained at CEPAM worked in various national political institutions. This intensified the links with the National Association of Women and other female members of parliament and facilitated access to most of the male key actors in the relevant ministries. Within the framework of a broad expert network, CEPAM, for instance, drew up a law against violence against women. In short meetings and during working breakfasts they informed key actors from politics and society about the envisaged women's commissioner's offices and the draft.
The country's well-organised women's movement, which united also indigenous and Afro-American women's rights activists under its roof, compiled the demands from various regions.
It became obvious that the desire for additional women's commissioner's offices in the countries' provinces as an offer of support for victims of domestic violence and the demand for a law banning intra-family violence were urgent concerns of civil society. This agreement helped to win over the media as an ally. Joint working breakfasts offered the opportunity to pass on information to journalists and to tell them about laws and measures in other countries. The outcome was several editorials in Ecuador's major newspapers. "Here, too, we invited men as well as women, after all, we wanted also men to defend this law, not least because in our society men listen to men", noted Miriam Ernst, coordinator of CEPAM, describing the strategy.
In 1995, paragraph 103 of the civil code—the law banning violence against women and in families—was finally passed. In order to introduce the new law to the general public and to demand

its speedy and precise implementation, CEPAM initiated a cross-country campaign. Newspapers printed the exact wording of the law, radio programmes informed their listeners about it and answered questions about how to claim services, and videos of court hearings sensitised legal authorities. In the end, the law was translated into the different national languages and has in the meantime become the basis for all women—even those living in isolated regions of Ecuador—by which they perceive and claim their rights. "The major line of thought was that violence against women is a human rights violation and that the state as guarantor of rights has to take measures to afford women a non-violent life", says Miriam Ernst, looking back on her successful multi-track strategy. "At first we opened the door only a crack. But we couldn't fit all those in who desperately wanted to report something, which had not been possible before at all. This alerted civil society and testified to the urgent need for action. Simultaneously, the data gained from the study initiated by us corroborated the necessity for action. And the link with the international movements gave us the necessary backing."

Milestones in the Ecuadorian legal initiative

- Permission granted in 1994 for the first "Commissioner's Office for Women and Families" to start its work.
- Empirical studies on the extent of intra-family violence on a national level.
- Consensus among women's organisations to lobby for a joint draft.
- Coordinated cooperation between government, civil society and UN institutions.
- The law banning violence against women and in the family is passed in 1995.
- Training and further education of legal authorities and the police.

Summary recommendations

In order to combat domestic violence on a state-legal level the subsequent steps have proved to be necessary and successful in practical work:

1. Identifying and broaching domestic violence against women as a kind of gender-specific discrimination and human rights violation.
2. Pointing out that the human rights regulation which protects the private sphere does not imply that the state is not allowed to interfere if violence is committed in it.
3. Making clear that domestic violence is unacceptable and the fight against it is grounded as a governmental duty in the individual's dignity and their right to safety and freedom.
4. Gathering data and delivering facts. Documenting and continuously analysing the handling of laws and criminal offences in practice in connection with domestic violence.
5. Showing that the fight against domestic violence is in the interest of common welfare and therefore is in the responsibility of the state and the public.
6. Integrating all actors by means of broad networks.
7. Mobilising the media and the general public.
8. Appealing for the adherence to and implementation of international contracts including the respective obligations to report.
9. Monitoring the enactment of national legislature and demanding reforms.
10. Widening women's scope of action by offers of support thereby enabling them to claim their rights.
11. Paying attention to possible multiple discriminations for ethnic or social reasons in addition to gender-specific ones.



F2 Breaking the silence Identity, culture and change: combating domestic violence on the societal level

The 2004 Human Development Report centres on the argument that cultural freedom as an elementary right is the precondition for human development in a pluralist world. All over the world, ethnic, religious and other groups invoke their special cultural identity and, by virtue of this demand, to be able to organise their life in a self-determined way. In our globalised and pluralist world as well, or especially here, this pursuit of a fixed unmistakable identity can be observed everywhere. "We are crying for laws to end violence. But that is not the point. Often the laws are good enough and still women suffer from discrimination. It is a cultural problem which is firmly rooted in patterns of conduct, ideas and attitudes", explains Shupayi Mpunga from Zimbabwe. The experts of the international workshop "Overcome Gender-Based Violence in the Private Sphere" at the 2004 World Social Forum in Mumbai therefore agreed that misinformation as well as distorted and biased representations of gender roles and violence against women in public discourse ranging from myths, tales and legends to radio and TV reports are a major obstacle to overcoming violence.
But who determines culture? And who has the right to do so? At the governmental level laws are drafted that stipulate norms. But there are numerous non-governmental powers whose influence is frequently far greater than that of state institutions. Quite often they construct an identity-endowing homogeneous image of a "natural" and static culture. The establishment of identity and cultural concepts, though, are subject to constant change—as history proves. This opens up the chance of having an influence on this development through well directed activities.

Problems and obstacles

- At times when identity policies become more and more important, women are increasingly confined to or once again cast into traditional roles as they are usually regarded as the bearer and preservers of culture and traditions.
- The models of masculinity connoting power and strength are deeply rooted in social structures and impede all measures for overcoming violence.
- The discrimination of women as a matter of tradition is perpetuated in the various traditional and modern kinds of media. This consolidates a world picture in which the status of women is defined as inferior.
- Stereotypical reports on domestic violence degrade women into victims and make men into the perpetrators. In this way the conceptions of roles which prevent gender equality are continuously revitalised.
- The media is regarded as a powerful entity conveying messages to passive consumers. What is overlooked is that anybody can prompt a cultural change.
- Religious teachings are frequently interpreted in such a way as to legitimise violence against women.

Potential working aims on a societal level

- The problem of domestic violence with its negative consequences for the victims and society is generally well known.
- The unconscious power asymmetries established by the media as well as by the whole social discourse are transparent.
- Stereotypical gender conceptions have been identified as a problem and challenged.
- The advantages of overcoming patriarchal models of masculinity are obvious for men and women.
- Attitudes which encourage violence and discrimination have been overcome and the respective behaviour has changed.
- Alternative non-violent models of life and identification have been presented.
- Religious values have been deliberated with dignitaries and statements testifying to the equality of man and the sexes have been identified and made known among the believers.

Responsibilities of the states which have ratified the following agreements or were party to programmatic declarations

- Article 5 (a) of the United Nations Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) requires the contracting states to take all appropriate measures "to modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women".

- The 1993 United Nations' programmatic "Declaration on the Elimination of Violence against Women" in article 4 alerts states to the unlawfulness of their action if they invoke any custom, tradition or religious consideration as justification for violence against women to avoid their obligations with respect to its elimination.

- The Inter-American "Convention of Belem do Pará" (1994) calls upon its contracting states "to modify social and cultural patterns of conduct of men and women, including the development of formal and informal educational programs appropriate to every level of the educational process, to counteract prejudices, customs and all other practices which are based on the idea of the inferiority or superiority of either of the sexes or on the stereotyped roles for men and women which legitimize or exacerbate violence against women" (article 8 [b]).

- The "Protocol of the African Charter on Human and Peoples' Rights on the Rights of Women in Africa" (2003) in article 2 (2) calls upon the contracting states "to modify the social and cultural patterns of conduct of women and men through public education, information, education and communication strategies, with a view to achieving the elimination of harmful cultural and traditional practices and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes, or on stereotyped roles for women and men".

Roads to success

1. **Analyse the gender conceptions and the concepts of conflict resolution of both individuals and the different kinds of media.**
   What kind of subliminal messages are conveyed where and by whom?

2. **Publicise news and facts about the issue.**
   Such as information on international contracts or recommendations, offers of support but also figures on the costs and extent of domestic violence.

3. **Make room for critical reflection.**
   The following target groups should be included: political, religious and traditional key actors, different professional groups (the police, doctors, journalists, etc.), men and women, both separate and together, and young people who are open for new role conceptions.

4. **Include literature and culture.**
   Propagate constructive models of partnership and methods of conflict resolution in the fields of literature and culture as well.

5. **Form cooperations and networks.**
   Set up alliances with representatives of different interest groups and bring together advocates.

6. **Compile learning material.**
   Design and distribute short and concise guidelines as well as indepth information.

7. **Adjust didactics to fit the various target groups.**
   Appeal to the addressees' personal feelings and ideals. Draw the addressees' attention to his/her personal advantages of overcoming discriminating values.



F2.1 Modern media

In many societies the media offer an important platform on which political, social and cultural topics can be presented and discussed. In addition they convey the major part of that kind of information which forms the basis of societal norms. They manifest behaviour patterns in everyday community life and thus influence the attitudes and behaviour of the members of a society.

For overcoming violence, the media can be harmful as well as beneficial. One-sided reports, for instance, endowing women with traditional or sexist attributes, are detrimental to the fight against domestic violence. However, the media can also be a valuable source of information on domestic violence or a platform for the dissemination of alternative moral concepts and patterns of action thereby making an important and positive contribution to the establishment of societal norms. This is an opportunity to be seized.

Possible aims of a cooperation with the media

- Illustrating the issue of domestic violence in all its consequences for victims and society.
- Broaching traditional attitudes that encourage violence and slowly changing them by pointing out alternatives.
- Expounding gender constructions.
- Stimulating public discussions on gender, power and violence.
- Pointing out alternative models of life.
- Talking publicly about personal feelings to make people think.
- Indicating power asymmetries consciously or unconsciously encouraged by the media and taking advantage of opportunities for change.

Peace starts at home: a practical example from Costa Rica

From 1994 to 1999 the national women's centre in Costa Rica launched a major campaign. With the slogan "Peace starts at home" the public was to be sensitised to the issue and furnished with the facts via the radio, TV and newspapers and other mass media.
Subsequently, the campaign focussed on information about laws which ban domestic violence. Here short radio programmes and press releases paved the way to attracting the attention of the public. Simultaneously, in 1997, a helpline was established which was immediately well received by the population. The third step aimed at also reaching those groups which are difficult to address via rational or even moral messages. It took the shape of a soap opera, and so the novella "Love's other face" was born. A collaboration between national and international NGOs (Voces Nuestras, Women's Club, HIVOS) and an initiative by the Ministry of Women, succeeded in persuading one of the most popular nationwide radio stations, Radio Reloj, to turn the novella into 25 30-minute chapters. Professional script writers, after having read the pertinent literature on the topic and conducted interviews with individuals concerned and psychologists from counselling centres, wrote the entertaining and exciting story. It tried to convey the following messages:

1. Domestic violence has its roots in the way gender identities are constructed within a society.
2. Domestic violence is not "normal". It is possible to break the cycle of violence. Available supportive measures for perpetrators and victims and alternative models of masculinity and partnership were presented.
3. Domestic violence concerns all, individuals as well as institutions.

A qualitative survey among female listeners yielded, among other things, that many callers were able to make a connection to their own life and to recognise their personal situation as being desperate only when the contents were conveyed via the typical elements of the genre, i. e. love and pain, excitement and drama. At the 2002 Moondance film festival in Boulder (USA), the radio transmission won the first prize in the category of radio drama and has in the meantime been broadcast in other Latin American countries as well.

Conclusion

It is difficult to prove that this or comparable mass media campaigns directly prevent violence. In any case, however, their success lies in their being the trigger for turning domestic violence into a general topic of conversation thus paving the way for future preventive and protective measures.

Milestones

- The mass media action broke the silence on domestic violence. In 2000 37,000 calls alone were registered with the national helpline set up especially for this purpose. 98 per cent of all callers reported cases of violence against women.
- The radio programme addressed wide groups of the population which were able to associate it with their own lives through the emotional representation of the topic. It added new aspects to the public discourse in Costa Rica. The telephone operators on the helpline reported that the number of callers rose considerably during broadcasting.

