

EXPLORING MALE AND FEMALE VOICES IN THE REPORTING OF GENDER-BASED  
VIOLENCE IN THE NAMIBIAN MEDIA

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## DECLARATION

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## **DEDICATION**

This paper is dedicated to my wife Mrs Petra Kamaya, our beloved son Cliff Kamaya, my entire family and friends for their kindness, devotion and endless support, and above all to God who have been my pillar in all I do. To all victims of gender based violence in Namibia for being the motivation for this research.

## **Abstract**

Considering the efforts to resolve the societal phenomenon of violence against women, universal in all countries, information, awareness-raising and the role of the media are regarded as key targets. According to the European Commission (2010), the media sector is the most important source of information. Consequently, this paper aimed to look at the roles male and female voices play in reporting Gender Based Violence in the media. The media plays a big role not only in creating awareness but also educating the masses on gender-based violence. Mass media communications reach and influence large numbers of people, and they have the potential to play a positive role in the struggle against violence. Print media and broadcast play an important role in the society by creating awareness on all issues and thus agenda-setting of these the voices in the articles is crucial in bringing to the fore issues that society needs to deal with. The study was guided by two variables; the dominant voice and male or female voices.

The data for the study was collected through a content analysis of the *New Era* and *The Namibian* newspapers, as well as NBC television news clips for a period of three years from 2012 to 2014.

The results indicated that ten types of Gender Based Violence were reported during the period of analysis. The articles given the most prominence were on murder, rape and domestic violence while those that occupied the smallest space were on, child abuse, physical violence and emotional abuse. From the findings, there is need for the Namibian journalists to be part of the solutions in the fight against GBV. While news can, and often does, offer in-depth and informative coverage of issues, strategies need to be developed to encourage journalists to incorporate more context and analysis when reporting violence against women.

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## LIST OF ACRONYMS

AIDS	Acquired Immune-deficiency Syndrome
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
COE	Centre of Excellence
DEVAW	Declaration on the Elimination of Violence against Women
EC	European Commission
EU	European Union
FGM	Female Genital Mutilation
FWLD	Forum for Women Law and Development
GBV	Gender Based Violence
GEMSA	Gender and Media Southern Africa
GL	Gender Links
GMBS	Gender and Media Baseline Study
GMMP	Global Media Monitoring Project
GMPS	Gender and Media Progress Study
HIV	Human Immune Virus
LAC	Legal Assistance Centre
LGBTI	Lesbian, Gay, Bisexual, Transgender and Intersex
LGBTQ	Lesbian, Gay, Bisexual, Transgender and Queer
LRDC	Law Reform Development Commission
MISA	Media Institute of Southern Africa
MMP	Media Monitoring Project
NBC	Namibia Broadcasting Corporation

NGO	Non-Governmental Organisation
NSGD	Namibia National Strategy for Gender Development
NUST	Namibia University of Science and Technology
PON	Polytechnic of Namibia
PTSD	Posttraumatic Stress Disorder
SADC	Southern Africa Development Community
SGD	Strategy for Gender Development
UDHR	Universal Declaration of Human Rights
DFID	Department for International Development
UN	United Nations
UNAM	University of Namibia
UNCHR	United Nations High Commissioner for Refugees
UNESCO	United Nations Educational Scientific and Cultural Organisation
UNIFEM	United Nations Development Fund for Women?
USDHH	United States Department of Health and Human Services
WHO	World Health Organisation

## **CHAPTER ONE: INTRODUCTION**

### **1.1 Orientation of the study**

Gender based Violence (GBV) is the violence directed against a person on the basis of gender. It constitutes a breach of the fundamental right to life, liberty, security, and dignity, equality between men and women, non-discrimination and physical and mental integrity (Puri, 2010). A recent global review of 50 population-based studies carried out in 36 countries indicates that between 10 and 60% of women who have ever been married or partnered have experienced at least one incident of physical violence from a current or former intimate partner (Deuba, 2005).

According to Morna, (2002) in Africa, relationships with other people, self-esteem, physical activity, social development, and psychological functioning are impacted by Gender based Violence and neglect. Sexually-abused females especially girls have been found to experience symptoms of posttraumatic stress disorder (PTSD). Findings from the South African study (Boswell, 2003), show that up to 36 per cent of women in Namibia, 56 per cent in Tanzania and 71 per cent in Ethiopia experience physical or sexual violence or both during their lifetimes at the hands of an intimate partner.

Recent data (Nobrega, 2009) indicate that 31 per cent of women are subjected to domestic violence after age 15, generally by a husband or intimate partner. In 10.2 per cent of cases, the violence occurs during pregnancy. In Kenya, mostly in the slums, one of the most destructive consequences of Gender based Violence may be the detrimental effect on a girl's school performance. Bachman (1995) found that 44 per cent of married, divorced or separated women

aged 15–49 reported that they had been physically or sexually violated at least once by their husbands or partners.

Gender based Violence is both the exercising of tilted power relations and enhancement of gender inequalities. The violence that men unleash on women and girls is simply to silence them in the quest to demand for equal rights and as such limiting them from access to opportunities and resources (Puri, 2010). Even though violence had always been part of the Namibian society, violence against women reached alarming levels in the early 2000s. Gender based Violence was ranked as one of Namibia's grave human rights violations by National Planning Commission (NPC) in its population and housing census (2011) as it indicated that domestic violence affects 50% of women and children.

Gender based violence crimes are committed daily in Namibia with disturbing regularity. In 2006 as stated in Coomers (2010), the Legal Assistance Centre reported that there were approximately 1600 rape and attempted rape cases every year in the country. But there are also other forms of violence against women and girls such as emotional and psychological violence, harmful traditional practices such as early marriages, forced marriages, female genital mutilation, physical violence, and socio-economic violence as well as sexual violence such as rape, marital rape, sexual harassment etc. (Tamwa, 2013).

Menges (2010) documented some Gender based Violence incidences in Namibia in which the courts found the perpetrators guilty and sentenced them to various prison terms. Coomers (2010) point out that these incidences; including the rape of a three-year-old child are pointers to the level of prevalence of Gender based Violence in the country which requires urgent redress. Hubbard (1994) is of the view that in Namibia “violence against women -widespread rape and domestic

violence, as well as the impact of more generalised crime and violence - is a common problem which cuts across race and class lines” (p. 45).

Amon (2008) calls on state parties to enact legislation that prohibits Gender based Violence as well as punish perpetrators. Article 30 of the SADC protocol on Gender and Development (2008) makes specific reference to the role of the media: Media players are urged to play a constructive role in the eradication of Gender based Violence through gender-sensitive reporting as well as giving equal voices to men and women in all areas of coverage.

This is a timely admonition because tabloids thrive on sensationalizing Gender based Violence stories with gory details, explicit images and breath-taking headlines which serve to sell the papers (Akpabio, 2008). But it must also be acknowledged that much good comes from newspapers’ reports on domestic violence as this brings the issue forcefully into the public domain. and makes society acknowledge the problem and forces policy makers to legislate against it as well as enforce such laws (Akpabio, 2008; Tamwa, 2013). Sensitive reporting of Gender based Violence can assist survivors with information that would enable them to protect themselves or others, as well seek help and justice (Tamwa, 2013).

But women have sometimes felt alienated from media coverage because the stories are not true and fair more so, in Gender Based Violence stories, where the facts are loaded in favour of the perpetrator and against the victim (Immanuel, 2009). No wonder, Tamwa, (2013) calls for, amongst others, telling Gender Based Violence stories from the survivor’s experience and giving voice to the affected.

## **1.2 Statement of the Problem**

A number of studies of the Southern African media indicate that the views and voices of women are restricted to certain topics; and that their voices are only predominant in the area of gender

equality but less in the economics, politics and sports categories. (Kabongo, 2007). The male voices not only dominate in other areas but it also dominates in the Gender Based Violence category. The present study sought to find out what kind of voices dominate the reporting on Gender Based Violence in the Namibian media from the perspective of survivors and those affected by analysis stories that reported GBV from the year 2012 to 2014. The study also sought to find out whether there are differences in the dominant voices in the reporting of Gender Based Violence stories given the provision of the SADC Protocol on Gender and Development on Gender in Media content (2008) which says that “States parties shall encourage the media to give equal voice to women and men in all areas of coverage, including increasing the number of programmes for, by and about women on gender specific topics and that challenge gender stereotypes” (p,22).

### **1.3 Objectives of the study**

This study had the following fundamental purposes:

- To assess the dominant voices between males and females in the context of Gender Based Violence reporting.
- To determine if there exist differences in the index of the dominant voice in the reporting of Gender Based Violence between print and broadcast media in Namibia.

### **1.4 Significance of the Study**

The outcome of this study will provide understanding of the dominant voices between males and females in the context of Gender Based Violence reporting. In addition, possibility of improvement in terms of equal voice for men and women in all areas of coverage as well as sensitive reporting of Gender Based Violence may be made possible going by the findings of this

study. The results of this study would thus indicate whether male voices are still dominant in GBV issues so that corrective action can be taken, if needed.

Similarly this study will make a significant contribution to social representations research as it explored the actual process of creating social representations, rather than examining existing social representations. It is also vitally important to produce local knowledge, taking specific social, cultural and political context into consideration (Gallagher, 2002).

### **1.5 Limitation of the study**

The present study was restricted to the coverage of Gender Based Violence in Namibia; hence the result cannot be extrapolated to other SADC countries.

### **1.6 Definitions of Key concepts**

The following concepts were used in this research report as they were defined by the United Nations Declaration on the Elimination of Violence against Women (1993)

**Gender:** “gender” refers to the socially constructed roles of women and men and the related conceptions of femininity and masculinity.

**Gender Issue:** Gender issue is a term which is widely used but hardly ever explicitly defined. At a general level, “gender issue” can be defined as any matter related to gender, i.e. to the socially constructed roles of women and men and to the socially determined relations between women and men.

**Gender Balance:** Gender balance refers to equal representation and participation of women and men. Gender balance in the media covers both equal representation of women and men in media organisations.

**Gender Sensitivity:** Gender sensitivity is a concept that is broader and more multi-dimensional than gender balance. It refers to a person's or organisation's ability to perceive, acknowledge and highlight existing gender differences, issues and inequalities and to incorporate a gender perspective into strategies and actions.

**Yellow Press:** Yellow press refers to sensationalist and entertainment-oriented print journalism.

**Representation:** Representation refers to portraying a person, issue or phenomenon in a specific way through the use of language (discourse) or through visual images such as photographs.

**Stereotype:** Representations produced through discourses or visual images can be stereotypical in nature through uncritical repetition.



## **CHAPTER TWO**

### **Literature Review and Theoretical Framework.**

#### **2.1 Introduction**

Domestic violence has been linked to individual, household and demographic characteristics, socioeconomic status, adverse reproductive health outcomes, and contextual considerations.

Thus this chapter entails the theories of domestic violence against women by reviewing what scholars and commentators say as the causes, determinants and impacts of domestic violence.

It will also involve a review of social representations theory as well as how the theory relates to the mass media, a broader societal source of knowledge. Furthermore, it will explore existing literature that has examined the media's representations of domestic violence on an international level and gender-based violence in Namibia. In Other words, the concept of Gender Based Violence will also be broadly explored.

#### **2.2 Defining Gender-Based Violence**

Article 1 of the UN Declaration on the Elimination of Violence against Women (DEVW), proclaimed by the UN General Assembly in its resolution 48/104 of 20 December 1993, defines the term violence against women as: "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 (UNESCO, 1999, p.53).