UAW: a practical example from Albania

For years, Useful to Albanian Women (UAW) has provided counselling and help for female victims of violence and human trafficking and supported women's initiatives aimed at equal participation in society. In the beginning, their work was impaired by a lack of information and prejudices on the part of legal authorities and the media. After several incidents of intrafamily violence which had not been prosecuted however, the organisation decided to act: in cooperation with the "Centre of Competence and Culture for Women", the Albanian Media Institute (AMI) and the regional court in Tirana, UAW drafted an extensive concept for training and raising awareness among experts.
Together they have begun to collect and analyse media reports. At the same time, in collaboration with legal experts, selected legal cases are being evaluated with a view to genderspecific aspects. Discussions and workshops with the municipal representatives in charge and interviews with affected women are part of the analysis.
Subsequently, journalists and judges are to receive information and training on the topic. In addition, there are meetings with women's groups in various Albanian regions. The project's aim is to set up guidelines for judges and people in the media. Local television stations, newspapers and magazines are to step up their reports on the actual situation of women in Albania and their rights in order to increase the population's awareness of women in distress. At the end of the project, media reports will once again be evaluated, this time under the aspect of whether they have become more objective in the meantime. It is expected that legal experts will generally acknowledge the violations of women's rights as a human rights violation and act accordingly. Journalists are expected to report more objectively on the situation of disadvantaged and imperilled women.



Additional suggestions

- Offering prizes and holding competitions such as e.g. a literary prize for the best film or the best book on the topic.
- Analysing media, from school books to television adverts, as to what kind of male and female images are being communicated.
- Adjusting campaign material to the various target groups as best as possible. Street theatre, for instance, may be very effective in rural areas and open the way for dialogue.
- Training individuals committed to the topic to become young journalists.
- Representing men and women in the media as heterogeneous groups (for example, indigenous people, women from rural areas, workers, but also groups of men who condemn violence) in order to allow a more individual identification with the topic and to draw attention to specific discriminations.

F2.2 cooperation with traditional local structures

In many countries, a large part of the population is living in small face to face communities which have internalised their own custom-based rules and created their own institutions for resolving conflicts. In Bangladesh, these are traditional village courts, the so-called shalishes, which mediate disputes and open conflicts between community members. Particularly for poor citizens they frequently represent the only access to legislation as the state institutions often do not reach out into rural areas. The large distances to the state courts, the enormous costs of a legal dispute, the long duration of legal proceedings, the ignorance of the law and the insecurity in dealing with legal authorities all lead to the fact that people in rural areas do not see any alternatives to the traditional informal strategies of conflict resolution.

These informal "judicial systems" exist in one form or another all over the world. The group of decision-makers is often composed of distinguished, respected and wealthy men as well as village elders and religious leaders. It is not only in Bangladesh, though, that they repeatedly make judgements which disregard human rights particularly in cases where women have not acted in accordance with the prevalent moral concepts. Frequently personal and patriarchal interpretations of religious texts and community rules rather than state laws serve as a basis for reaching a decision within the shalishes. Victims of domestic violence therefore expect punishment rather than support from these institutions. Hence the only possible way of getting justice is barred for the victims.

Nagorik Uddyog: a practical example from Bangladesh

The principle aim the partner organisation of "Bread for the World" in Bangladesh, Nagorik Uddyog, has set itself is general access to legal services independent of sex, class, caste or economic situation. Educational opportunities are to raise awareness of human and women's rights at the grassroots level.

Potential aims for the work with traditional local structures with regard to legal services

- Reflecting on and abolishing traditional practices which infringe human rights.
- Setting up links with positive moral concepts, identifying common ground.
- Disclosing contradictions within traditional moral concepts. As a result, compiling arguments which identify customs discriminating women as unjust.
- Publicise national and international laws and regulations.
- Highlighting the advantages of gender equality for society.
- Raising awareness of the mutability of cultures.

The daily practice made it clear for the staff of Nagorik Uddyog that they cannot act independent of local village courts since for many people those are the only currently functioning systems of conflict resolution. Therefore the organisation decided to consciously use and change the traditional structures. Educating and training traditional and future representatives of the shalish to become legal experts is the precondition for abolishing the existing systems of injustice. At intensive workshops, experts shared their comprehensive knowledge on valid laws, the possibilities and limitations of the shalishes and the means of access to national courts. "Many people were highly interested in acquiring some basic legal knowledge. Education is, after all, a highly valued good and the legal profession is respected. Profound knowledge, therefore, is of great attraction even for the already esteemed representatives of the shalish", explains Zakir Hossain, founder and head of Nagorik Uddyog, "besides, they do not want to be outwitted by the newly trained".

Nagorik Uddyog works on a two-tier basis: on the one hand the initiative makes sure that the existing shalishes form their judgments according to the local laws. On the other hand, its staff sets up their own alternative shalishes. This is preceded by a close examination of the different interest groups in the village community by means of interviews during which people with great social responsibility, high integrity and accepted neutrality are identified as potential shalish members.

The shalishes set up by Nagorik Uddyog are composed of people from different social strata. In all cases at least one third of the members are women. In order to secure the acceptance of the new institution in the area, members of the government, the police and other representatives of the local elite are invited to present the organisation's work and aims at an opening event. In serious cases which can only be solved via the formal systems of law, this network consisting of national and local powers helps to mobilise the respective channels of support.

The case is slightly different with already existing shalishes: the traditionally open and participative structure of this institution allows the personnel trained by Nagorik Uddyog to be present. In case of sex- or class-discriminating decisions which do not correspond to national laws, they are able to intervene. The population knows that Nagorik Uddyog has the power to bring a case before the national court and therefore respects objections of that kind.

Based on its long experience, the organisation came to the conclusion, however, that the mere participation of women in decision-making institutions is not sufficient. Cultural expectations of female passivity frequently hinder women from asserting their opinions and objections. This is why women from the different fields of work of Nagorik Uddyog have been trained in leadership workshops since 2000. They are given a physical and psychological room for mutual exchange and encouragement to raise their voices. These women in turn motivate other women in their regional environment.

For female victims of domestic violence Nagorik Uddyog has meanwhile become an important contact point. Here they can voice their complaints. After analysing the facts, the organisation invites all parties of the conflict to a shalish meeting. Thanks to the fact that Nagorik Uddyog is highly respected, further steps are rarely necessary to make offenders acknowledge their responsibility before this alternative village court. The social pressure exerted by the village community is the prime guarantor that the understandings reached here are adhered to.

This commitment is accompanied by additional activities and actions which aim at raising awareness for rights and human rights in the population. Nagorik Uddyog, for instance, publishes information material or, in cooperation with the local population, organises public demonstrations and street theatres.



The organisation's major activities can be subsumed as follows:

- Public activities with members of the local government, the police and representatives of the local elite to broach the topic of discriminations.
- Establishing and training of a committee for legal assistance which supervises all shalish hearings in the project area from the point of view of gender.
- Establishing alternative Nagorik Uddyog shalish committees in which at least one third of all members are women.
- Setting up a network of legal experts and government representatives as counsellors in and supporters of claiming legal aid.

"Once late at night a man came to me and confessed that he had used violence in a dispute with his wife. His wife threatened to file a complaint with us. The husband showed great remorse for his action begging me not to start shalish proceedings yet and promised never to do it again." This description by Nilufar Yasmin, a staff member of Nagorik Uddyog, raises doubts regarding the extent to which the informal village courts are consistent in making offenders accountable, even though this is proof of a change in attitudes. The fear of a shalish hearing illustrates the fact that the village community has deprived the perpetrator of the legitimacy of his offence. Where before the victims themselves had been punished, it is now the perpetrators who are made accountable.

Conclusion

It is obvious here that the local courts, independent of their judgments, have a great influence on the regional development of values and the sense of justice and injustice. The prime merit of organisations such as Nagorik Uddyog consists in the fact that they at first make use of the counterproductive powers of the shalishes in order to then declare domestic violence an injustice.
The support of parallel structures which elude governmental control, however, is a dangerous aspect of this work. Hence, the transformation of traditional authorities for conflict resolution and the establishment of alternative shalishes can only be regarded as a supplement to the formal legal system. For this reason, Nagorik Uddyog cooperates with governmental institutions. Thanks to the tightly woven network of legal experts and governmental authorities, in serious cases the way to state courts is paved.

Milestone on the way to a legal system which takes domestic violence into account

- The participation of women as members in shalish committees makes it easier for female petitioners to speak more freely.
- Female members of the shalishes are involved in the decisions and are able to draw attention to breaches of law.
- Men and women in rural areas know about and assert their rights under the present legal situation which gives women far more rights than the traditional norms.
- Nagorik Uddyog has become a point of contact for female victims of domestic violence.

F2.3 Working in and with religious networks

Religious communities are repeatedly mentioned as an obstacle in the fight against domestic violence. This is not surprising as some clerics stick to traditional concepts and remind female victims of violence of their role as subordinate women instead of offering them help. Even though international religious networks have repeatedly set contradictory examples, this is a persistent attitude.
"In Solidarity with Women" proclaimed in 1988 put the topic of violence against women on the agenda of churches all over the world. Subsequently churches, ecumenical groups and movements discussed the discrimination of women and talked about the problems of domestic violence. The exchange between more than 300 churches documented in the "Live letters" brought the failures of the past to light.
Dr Margot Käßmann (2001), the German regional bishop regards the fact "that churches tend to let violent men off without conviction whereas they simultaneous prevent women from speaking up against violence […]" as one of the most discouraging assessments."[...] We have experienced with sad regularity that the churches are unable to publicly condemn such violence and to leave no doubt that it violates the teachings of Christ". There are only a few church representatives who regarded intra-family violence against women as a serious question posed to theology or a threat to the nature of the church, she regrets to say.

Possible aims for the work within church structures

- Looking for a liberating use of biblical texts.
- Winning dignitaries as allies.
- Using spiritual resources and procuring support.

The liberating contact with the Bible

"The Bible teaches me that I have a right to demand support, thereby transgressing the narrow confines my culture has set me", writes Reena Christable, head of the Bethania girls' home in India.
Women with a strong religious background, though, frequently have great difficulties accepting that the violence directed against them represents an injustice. They live with the conviction that they ought to be compliant and soft. Claiming rights for oneself is seen as a sin. Such convictions are backed by specific interpretations of biblical texts. A new kind of reading aims at disrupting this cycle of accepting violence and getting the inner permission for resistance. Susan Brooks Thistlethwaite has developed a helpful method. She reads Bible texts with victims of violence and carefully leads them to a new kind of reading. In this way the women learn that the scripture is far more on their side than they ever had dared to hope for.
Thistlethwaite divides this process of critical interpretation into three steps:

- Finding liberation in the text and dignity.
- Liberating the text and regaining control.
- Liberating oneself from the text and learning to voice anger.

In the end victims of violence are able to recognise that they have a right to both: to their religious beliefs and to their own dignity.

Winning dignitaries as allies

During an international women's consultation of the South-West German section of the Association of Protestant Churches and Missions in Germany (EMS) on the issue of "Overcoming Violence", the delegate from Indonesia decided to set up a place of refuge for victims of violence on her return. This message was passed on as a final recommendation of the consultation to all heads of churches in Indonesia. But when the women's delegate wanted to talk to her bishop about a home for victims of violence she met with little sympathy.



Shortly after, within the larger framework of the ecumenical church network, a process of consultations on a new theological orientation was launched on the level of church leaders. The joint understanding about the mutual commitment to peace, overcoming violence and gender equality was one of its focal points. After the bishop's return from this international conference of church leaders he suddenly made it his concern to encourage projects like that in his own church. Now the way was paved for setting up a place of refuge for victims of violence. The reasons for this bishop's change of mind are probably to be found in the discussion process with colleagues within the larger international community. The binding decision made there to join forces in overcoming violence also opened up new perspectives for the church at home.

Using spiritual resources

In many countries the religious dimension of life is a natural part of everyday life and conflict resolution. For many people who want to come to terms with traumatic expe-riences of violence, prayers, spiritual rituals or church services are an essential aid. "I still believe in the power of a prayer because every time I prayed I felt peace in my heart. I think praying kept me sane in the middle of all that madness", explains Zandile Nhlengetwa from South Africa who found the courage to speak about her experiences as a victim of domestic violence at the workshop of the international project „Overcoming Domestic Violence" in Cameroon. This strength originating from praying should not only be used by individuals but be regarded as beneficial for communities and churches. "Jesus even makes the deaf hear and the mute speak" (Marcus 7:37) was the motto of the week of prayer for the unity of Christians in 2007. South African Christians called upon the ecumenical community of the churches to show their growing unity by "breaking the silence" and together fighting human suffering because for the South African churches the "visible unity of all Christians" is far more than a theological concept. They can be tools of healing only if they themselves have been healed, if they truly are the one body of Christ.
Manifold concepts of church services are another means of making the pain of victims be voiced in the community. Such concepts may alert the attention of church goers and raise awareness among church members. Individuals affected by violence may pluck up courage to accept help and break the cycle of living with violence.

SEP: a practical example from Cameroon

As a partner organisation of "Bread for the World", SEP (Ecumenical Service for Peace) acts as initiator of a serious debate about non-violent conflict resolution within religious networks and in this way has its share in a non-violent transformation of the Cameroon society.
The Easter week campaign is an annually recurring event initiated by SEP in cooperation with Catholic and Muslim organisations. The campaign aims at spreading the Word in such a way that the social implications of Christianity become known by prompting the believers to accept responsibility for the grievances in society. Since in the different religious communities there is the same kind of injustice, a cross-religious cooperation is to take its share in positioning justice firmly in the existing social structures.
The different religious groups were already able to make their point during the ecumenical opening service: violence against women cannot be legitimised by religion. An accompanying handbook does not only state facts but provides detailed instructions for considering the subject in the churches and looking for ways out of violence.
On the one hand, the campaign organises ecumenical church services and events and on the other hand, it encourages church members and other groups to look into the issue of domestic violence. In its work, SEP is closely associated with church institutions and numerous women's groups which meet at regular intervals where they discuss the problem in depth and introduce national and international laws as well as finding ways out of violence.

Allied church: a practical example from Germany

As part of the worldwide ecumenical decade "Overcome Violence", the campaign "Allied Church of the Evangelical Church of Württemberg" also set itself the goal of spotting and overcoming violence against women and girls.
An information leaflet with a high level of circulation illustrated the major aspects of the topic and listed additional sources of information.
The campaign's most important outcomes were the many energetic and creative suggestions for joint liturgy made in workshops specifically created for this purpose: over a period of several months topical church services were held in many places. The people affected were able to draw strength from regular meditations and some participants set out to follow special passion routes.

Additional practical examples and suggestions

The worldwide campaign "On the Wings of the Dove" of the Ecumenical Council of Churches turns to churches and local communities asking them:

- to create secure rooms for talking and exchanging experiences of suffering, survival and resistance.
- to cooperate with other groups and movements as well as with international organisations which have committed themselves to overcoming violence against women and children.
- to form alliances with other religious communities in order to face this common challenge.
- to criticise those practices of churches and religious beliefs which encourage the abuse of power and lead to violence.
- to find practical and religious answers to the question of how to provide more justice and healing for the survivors of violence.
- to offer counselling to those who have used violence.
- to prepare service material such as liturgies, healing rituals and books with daily meditations to emphasise the responsibility for women and children.
- to carry out bible studies and compile related collections of prayers and stories.
- to publicise the worldwide campaign and to make sure that churches, local communities and other institutions make plans for activities.
- to publish information about the campaign in relevant publications.
- to integrate other churches and secular women's organisations.
- to contribute to the efforts of the Ecumenical Council of Churches to collect positive examples of churches and their strategies, official statements, etc.

Additional examples of how churches have taken up their work against violence against women can be found in "Streams of Grace" published by the World Council of Churches. Working handbooks are published, for instance, by the Lutheran World Federation—"Churches say no to violence against women"—or by the World Alliance of Reformed Churches (WARC)—"Created in God's Image: From Hierarchy to Partnership".

Conclusion

In order not to lose sight of gender equality in their quest for global justice the churches should take the following aspects into account:

- An interpretation of the Bible which strengthens women's belief in their rights and provides them with a tool on which to base their argumentation.
- Broaching domestic violence in sermons and in the public.
- Suggesting a supra-regional and international exchange which opens up the women's view on the injustice suffered by them and provides them with the necessary strength to stand up to it.
- Invigorating an open dialogue on the topic of domestic violence between the churches. Churches have to recognise their responsibility but also their great potential for improving the situation.



F2.4 Working with men

Violence against women cannot be overcome by women alone. Men are part of the problem and are in decision-making positions all over the world. Overcoming gender-specific violence with the aim of true gender equality is a common task and forms part of men's responsibility as well as brings them advantages. This recognition was proclaimed as a worldwide demand for practical work at the 1995 World Conference on Women, if not indeed earlier. Twelve years later, however, it is mostly women, in some cases even exclusively women, who have committed themselves to this issue.

Padare: a practical example from Zimbabwe

"We as men must regard ourselves as part of the problem of violence against women and must therefore take the responsibility and be a part of its solution. Accepting this does not imply that we regard men and masculinity in a negative way. Instead, it signifies the beginning of a process during which we liberate ourselves from unattractive characteristics that unfortunately are linked far too often with "masculinity", explains Regis Mtutu, the former head of Padare Enkundleni Men's Forum for Gender, the partner organisation of "Bread for the World" in Zimbabwe.

In the Shona tradition of Zimbabwe, "Padare" is a place for meeting and exchange and this is exactly what the organisation wants to establish: an exchange between men during which they collectively deliberate what it means to them to be a man. The first step is always a basic analysis of the related patterns of thought and behaviour.

The Padare network now consists of 14 local organisations each comprising 2,500 to 4,000 male members. During the participatory processes of exchange about the participants' aims and conceptions the so-called three 'p's keep turning up: men regard themselves as provider, protector and procreator.

Participants also describe notions such as having the responsibility, the right and the power to decide on family resources and having to demonstrate strength all the time. Insecurity is repeatedly stated as being a sign of weakness.

The next step is to recognise that these views are based on cultural and traditional conceptions and that they are not natural or imperative facts. Regis Mtutu says: "It is the women's achievement that they have drawn attention to these allegedly natural gender-specific stereotypes. They have developed analysing instruments for pointing out the underlying dynamics of power. It is now the men's turn to question the destructive elements of the prevailing concept of masculinity."

Understanding the fight against gender discrimination as a common task from which both men and women can profit is the third step. The experiences of Padare have shown that in the course of the process of exchange many men started to feel better in the presence of other men. They disengaged themselves from the social pressure of expectations and regarded it as liberating to be able now to live out so-called female characteristics as well as, for instance, greater emotionality.

Possible aims of the work with men

- Reflecting on the concepts of masculinity prevalent among men, developing alternative kinds of masculinity and changing behaviour.
- Mobilising men for the work against gender discrimination.
- Setting up a social movement which lends a voice to those men who do not agree with the traditional patriarchal images of men and fight against gender stereotyping and discrimination.

The most difficult obstacle in the work of Padare consisted in making men interested in the work at all. On the one hand, many regard the topic as merely a women's problem and on the other hand, fears of loosing their status prevent them from joining in. These can be overcome quickly when talking, but what is the first step for starting a conversation with men at all?
Padare picks up the men on their territory, for instance, through social workers suggesting a discussion in a beer garden. The original Padare, too, is a meeting place where it is predominantly men who talk and make decisions on a village level. Here they feel comfortable and are prepared to talk. As another possibility of integrating men in discussions, Padare uses or organises social sporting events. "We play football and have a lot of fun together. Then we take the time to talk seriously with each other and to analyse problems of gender stereotyping and discrimination", Regis Mtutu describes his strategy, "but also theatre plays, which represent the reality of intra-family violence, are a useful extra on these occasions for motivating more men for our work."

This kind of approach has eventually led to men's networks which are now being supported and strengthened by joint activities such as demonstrations. One group, for instance, had T-shirts manufactured with the message "Men of quality are not afraid of equality". Each local Padare group sets its own working focus according to the problems which are locally regarded to be the most urgent. They range from men and child abuse to domestic violence and the role of men in fighting HIV/Aids. Common to all local groups, however, is the desire to expose gender-specific relations of power and to propagate and personally experience gender equality as a liberating quality of life for both men and women.

Conclusion

Regis Mtutu reflects on the problems and obstacles in order to change traditional gender stereotypes. He still thinks there is great need for action above all in schools, where Padare started its work. Another aim for the future mentioned by Mtutu is to improve the integration of the work into networks. Cooperation with local women's organisations is a precondition for that. So far, however, Padare has exclusively addressed men. For the future, though, Regis Mtutu considers mixed groups: "After all, men and women live together."

Milestones

- 14 local groups of men who at regular intervals critically discuss hegemonial models of masculinity and organise public events in order to raise awareness are now fixed and permanent institutions.
- By means of different activities such as the participation in the worldwide 16-day campaign against violence against women, alternative models of masculinity condemning violence could be propagated.



Cantera: a practical example from Nicaragua

Cantera, the partner organisation of "Bread for the World" in Nicaragua has placed one of its focusses on the work with young men. It works in schools but also with peasants and other occupational groups. The programme was started at the beginning of the 1990s out of the conviction that most of the characteristics of masculinity are socially predetermined and therefore basically changeable.
Its staff is very concerned not to evoke feelings of guilt and not to stereotype men as perpetrators per se. It is Cantera's conviction that each positive moment can bring about an improvement in social behaviour. By disclosing gender-stereotypical patterns of conduct, they want to stimulate a new way of thinking among men. The aim is to reflect on the traditional male image and to design a new one.
Cantera has divided its programme into ten modules, each lasting for a maximum of three hours. In the modules, the participants are not given any new truths as substitution for old ones. Instead the participants are motivated to reflect.
The modules cover four fields of topics:

1. Traditional components of the male image in society.
2. Power in both the private and the public sphere.
3. Male violence.
4. Human rights and discrimination.

Subsequently, the participants try to design new concepts of masculinity. Based on the knowledge previously learned, they name desirable characteristics for men and finally draw a gallery of "perfect men".
The teaching material can be ordered under http://canteranicaragua.org/que_es_cantera.htm .

Additional practical examples and suggestions

The organisation WEM in Cosa Rica organises men's workshops for multipliers in various Latin American countries. In addition, in its own country WEM offers weekly meetings for exchange and has initiated a regular TV programme which critically reflects on the conceptions of masculinity.
The Indian organisation Men's Action for Stopping Violence Against Women (MASVAW) works predominantly with peasants in rural areas. It has developed comprehensive and practice-oriented guidelines for working with men against violence (http://www.sahayogindia. org/msbrow/msb_f_web.htm). MASVAW uses the snowball effect of people in key positions who have been motivated in workshops focussing on practical experience to become active in their own environment. In doing so they go beyond merely questioning models of hegemonial masculinity.
In the Indian town of Gorakhpur, the local men's group successfully lobbied to make perpetrators accountable for domestic violence instead of letting them go without any kind of punishment. At the same time, during campaigning they collected money to support victims of gender-specific violence.

Exercise taken from "Playing on the minds of men" by MASVAW

During one of the initial playful exercises the moderator sets the participants a small task. This may be playing with a jigsaw puzzle or painting an object. One of the men is to do this on his own and without help. The other works together with a partner and must follow his instructions to the letter. The first participant is finished very quickly. The other needs a bit longer and is irritated and frustrated by the instructions he has to follow. For the men this is the first example of what it can mean to be a woman.