Gender-based Violence and violence against women are terms that are often used interchangeably as most Gender-Based Violence is inflicted by men on women and girls thus denying everyone

their basic human rights and fundamental freedoms (Smith, 1995; Tamwa, 2013). However, it is important to retain the gender based aspect of the concept as this highlights the fact that violence against women is an expression of power inequalities and gender norms (Tamwa, 2013).

The terms Gender Based Violence and domestic violence have been criticized for hiding the fact that what is at the issue is overwhelming violence by men against women (Smith, 1995). This include slapping, pushing, shoving, punching, kicking, kneeing, butting, striking with or throwing household objects at them, the use of weapons and any attempt to smother or strangle. Smith (1995) noted that prevalence of Gender Based Violence is hard to determine, but it has been suggested that the dark figure of unrecorded crimes may be greater in respect of this types of offence than of any other. More so, because women may be reluctant to report if they feel that they will not get redress (Pease, 1986).

Dunkle(2004) argued that Gender-Based Violence is a key health risk for women globally and in South Africa. The authors analyzed data from 1,395 interviews with women attending antenatal clinics in Soweto, South Africa, between November 2001 and April 2002 and estimated the prevalence of physical/sexual partner violence at 55.5%, adult sexual assault by non-partners (7.9%), child sexual assault (8.0%), and forced first intercourse (7.3%). They concluded that child sexual assault was associated with increased risk of physical and/or sexual partner violence and with adult sexual assault by a non-partner. Forced first intercourse was associated with increased risk of physical and/or sexual partner violence and non-significantly with adult sexual assault by a non-partner. Similarly in a study done by Puri (2011) entitled “Prevalence and determinants of sexual violence against young married women by husbands in rural Nepal” found out that of women who had recently given birth, one third had experienced physical abuse during marriage and half experienced violence during pregnancy.

At the same time in another study, (Dunkle, 2004) found out that women with violent or controlling male partners are at increased risk of HIV infection because abusive men are more likely to be infected with HIV. They called for more research on connections between social constructions of masculinity, intimate partner violence, male dominance in relationships, and HIV risk behaviours in men, as well as effective interventions.

Violence against women is recognized as a public health and a human rights issue hence the it takes a holistic approach towards addressing inequities against women through recommendations to member states on constitutional and legal rights, governance, education and training, productive resources and employment, gender based violence, health, HIV and AIDS as well as media, information and communication (Amon, 2008).

But in some countries the wrong attitude and actions persists. According to a demographic and health survey that was carried out in Ethiopia(2011) results indicated that married men were more likely than never-married men to agree with statements such as wife beating is justified if the wife goes out without telling her husband, neglects the children, argues with husband, refuses to have sex with the husband, and burns food.

These findings are in line with Bachman (1995) argument that millions of women are severely beaten by their intimate partners. Alcohol is the drug most commonly associated with violent behavior and its use is consistently found in many of the profiles of abusive men (Fagan, 1990). Intimate violence leads to more physical injury to women than violence by strangers, and it has also been identified as a causal factor in the development of mental health problems in women, including depression, alcoholism and suicidal intentions (Bachman, 1995; Campbell, 2002).

According to Findano(2012), Gender Based Violence violates and impairs the enjoyment of all human rights and fundamental freedoms of survivors. Findano (2012) argues that Gender Based

Violence is not a series of isolated events; rather it represents a pattern of behaviour that undermines the dignity, autonomy and security of the victims, limits their participation in society and damages their health and wellbeing. He lists its costs to include victims suffering from physical and mental harm, loss of earnings and increased healthcare costs. Societal costs include lower productivity and reduced economic output and growth, leading to heightened pressure on social and health services (Findano, 2012).

Violence against women is widely studied, but various disciplines define the subject differently, often making it difficult to determine accurately the nature and magnitude of such violence (Fisher, 2004). Fisher notes that differences in how violence against women is defined or measured results in varying estimates hence it calls for advanced and more specific measurements.

Likewise, Amon (2008) emphasizes that the media have a big role to play as regards the Gender Based Violence issues. He urges state parties should take measures which discourage the media from promoting violence against women, depicting them as helpless victims of violence and abuse; give equal voice to men and women and to play a constructive role in the eradication of Gender Based Violence through gender-sensitive coverage.

The critical question that should be asked is how is Namibia fairing in these indices? Hubbard (1994) revealed that women comprised 17% of news sources in the SADC region and 19% in Namibia. Women were portrayed in a limited range of roles, most often as sex objects or as victims of violence (Hubbard, 1994). The Southern African Gender and Media Progress Study (2010) that was conducted seven years later since 1994 recorded a one per cent increase from 19 to 20%; and women's voice predominated only in the area of gender equality at 82%.

Gender Based Violence determinants are outlined in theories according to which section Gender Based Violence is been viewed from. Most research on domestic violence has been conducted by criminologists and sociologists who have examined Gender Based Violence largely through a socio-cultural perspective. Criminologists developed a theory of exposure reduction that states that the increase in employment among either men or women will reduce Gender Based Violence by reducing the time partners spend together (O’Leary, 1999). The theory of male backlash prominent in the sociological literature predicts that as women’s financial independence increases, violence against them should increase. However, it would seem that the majority of researches done are mostly on Gender Based Violence in general but not how far Gender based Violence stories find themselves in the media.

According to O’Leary (1999), a woman’s independence signifies a challenge to a culturally prescribed norm of male dominance and female dependence. Where a man lacks this sign of dominance, violence may be a means of reinstating his authority. Thus the theory of male backlash that predicts that an increase in women’s wages leads to an increase in violence is problematic because it ignores the individual rationality constraints faced by women in abusive relationships. That is, as their income increases, women are more likely to end the partnership if transfers decline and abuse continues.

The understanding of the underlying determinants of Gender Based Violence in developing countries remains limited. A study done in Malawi on if social and cultural factors perpetuate GBV found strong association between socioeconomic status and Gender Based Violence, with indicators of household wealth or education of the male partner significantly inversely associated with the risk of violence (Bisika, 2005). Demographic characteristics are also significant risk factors for Gender Based Violence, with several studies finding that higher age and higher numbers of children are associated with a reduced risk of violence (Miruka, 2007). Other studies

have found that women with a high status —as measured by their educational attainment, degree of autonomy or control over resources—are more protected from the risk of domestic violence (Morris, 2007). One consistent finding is an inverse association between women’s educational attainment and the risk of domestic violence (Miruka, 2007). He also reported that women with greater autonomy and control over resources are more protected from violence.

However, some evidence shows that this association may be context-specific and that, in more conservative settings, women with high autonomy may actually suffer increased risk of violence (Peacock et al, 2006). Several studies in developing countries have also found a strong association between consumption of alcohol or drugs and the risk of violence (Tolan et al, 2006). A potential link between HIV status and Gender Based Violence has also been recognized, with studies showing an increased risk of violence when the man is HIV positive or when the woman perceives herself to be at high risk of acquiring HIV from the man, Tolan et al (2006) go on to assert.

Finally, evidence highlights the role of intergenerational transmission of Gender Based Violence; studies have shown that children who witness family violence are more likely to become perpetrators or victims of violence in adulthood (WHO, 2002). Thus, although some evidence does exist, the issue of Gender Based Violence and its underlying determinants in developing countries remain inadequately understood (WHO, 2002).

According to World Health Organization (2002) Digest 6 on Gender Based Violence, there are four categories from which factors that perpetuate Gender Based Violence can be put: cultural (gender-specific socialization, cultural definitions of appropriate sex roles and customs of marriage etc.), Economic (women’s economic dependence on men, limited access to education and training for women, limited access to cash and credit etc.), legal (laws regarding divorce, child custody, maintenance and inheritance; legal definitions of rape and domestic abuse etc.) and

political( under-representation of women in power, politics, the media and in the legal and medical professions; limited organization of women as a political force etc.).

Consequences of domestic violence are identified by researchers Rosen and Tolman (2001) as: denial of fundamental rights, human development goals undermined, health problems and impact on children. Thus from the above categorization, it seems that Gender Based Violence does not only affect the individuals but it also affects the society and community at large.

At the global level, studies have shown that Gender-Based Violence is mostly perpetrated by men. Population Council (2008), indicates that between 12% and 25% of women are coerced to have sexual intercourse with men. Despite the fact that in 1979 at the UN Convention on the Elimination of all Forms of Discrimination against Women there was an overwhelming vote against Gender Based Violence, high incidences are still being reported. The convention made references to the inalienable rights of women.

This state of affairs can be explained in various ways. It can be assumed that women do not know their rights and sometimes placed in situations where they are unable to institute legal proceedings (Peacock et al, 2006).. Compared to men, women have a more limited access to the economic resources that would enable them to demand justice in cases of Gender Based Violence Peacock et al go on to argue.. Moreover, institutions such as legal services, health, and the police do not provide the appropriate atmosphere for women to report any form of gender based abuse (Morna, 2002).

Addressing the scourge of gender based violence requires capacity building in terms of prevention and eradication in all the sections of the justice system, health system, and the society. Critical institutions such as the police and legal systems have to be stressed because they are involved in one way or another with victims of gender based violence (Nobrega, 2009).

### **2.3 Gender Based Violence in Namibia.**

Gender Based Violence entails a wide array of actions that fall under the scope of violations with regards to a particular gender. There are various forms of Gender Based Violence. The list is neither exhaustive nor exclusive. It is a practical tool that can be used in each location to help identify the different forms of gender-based violence that exist. According to Boswell (2003) acts of gender-based violence have been grouped into five categories; Sexual violence in form of rape and coercion; physical violence as domestic violence; emotional and psychological violence; harmful traditional practices and socio-economic violence.

Gender Based Violence is a widespread problem in Namibia. Legal subordination, economic dependency, cultural obligation and social position of women construct and reinforce male dominance and female subservience so thoroughly that neither the violence nor the failure to complain about it is unusual (Poudel, 2011). By default, women do not have autonomous identity; men inherit and control most property with the concomitant responsibility to support parents, wives and children (Poudel, 2011). Women's dependence is reinforced in the law, religion and cultural norms. Moreover, women's cultural obligation to preserve family and honor, grinding poverty, lack of jobs feed the opportunities for violence inherent in the dependency relationship (Poudel, 2011).

Girls and women in Namibia are exposed to a variety of forms of violence, many of which are suffered by women globally, and others that are seen more commonly in Namibia than elsewhere. The latter includes intimate violence (Hubbard, 1994). Gender-based Violence occurs in contexts that are interlinked with underlying social, economic, cultural, and religious and gender norms, and may have recently been exacerbated by armed conflict (Villegas, 2008). For example, within



the Windhoek community in Khomas region many women are forced by social and economic factors into commercial sex work, with 30-40% reported to be women younger than 35 years of age (Poudel, 2011).

Little published research exists on the prevalence of Gender Based Violence in Namibia, its social context, or responses by the service sector (Coomers, 2010). Small-scale studies have been limited in scope and detail. For example, a study in five towns of Namibia revealed that 66% of respondents believed that physical violence does occur in Namibian society (Montgomery, 1997). Another study conducted among 1,296 women from four major ethnicities in Namibia found that 46% of young married women aged 15-24 years had experienced sexual violence by their husbands, and 31% of them had experienced sexual violence in the past 12 months (Poudel, 2011).