Another valuable and practice-oriented source is the internet page of the USA Family Violence Prevention Fund with the online toolkit "Working with Men and Boys to Prevent Gender-Based Violence". Step by step men and boys are shown ways of committing themselves to fighting gender discrimination. These range from changing their personal conduct to arguments with other men who show violent and sexist behaviour.
Even though gender-specific role conceptions vary according to the respective culture, the conformity of the conceptions of masculinity became obvious during the international exchange workshops of the project „Overcoming Domestic Violence". The concepts for overcoming traditional images of masculinity by Alvaro Campos of the Instituto WEM in Costa Rica, for instance, met with great interest on the part of the partners from Eastern Europe at the St. Petersburg workshop. The participating men and women were very familiar with the role concepts presented by the Central American Psychologist. With minor modifications the concepts are applicable there as well.
During an international workshop in Cameroon the participants were asked to name and demonstrate a game they had played in childhood. In the game selected the players had to stand on one leg with arms crossed and try to unbalance the other player. After the game, winners, losers and observers were interviewed. This led to a discussion about the feelings of victory and defeat and their observations. One loser reported: "In no way did I want to lose, above all not in front of all the women who looked on. It was embarrassing and all the women laughed at me." The winner, on the other hand, recounted how the situation had encouraged him to knock over the opponent and how he had felt his own power. A male observer from the winner's team said that he was proud that they were the best. A women from the loser's team spoke about her need to comfort the loser. In this way this simple game triggered a deliberative argument about claims to power and the feeling of strength and weakness. All participants noticed how much they had internalised this kind of thinking unconsciously already in childhood and how this had formed the way expectations regarding one's own masculinity or femininity were exhibited.

F2.5 Community-based approaches to raising awareness

In many countries the community of people living in a part of town or a village plays a particularly big role in the formation of individual or collective identity. Here, the significance of the mass media's messages is inferior compared to the information transferred in face-to-face contacts. Under these circumstances, methods which critically reflect discriminating moral concepts in joint cooperation with the community members and point out ways out of violence have a more direct effect than any media-based approach. The smallness of the community facilitates a particularly integrative approach so that all relevant groups within the community can be addressed and furnished with information.

Potential working aims on a societal level

- Promoting safety at home and happy relationships.
- Mobilising communities from the grassroots, changing attitudes and modes of conduct which encourage domestic violence.
- Promoting and strengthening the capacity of key institutions such as the police, health care institutions and local authorities. In this way measures which improve women's safety and legal status can be introduced.
- Act as women's advocates and support their right to safety.



CEDOVIP: a practical example from Uganda

During the international workshop of "Bread for the World" in Cameroon, Hope Turyasingura, project coordinator, gave an account of the integrated project of the Centre for Domestic Violence Prevention (CEDOVIP) in Uganda: CEDOVIP is active in the structurally weak region of Kawempe in the district of Kampala in Uganda. The majority of the 350,000 people living there have to subsist on less than one euro per day. Large areas of the region are slums with hardly any sanitary facilities, electricity or water supplies. Like everywhere in Uganda, domestic violence was a taboo. After decades under the reign of terror, Uganda is marked by civil wars which have lasted for years. These kinds of violence have had an influence on the entire society and the concepts of masculinity: from the theatres of war, the men brought their patterns of conduct marked by violence and dominance back home. Many women daily suffered violence and the perpetrators went free. The majority of the population were not aware of the fact that domestic violence has an impact on the entire society.

Prior to CEDOVIP, the women's organisation "Raising Voices" from Uganda set up comprehensive guidelines on how to fight domestic violence on the community level (cf. www.raisingvoices.org). CEDOVIP was one of the pilot organisations testing these guidelines.
First of all, CEDOVIP analysed the current state of affairs. For this purpose the organisation examined the attitudes towards domestic violence and its perception in the community. This basic work established links with local powers, prepared the community for future work and served to train staff.
In the second phase CEDOVIP used the information collected to start a dialogue by means of various community activities. This phase centred on questions as to the reasons of domestic violence and reflections about its negative consequences.
In a third phase networks were set up. "We brought the people into contact with individuals in key positions who had reacted positively in the first phase in order to stimulate a change", explains Hope Turyasingura.
Finally, the network had to be coordinated. During this fourth phase essential and open-minded partners were found. The network set up this way was to start working independently. In its fifth phase the network was consolidated. During that time CEDOVIP acted as an advisor to the individual community groups for the planning of long-term goals such as, for instance, the drafting of community statutes.
All that time, work was supported by training, the drafting of teaching materials and other activities. There was a whole range of events: street theatre, video shows, community talks, visits in the neighbourhood, spontaneous discussions, press releases and briefings, newspaper columns, workshops, seminars, coordination group meetings and the like. The whole process was aimed at motivating and supporting the community to start activities for the prevention of domestic violence on its own.

Milestones

- Domestic violence is recognised as a societal problem about which one can talk freely.
- There is generally less tolerance for men who use violence in their family.
- A large part of the public in the region has been made aware of the topic.
- For several years now, more than 100 men and women have been actively taking part in the programme as counsellors and voluntary supporters or advocates of victims of domestic violence. In their environment, they independently initiate activities to prevent domestic violence.
- Community members have formed neighbourhood groups who keep an eye on the safety in families. They intervene, offer help, arrange for support and monitor the situation in cases of domestic violence.
- With the assistance of CEDOVIP, the community Kawempe passed community statutes which were adopted by the neighbouring communities and are to be recognised at the district level.
- Muslim and Christian authorities welcome the activities against domestic violence and publicly speak out against this kind of violence.
- Imams and other respected individuals have written letters of support for these community statutes.
- Local leaders from different parts of the country ask for projects against domestic violence in their region.
- The police and health care institutions support the work on the prevention of violence. By changing their own working methods and modes of conduct they now set an example.

In order to convince conservative political, traditional or religious leaders as well, CEDOVIP in its argumentation always outlined right from the start the advantages they and the entire community would gain. "We explained to them the relation between domestic violence and other community problems. Like, for example, the spread of HIV/Aids or the growing number of street children and marginalised households headed by women", reports Hope Turyasingura. The process was supported by a human rights approach and a non-confrontational style of dialogue. Finally, a joint analysis of the causes and consequence as well as information on supportive measures for developing empathy for the victims proved to be helpful. In order to reach out also to young people, CEDOVIP trains young community counsellors who have the best access to their age group.

Conclusion

The work of CEDOVIP did and does not run smoothly. Time and again the staff has been confronted with problems and obstacles. According to Hope Turyasingura, the major ones have been:

- Despite a great openness in the communities, the work is obstructed by cultural concepts, incorrect information and stereotypes.
- Some offenders changed tactics by switching from visible physical violence to more subtle forms. Here, emotional violence plays a role but also, for example, the ban on buying basic goods.
- CEDOVIP was repeatedly accused of supporting women in their taking over of power and authority from the men.
- There are still men and women who look down on victims of domestic violence and blame them for their fate.
- Resistance in the political arena made work difficult. The community statutes, for instance, were made into a political issue by top-level actors and rejected.
- Fluctuations and a sudden change of staff in the police force complicate effective and lasting cooperation.
- The high expectation of victims who want to have their problems solved immediately exceeds the scope of action of intervention.
- Sometimes work suffered from a lack of co-ordination with other NGOs.
- Insufficient governmental support constituted one more problem.

For these reasons, Hope Turyasingura recommends a careful and systematic approach, even though this way change will take much more time. She thinks that CEDOVIP's method of introducing people to the topic step by step and not confronting them with facts and news for which they would not have been prepared at that time was one of the keys to its success.
In fact, it was important to motivate people to think about the significance of violence in their lives themselves.
Men had to be involved in each step and must not remain in the role of observers. "Domestic violence is a community task and the community consists of men and women. Men have to regard the work against domestic violence as their own and fight just as much as women." The project coordinator recommends addressing as many different groups with as many different methods as possible in order to mobilise an influential critical number of people in order to affect a change in behaviour and attitude.



F2.6 Work in the health sector

Domestic violence causes illnesses and presents therefore a serious health problem. In many cases, the individual affected visits a doctor, an emergency unit or some other health care institution before turning to counselling centres or the police. This is why health care staff have a particular responsibility towards victims and a high potential of being able to support them. Doctors can be important cooperation partners in recognising and fighting domestic violence. In far too many cases, though, the medical staff is not sufficiently trained to react in an appropriate way. The taboo of interfering in the private sphere additionally complicates the work. On top of that, domestic violence does not have an obvious pattern of cause and effect—with the exception of certain kinds of severe bodily harm. Particularly the long-term consequences of domestic violence are not easily recognisable. Nevertheless, there are indications which should make doctors suspicious. "It is not only professional ethics and the doctors' duty of care but especially the responsibility to find the cause of the illness which require the health care system to recognise domestic violence as a serious health problem", asserts Prof. Dr Carol Hagemann-White from the University of Osnabrück in the Westfälisches Ärzteblatt (2003).

Doctors certainly cannot undertake long-term counselling, yet they can recognise domestic violence, expose it as a human rights violation and refer to concrete sources of help.
"It is not very helpful to offer supposedly simple solutions, urging people to act quickly or taking the initiative as doctor or nurse, for instance, with regard to the offender", according to Hagemann-White. "Medical experts should signal their readiness to help and give support but simultaneously be aware of their personal limits." The well-meaning attempt to take the offender to task, for example, can pose an additional danger for the partner. The protection of the victim should therefore have the utmost priority. Even though victims frequently do not like to talk about violence, it can be a relief to them if someone else gently breaks the taboo. Information material in the waiting room of a doctor's practice, for example, can be a sign that the problem is known and not tabooed.

Possible aims for the work within the health sector

- Train doctors and health care personnel to be able to recognise domestic violence as the cause of health problems or injuries.
- Integrate the systematic teaching of knowledge about domestic violence as a fixed component into the curriculum for medical experts and health care personnel and guarantee regular additional training.
- Draw up short indepth information material about diagnosing and treating the consequences of domestic violence including notes on national legislature and regional networks of support.
- Prepare data collection guidelines in order to guarantee a systematic and exact documentation of injuries for the preservation of evidence and for statistical reasons.

S.I.G.N.A.L.: a practical example from Germany

Apart from other activities, the intervention programme S.I.G.N.A.L. of the university clinic "Benjamin Franklin" at the Freie Universität Berlin trains doctors and nursing staff and offers hospital staff a guideline for action. It contains the following recommendations:

- Approach the patient, signal your readiness to talk. Women open up when they feel accepted and understood as regards their problems.
- Interviews with concrete, simple questions play a central role. Listen without judging. Women are afraid of not being taken seriously. They are ashamed of themselves. They find it difficult to talk about experiences of violence.
- Detailed examination of new and old injuries. Injuries in different states of healing can be evidence of domestic violence.
- Take note of and document all findings and statements so that they can be used in court at a later point of time.
- Analyse the patient's current need for protection. Protection and the termination of the violent situation are the objectives of any intervention.
- Hand over the guidelines with helpline numbers and offers of support. The women affected will make use of this information when the time is right for them.

Additional practical examples and suggestions

In Bangladesh, various partner organisations of "Bread for the World" stated that they had close connections with the local health care institutions. Their social workers regularly visit the local doctors' practices and hospitals and take the necessary information into the institutions, remind the staff of the problem of domestic violence and offer additional support for the victims.
In the rural areas of Mexico, where there is only an insufficient health care system the local midwives are frequently the only ones who attend to pregnant women. They are especially trained to recognise early signs of domestic violence and to indicate to the victims ways out of violence not least to prevent potential miscarriages or disabilities in the children.