Likewise an exploratory study on sexual violence among young couples showed that one in every two young married women (19 out of 39) reported experiences of forced sex from their husband (Puri, 2010). A study conducted in a hospital among women who had recently delivered revealed that 51% had experienced verbal abuse from their husbands during pregnancy, and 69% mentioned that they had faced verbal abuse when they were not pregnant. However, this study was limited to women who had come to the hospital for delivery or postpartum checkup, and cannot be generalized to other groups (Deuba, 2005).

Commitments from the Government of Namibia to address the issue of Gender Based Violence in general reflect an official acceptance of various international and regional mechanisms related to women's rights. More precisely, the Government of Namibia has formulated legal mechanisms to reduce women's vulnerability and address GBV. Some examples include the National Action Plan on GBV. These actions are supported by international and domestic stakeholders including

the UK's Department for International Development (DFID), UN agencies and other bilateral development partners (Coomers, 2010).

These initiatives are made possible through an increasingly receptive political environment that, in theory, protects and promotes gender equality and punishes violence. While Gender Based Violence is an issue high on the political agenda, there are still widely recognized gaps in the evidence base regarding prevalence and determinants of Gender Based Violence in Namibia. There is also a gap in understanding the knowledge and attitudes of women, men, service providers, and key decision makers towards the laws, policies, and services that address Gender Based Violence in general (Coomers, 2010).

Even though Namibia is a signatory to major international gender equality and women's rights instruments such as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), and it is one of the three countries that has ratified the Southern African Development Community (SADC) Protocol on Gender and Development, it remains one of the countries with a very high rate of violence against women (Amon, 2008). For example, in 2010 Magdalene Stoffels an 18-year-old girl was raped and killed in Windhoek, 4-year-old Queen Dausab was raped and strangled at Keetmanshoop, 19-year-old Sarah Heita, a School girl from Uukule Senior Secondary School in Kavango was raped and killed and Thobella Loretta somi was raped and murdered at the zinc-mining town of Rosh Pinah in the Karas region (New Era, Haufiku, 2014). All these cases were reported by the print media and radios and TV in the country; building the case that all doesn't seem to be lost with reporting of gender based violence in the mainstream media.

## **2.4 Gender Based Violence and the Media.**

Media access and the right to communicate are basic human rights, espoused in Article 19 of the Universal Declaration of Human Rights (UDHR) on Freedom of Expression and access to information. Media access and freedom of expression are, therefore, enablers of development goals. The Constitutional guarantee contained in Article 21.1 (a) of the Namibian constitution gives all Namibians the right to freedom of expression, including freedom of the press and other media. The country boasts of a broad cross-section of media with five daily newspapers, four weekly tabloids, one financial weekly, several periodicals, two commercial television stations, one religious television channel and seven commercial radio stations.

While Namibia has been lauded as having one of the best freedoms of expression environments, journalists do not use this environment to hold especially leaders of government accountable to comment on issues pertinent to society, such as, when a gender-blind National budget is introduced (Boswell, 2003). Reportage in Namibian media continues to uphold the prominence factor, which means that mostly men and official sources are accessed to comment on topics that affect women directly (Findano, 2012). The National Gender Policy (2010 – 2020) is rarely cited as a secondary source and, therefore, through Gender Links Media Centre Of Excellence (COE) process, efforts are underway to ensure that Gender Policies are developed and adopted in media houses, starting with the National Broadcaster, the NBC (Findano, 2012).

According to the Reporters Without Borders World Press Freedom Index (2015), which ranks the performance of 180 countries in relation to a variety of criteria such as media pluralism and independence as well as the legislative, institutional and infrastructural framework within which the media operate, Namibia was ranked 17<sup>th</sup> above first-world countries such as the United States

of America and the United Kingdom. Namibia happens to be the only African country ranked among the top 20 countries (Beukes, 2015).

Gender Links is engaging Namibia media houses in the Centres of Excellence (COE) for gender in the media project. Working with media houses, the COE approach builds on Gender Links experience in working with media houses on developing and implementing gender policies and action plans through a six-stage process (Beukes, 2015).

The year 2015 presented an opportunity for media stakeholders to reflect on gains made as well as to harmonise efforts in achieving media targets in different gender policies.

The Strategy for Gender Development (SGD) set 2015 as the target for gender equality in and through the media. The Gender barometer for Namibia study (2015) had the following observations:

- The Namibian Constitution guarantees its citizens freedom of expression.
- The Strategy for Gender Development (SGD) score for Namibia is 78% while the CSC score is 67%.
- Only 27% of media houses in Namibia have gender policies, while 36% have sexual harassment policies.
- According to the Gender and Media Progress Study (GMPS), women constitute 26% of all images in newspapers in Namibia, compared to 19% of news sources in print media.
- Women make up only 27% of sources in stories about, or that mention GBV: Men speak for women, even on issues that affect women most intimately according to the GMPS.
- Survivors constitute almost a quarter (24%) of all sources on GBV: this is higher than the regional average of 19% and the proportion of perpetrators whose voices are heard (18%).

- The proportion of women sources on HIV and AIDS has decreased from 42% representation in 2006 to 26% in the 2010 GMPS.

According to Made (2003), the Namibian media reflects many of the regional trends of an events-driven news agenda that focuses largely on the voices and perspectives of men in positions of power, prominence and formal authority. She notes that women as newsmakers and the voices and perspectives of women are largely missing in the media, and when women do make news, they are portrayed negatively or in gender-stereotyped roles.

Hubbard (1994) argued that even though women constitute more than 50% of the population in Namibia, only 19% of the news sources in the country were from women journalists. However, Coomers, (2010), asserts that there is a slight increase in women's voices from 19% in 2003 to 20% in 2010. This marginal increase is a cause for concern for gender equity in the Namibian media. Women's voices in the Namibian media are almost completely absent in the media's coverage of politics, sports, economics amongst other areas (Made, 2003).

The Global Media Monitoring Project puts the figure of female news subjects portrayed as victims to 18% compared to 8% of male victims (Macharia, 2010) in news reporting, although the prevalence shows that men are more likely to become victims and perpetrators of violence, male-on-male violence is less worthy than male violence against female. Apart from women being over-represented as victims of violence, they are also more likely to be personified or even more often filmed in close-ups and depicted in a sensationalized form of news coverage (Marin 2011). Marin (2011) goes further to urge that intimate partner violence is more likely to be represented in the news when it can be related to an individual. While female victims are portrayed as helpless, weak, or they are even blamed for their own victimization; male perpetrators are represented as

monsters or having pathological obsessions or men who couldn't help themselves (Geiger, 2008). Concerning media the world over, cases of intimate partner femicide tend to be shown in a sensationalistic and dramatic way, depicting blood and injuries, when possible images of blood are routinely presented as a key image when the location of the crime is accessible (Migracom, 2008). For example a study on the impact of recommendations for the treatment of gender violence in the media in Spain in 2011 showed a tendency towards information on the issue tapering off in the press over the last five years and articles focused rather on hard facts (concrete assaults, murder, sentences, etc.) and less on awareness-raising or contexts (Carrasco, 2011).

A concerning factor is that in the media, television, with over 60 % coverage in most developing countries, is the place where most people hear about gender based violence and 49 % from the print media (European Commission, 2010). Although news on television continues to provide the most important source of information, societal contextualization and the media's responsibility for delivering knowledge are lacking (European Commission, 2010). Media blaming and secondary victimization of women is quite common, male responsibility is concealed by suggesting that violent men are monstrous, insane, and depicting intimate partner violence as the exception, the 'other' (Hunnicut, 2009; Taylor, 2009) The media also continues to represent gender based violence as an individual problem by blaming the victims (Richards, 2011). The mostly hidden systemic nature of intimate partner violence in the news media leads to the reconstruction of stereotypes and causes re-victimization and obscuration of social roots and dimension (Richards, 2011).

Gender Based Violence is perpetrated by advertising because it reproduces thousands and thousands of images, reinforcing the heterosexual gender dualism with its stereotypes of masculinity and femininity, mostly relating to men's sexual desires according to Selva and Sola,

(2003). The objectification of women is materialized in symbolic codes of sexualized gender roles, classifying them up into parts (thighs, legs, breasts, etc.) and fetishizing the female body, comparable to pornographic representations (Selva & Solà, 2003). Consequently, these dominant constructions of ‘desirable’, ‘ideal’ femininity to attract male fantasies have been criticized as contributing to male violence against women (Carter & Weaver, 2003). This is because

Turning a human being into a thing, an object, is almost always the first step toward justifying violence against that person. This step is already taken with women. The violence, the abuse, is partly the chilling but logical result of objectification. (Kilbourne, 1999: 278).

Castillo (2008) argues that violence has become an aesthetic space appearing repeatedly in advertising in recent years, as well as in the work of internationally recognized fashion photographers. In a similar way, Bonilla (2008) draws attention to the mistreatment of women found in representations of masculinity and femininity and relationships between women and men in cultural imagery.

In the context of the 4<sup>th</sup> edition of *killing us softly* launched in 2010 in Britain, Hodgson (2010) states, “The most dangerous image is one that eroticizes violence” (p. 16). Many adverts feature women in bondage, battered, or even murdered. One example related to intimate partner violence was the commercial for adhesive plasters of the HANSAPLAST trade mark, classified as justifying and trivializing gender violence in the annual report on the image of women of 2008, a study on the gender variable in public broadcasting advertisements published by the Spanish Institute for Women (Instituto de la Mujer, 2008). Another example is the Network of Women’s and Girl’s Counselling in Austria which reported a TV commercial by the BIPA cosmetic trade mark for its glorification of violence against women to the Austrian Advertising Council. The TV

commercial under the slogan ‘Disturbing yet’ showed a threatened, chained and gagged woman in the opening sequence, surrounded by syringes and photos in a basement, with two men mistreating her, presenting her with top-class-styling at the end. The women’s counselling network insistently criticized this sexist aestheticism trivializing and justifying violence against women as being worth it for beauty.

Violence in advertisements seems to be manifested in performances against people’s gaze, in adaptations where there is no room for a different perception, making people accomplices of a sadistic spectacle in which women are depicted as objects, things, naked, fragmented, and marked by their skinniness and tortured by beauty treatments (Selva & Solà, 2003). Therefore, Bonilla (2008) rightly criticizes the glorification and reinforcement of violence by the media, blending reality and fantasy. This social misconstruction codification makes it clear how symbolic violence is deeply engrained in media culture.

## **2.5 Forms of Gender Based Violence Reported in Namibian Media.**

### **2.5.1 Domestic violence**

Domestic violence is a common abuse reported in the Namibian media; mostly women and children are the victims. The International Society for the Prevention of Domestic Violence compared definitions of abuse from 58 countries and found some commonality in what was considered abusive. In 1999, the WHO Consultation on Domestic Violence Prevention drafted the following definition: Domestic Violence or maltreatment constitutes all forms of physical and/or emotional ill treatment, sexual abuse, neglect or negligent treatment or commercial or other exploitation, resulting in actual or potential harm to the child’s health, survival, development or dignity in the context of a relationship of responsibility, trust or power (Deuba, 2005).



Some definitions focus on the behaviours or actions of adults while others consider abuse to take place if there is harm or the threat of harm to the child. The distinction between behaviour regardless of the outcome and impact or harm is a potentially confusing one if parental intent forms part of the definition. Some experts consider as abused those children who have been inadvertently harmed through the actions of a parent, while others require that harm to the child be intended for the act to be defined as abusive. Some of the literature on Domestic Violence explicitly includes violence against children in institutional or school settings (Deuba, 2005).