F2.7 Violence prevention with children and adolescents

"The best time for tackling a problem is the time before it arises."
Ray Freeman

Primary prevention starts before partner violence becomes a problem. Yet it is a rather neglected field of work for overcoming domestic violence. Enabling children and adolescents to lead a non-violent life is an elementary step in breaking the cycle of violence in society. Showing young people different possibilities of resolving conflicts without using or suffering violence, making them aware of the injustice involved in intra-family violence and encouraging them to seek help and confide in someone constitute the basis of a non-violent life.
Preventive work can guard against or intervene early in familiar causes, either by basic conflict training, by discussing gender roles with young people or by systematic work with children who have experienced violence personally or been forced to look on. Consequently, prevention is an essential part of a comprehensive strategy against domestic violence.
Those who sow violence will reap violence. The work with young people is founded on the confidence that also the opposite is true, that children and adolescents who are aware of and can cope with conflicts pass on and impart the knowledge to the next generation.
If children become direct victims or witnesses of violence between their parents, apart from many other negative sideeffects, the probability increases that they themselves will be victims or offenders in later life. Interventions with children who had to suffer domestic violence as witnesses or victims contribute to the breaking of the cycle.



Broaching domestic violence in schools or day-care centres in a way suitable for children and reaching the majority of children and adolescents, however, is also necessary for a sustainable change in society. Far from all cases of domestic violence are known as many children do not dare to talk about the situation at home. Moreover, non-"predisposed" children carry the potential of using or suffering partner violence in later life. Teachers and educators sometimes have inhibitions about broaching the subject of domestic violence. They have to be trained in gender-sensitive education and in dealing with domestic violence. This concerns discussing it as well as dealing with it in a concrete suspicious case. Not least also the raising of awareness and the training of parents in non-violent methods of upbringing are essential areas which must not be ignored in prevention projects.
The mechanisms of imparting violent modes of action to the next generation, mentioned already in chapter C (page 24 – 31), do not mean that everyone who grew up in a violent environment will automatically become violent or is condemned to stay a victim all their life. Just like not all of those who grew up in a peaceful home will never become victims or offenders. Psychologists and educationalists ascribe the fact that many children with a family predisposition do not become violent to social competences and stable emotional relations which counteract this possible development.

Potential aims of preventive work

- Breaking the cycle of violence so that violence is not passed on from one generation to the next.
- Training and qualifying educationalists.
- Informing parents on the issue of domestic violence and non-violent methods of upbringing.
- Lifting the taboo on domestic violence and informing about its causes and the ways out of violence.
- Qualifying young people to deal constructively with conflicts.
- Reflecting on and changing traditional role models.
- Increasing the disapproval of violence in relationships among young people.
- Strengthening the self-confidence and self-assertion of children.

In order not to allow role models to emerge in the first place which encourage or tolerate violence and to accomplish long-term fundamental changes in society, effective work has to start with children and adolescents.

"No kick from kicks": an approach to working with adolescents in Germany

"I'm always surprised at how open adolescents can talk about personally experienced violence when they find the right access", explains Klaus Burckhardt, pastor of the Protestant-Lutheran Mission Works in Lower Saxony, who with "No kick from kicks" developed and launched an ecumenical learning project for schools and communities. After twelve years of interdisciplinary work with children and youth counselling services, social workers, psychologists and the police, his recommendation is: "Never blurt it straight out!" His project approach uses the method of alienation and role-playing during which young people are faced with real examples of violence and its successful handling and discover: this kind of violence happens at our home, too.
Getting to talk about personal experiences of violence within a group or with strangers takes time. According to the experiences made in the project "No kick from kicks", it takes at least half a day of getting to know each other and warming up for young people to build up trust. They have to be sure that no one will expose them or force them to come into the open before frankness is possible within the group. The following rules of project work have proved to be helpful in reaching this stage:

Looking for professionals partners "from outside" for group work and learning projects

As a rule, domestic violence happens among people who know each other well. Hence, in order to come to terms with violence suffered, trustworthy professional partners from outside are necessary who are open-minded but keep an appropriate distance.

Affirmation is important

Children and adolescents have to be supported and encouraged so that they themselves are able to recognise problems and deal with them. Methods of outdoor education, role-playing, alienation and transformation using media such as videos, dancing or singing serve this purpose. Being allowed to make one's own contribution will certainly arouse curiosity for a joint project as well.

Forming single sex groups

For young people between the age of 13 and 17 it is important to be able to talk or remain silent in the protected sphere of peers of the same sex without having to distinguish themselves or expose themselves to the other sex. The protective space of girl or boy groups opens up the possibility of learning from others by listening and sharing one's own experiences with them.

Setting rules for group work

The young people themselves set the rules for their discussion group by voting ("Who is for keeping to this rule?"). It is mostly a question of rules like: not interrupting, letting others talk, no insulting, not laughing at others, discreetness outside the group, nobody has to but everyone may talk. Attention: the moderators explicitly commit themselves not to talk to parents, teachers and outsiders. A good introductory exercise can be found in the appendix on page 100–101.

Mifumi: a project approach for working with children and adolescents from Uganda

In its work connected with domestic violence also Mifumi, an organisation in Uganda, is involved with children and adolescents. Subjects are topics like how to deal with bad temper and aggression, non-violent conflict resolution and self-assertion, information on facts and myths about domestic violence. Mifumi offers special group work for adolescents to increase their ability of living in partnerships and to encourage them to reject violence in relationships.
At the international workshop of "Bread for the World" in Cameroon, Grace Lawanga, a staff member, presented the handbook "Feel Free" which serves as a pedagogical basis for the project. The playful and reflective lessons listed are aimed at raising awareness for signs of physical violence and at dealing with power and control. In discussions and role-playing, young people train ways of non-violent conflict resolution. At the end, participants should be capable of recognising domestic violence and related problems and of resolving conflicts non-violently. 15 interactive exercises deal with the following topics by using different methods of group work, word-storming and role-playing: relationships, domestic violence, gender roles and conflict management. Each exercise consists of an information sheet (fact file) with potential results and the main statements of the respective unit to be distributed as a copy at the end of each exercise. The handbook is supplemented by a detailed leaflet for the person in charge with background information on domestic violence and guidelines describing how to deal with the people concerned. The 15 exercises of the handbook "Feel Free" can be found in the appendix on page 102–103.



F2.8 Summary recommendations

- Working on awareness has to be linked with problem solving approaches and offers of support. The shock about facts must be followed by positive messages.
- Secondary victimisation by discussing cases of domestic violence must be avoided.
- Connect with accepted positive norms, laws, religion and tradition. Reveal contradictions between moral values and the conduct with women.
- Win persons of respect as partners.
- Approach men and women.
- Offer learning materials and methods for different professional groups.
- Integrate the voices of victims and offenders.
- Integrate personal and group experience of violence and trauma of the respective addressees (men, doctors, teachers, etc.).
- Reflect on the advantages and disadvantages of stereotypical gender conceptions for individuals, the family and society.
- Make room for finding constructive and practical ways for overcoming gender discrimination.
- Visualise positive images of masculinity in the public media.

F3 Facing fear actively
Support systems and work with offenders: combating domestic violence on an individual level

In many cases of domestic violence the close emotional bond, financial dependencies and joint plans for the future superimpose the actual act and bring about an extremely complex relation between offender and victim. Abused individuals, for instance, frequently do not regard themselves as victims because they suffer their partner's violence as something normal. Social role conceptions cause women to regard themselves as the only ones responsible for their own fate and that of their families. Offenders, on the other hand, often fail to see their fault because they acted in compliance with their system of moral values, social role expectations and society's acceptance. This is why all over the world innumerable offences still go unpunished. The victims suffer their partners' violence silently behind closed doors and accept their fate.

Problems and obstacles

- Many women are not sufficiently informed about their rights and accept violence.
- Economic, social and emotional dependencies take away the women's scope of action of realising their right to a non-violent life.
- Social family ideals and social pressure on the part of the community prevent victims from leaving violent relationships.
- In many countries victims avoid separation for fear of even more violence.
- In many countries victims are not sufficiently protected against domestic violence.
- There are not sufficient networks of services providing protection, help and counselling.

Potential working aims on an individual level

- Raising awareness among men and women in order for them to deliberate their own situation and recognise grievances.
- Pointing out ways out of violence.
- Guaranteeing safety for victims.
- Motivating offenders to recognise their fault and change their behaviour.
- Making life without violence possible.

Countries which have passed the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)

In paragraph 24 **the general recommendation no. 19 of the UN Committee on the Elimination of All Forms of Discrimination Against Women** (cf. pp. 49–50) demands:

- (k) States parties should establish or support services for victims of family violence, rape, sexual assault and other forms of gender-based violence, including refuges, specially trained health workers, rehabilitation and counselling;
- (o) States parties should ensure that services for victims of violence are accessible to rural women and that where necessary special services are provided to isolated communities;
- (r) Measures that are necessary to overcome family violence should include:
  (i) Criminal penalties where necessary and civil remedies in cases of domestic violence;
  (iii) Services to ensure the safety and security of victims of family violence, including refuges, counselling and rehabilitation programmes;
  (iv) Rehabilitation programmes for perpetrators of domestic violence;
- (t) States parties should take all legal and other measures that are necessary to provide effective protection of women against gender-based violence, including, inter alia:
  (iii) Protective measures, including refuges, counselling, rehabilitation and support services for women who are the victims of violence or who are at risk of violence.

Roads of success

- Informing women about the various laws and the chances they offer and encouraging them to claim their rights.
- Implementing measures to protect victims of domestic violence.
- Offering legal, medical, psychological and financial counselling and adjusting it to the needs of women from different social and cultural backgrounds.
- Training and supporting women in order to make them capable of leading a self-sufficient, independent life.
- Networking the activities of those institutions which are confronted with domestic violence (like the police, health service staff, counselling services and courts) in order to be able to offer coordinated support.
- Linking therapy for perpetrators of domestic violence to interventional procedures and court judgments.

F3.1 Supporting victims

The protection of victims has to be given special priority over all other activities in the overcoming of domestic violence. First of all, judicious strategies for reaching victims with these supportive measures have to be found as the intimacy of the relationship with the partner and the ensuing pressure present serious obstacles. The subsequent supportive measures have to take into account the victims' cultural and group-specific needs. For the next step, a form of prevention has to be envisaged which includes therapeutic work with the offenders.

Help systems for victims: a practical example from Germany

According to the federal government, an annual number of around 45,000 women and their children take refuge in one of the approximately 400 women's shelters in Germany. At least one in four women in the age group 16 to 85 who has lived in a partnership has experienced physical (23 per cent) and sometimes additionally sexual (7 per cent) assaults at the hands of their present or former intimate partners at least once or even several times. This is the result of the representative study "Living situation, safety and health of women in Germany".
It is above all the merit of the women's movement in the 1960s and 1970s that the fact that the causes of violence can only be counteracted by a change in social structures was recognised. From the start, the work with women affected by violence and their children in women's shelters was considered to be political work whose central concern, apart from the protection of women, was to initiate social change.



Women's shelters as places of refuge

In 1976, the first independent women's shelter started in Berlin; in the same year, under the auspices of the Social Services Agency, the first protected flat for women opened its doors in Berlin, too. The Social Services Agency opened its first women's shelter in Hamm/Westphalia in 1980. There are now 38 women's shelters under Protestant administration.

Women's shelters in Germany welcome all women who are suffering or who are threatened with physical or psychological violence. Their primary task is the protection against violence and persecution; women's shelters have to be accessible day and night. Women and their children are admitted at all hours. Residence in women's shelters is only meant to be an interim solution.

Its duration depends first of all on the woman's wish, yet also on the individual needs and professional requirements. Frequently, it is the overall situation which determines the duration of a stay in a women's shelter, for instance, if a cheap flat is not available.