### **2.5.2. Sexual coercion and abuse (rape)**

Sexual coercion emerges as a defining feature of the female experience for many women and girls in Namibia and articles on rape grace the front pages of the newspapers and TV news on a daily basis. Campbell (2002) asserts that forced sexual contact can take place at any time in a woman's life and it includes a range of behaviours from forcible rape to non-physical forms of pressure that compel the girls or women to engage in sex against their will. The cornerstone of coercion is that the woman lacks choices and faces severe physical or social consequences if she resists sexual advances. Studies indicate that the majority of non-consensual sex takes place amongst individuals known to each other, spouses, family, members, courtship partners or acquaintances (Campbell, 2002).

Ironically, much non-consensual sex takes place within consensual unions. For example in a 15 country qualitative study of women's HIV risk, in Ethiopia women related profoundly troubling experiences of forced sex within marriage according to Hubbard (1994). Respondents frequently mentioned being physically forced to have sex and or engage in types of sexual activity that they found degrading and humiliating (Ethiopia demographic and health survey, 2011) However, because of the taboo nature of the topic, it is difficult to collect reliable figures on the prevalence

of sexual abuse in childhood. Nonetheless, the few representative sample surveys provide cause for concern. Although both girls and boys can be victims of sexual abuse, most studies report prevalence of abuse among girls is at least 1.5 to 3 times more than that among boys (Nobrega, 2009). Assertive female students are often stigmatized. Some suffer “corrective punishment” in the form of rape or beatings to humiliate them (Harway, 1999).

In Namibia, many indigenous cultures discourage female assertiveness and at times males’ use violence to correct such aberrations (Coomers, 2010). Gossip and isolation form part of the negative sanctions imposed on assertive women (Hubbard, 1994). Women living in the university hostels reported such acts of violence as mentioned above (Findano, 2012). The Legal Assistance Centre (LAC) estimates that nationally, Namibia has about 1600 rape and attempted rape cases per year. This is high for a country with a total population of just over two million (Coomers, 2010).

### **2.5.3 Socio-economic violence**

According to Boswell (2005) this is the discrimination and/or denial of opportunities, services etc.; exclusion and denial of access to education, health assistance or remunerated employment; denial of property rights by family members, society, institutions and organizations or government actors. Social exclusion/ ostracism based on sexual orientation which is the denial of access to services, social benefits or exercise and enjoyment of civil, social, economic, cultural and political rights, imposition of criminal penalties, discriminatory practices or physical and psychological harm and tolerance of discriminatory practices, public or private hostility to homosexuals, transsexuals or transvestites (Damean, 2006). This kind of violence may be perpetrated by family members, society, institutions and organizations as well as government actors. Obstructive legislative practice is another form of socio economic violence which will amount to denial of access to exercise and enjoy civil, social, economic, and cultural and political rights, mainly

towards women and key perpetrators are usually the woman's family, community, institutions and the State (Damean, 2006).

#### **2.5.4 Harmful Traditional Practices**

A Ministry of Health study of Gender Based Violence confirmed that harmful traditional practices were still tolerated in most communities in Namibia including early child marriages which demeans the female gender (Deuba, 2005). These marriages are arranged under the age of legal consent (sexual intercourse in such relationships constitutes statutory rape, as the girls are not legally competent to agree to such unions). The parents, community and State are amongst the perpetrators of this violence (Tamwa, 2013).

#### **2.5.5 Emotional and Psychological Violence**

This is the abuse/humiliation which is non-sexual verbal abuse that is insulting, degrading, demeaning; compelling the victim/survivor to engage in humiliating acts, whether in public or private; denying basic expenses for family survival .this may be carried out by anyone in a position of power and control; mostly by spouses, intimate partners or family members in a position of authority. These kinds of stories of how spouses abuse their partners or people in high positions of power abusing their juniors emotionally are common in the Namibian media.

### **2.6 Previous Research on GBV and media in Namibia**

#### **2.6.1 Institutional Policy Framework.**

A study by Made (2003) titled Audit of Gender in Media Education and Journalism Training at the Namibia University of Science and Technology, (formerly Polytechnic of Namibia) and the University of Namibia had the following key findings:

**Affirmative action:** Neither institution had a gender policy even though affirmative action policies and procedures provide the institutional guidelines for achieving gender and other forms

of diversity in the two institutions' staffing component at all levels. There were slightly more female than male students and no affirmative action measures were used by the media education and journalism training departments of both institutions to ensure 50/50 enrolment of female and male students. Points earned in matric exams, qualifications, industry experience, performance in interviews were among the criteria used to assess students for entry into the media education and journalism departments' programmes.

**Gender was not covered in curriculum policies at institutional or departmental level:** There were no institutional or departmental policies, guidelines or procedures for incorporating gender into the curriculum and/or course content of the institutions' media education and journalism training programmes. The Department of Media Technology at NUST had worked with a Gender Checklist developed during an earlier Pilot Project with Gender Links to mainstream gender into curricular, but this was not developed into an institutional or departmental policy.

**Stand-alone policies on sexual harassment at NUST or UNAM:** Sexual harassment is one of the transgressions within the institutions' Code of Conduct and Disciplinary Code and Procedures. Evidence of application of the code in sexual harassment cases was not obtained during her research.

### **2.6.2 Gender within the Media studies departments.**

**Slightly more female than male students:** According to the research findings the media education and journalism training departments at Namibia University of Science and Technology (NUST) and University of Namibia (UNAM) enrolment, the numbers were slightly tilting in favour of more females than males during some enrolment periods

The research also found out that there were no specific gender and media modules in the media education and journalism training diploma and degree programmes offered by Namibia University of Science and Technology and University of Namibia.

**Theoretical underpinnings were provided at University of Namibia:** The media studies and journalism students at UNAM were introduced to more theoretical courses on gender because of a core requirement for all first year university students, and because of the dual degree programme. Students at UNAM major in media studies and in another discipline such as Politics, Sociology, Psychology, among others. They were introduced to gender issues in these courses, as well as in the content of their media education and journalism programme

**There was some gender incorporated into course content:** Gender was incorporated into the course content of courses, such as, Specialised/Advanced Reporting, Language for the Media, Media Ethics, Contemporary Social Issues, and Advertising; but the attention given to the topic was dependent upon the lecturer's own knowledge and commitment to mainstreaming gender in-depth in the courses' lectures, readings and assessments at both NUST and UNAM

**Marked difference between NUST and UNAM in the incorporation of gender into the entry-level media education and journalism departmental programmes:** Even though NUST's Department of Media Technology participated in a pilot project with Gender Links to mainstream gender into entry-level journalism education from 2001 to 2004. Turnover in staff; resistance from one lecturer who had been part of the pilot process and the lack of mechanisms to manage this; the absence of any orientation or other programmes to take new staff through the original process and to build their understanding of how to mainstream gender into their courses and work were cited as reasons for the department's inability to sustain the actions started in the pilot process.

**2.6.3 Models for mainstreaming:** UNAM HIV/AIDS Policy and NUST's Pilot Project with Gender Links on mainstreaming gender into entry-level journalism education both served as models for mainstreaming gender in teaching, research and other activities of the media education and journalism training departments.

On teaching and learning the research outlined that:

**There was a fair degree of gender awareness among staff:** Departmental staffs highlighted knowledge of how to do it; how to counter gender fatigue; no institutional gender policy; unseen attitudes, prejudices and biases that existed within lecturers; and no Monitoring and Evaluation or other mechanisms to systematize how gender was mainstreamed as key challenges to incorporating gender into their media education and journalism programme and work.

**Cascade into reasonable gender and media literacy among students:** Students in the media education and journalism department at both NUST and UNAM were aware of the importance of incorporating gender into their degree programmes and could apply their basic gender and media understanding to identify gender biases and stereotypes as consumers of Namibia's media. Students were able to illustrate through examples from the Namibian media stories and broadcasts that perpetuated both blatant and subtle gender stereotypes; the lack of diversity of sources, especially the voices and perspectives of women in the media; to identify the missing gender dimension of the media's coverage on issues such as women in politics; and to discuss the use of gender-sensitive language in the media. This gender and media literacy resulted from lectures in some courses within the media education and journalism training departments at NUST and UNAM which incorporated gender into course content.

## **2.7 Gender, Media, Research, Information and Communication**

Dines, (2003) noted that while the majority of the Namibian population comprises of women who live in rural areas, the media display a strong urban bias in their coverage. More than 40% of news stories in the media cover events or related to events in the Khomas Region, Windhoek, in particular. This figure rises to nearly 60 per cent when national stories are included. The study found that only 19 per cent of news sources are women, and that women are typically portrayed as victims, objects of beauty or in unusual stories rather than as spokespersons or in a professional capacity. Other findings are: current media coverage of women gives little insight into women's contributions to the development process. Although there are a number of women working in the media industry in Namibia, they are still under-represented in decision-making positions, and the issues which affect women more than men are not given equal prominence in media coverage.

Dines, (2003) also found that the media often times fail to adequately cover issues of HIV and AIDS. Only 4% of stories in all media monitored focus on or mention HIV and AIDS, and stories of women with HIV and AIDS are almost non-existent. As an example of this extreme situation, a one-month analysis of media sources showed that men constituted 100% of all those living with HIV and AIDS quoted in the media, in sharp contrast to the rest of the SADC region, where women with HIV and AIDS constituted 52% of such sources (Dines, 2003). However, media outlets are increasingly making an effort to be gender sensitive and to promote media diversity, pluralism, self-sufficiency and independence (Dines, 2003).

## **2.8. Gender and media training**

The first graduating class from the Department of Media Technology at NUST in 2004 the then PON was the first class of media students to have gone through a course in which gender had been systematically integrated into all areas of their study. The pilot project between Gender Links and

NUST brought awareness among journalism students and staff to the importance of issues of gender and diversity in media education and journalism training, as well as in media practice (Made, 2003).

Reflecting on the impact that the incorporation of gender into his media training had on him, Jonathan Beukes, now the Supplements Editor at *The Namibian* newspaper, said that women's issues were de-mystified.

We were not aware of these things and we were introduced to them in our media training. I feel younger students need to learn that women's issues are development issues and development issues are women's issues, because women suffer most when it comes to lack of health, education, housing and other services

I was also reminded by discussing gender issues in my media training that women can do everything, even better than men. My father passed away when I was seven and my mother worked 3-4 jobs to put us through school and we are all doing well. My training at NUST helped me to see my mother's capabilities and to remind me of what she had done (Made, 2003, p. 18).

Barely three years out of school and already an editor at a major newspaper in Namibia, Beukes realizes that the seeds of change on how the media portray, represent and report on the gender-dimensions of many issues begin in the classroom.

The gender and media training helped us to understand the entire reporting process to make it more balanced and fair; to help us produce credible publications. This is how I approach gender in my work," he said. "There are some people in the newsroom who have been there for decades and they don't know these things" (Made, 2003, p. 56).



Training, like policy, is one of the most effective ways to begin to change attitudes and practice. As Beukes noted in an interview, his eyes were opened to more than just how to construct a journalistic story during his media and journalism training at NUST; his eyes were opened to a new way of seeing the society he would report on as a journalist (Made, 2003).

The media and gender issues have aroused a lot of interest for more than two decades now, both in the academia and Civil Society Organizations dealing with gender and/or media ethics etc. For some time, Western scholars and euro-centric perspectives have dominated academic research and theory formulation in the field (Gallagher, 2002):

According to Gallagher, one of the most important lessons from feminist media theory over the past twenty years has been that women's experience of discrimination, and indeed of identity itself, is heavily determined by differences in terms of class, economic status, age, sexuality, religion, race and nation. The inadequacies of 'women and media' studies that conflate the condition of White, heterosexual, middle-class women with the condition of all women are now acknowledged, and contemporary media research has tried to grapple with more complex understandings of gender identity and experience (Gallagher, 2002).

This viewpoint of Gallagher(2002) applies to studying media contents and practices as well as to studying identities and experiences of women. It is not enough to study gender and media in the context of the West only or "generally" on a global level. Even though some problems with the access and portrayal of women in the media seem to be rather universal, one should not make direct conclusions on the situation in African countries based on empirical studies done, or theories developed in the Western cultural context (source?). It is vitally important to produce local knowledge, taking specific social, cultural and political context into consideration (Gallagher, 2002).

In Namibia and other African countries, the subject area of media and gender has so far been mostly covered in various global, regional and national media monitoring projects, and in addition in some academic research papers. These studies can be roughly categorized under four broad themes: (Gallagher, 2002)

1. Visibility of women in the media,
2. Representations of women in the media,
3. Coverage of specific gender issues,
4. Women in media organizations

These themes are interlinked and affect one another. As Made (2003) puts it, there is “a vicious negative cycle at work. The gender imbalances in society reflect in the institution of media. These in turn reflect on the editorial content of the media that is guilty both of the sins of omission, that is, stories not covered, and the sins of commission, that is the way stories are covered.” (p. 57).

## **2.9. Power of Media in Defining Gender Roles**

Since 1990s, it has been widely recognized that the media exercise a significant and symbolic power in defining gender roles and in reinforcing or challenging gender stereotypes (Boswell, 2003). When journalists report on gender issues, or portray individual women or men, they engage in constructing gender representations. Media portrayals contribute to the understanding of what it means to be female or male, and they create role expectations for women and men. Stereotypical and demeaning representations of women in the media can have a negative impact on how they are treated in their families, communities, workplaces, and in the society at large (Boswell, 2005).

Boswell (2005) note that in contemporary mediatized societies, access to the media is vital for citizens both as a source of information and as a forum for participation in discussions on public

issues. It is a prerequisite for an active citizen exercising her/his rights (Boswell, 2005). In developing countries, women have less access to the media than men, and even more so in rural areas (Gallagher, 2002). And women have even less access to media publicity as active participants of public debate who get to voice their concerns and express their opinions (Gallagher, 2002).

In 1995, the Fourth World Conference on Women in Beijing identified women and media as one of the twelve critical areas of concern (UN, 1995). The Platform for Action produced by the conference noted that even though an increasing number of women work in the communication sector, only a few have attained positions at the decision-making level. The Platform for Action voiced concern also over gender-based stereotypes in the media, projection of negative and degrading images of women, and reinforcing of women's traditional roles in a way that limits their participation in society (UN, 1995) Over 20 years have passed, but little has changed as the same concerns are very topical today especially in the African context (Gallagher, 2002).

According to Coomers (2010) in Namibian news media, women tend to get much less coverage compared to men, and their portrayal is often one-dimensional and stereotypical. Gender bias in the media is due to both socio-structural and cultural reasons. On the one hand, media contents reflect the position of women in Namibian society at large, since women are still under-represented in decision-making positions, e.g. business and in private institutions and organizations.

On the other hand, the invisibility of women in the media, and the stereotypical representations of them, is due to culturally determined gender perceptions which also affect judgment of journalists. As the Namibian National Strategy for Gender Development (NSGD,2014.) notes, at the household level men are still automatically considered as the head of the family, and the existing

patriarchal structures and traditional understanding of gender roles limit the possibilities of women to have their voices heard even at the family-level. Therefore, it is not surprising that their voices are also not adequately heard in the media.

## **2.10 Visibility of Women in the Media**

Visibility of women in the media is an area of study that has to do with questions such as how often are women or gender issues covered in the media, and how often do journalists use women as sources in journalistic articles (Taft, 2004). In other words, it has to do with access of women to media publicity and their participation in public discussion in the media.

International comparative media monitoring reports show that women are generally under-represented in the media, especially in the coverage of “hard news”, such as politics and economics. According to the Global Media Monitoring Project (2010), women were visible in 24% of items either as interviewees or as subjects of the story. There is some increase compared to earlier GMMP rounds. In the first monitoring in 1995 women appeared in 17% of items only, and in 2005, in 21% of articles. However, the rise of women’s visibility has been mainly due to their presence in “soft” specialized topics such as science & health. The increase was less prominent in “hard” topics (GMMP, 2010).

GMMP (2010) shows similarities within regions and differences between different regions in visibility of women. In sub-Saharan Africa, women were present in 19% of all news items. They were remarkably less visible in items on politics and government (15%) and economy (17%) than in science & health coverage (31%). Women appeared in journalistic items most often talking about their personal experience (34%, in the role of an eye-witness (33%) or as “ordinary people” providing a popular opinion (34%). Only 17% of experts and 15% of spokespersons were women (p.5).

Namibian country report of the Gender and Media Baseline Study showed similar results (Beukes, 2015) Women appeared as sources in 17% of news items in Namibian news media. When women were interviewed, they mostly got to talk about “soft topics” related to gender and family Ministry of Gender Equality and Child Welfare Booklet, 2009, P 23). Women were also identified in family roles as someone’s wife, mother or daughter, much more often than men MGECW, 2009). The only “occupational groups” among which women formed the majority of interviewed sources were beauty contestants, homemakers and sex workers (Made, 2003, p.23).

Feminist media theorists have focused on stereotypical representations of women, especially the tendency of representing them as sexual objects (Ross, 2004). According to Made ( 2003), the media tend to portray women in an unfair and inaccurate way. Women are often sexualized, and they are defined in terms of their physical appearance rather than abilities. When women are not portrayed as sex objects and fashion models, they are mostly represented either as victims or as caregivers and homemaker (GMMP, 2010: Patricia, 2003).

According to the findings of the Global Media Monitoring Project (GMMP) (2010), in the African media, only 5% of all items challenged existing gender stereotypes, whereas 77% reinforced stereotypes a remarkably bigger portion than the global average of 46%. Some 18% of items did neither challenge nor reinforce stereotypes.

The Global Media Monitoring places the figure of female news subjects portrayed as victims as 18% compared to 8% of male victims in news reporting, although the prevalence shows that men are more likely to become victims and perpetrators of violence, although male-on-male violence is less newsworthy than male violence against women (Morna, 2002). Apart from women being over-represented as victims of violence, they are also more likely to be personified or even more

often filmed in close-ups and depicted in a sensationalised form of news coverage (Gallagher, 20002; Morna, 2002).

### **2.11 Coverage of Specific Gender Issues**

Gender issues commonly covered by the media include serious social problems such as sexual assaults and rape, domestic violence, and female genital mutilation (FGM) WHO, 2002). Since cases of gender-based violence commonly go public when they become the subject of a court process, or sometimes during police investigation, they are often covered in the frame of crime and court news (Taft, 2004). Gender issues of course also include positive topics such as women's empowerment (Hubbard, 1994).

Even though gender issues may be covered as "hard news" when dealing with crime cases with women in the role of a victim, several researchers have noted that in general gender issues and women's issues don't make it to hard news. According to Hubbard (1994), women's concerns are marginalized in African media by granting them only soft coverage.

All too often women's issues do not receive even that soft coverage as Morna ( 2002) notes, when the mainstream media focuses on reporting either violence against women or domestic issues, a huge range of different stories relevant to women remains uncovered. Because men dominate the media, they also define what is newsworthy, and what hard news or soft news is (Morna, 2002). Gender is easily perceived as only a specific niche issue to which some journalists specialize (Taft, 2004).

### **2.12 Indicators of Gender Sensitivity**

United Nations Educational and Scientific Cultural Organization (UNESCO) (2012) defined a framework of gender-sensitive indicators for the media, which covers both actions fostering

gender equality in media organizations and gender portrayal in the contents of media. At the level of media organizations (Category A), the framework sets five objectives, each with several indicators:

(A1) Gender balance at decision-making level;

(A2) Gender-sensitivity in work and working conditions;

(A3) Gender equality in unions, associations, clubs and organizations of journalists, other media professionals and media-regulatory bodies;

(A4) Media organizations promote ethical codes and policies in favor of gender equality in media content;

(A5) Gender balance in education and training.

At the level of media content (Category B), the UNESCO framework focuses on:

(B1) Gender portrayal in news and current affairs;

(B1) Gender portrayal in advertising.

At the same time UNESCO (2012) focuses on five strategic objectives related to gender portrayal in news and current affairs:

1. Balanced presence of women and men – reflecting the composition of society, human experiences, actions, views and concerns in media coverage of news and current issues;
2. Fair portrayal of women and men through elimination of stereotypes and promotion of multidimensional representation/portrayal;

3. Coverage of gender equality and equity issues as an important and integral part of the media's acknowledged role as a watchdog of the society;
4. Evidence of gender consciousness in different types of editorial content and across the spectrum of subject-areas and content categories/sections;
5. Evidence of accurate and holistic understanding of gender based violence in all its forms as an internationally recognized violation of human rights.

### **2.13.1 Social representation theory**

Historically, domestic violence against women was not considered as a serious social problem, and was perceived as a private matter (Harway, 1999). However, since the late 1970s, domestic violence was identified by feminist scholars as a widespread social problem affecting all societies, and it brought about the emergence of several theories attempting to explain how men might come to be perpetrators of domestic violence (Dines, 2003). Much of the available literature can be categorized into three main frameworks: individual-psychological perspectives, societal perspectives, and feminist perspectives (Anderson, 1999). Although these theoretical frameworks have made significant contributions to understanding the perpetration of men's violence against women partners, they do not allow for an explicit and critical analysis of societal influences (Höijer, 2011). But the social representations theory, however, allows for an in-depth analysis of the media in relation to domestic violence by linking the individual and society (Höijer, 2011). Therefore this chapter will exclusively focus on social representations theory in the context of media and domestic violence against women.

Social representations theory is a social psychological theory that holds that knowledge is socially constructed and not a product of social cognition (Wagner, 1999). The theory was originally



developed by Moscovici in the 1960's (Levin-Rozalis, 2003). It maintains that social psychological phenomena and its processes can only be truly understood if they are viewed as being entrenched in historical, cultural, and macro social conditions (Wagner, 1999). Furthermore, a theory of social representations was formulated to counter the shortcomings of the widespread theories and approaches in social psychology that were based on methodological individualism and on an epistemology which separates the subject from the object (Levin-Rozalis, 2003; Wagner, 1999).

Social representations refer to the collective cognitions, norms, behaviours, languages, images, and 'thought systems' of societies or groups of people (Höijer, 2011, p. 22; Levin-Rozalis, 2003, p. 78). Social representations can be explained only in the social context of a social situation (e.g., politics, economics, and religion). Thus social representations are always related to social, cultural situations, and/or symbolic objects (Höijer, 2011). Höijer (2011) adds that social representations are shaped by everyday thinking that is not made up of logical and coherent thought patterns, but by different, sometimes contradictory forms of thinking. The above-mentioned conceptual process is known as cognitive polybasic.