Breaking the cycle of violence

The work is aimed at enabling women and children to lead a self-determined and independent life free from violence. Residence in a women's shelter has the purpose, among others, of getting a clear idea about one's plans for the future. This requires self-confidence and the ability to make independent decisions and act accordingly. In their work, the staff take the women's side and support them in their current living situation. Apart from crisis intervention, the range of offers for counselling and help in women's shelters includes counselling and support (or its procurement) with financial, legal, medical and psychosocial problems. This comprises help with looking for a flat or a job as well as dealing with authorities, and leisure activities. In addition, they also offer talks in order to come to terms with the violence suffered, with the separation, with developing a perspective in life, concerning questions of upbringing as well as questions about life and belief. If necessary, the staff also set up contact with other institutions and services. Victims of violence are also eligible to receive comprehensive counselling without leaving the joint home, just like those who want to have psychological support after moving out of a women's shelter. The work of women's shelters considers itself to be a very comprehensive work comprising, apart from the activities mentioned (work in the shelters, counselling, follow-up support), also prevention and public relations. This is why help for self-help is an essential part of the work of women's shelters: the women organise their everyday lives on their own, they take care of themselves and their children and help each other with these tasks. Apart from the women's shelters and their work, there are also women information centres, women helplines and spiritual helplines as well as intervention centres which offer counselling for women threatened with violence.

Evicting the perpetrator from the joint flat

The "Law on improving the protection under civil law against violence and stalking as well as facilitating the allocation of the marital flat upon separation", in short "Law on Protection against Violence", in force since January 2002, is the nub of the federal action plan for combating violence against women, which was published by the fed-eral government in 1999. Its most important elements include the temporary eviction of the perpetrator from the flat, restraining orders and a ban on contact as well as the assignment of the so far jointly used flat to the victim upon application.

In this way, allowance is made for the long-standing demand according to which it is not the victim who has to escape but the perpetrator who has to move out. This law, however, does not make women's shelters superfluous as is shown by last year's admission figures and the staff's experiences. Many women do not feel safe enough in their flat because the police cannot protect them around the clock. Others are traumatised by the frequently long-lasting violent relationship. Hence, they do not only need protection but also counselling and support.

Experiences with the eviction principle, though, demonstrate that ignoring the problem of the offender's accommodation does not help the situation. Frustration about the loss of accom-

modation and the offender's subjective feeling of having been treated in an unfair way may increase the aggression. For this reason the offender's residence should be known and taken into account in the eviction practice.

Children in women's shelters

Violence against women in families is also violence against children. Working with boys and girls in women's shelters is preeminent and requires particular attention. In all cases of violence in families, children are either victims or witnesses: even if they have not suffered physical abuse themselves, they have nevertheless felt threat, fear, powerlessness and loneliness or have experienced similar states of mind for a long time. They have also been witness to their mother's helplessness, fear and dejection.
In addition, these boys and girls have to cope with loosing their familiar environment, including people they knew well. Frequently they have to change school or go to a different nursery. The separation from their father or their mother's violent partner often evokes ambivalent feelings as well.
The pedagogic work done within women's shelters helps to come to terms with the violence suffered and to alleviate the damaging effects. It is aimed at promoting the children's development and helping them to get an idea about identity and gender roles. Although there is no therapeutic monitoring, the staff can set up contact with counselling services where necessary. Preventive work with boys and girls, which on the one hand, encourages self-assuredness and assertiveness and on the other hand, shows that violence is neither a way of getting close nor a way of handling conflicts, forms part of the pedagogic work offered in women's shelters.

Intervention work with domestic violence

The problems involved with combating domestic violence against women are very complex. Although offers of protection and support improve the actual living conditions of abused women and their children, on a structural basis they hardly have any effect. In order to bring about sustainable development, the cooperation of all the individuals responsible in governmental and non-governmental institutions is necessary. Cooperation and intervention projects are made up of representatives from regional organisations, institutions, projects and professions who either combat or carry the social responsibility for combating domestic violence. Since the 1990s, this recognition has increasingly become an accepted fact and has led to a net of intervention projects being launched in various German towns. They can be considered to be interdisciplinary and inter-institutional cooperative alliances focussed on the social responsibility of protecting those affected by violence.

The intervention projects have brought about a change of perspective in the discussion about domestic violence. Intervention strategies which have an increased focus on the perpetrator have been developed. "The batterer has to go" became a guiding theme for a different kind of state intervention. These changes are exemplified in the introduction of the law on protection against violence and the gradual supplementation of almost all police laws in the individual German states giving the police the power to pronounce long-term eviction orders against offenders. The victims are no longer expected to simultaneously take care of their own protection and put up with loosing their family home and environment. And the perpetrators are shown by the state that violence is not tolerated but punished.

A characteristic of such intervention work is the so-called "pro-active" approach. Subject to the victim's consent, the police will pass on his/her name to the crisis intervention centre. Within 48 hours after the incident, counsellors will call, inform them about their rights and means of support, and set up contact with legal or psychological counselling services according to the victim's needs and requests.



Additional practical examples and suggestions

Many countries have difficulties in providing a far-reaching infrastructure of help for victims of intra-family violence, with the choice for women in large cities being far better than that of those living in rural areas. This is why the Ecuadorian organisation CEPAM decided to set up mobile commissioner's offices. Its staff pay whole-day visits to public community institutions such as schools, health service stations or administration offices. On this day, victims of intra-family violence have the chance to report their case to the commissioner. A psychologist and a legal expert hold consultation hours and offer assistance in the form of crisis intervention. At the same time, local functionaries such as police inspectors, state attorneys, justices of the peace and the staff of the community's administration offices are invited to take part in additional training. If possible, additional elements aimed at developing a strategy for raising awareness are incorporated into the overall concept. These may include theatre plays on intra-family violence but also reading or telling stories in nursery groups.
The mobile women's commissioner's offices invite organisations such as district self-help groups, women's groups, schools, health service stations, authorities, police commissioner's offices as well as other state institutions to take part in the preparation of such events. In this way, the message "No to violence in families, no to vio-lence against women" is closely interwoven into the local structures.

Since in many African and Asian countries an institutionalised support system for women affected by violence is barely available, the focus here is primarily on mobilising the immediate environment. There is a disagreement between staff members of NGOs in Africa and Asia whether the concept of shelters, which in the countries of the West represent an important starting point for the work against domestic violence, makes sense in these countries and whether they would actually be accepted by women. This is why frequently more informal ways are developed, like, for example, asking men from the women's social environment to take on personal responsibility for their protection. Sometimes relatives also serve as protectors or caretakers. Other organisations have access to a network of socially committed families who can accommodate victims for a certain time. In Uganda, too, society is called upon to take a stand. As soon as the people here hear cries from next door they start banging on pots to demonstrate that they have noticed the violence and condemn it, thus building up social pressure. Another example of a "pro-active" approach in Africa are the neighbourhood groups that look out and listen for domestic violence. One method of indirectly addressing the family concerned is staging a theatre play on the topic in front of their home. Quite often the respective family is prepared to accept professional help afterwards.

F3.2 Working with offenders

Working with offenders helps to protect victims because many perpetrators are repeat offenders. As soon as victims accept offers of help they run a particularly high risk of fresh attacks by the perpetrator. Hence, the main objective in working with offenders is to make them aware of their own responsibility and capable of resolving conflicts without violence. Even though in many places work with offenders is still in its infancy, all the experiences and findings point to the fact that it considerably reduces the victims' risk of suffering further violence.

The Men's Office Hanover: a practical example from Germany

The Men's Office Hanover was founded in 1996. The association offers psychosocial counselling and therapy for men, male adolescents, boys and (married) couples. Its staff provide help for offenders in the fields of domestic violence, violence against children, sexual violence and violence in general. Another focal point is the work with victims. This includes counselling and support for sexually abused boys and male adolescents, sexually traumatised men and male victims of domestic violence. Professional counselling, talks, seminars and further education round off the services on offer.

Networking the work with offenders

In order to increase the victims' safety and the effectiveness of the work with offenders it is essential to build up a network of support. The work with men done at the Men's Office, therefore, is part of the Hanover intervention programme against male violence in the family, in short: HAIP, and cooperates with all the participating governmental and non-governmental institutions. As soon as the police or any other institution receives information about an incident, a chain of intervention is started. With the aim of protecting the victim, the Men's Office informs the cooperating institutions and the (former) partner about the beginning, abortion, termination or elimination of any measures.

Access and contact

Basically every man can turn to the Men's Office for help. In 80 per cent of all cases, however, the men are sent by the institutions cooperating with HAIP or other governmental institutions and counselling services or they turn up because their partner has urged them to.

The first contact is set up either by the man himself or by a staff member of the Men's Office. The Men's Office becomes active as soon as it receives a police report and immediately after contacts the offender. A member of staff informs the offender either in a phone call or personally about the procedure of HAIP and the likely consequences. During this consultation he tries to motivate the offender to change his behaviour. The result is submitted to the responsible police stations and the prosecutor's office. The subsequent initial personal counselling is aimed at collecting information about the relationship, finding out about motivation, course of events and previous history, ascertaining potential disqualifying criteria, making suggestions and reaching appropriate agreements. In order to be accepted into a social training group the offender has to sign on in writing and to release the Men's Office's staff from its professional secrecy towards all cooperating institutions and the aggrieved (former) partner.



The social training group

Social training groups have proved to be very useful means for bringing about a change in conduct and for improving social and communicative skills. The groups do not offer therapy in its true sense; on the contrary, they are process-oriented and topic-oriented, their staff's attitude is simultaneously empathetic and confrontational. Working with offenders is most effective in groups because they terminate isolation, enable social learning and provide room for interaction and responses for reciprocal support. In this context marriage counselling is an inappropriate method of treatment as in this case the female partner frequently has to bear the brunt. The chief aim of the social training group is to enable men to cope with partnership conflicts and crises in a non-violent way. Over the course of the years, the Men's Office Hanover has established standards for the work with men. Meanwhile, on a national level, a working committee (BAG TäHG) has started its work and has submitted a joint draft of these standards. These quality standards were passed in May 2007 and now serve nationwide as a basis for working with offenders in the field of domestic violence.

Framework, supervision and quality control

By 2005 the Men's Office Hanover was running 41 closed groups; since 2006 there have also been permanent semi-open groups. Ten men take part in these permanent groups. Practical experience has shown that it takes at least six months to bring about a lasting change in conduct. The group is headed by a female and a male staff member. Their work is discussed within the overall team and the supervision group. Central aspects of the group work are:

- Reconstructing the acts.
- Accepting complete responsibility for one's own actions.
- Developing empathy for the victims.
- Learning about safety plans and emergency solutions and their application during a crisis.
- Learning to resolve conflicts non-violently.

All relevant topics are dealt with: partnership problems, responsibility, relationship patterns and behaviour patterns, violence, sexualised violence, self-perception, feelings, aggression, role behaviour, creative and cooperative conflict resolution, communication, violence personally suffered, sexuality and positive visions about living with the partner.

Additional and supportive offers

The Men's Office offers special counselling as crisis intervention, e. g. during separation or when the partner moves out. If required, the participant will be referred to an additional therapeutic treatment. The Men's Office's staff actively take up contact with the abused (ex) partner of the offender. She is contacted whenever the partner is expelled from the group or when the therapy is stopped or completed.

Experiences and evaluation

Extrinsic motivation (e. g. with judicial orders) does not present an obstacle to successful work. The composition of the groups with intrinsically and at first extrinsically motivated participants proved to be reciprocally supportive.

On behalf of the Federal Ministry of Families, Senior Citizens, Women and Young People, the University of Osnabrück conducted an evaluation of the work with offenders under the project title WIBIG. One-to-one interviews with participants and partners as well as interviews with couples provided the first indications of change, and the final report confirmed the participants' positive development within the course of the group work.

Results observed included: Improvement in the social conduct, in the expression of thoughts and feelings, in conflict resolution, communication, in the acceptance of responsibility and the attitude towards the (ex) partner. The changes also had an influence on the children affected and the contact with other men. As a result it can be said that involving violent men in this programme for offenders contributes considerably to a positive change in the participants themselves and to increasing the safety of the (ex) partner and the children.