Moscovici, (1988) makes a clear distinction between three different types of social representations: hegemonic, polemic, and emancipated representations. Hegemonic representations are shared by most members of a nation, political party, or a structured macro unit (Moscovici, 1988). Polemic representations stem from conflicts amongst groups or controversies in a society (Wagner, 1999), such as, liberalism, and communism (Moscovici, 1988). Emancipated representations are birthed from subgroups that create their own versions of social phenomena with a certain degree of autonomy (Moscovici, 1988).

One of the critical issues that are of importance is how social representations function. Howarth (2006) argued that social representations allow individuals to make sense of the world in which they live. In doing so, individuals convert and channel social representations into a particular social reality for others and themselves (Howarth, 2006; Wagner, 1999). Moreover, social representations also permit individuals to make sense of socially significant phenomena (Howarth, 2006; Joffe, 2002). In this way, social representations do not simply inform or reflect reality, but also, by means of inter-subjectivity, shape reality (Howarth, 2006). Additionally, social representations promote unity and facilitate communication between group members (Joffe, 2002; Wagner, 1999).

In this instance, shared representations become the basis of identification for the group, which distinguishes it from its out-groups (Joffe, 2002). The in-group would associate certain practices and norms with the other, which in turn builds the cohesion and identity of the in-group (Joffe, 2002). As Joffe, (2002, P.59) argued that, “the deviant other is needed to define the upright, righteous self”. One example which illustrates the latter phenomenon of group cohesion is the process of constructing conspiracy theories relating to and supposedly explaining the existence of AIDS (Joffe, 2002). The in-group (i.e., heterosexual men and women) may associate the transmission of AIDS to the out-group (i.e., homosexual men and women) by defining it as, for example, the “the gay plague” (Joffe, 2002, P. 59). The blaming of homosexual men and women subsequently allows heterosexual men and women to feel protected and safe (Joffe, 2002). As a consequence, heterosexual men and women may feel that precautionary measures are not necessary because they are not vulnerable to contracting the virus of the out-group (Joffe, 2002).

The theory of social representations also argues that collective cognition is produced through communication (Höijer, 2011; Wagner, 1999) and that two basic socio-cognitive communicative mechanisms produce representations: anchoring and objectifying (Höijer, 2011). Anchoring could be defined as the mechanism that allows individuals to anchor foreign ideas into known contexts and gradually the unfamiliar becomes familiar (Höijer, 2011; Wagner, 1999). Objectification is a mechanism that permits individuals “to turn something abstract into something concrete, to transfer what is in the mind to something existing in physical world” (Moscovici, 1988, p. 102). These socio cognitive processes complement each other (Moscovici, 1988). Anchoring starts the process of generating a representation and objectification completes it (Moscovici, 1988). For example, when readers are continuously confronted with distorted accounts of domestic violence in local newspapers (e.g., that intimate partner violence is a private issue) they may begin to perceive these misguided ideas to be a true reflection of the phenomenon (Anchoring). In effect, readers, when confronted with incidents of intimate partner violence, may be reluctant to provide any kind of intervention as they perceive the violence to be a private matter that requires no external intervention (Objectification).

This study made a significant contribution to social representations research as it explored the actual process of creating social representations, rather than examining existing social representations, as previous studies had done (Levin-Rozalis, 2003). Levin-Rozalis, (2003) argued that understanding the formation-process might help researchers to comprehend the maintenance, the changes, and the development of social representations. In much the same way, the employment of social representations theory could be beneficial for researchers of domestic violence against women. As the primary success of social representations theory relates to the investigation of complex social phenomena (Villellas, 2008) as a focus on social representations

within the context of domestic violence research may generate further insights and understandings regarding the complexities inherent to this pervasive phenomenon.

Thus, through the employment of cognitive processes – such as anchoring and objection, the research might shed light upon the ways in which people make sense of violence against women within certain social groups. Nevertheless, the study conducted by Levin-Rozalis (2003) was confined to investigating the construction of social representations among abusive men within the immediate environment of the treatment centre. The current study, however, aimed to focus more attention on the ways in which the media which are a broader societal source of knowledge represent domestic violence against women. At present the media is identified as a leading source of communication (Höijer, 2011; Wagner, 1999), which further emphasises the importance of the current study.

#### **2.14 Social Representation Theory and the Media**

Media could be defined as the “main ways that large numbers of people receive information and entertainment, which is television, radio, newspapers, and the internet” (Hornby, 2005; p 67). Wagner (1999) argues that the emergence of social representation does not only stem from conversations by small groups at certain locations, but also from collective phenomena or social institutions such as the media. Social representations theorists have identified the mass media to be instrumental in both the formation of social representation, and in transforming expert knowledge into lay knowledge (Höijer, 2011; Joffe, 2002; Wagner, 1999). Joffe (2002) contends that an individual’s first encounter with a social phenomenon, such as AIDS, is often through the mass media, or via other people relaying information presented by the mass media. However, the mass media, when reporting on a social phenomenon, do not simply present photocopy (Joffe, 2002)

information of social phenomena; but the media also simplifies and sensationalises issues related to a social phenomenon to hold the attention of mass audiences. In view of what has been reported in the media, individuals would then forge, shape, and frame perceptions, ideas, and beliefs of social phenomena, such as domestic violence against women (Boswell, 2005; Sanson, 2000).

Social representations scholars have explained the media's function in transferring expert knowledge into lay thinking using three reporting styles: (1) diffusion, (2) propagation, and (3) propaganda (Bauer, 1999; Breakwell, 1993; De-Rosa, 2011; Wagner, 1999). Firstly, with regards to diffusion: journalists view themselves as readers, and as recipients of new knowledge; hence they would simply report information reflecting the opinions of component experts without any intentions (Wagner, 1999). The presentation of information in the media report would be concrete, attractive, quick, aimed at satisfying the interest of the reader, and with no intention to enforce anything upon the reader (Wagner, 1999). Secondly, in contrast to the diffusion reporting style, journalists report information in the style of propagation with a clear aim in mind (Wagner, 1999). Reports are written in an attempt not to introduce new ways of behaviour and thought, but to strengthen norms by providing new meaning (Wagner, 1999). For example, newspapers and magazines affiliated to the Catholic Church, a well-structured group, would integrate new phenomena and scientific discoveries that will enhance its stern doctrine (Bauer, 1999). Lastly, in terms of propaganda, media reports are written in aid of political enlightenment (Wagner, 1999). The media acts as a tool to promote the identity of a group by denying or eliminating internal contradictions and magnifying the external threat (Bauer, 1999; Breakwell, 1993). Additionally, the key aim of the reporting style is to manipulate audiences and permanently change the existing world-view by introducing new situational demands (Wagner, 1999).

The mass media has been identified as the most prevalent method of communication within contemporary societies (Höijer, 2011). It is highly influential in terms of educating its audience,

providing a reflection of reality, and constructing individual identities and perceptions (Damean, 2006; Dines, 2003; Kabongo, 2007). Media researchers, however, have also argued that the media is instrumental in promoting inequalities found in post-industrialised societies (Boswell, 2005; Collins, 2004; Das, 2012; Dines, 2003; Dijk, 1995). For example, researchers have shown that the media typically promotes and perpetuates stereotypical ideologies of gender, race, class, sexuality, politics, exploitation, marginalisation, and violence against women (Boswell, 2003; Collins, 2004; Das, 2012; Dijk, 1995) Consequently, various scholars have argued that the media's representations of domestic violence are products of unequal gender roles and the inferior status of women compared to men (Darke, 1998; Das, 2012; Hermes, 2007; Trujillo, 1999; Van-Watt, 2007).

## **CHAPTER THREE**

### **Methodology**

#### **3.1 Introduction**

To be able to undertake a research, a methodology has to be used that will assist in the testing of the research problem that is under study. For this research, secondary sources were consulted in

form of newspaper articles and television clips of domestic violence news stories in Namibia from 2012 to 2014. A combination of quantitative methods and some qualitative design were used in an integrative way to obtain a clearer picture about the research findings intended on exploring male and female voices in the reporting of gender-based violence in the Namibian media.

### **3.2 The research design**

According to Christensen (2015), research design refers to the outline, plan or strategy that stipulates the method that the investigator uses to find answers to the research problem or the research questions. Things like how to collect and analyse data are covered under the research design. According to Kumar (2011) a research design is a procedural plan that is adopted by the researcher to answer questions validly, objectively, accurately and economically. There are four main types of research designs namely: exploratory, explanatory predictive and descriptive.

In addition to the above, Cook, Deutsch and Sellitz (2011) define a research design as the arrangement of conditions for collection and analysis of data in a manner that aims at combining relevance to the research purpose with economy in procedure. Kumar (2011) further elaborates that the investigator decides for oneself and communicates to others the decisions taken regarding the selection of the respondents. The research design conceptualizes an operational plan to undertake the various procedures and activities required to finish the study. The design ensures that procedures are enough to obtain the valid objective and concrete answers to research questions.

This study used mixed-method design that involves calculating probabilities as well as rigorous analysis and interpretation of data. Thus content analysis was preferred because it converts data into categories which can then be quantified and then analysed statistically. Critical analysis of the

identified contents; in this case the qualitative data were the newspaper articles and television broadcasts on Gender Based Violence was also carried out. Newspaper articles from the New Era, the Namibian and transcript news clips from NBC television on gender based violence from the years 2012 to 2014 were analysed by the researcher and extracted the form of violence reported and the dominant voices in the stories.

### **3.3 Population**

A population is the entire set of individuals or other entities to which study findings are to be generalized (Check & Schutt, 2012). The population for this study was 4 newspapers and 2 TV station in Namibia (Media Sustainability Index, 2009).

### **3.4 Sampling**

There are many ways of determining a sample. However, the random sampling strategy was used in this study. Random sampling is when a sample is drawn from the population such that every member of the population has an equal opportunity to be included in the sample (Wilson, 2011). The random sampling method was preferred because the researcher could predetermine the process by which representative news on Gender Based Violence were randomly selected to provide insights into the entire population under study. To arrive at the selected sample, the researcher first defined the population to be studied and then determined the percentage of this population.

NBC Television and radio were picked purposefully because of their national coverage while *The Namibian* and *New Era* newspapers were chosen using simple random sampling and are thus representative of the print media. NBC television is a state-owned media channel that has a coverage of 70% countrywide, while the New Era is also another state owned media house that is



mostly pro Government with its other sister newspapers like *Kundana*. *The Namibian* Newspaper is an independent media house that has a voice of being critical of what it deems as government political shortcomings and generally brings out news that *New Era* cannot dare publish (Makando, 2012). This is expounded by its motto of “Telling it as it is”. The study examined male and female voices on Gender Based Violence reported in the media in Namibia. Thirty (30) Newspaper articles from the *New Era* and *The Namibian* Newspapers, as well as news clips from NBC television each that reported Gender Based Violence from the year 2012 to 2014, making it a total of ninety (90) news items were analysed. For newspapers all stories on the National news page and regional news page mentioning Gender Based Violence were coded. While for television newscasts were coded entirely, excluding the weather forecasts and specific sections of broadcasts devoted to sports. By definition the news stories (units of coding) in this research were regarded as an article in a newspaper and a news item in a TV news cast. The news stories had to be longer than two sentences. Note: Headlines, summaries, teasers, announcements of other programmes and commercials within the newscast were not coded. The inter coder liability for the study was 99 per cent.

### **3.5 Research instruments**

A code book with priori themes derived from the literature was used for classifying the content for the content analysis component of the study and this content was subjected to critical analysis. Provision was also made for newer themes which may have emerged in the course of coding the materials.