"More and more development organisations recognise that women's empowerment remains an empty slogan as long as they do not apply themselves to the massive and deeply rooted problems of gender-specific violence.

Charlotte Bunch, Roxanna Carrillo and Rima Shore in "Violence against women"



Focus on Power

Domestic Violence as an Aspect in the Support and Monitoring of Development Projects

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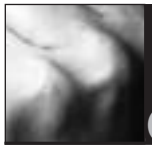

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G **Focus on Power** Domestic Violence as an Aspect in the Support and Monitoring of Development Projects

With the improvements gained from the international women's rights movement, women's issues moved into the focus of attention of donor organisations. The impossibility of making use of opportunities for economic development without the involvement of women was their main concern. Deliberations as to the connection between the integration of women and economic growth concentrated at first on what women could contribute to development and ignored what women required of development. Later on, systematic women promotion projects met the specific requirements of the target group. Women's concerns were granted their own place in development work. This approach, however, did not result in a significant change in their situation. There was evidence that the structures of gender-specific discrimination were the same.

G1 Gender mainstreaming: a critique

Combating domestic violence as an integral part of gender mainstreaming.

Gender mainstreaming was the answer as to how to eliminate the structures of gender-specific discrimination: governmental as well as national and international organisations and institutions are called upon to examine all their activities with a view to their possibly different consequences for the situation of men and women. Future activities are to take into account the different gender-specific needs. From the private to the public field, acknowledging the different interests in life and needs is to become an integral part of all political actions influencing them as the fundamental basis of all decision-making processes right from the very start. Gender-specific interests of women are no longer to be treated as a special bonus beyond the "patriarchal norm" but as an integral part of a new norm that comprises the interests of both sexes. In addition, gender mainstreaming attaches great importance to the recognition that, apart from pregnancy, birth and breast-feeding, the different situations in life of men and women are not determined biologically but are formed socio-culturally.

Gender mainstreaming aims at the dynamics between the sexes. Inequality and undemocratic structures in the relationships between the sexes are no longer a problem of women; overcoming them has turned into a task for society as a whole. As a consequence, during the Fourth World Conference on Women in Beijing, the governments committed themselves to integrating men to a larger extent into the work against violence against women. Since that time, numerous non-governmental organisations have formulated corresponding strategies for action, although in some cases, this could only be enforced by restricting the allocation of funds.

One of the most frequent points of critique is that gender mainstreaming decreases the number of projects directly aimed at the elimination of the discrimination of women. Other critics maintain that many organisations have adopted the strategy of merely paying lip service in order not to lose the financial support connected with it. Frequently, however, there was a lack of serious political will to turn it into a success. Even today, questions of gender are still predominantly situated in the margins and are rarely the basis for decision-making processes in development politics.

Despite a justified critique of the strategy of gender mainstreaming, for the first time there is room to reflect on gender constructions and criticise dominant notions.

The problem seems to be that the strategy simply has not been implemented with all its consequences.

It is typical of many so-called gender projects that they have only substituted the word "women" for gender and that behind many putative gender projects there are merely women's promotion projects. The principle of gender mainstreaming, however, is based on the fundamental argument that gender-specific discrimination can only be overcome when this problem is tackled on a community level, when the needs of both sexes are exposed and the necessity of specific support is established. This means that all participating actors have to be integrated into the project work.

The main problem, therefore, seems to be that imbalances of power remain largely undisputed and the topic of gender once more becomes a women's issue. If gender mainstreaming was taken seriously it would be a sensible strategy for achieving gender equality, with the help of which domestic violence could also be combated in a successful way. In this way, recognising and overcoming domestic violence as a consequence of unequal power structures becomes an integral part of all projects that have committed themselves to gender mainstreaming.

For the practical work this means that all project measures have to be accompanied by an analysis which examines how these measures affect intra-family power structures between the sexes and thus ultimately domestic violence in all its aspects: from direct to structural violence.

Practical example: the promotion of women at "Bread for the World"

In the middle of the 1980s, "Bread for the World" started its systematic promotion of women. Via the women's plenum at "Bread for the World" members of staff demanded that the organisation should approach women in partner organisations and women's organisations in the South more directly and support them more actively. They demanded, for instance, that all project submissions and reports should contain statements on the situation of women.
In the end, the demands accumulated and the experiences of the systematic promotion of women gained from other church associations were incorporated into the work of the Working Committee of the Church Development Service (AG KED). In 1993, the latter presented the guidelines "Towards Gender Orientation in Development Cooperation", which already contained evidence of gender mainstreaming. As one of the first church organisations, "Bread for the World" set up its work in the form of a double strategy: explicit promotion of women accompanied by gender mainstreaming. Subsequently, the gender concept, which understands gender as a social category, was introduced as an obligatory instrument of analysis for submissions of project proposals.
Apart from the guidelines, the 2000 manifesto "Justice for the Poor" represents another significant milestone in the history of gender activity of "Bread for the World". In this fundamental document, achieving gender equality is, on the one hand, positioned as a transversal task and, on the other hand, introduced as a separate field of activity.
The aim is to focus all measures so that they serve the justice between the sexes. This includes innovative gender politics, but at the same time means keeping up the current promotion of women and developing alternative concepts of masculinity with the partners and in one's own organisation.
In 2005, the cooperation council of the Church Development Service (EED) and "Bread for the World" passed an action strategy for the promotion of equal chances in life for men and women, which outlines goals, measures and monitoring mechanisms for both organisations. Today, "Bread for the World" pursues a clearly defined gender policy, and all its departments have incorporated measures for gender equality in their projecting and monitoring systems.
With this strategic approach—to continue supporting an unambiguous policy of promoting women and simultaneously encouraging discussions about male and female role conceptions—"Bread for the World" does pioneer work in the field of development cooperation encouraging numerous other organisations to integrate similar strategies into their programmes.



G2 Concrete recommendations for the monitoring of projects

Step 1: Becoming aware of the problem

In Uganda, 70 per cent of all men and 90 per cent of all women consider wife battering a legitimate means in cases of disobedience.
"I have experienced, felt and suffered violence, but I could not recognise it", a female expert, who personally suffered intra-family violence, explained during the workshop in Cameroon. The majority of the participants agreed with her statement.
Therefore, the first step has to consist of identifying such problem areas in a joint process. In purely participatory decision-making processes where the content is defined by offers of training and further education, the desire to talk about the issue of domestic violence is not voiced without an external impulse. Any dialogue therefore has to be opened actively but in a sensitive way. What complicates any dialogue even more is the fact that men and women as well as victims and offenders from both sexes do not want to or cannot talk freely about domestic violence because this issue is taboo.
A sensitive entry into dialogue could be found via a more neutral topic or by building confidence through long-term cooperation.
A factor that facilitates talking about this issue is that domestic violence affects all countries and all social, economic, ethnic and religious groups and can therefore be approached as a joint issue. This is what paves the way to a dialogue at eye level.
Within the project "Overcoming Domestic Violence" the participatory workshops that encouraged reflection were given very positive feedback. The project partners were grateful for having had the chance to deliberate the topic and that they had become aware of the immensity of the problem. Subsequently giving the participants the opportunity to analyse the consequences of violence on their own project work proved to be particularly effective. Didactic units which describe the entry into the topic via an exchange workshop are listed in chapter A1.

Step 2: Determining the significance of domestic violence

It is very difficult to examine the precise extent of intra-family violence because pain is felt and classified in a subjective way. Although there are quantitative as well as qualitative cross-national comparative studies, different evaluation models make it hard to obtain reliable comparative statistical data. The analyses of current data, for instance, at best allow a general assessment of the problem. The optimal way of doing this is via indicators that indirectly provide evidence as to the extent of the issue. The following twelve questions can help to identify these indicators.

1. Is the topic already dealt with in the public discourse of development practice?
2. Are there media reports on the issue of domestic violence?
3. Has the government ratified international conventions such as the United Nations Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)? Are there any reservations against individual articles of the conventions which abet domestic violence? (cf. www.un.org/womenwatch/daw/cedaw/states.htm)
4. If the government has ratified international conventions, is it prepared to implement them? Does is regularly submit its reports to the UN committees and does it carry out their recommendations?
5. Are there national laws which punish domestic violence?
6. Does the state make sure that its laws are adhered to?
7. Are there any statistics on the topic? (cf. WHO study: www.who.int/gender/violence/who_multicountry_study/en/index.htmlcountry)
8. Are there opportunities of rehabilitation for the victims and the offenders?
9. Is there any demand for these offers of support and are they sufficiently known?
10. Are there any initiatives in civil society for dealing with this issue?

11. What are the generally accepted attitudes on this topic? What are the conceptions of male and female roles in this specific culture?
12. Is it conceivable that the victims of violence may suffer from multiple discriminations, such as ethnic cum gender-specific discrimination?

Step 3: Analysing the actors

Domestic violence is rooted in all levels of society. An analysis of the different actors and their relation to the problem, therefore, is an essential starting point in the project planning. In this process, all groups, institutions, parties and persons directly or indirectly involved in the problem of domestic violence have to be identified. In a second step, the extent of their influence is weighed up and the positive or negative effect their conduct has on overcoming gender-specific violence is assessed.
On the basis of this analysis potential cooperation partners and opponents can be identified. This is followed by considerations about which groups should be strengthened and which opponents could possibly be mobilised for joint activities or at least persuaded to take a neutral stand. Maybe there is a chance of finding a common ground for winning initial opponents for a cooperation.
It is essential that all levels should be integrated in the measures considered since unilateral projects seldom show any lasting effects. If, for instance, the activities only affect legislature, the implementation of the laws is not guaranteed; they can even have a damaging effect if potential victims are sensitised and motivated to complain about violence while their protection is not ensured. At this point the important question is: what kind of levels have not yet been sufficiently integrated? As one project partner alone cannot cover all fields, networks and agreement with organisations that work on different levels are essential.

Step 4: Financial safety

Good will alone does not finance any projects. Many organisations could be encouraged to set up strategies for gender mainstreaming but did not set aside sufficient funds for their implementation. The gender budgeting developed especially for this purpose helps to assess the financial situation. As an integral part of gender mainstreaming it comprises a set of instruments with which the budget of organisations and public households has to be analysed with a view to their consequences for gender equalisation.

Possible criteria could be:
- Who tends to benefit from the expenditure and supportive measures—men or women?
- Are predominantly men or women affected by the savings?
- Do certain financial strategies increase or decrease gender-specific discriminations?
- Are budgets for issues of women and girls and those for issues of men and boys allocated correspondingly?
- Are funds made available for the process of gender equality and gender training?
- What financial means are available for the actual prevention and rehabilitation of the victims of domestic violence?

Step 5: Supervising the internal structure of the organisation

The structures within development organisations can provide insights as to how seriously and openly the problem of domestic violence is dealt with.

The criteria are:
- Is the issue of domestic violence broached within the organisation itself?
- Who deals with the problem and what scope of action do these individuals have?
- Are men and women involved in the discussion and handling of the problem?
- How democratic is the structure of the organisation? Are men and women involved in the decision-making process?



- Are conflicts that occur within the organisation itself resolved?
- Are there frequent losses of working hours which may be attributed to domestic violence? How is this problem dealt with?
- Are offers of support highlighted and made accessible to potential victims of violence?
- Are there any cases of sexual harassment at work and how are they dealt with?
- Are fair structures actually practised?
- Are traditional gender conceptions discussed and deliberated?
- Do certain projects for combating gender-specific violence exist but are implemented merely half-heartedly just because funds have been made available for them?

Step 6: Considering the dangers and weighing the risks

Now the opponents come into sight once more because they pose the gravest threat to the project, leading either to its failure or turning it into its opposite. Skilful propagandists, for instance, keep making use of emancipatory efforts to dramatise the decline of their own culture and traditions in order to mobilise people to support their aims. Women's rights activists, therefore, are particularly in danger of becoming vic-tims of violence. The threat the staff is exposed to has to be weighed up against the help for victims of domestic violence.