### **3.6 Procedure**

NBC management was approached to provide access to tapes of news items covering the study period while the online archives of the two newspapers was searched using key words such as

*femicide*, GBV, murder, women, girls, rape, battering, beating etc. to identify news items for the study period of 2012 – 2014 that have GBV themes. Ten per cent of the identified stories were used for the training of coders as well as the pilot study. The male/female voices were determined by how many males or females featured in the newspaper article or television news item talking about Gender Based Violence while the dominant voices were determined by the person who was the main feature of the article or television news item; whether male or female.

### **3.7 Data Analysis**

Data analysis is the search for patterns in data and for ideas that help explain why those patterns are there in the first place. Data analysis begins before data collection and continues throughout the research effort (Bernard & Ryan, 2010). It is the conversion of raw data into useful information that provides the most value to the study. Quantitative researchers tend to rely more heavily on deductive reasoning, beginning with certain premises (for instance hypotheses, theories) and then drawing logical conclusions from them (Leedy & Ormrod, 2010). This study maintained this approach throughout the data collection process, data transcription and analysis. SPSS descriptive statistics feature was used to analyse the content of the news stories while the critical analysis component of the study involved analysis of the voices and the extent to which these reinforced the status quo.

### **3.8 Research Ethics**

The researcher obtained an ethical clearance letter from the University of Namibia before embarking on this project. The study materials will be kept for five years and physically destroyed in line with best practice.

## **CHAPTER FOUR**

## Data Analysis

### 4.1 Introduction

This chapter reports on the results of this study by analysing, interpreting and discussing the findings. The articles and newscasts related to two variables of the dominant voices of male and female voices on the different forms of Gender Based Violence that were identified during the study. The articles analyzed were from the news section in which they were published. Thirty stories (30) from each media house of the New Era, the Namibian and NBC television were analysed; ten (10) stories per year for three years; 2012-2014; which made a total of ninety (90) stories in all. The stories to be analysed were randomly selected. Each story was analysed independently and the results are presented using tables and pie charts followed by critical analysis.

### 4.2 Newspaper News

Newspaper Section	Frequency	Percentage
National News	64	57.6%
Regional news	36	32.4%
<b>Total</b>	<b>90</b>	<b>100%</b>

**Table 1: Newspaper Section**

From figure 1 above, the results show that majority of the articles on Gender Based Violence appeared on national news page at 57.6%, followed by regional news page at 32.4%. Even though some news on Gender Based Violence appeared in some other sections like International news, the Weekender, letters to the editor and advertising feature pages, these were not analysed because the main concern of the researcher was the Gender Based Violence that was reported in the news section.

### 4.3 Type of gender based violence reported in the media

Type of GBV	Frequency	Percentage
Murder	28	25.2%
Domestic Violence	16	14.4%
Rape	20	18%
Physical Violence	10	9%
Child Abuse	6	5.4%
Emotional	2	1.8%
Kidnapping	4	3.6%
Other Forms of GBV	2	1.8%
Legislation on GBV	2	1.8%
<b>Total</b>	<b>90</b>	<b>100%</b>

**Table 2: Types of GBV reported in Media**

From table 2 above, it can be seen that the majority of the voices in the stories on Gender Based Violence reported were on murder at 25%, followed by rape at 18%, domestic violence at 14% and physical violence at 9% respectively in each of all the news articles. There were a significant number of articles on child abuse making 5%, kidnapping at 3.6% while legislation of Gender Based Violence, emotional and other forms of Gender Based Violence each was represented by 1.8% in the news articles.

### 4.4 Dominant Voice

The dominant voice was determined by the person who was the main feature of the newspaper article or television news item; whether male or female. The dominant voice would be a politician, church leader, traditional leader, survivor of GBV or an activist delivering a key note speech at a function or being interviewed by the media. It turned out that these dominant voices were prominent figures in the Namibian society who always talked against gender based violence like the former president His Excellency Hifikepunye Pohamba.

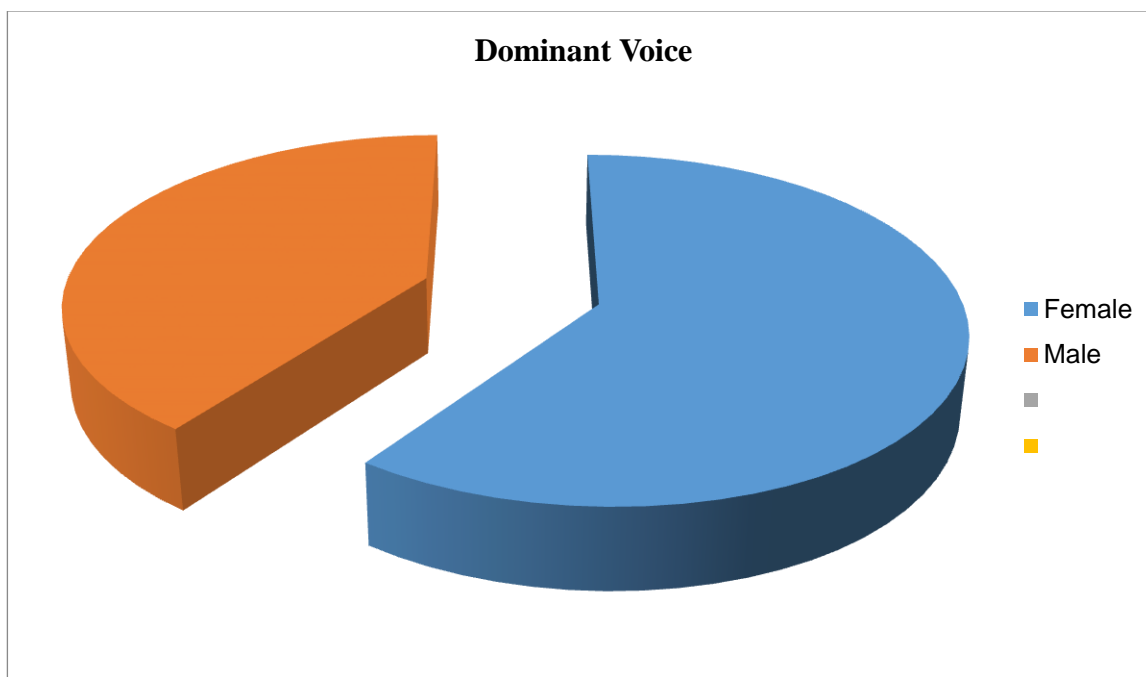


Figure 1: Dominant Voice

Figure 1 above shows that the dominant voices in media belonged to females at 60% while male voices were at 40%. This is likely to be because majority of victims were women and children. However, this may not suggest that there were no male victims of GBV but rather males could not have been coming out to report abuse. In *New Era* articles there were 28 female dominant voices, 16 in the *Namibian* and 10 in NBC news broadcasts, while there were 20 male dominant voices in the *New Era*, 12 in the *Namibian* and 14 in NBC news broadcasts.

#### 4.5 Male or Female Voices

The male or female voices were determined by how many males or females featured in the newspaper article or television news item talking about GBV. Some newspaper articles or television clip would feature more than two people condemning the act of gender based violence; thus each person was regarded as one voice. In some instances it would be males and females; females only or males only.

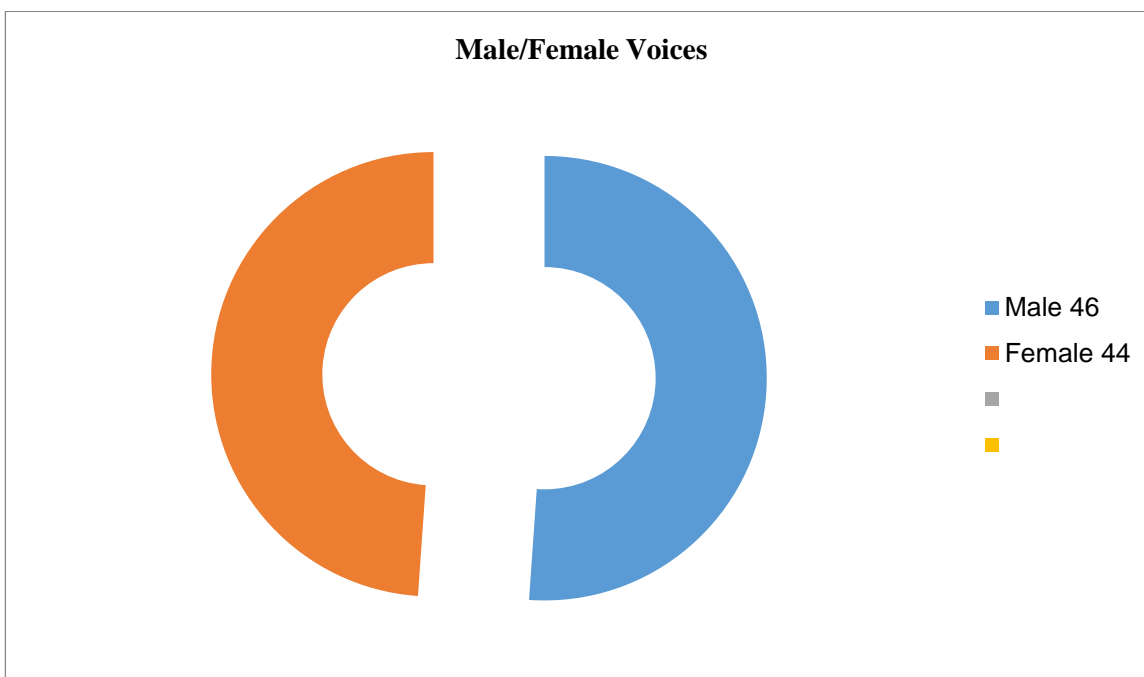


Figure 2: Male/female Voices.

From figure 2 above it can be deduced from the results of the articles analysed that there were almost an equal number of voices in the *New Era*, *Namibian* Newspaper and *NBC* television at 46 and 44 respectively for the three years that were under study.

There were 22 male voices in the *New Era*, 14 in the *Namibian* and 10 in *NBC* news broadcast, while there were 20 female voices from the *New Era*, 12 from the *Namibian* and 12 from *NBC*.

#### 4.6 Victims as covered in Stories

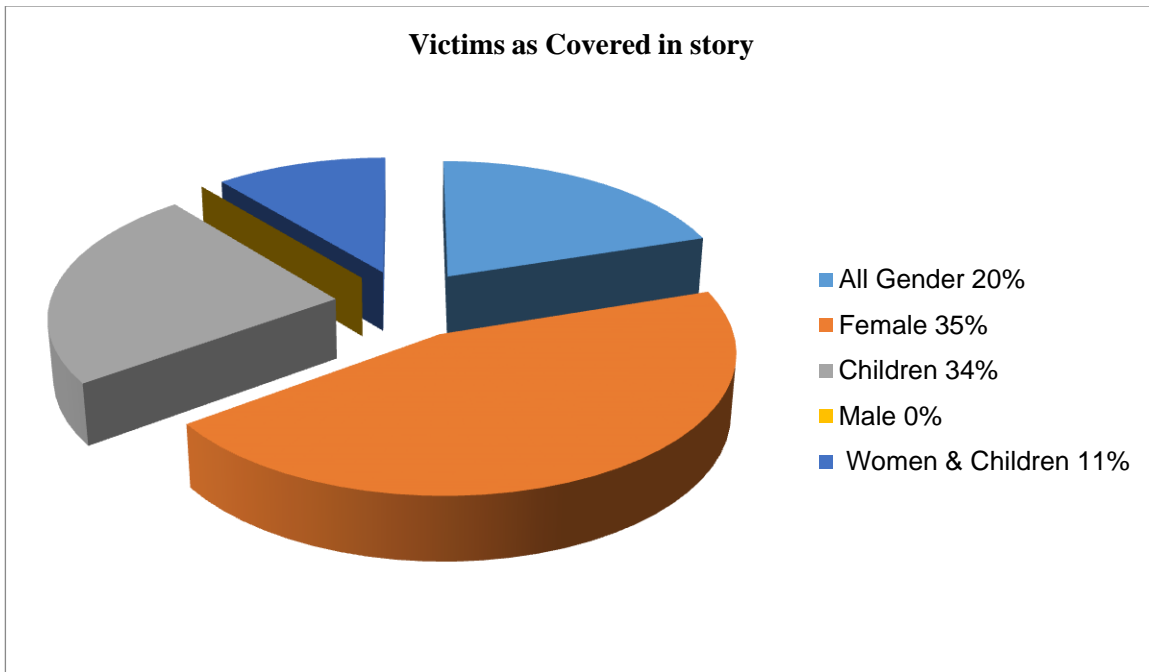


Figure 3: Victims as Covered in Stories

Figure 3 above indicates that the majority of the victims covered by media were women at 45%, while 34% were children. There was no coverage of male victims while some of the articles covered women and children victims at 11%. Those that were not of any specific gender were at 20%.