G3 Checking unwanted side-effects

Development projects interfere with complex local structures and hierarchies. Therefore, it is essential to analyse and prevent potential side-effects which might encourage violence even with projects which do not explicitly focus on the issue of violence against women.

- **On what level (individuals, households, village community etc.) do the project activities address the target group?**
- Does the approach have an influence on current intra-family hierarchies?
- How are resources allocated between men and women?
- Are there joint discussions about the distribution of household resources within the project's framework?
- What are the secret basic assumptions on the gender-specific distribution of work and resources behind the project?
- Does the project change traditional patterns in the distribution of work thereby setting off conflicts? Reconstruction projects that, in compliance with traditional role models, address men dispossess women of their newly gained potential. In doing so they increase the chance of a relapse into gender-discriminating role allocations.

- **Is it particularly women who are defined as target group or does the project aim at women's empowerment?**
- If so, in what way are the men in their environment informed about and integrated into the measures?
- Is there an understanding and a readiness to accept and support the changed role allocation so that women are not burdened in multiple ways?
- Have the direct and indirect advantages men gain from the project been conveyed?
- Have gender conceptions and alternative concepts of masculinity and femininity already been broached and disseminated?

- Are there any new non-violent concepts of identity as alternatives to the models of male dominance?

- **In what way is the target group involved?**
- Is there any evidence that women do not participate in the projects in the desired way?
- Are there frequent losses of working hours of women?
- Are some women repeatedly ill or is there evidence of physical injuries or other psychological irregularities?
- Are there implausible excuses for non-participation in project activities?
- Were there any men who disappeared after the first unit?
- Are the communication modes chosen to fit both men and women?
- Are men and women able to develop a feeling of being appreciated and welcome or do they merely represent their group as offenders or victims?

- **Are there any influential individuals, parties or other groups and movements that want to uphold the current gender-specific role allocations for political, religious or cultural reasons?**
- If so, in what way do they know about the project aims?
- Can the project hope for support (maybe also on the part of individuals) through reasoning?
- What are the potential ways of motivating opponents for a cooperation?
- If cooperation is inconceivable: how can potential victims be protected from opponents? What kind of risks is the project prepared and able to run?

- **Does the project reflect possible negative effects?**
- In how far are the project staff, outsiders and the target group involved in this analysis?

- **In what way have the conceptions of "being a man or a women" changed during the project?**

- **What is the role of the conceptions of "being a man or a women" in a major collective conflict?**
- Are women, for example, exploited as victims?

- **In how far does the project encourage continuing gender-specific human rights violations by tolerating local and cultural traditions?**

- **What are the possibilities of supervising project staff who suffer from secondary traumatisation by being continuously faced with the violence experienced by the target group?**

G4 Potential aims

The following aims are examples of the results that can be achieved by integrating the issue of domestic violence into gender mainstreaming:

1. The dialogue with the partner organisations on the issue of domestic violence is initiated.
2. The staff of partner organisations know about domestic violence and are able to tell colleagues and partners about potential offers of support.
3. The topic is dealt with in additional training seminars. The project staff receives professional qualifications.
4. The partner organisations and their staff publicly declare that domestic violence constitutes a human rights violation and a violation of Christian values.
5. Other organisations that are actively engaged in combating domestic violence have been won over.
6. Partner organisations are involved in the current networks on the topic.
7. Deployment and financial resources for combating domestic violence are secured.





Appendix


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1 "**No Kick from Kicks**" An Exercise for Getting to Talk About Domestic Violence in the Work With Adolescents

"Step silently into the circle"

The young people get up and form a circle. Everyone must have enough room right and left, at least an arm's length, so that no one has any problems taking a step into the circle and back again. At the beginning it is agreed that there are no comments or questions during the exercise. The moderator says the following sentences one by one with small breaks in between. Those adolescents to whom these sentences apply, step into the circle and back again.

Step silently into the circle if you …
… are older than …
… are younger than …
… like to do sports
… like to listen to music
… feel comfortable in your class
… are an only child
… have more than three brothers and sisters
… are the youngest child
… are the oldest child
… live with only one parent
… have ever been insulted
… have ever insulted someone else
… have ever been threatened with violence
… have ever threatened someone else with violence
… have ever helped someone who was either threatened or actually beaten
… have ever chickened out where you really should have helped
… have hit or physically injured someone else
… have been hit or physically injured
… have ever hit someone else until you drew blood
… have been touched in an embarrassing way
… have touched someone else in an embarrassing way
… have been forced to touch someone else without wanting to
… have wished someone dead
… have wished you were dead yourself
… have ever had contact with a mediator or peer mediator
… have ever apologised after having used violence
… have told the truth to all questions

After the last sentence all sit down in a circle to talk:
- What did you notice during the exercise?
- Which questions drew the most affirmative reactions?
- Which didn't? What could be the reasons for that?
- Was it difficult to step into the circle with some questions? Why?
- This first round of questions is followed by: Where have you ever experienced violence?

Observing boundaries, protecting individuals

Children and adolescents often do not know how quickly they can hurt someone else with what they say. For this reason, the moderator should ensure that no victim ever loses his/her protected sphere and interfere immediately if boundaries are being violated. ("I think it was very brave of you to talk so openly here and I don't think this should be talked down now by stupid comments. If you'd like to we can talk again later on about what we could do to make you feel better.")

Paying attention to body language

Body language signals are good indicators of psychological disturbances. During the discussions in the group the behaviour of the adolescents, therefore, has to be closely observed. If there are two moderators they should define their respective roles before the discussion. If, for instance, someone in the group starts to cry, one of them can go and sit next to this person and console him/her or leave the room with him/her.

Paying attention to one's own culture of talking: personal, open-minded, honest, value-centred

Adolescents feel awkward if an adult oversteps boundaries and behaves like a peer. A personal, open-minded and honest language is essential but nobody expects the moderator to be an expert in youth language. Understanding each other is preeminent—in cases of doubt ask! Young people appreciate it if one stands for clearly defined values and expects others to do so as well.

Set a time limit for group discussions

Concentrating on domestic violence is exhausting and takes a lot of time. For that reason, group discussions should be timed but always end with the option of switching to a one-to-one conversation.

Dig deeper when leaving the room

If one of the adolescents behaves in a peculiar way one should broach the subject again after the group discussion: "I noticed that you kept looking at the floor. Didn't you feel well? Shall we talk about it?"

Delegate responsibility to more competent counsellors, if necessary

The moderators should be aware of their limitations as regards their responsibility and competence, they should call in competent counsellors to work with the victim and talk through the possibilities of future work with the victim. Here, interdisciplinary networks are indispensable.

2 Mifumi/Uganda: the 15 Exercises of the "Feel Free" Manual

For Group Work With Adolescents on the Issue of Domestic Violence

Group work is started by providing sufficient time to create a faithful and supportive atmosphere. All exercises take 30 to 60 minutes. It is important to give each session a distinctive ending—if possible, a recapitulatory final round. Subsequently the core question and the core statement of each exercise are briefly summarised:

Exercise 1: What is a relationship?
Relationships have very different meanings for different people.

Exercise 2: With whom do we have relationships?
One has relationships with many different people.

Exercise 3: Why do we have relationships?
Everybody has different needs in a relationship.

Exercise 4: Advantages and disadvantages of relationships
There is always both. One should, however, be aware of whether there are more advantages or more disadvantages in a particular relationship in order to be able to decide whether to end it or to continue it.

Exercise 5: What are the qualities I am looking for in a relationship with a girlfriend, a boyfriend, or a partner?
Everyone loves different things about a friend or a partner. Everyone has different needs.

Exercise 6: What unwritten laws in society for different groups of people (boys, girls, etc.) do we know? In what way do these laws influence us? What happens if they are not adhered to? Behind such rules lie power, racism, sexism and domestic violence. Rules are there because we stick to them.

For the first six exercises the participants, either individually or in small groups, write down everything that crosses their minds with regard to the respective question. Role-playing is another option. Then the findings are discussed.

Afterwards the main statements are highlighted once again with the help of the distributed Fact Files.

Exercise 7: Early warning signs in a relationship
Each of the participants is given two letters to an imaginary aunt: in the first one a jealous friend describes how angry he gets when he sees his girlfriend with others. In the second letter the girl describes the behaviour of her jealous boyfriend. The task is to write letters which answer the points raised from the aunt's perspective. Early warning signs of violence in partnerships are then discussed. The whole range of relationship structures is dealt with: harmony, closeness, conflicts, different forms of violence with the first three being treated as normal elements of any relationship. Everything is summarised again in the distributed Fact File.

Exercise 8: What is domestic violence?
Apart from physical and sexual violence it also comprises verbal, emotional and economic violence.

Exercise 9: What are the consequences of domestic violence?
The consequences are different for each woman, with the psychological consequences being just as bad as the physical ones.

The exercises 8 and 9 are performed just like the first six ones.

Exercise 10: "Until death do us part."
The group is given a court judgment in which a judge agrees to pass only a probationary sentence on a man who battered his partner if he marries her. The main argument for this decision is that the probability of future violence against the girlfriend decreases through marriage. The exercise is done in pairs or in two larger groups which either take the position of the judge or the girlfriend. From their respective point of view they are to consider how they feel and what they would like to tell the other group. In this way the participants are confronted with various myths about domestic violence. They recognise that these have an influence on how

society reacts to domestic violence and whether a wife stays with her husband or leaves.

Exercise 11: Why do women stay in a violent relationship?
In small groups or with the help of role-playing, the adolescents are to write down as many points on two aspects: reasons for staying in a relationship and reasons for staying in a violent relationship.
The answers are collected on a flip chart by the entire group and the two lists are compared with each other. It should become clear that the arguments for both decisions are similar and that women in violent relationships frequently do not want to end the relation but merely the violence.

Exercise 12: Why do some men use violence in relationships?
The adolescents are asked to note as many reasons as possible in small groups. Subsequently it is jointly worked out that stereotypes play a major role. It is emphasised that alcohol, for instance, is a contributing factor but cannot be regarded as the actual reason. It is established that not all men who have suffered violence are bound to become violent themselves later on. The basic statement of the exercise is: There may be explanations for the violence used against the partner but there are no excuses.

Exercise 13: Conflict resolution—role-playing
Small groups of adolescents are presented with three different scenes of conflict of which they have to choose one and act it out. One setting could be: your sister has borrowed an item of clothing of yours without asking. When she returns it, it has a huge hole in it. What do you say to her?
During the next 20 minutes the groups think about who plays which role, what the players say, how they feel and how they resolve the conflict. Then they act the scenes out.
After each performance the whole group analyses what happened. Finally, the Fact File is distributed with information on constructive conflict resolution. Looking back now, the group is to discuss the conflict situation performed once again. One of the main statements is that one can hardly control one's feelings, but one can control one's behaviour and this always has consequences. Conscious decisions about one's behaviour are possible.

Exercise 14: Analysing a poem
The adolescents analyse a poem written by a woman who suffered domestic violence and look at it from different angles: How would we have felt in this relationship? What can we do as individuals to prevent domestic violence? What kind of support is available for victims?

Exercise 15: Card quiz
The final exercise consists of a quiz of 30 cards all of which contain questions or statements about the topics discussed. It again provides information about myths and facts about domestic violence, refers back to what has been learned by the participants, and encourages discussions.
To begin with, each participant has to draw a card and match the statement noted there to one of the three possibilities "Correct", "Incorrect" or "Don't know". Before the answer is given, a discussion is held in the group. Possible statements or questions are: "Domestic violence occurs only in poor families." "If it really was so bad, she would leave." "Violent men always come from violent families." "You can recognise a violent person just by looking at him/her."

At the end the participants are given a number of addresses where they can find help in cases of domestic violence.

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