The non-coverage of male victims in the media may be explained by the fact that men fear to come out and disclose some of the challenges that they face as related to Gender Based violence (Makando, 2012). It may also be the way stigmatization has been carried out by the media with cultural expectations of the society that men are supposed to be strong and in-charge thus if a man reported that he was abused by his spouse, society would regard him as weak and this resulted in the low coverage of male victims according to several scholars as indicated in the Literature review (Bisika, 2005; Bonilla, 2008; Carrasco, 2011, European Commission, 2010; Miruka, 2007).



## **4.7 Critical Analysis**

Deducing from the evidence of the research findings from the newspaper articles and TV newscasts for the years 2012 to 2014 reported in the Namibian media, there was a common denominator from both the female and male voices Gender Based Violence has reached grave realities in Namibia and the country should formulate strategies to combat this vice. Research findings suggest that socio-cultural, legal, economic and gender norms factors are responsible for perpetuating Gender Based Violence in Namibia. Murder, rape, domestic violence, physical violence and child abuse in that order were the most prominent forms of GBV reported in the media during the years of analysis. Women and children were the most affected. Whereas alcohol and drug abuse, poverty and revenge were cited as the main causes of GBV in Namibia, it was also revealed that violence against women is not just seen as an expression of dominance over women, but also as being rooted in male vulnerability from social expectations of manhood.

### **4.7.1 Murder**

Murder seem to have a high rate in Namibia as the majority of the featured stories in the media at 25 % reported murder and it was deduced that all the victims at one point in life were in a romantic relationship with the perpetrator, and wanted to end the relationship. On the basis of this evidence, it seems fair to suggest that because of their domineering attitude and lack of economic empowerment of women promotes GBV in Namibia because the men would not let the women end the romantic relationship having spent a lot on them, or they can end it only when the man decides. However, this begs for a critical question whether promotion of equal access to opportunities and resources would address this anomaly because 15% of the 25% murder cases of women that were reported murdered by their partners seemed to have had good jobs. In fact the prevailing explanation offered for the murder committed at the hands of a former or present lover

can be attributed to two factors. It is either the murder stems from masculine possessiveness as an embodiment of the murderer's personality and sexual jealousy and anger that trigger it or the murder is the climax of a history of violence that preceded it. These results provide confirmatory evidence to what Aaron and Goussinsky (2008) expounded that "Wife murder does not express profound love; rather, it is an abusive type of the problematic fusion model of love" (P, 23) when men claim that murder out of love.

As further rebuttal to the claim of killing because of love, it could be argued that murder is the most extreme manifestation of male possessiveness and it is not natural or inevitable continuation of domestic violence.

#### **4.7.2 Rape**

In the same way, rape ranks second in the cases of GBV reported in the media in Namibia from the articles that were analysed of the years 2014-2016 at 18%. The evidence seems to suggest that the rape victims were known by the rapist in all the cases; either as a close relative or family associate or as a former or current partner. It follows that partner rapists may have more long-term aims in mind because, for example, they may wish to send a message of control which they hope will limit their partner's sense of their own autonomy. Or more still, they may not see forced sex on their partner as rape. This research thus puts forward the view, deducing from the data that there are a number of factors that propagates rape by male partners. Power; which gives them a certain feeling of power over their rape victims because they know women find it un-pleasurable; anger or retaliation because they regard that as the way of getting even; insecurity because some men have inferiority complex thus they don't like self-assured women who are stronger than them, they feel threatened; and lastly self-entitlement because rapists feel that when they want sex they must get it no matter how the victim feels.

The consequences of rape were reported to be physical injury, transmission of diseases like HIV and other sexually transmitted diseases, unwanted pregnancies, mental health and behavioural problems as well as sexual dysfunction. The research findings seem to show that there is a tiny percentage of the rape cases that are reported in the media in Namibia because majority of the victims don't report the act because they regard it as shameful and they will be ostracised by the society. The issue of long process at police stations to prove the rape, and the cross-examination in courts of law were reported as the main hindrances to report rape cases by victims. Oaes , a social worker, says that fear of losing support is another reason why women don't open rape cases against their attackers (The Namibian, 2013). Because rape mostly happen in family settings where the victim is usually dependent on their abuser. The women often fear that if they report the perpetrator they would lose the benefits they get from him. This assertion corresponds with the research that was done by Legal Assistance Centre (2006) which propounded that only 16% of the perpetrators accused of rape or attempted rape were convicted and that “about one third of all rape complainants requested withdrawal of their cases, usually within 1-2 months of laying the charge” (p, 7).

#### **4.7.3 Domestic /Physical Violence**

Domestic violence and physical violence came third and fourth as the most form of GBV according to the evidence of the research from the media reports in the period of study at 14.5% and 9% respectively. The literature shows that even though there are laws in place to protect women against GBV like the Combating of Domestic Violence Act (2003), effective implementation and consistent enforcement of this law is lacking because even though the law provides for the victim getting a protection order, the results show that this is not the case because

these protection orders are violated by the perpetrators and nothing is done by the authorities, and in some cases these violation of protection orders result in murders.

Even so domestic violence was cited as underreported in the media as reported by Nuuyi (2015) “although there is a lot of domestic violence in society, the majority of people do not want to report cases especially when the perpetrator is the breadwinner” (p. 2). This is in consonance with a research that was done by Makando (2012) on situational determinants of domestic violence on women and children in Windhoek district which concluded that people are abused, but they will not report the cases because they are scared of what society will say about them and also fear their partners being locked up.

In fact there seems to be some school of argument in the Namibian media that because victims of domestic violence do not report the cases due to the prior propagated reasons, thus they seem to be comfortable with the violence or ask for it. Some views went further to advance the assumption that some women feel much more loved when they are beaten by their partners,

#### **4.7.4 Victims of GBV**

Victims of GBV reported in the media were mostly women and children. Although age did not matter, the evidence seem to point to the fact that domestic violence victims are of the same age as the perpetrator or slightly younger. Women who were in a relationship with a man of older or younger age than them were less likely to fall victims of GBV.

From the results of the research it would seem to suggest that majority of the victims of GBV are younger women between the ages of 19-30. This could be as a result that this is the age group that is mostly sexually active; at the same time it is the age group that falls into the category of most un-employed according to the Namibia Statistics Agency (2011) Population and Housing Survey. This makes them more vulnerable to fall prey to men who are financially able to cater for their needs, thus the need to control the women. This in return results in a vicious cycle of violence, especially when the woman has secured a livelihood and wants to end the relationship since she does not require depending on the man anymore.

It was also revealed that culture, drunkenness, violent backgrounds were some of the reasons men perpetrate violence against women. This is along similar lines with a research that was carried out by University of Namibia researchers in collaboration with Namibia Prison Services (2006) which asserted that “cultural factors, alcohol consumption, lack of employment, socio-economic marginalization, broken family systems, and poor socialisation, were all contributing factors that underlie the violent crimes committed against women and children” (p, 15).

Thus victims of GBV in Namibia, not only require counselling and rehabilitation, but should be accorded livelihood opportunities in order for them to put back their lives on the right track.

#### **4.8 Messages of the voices**

Commenting on the traditional practices that perpetuate Gender Based Violence Margret Mensah-Williams, then deputy speaker of the National Council addressing the Women’s Action for Development (WAD) decried the culture of paying dowry because men seem to take women as their properties “sexism where women are portrayed as property and subordinates to men because

they paid dowry should stop because it abets Gender Based Violence”. The former first lady Madam Penhupifo Pohamba seemed to agree with the assertion that Gender Based

Violence is abated bated by culture emphasized that “women are not properties of men”. These findings are in conformity with a study done by Thomas Bisika (2010) on social and cultural factors that perpetuate Gender Based Violence in Malawi which expounded that the practice of paying dowry known as Chiongo was largely responsible for the battering of women in the country.

Likewise an assessment that was done in Tanzania by USAID (2008) on policies, services and promising interventions found out that traditional practices like paying of bride price and other local beliefs potentially pose harmful outcomes for women. The survey results inferred that the parents of girls normally agree and receive money from the husband, thus when women go to their husband’s place they don’t know who they are going to meet and what will be the fate of their. The parents are just after the bride price.

Even though cultural practices affect majority of the Namibian population, traditional leaders seem to be the custodians of traditions. Thus the chairperson of NANGOF trust Mr. Sandi Tjaronda, while addressing traditional leaders at their 17<sup>th</sup> Annual Meeting of the Council of Traditional leaders in Windhoek in September 2014 under the theme “Traditional Leaders Against Gender Based Violence” said that civil society was going to engage traditional leaders to address Gender Based Violence in the country, “it is only you, the honourable traditional leaders who interact with the majority of our citizens and who know their living conditions. You know their suffering, share in their pain and sorrow and will always be called upon to preside over all their conflicts and disagreements that come from their bedrooms”. This assertion was supported by one

of the voices in the articles who said that National and traditional leaders should meet to find solutions to passion killings.

A number of studies have found strong associations between socioeconomic status and domestic violence, with indicators of household wealth or education of the male partner significantly inversely associated with the risk of violence. This assertion was amplified by the voices that were identified in the newspaper articles and TV newscasts that were analysed. The former Minister of Gender Equality and Child Welfare, Rosaria Nghidinwa launching the 16 days of Activism against Gender Based Violence in Windhoek in 2013, said that Women should be economically empowered to stop depending on men. She also emphasized the education factor as a means of preventing Gender Based Violence by inferring that” educating men on the rights of women as equal citizens could be the solution to Gender Based Violence”.

In support of this voice from the Minister, Flood and Pease (2006) stressed that peer education and mentoring are crucial tools in preventing Gender Based Violence. Interventions among boys and young men in general should be complemented by other strategies aimed at addressing particularly intensive forms of support for violence in the peer cultures and group norms of some boys and young men, such as peer education and mentoring. Intervention with boys and young men identified as at risk of violence perpetration or already using violence therefore may be valuable in changing the potentially life-long violent trajectories of those males who are already using violence.

Violence prevention aimed at men and boys requires a range of strategies at multiple levels of the social order: programs in schools and among youth, media campaigns, and interventions among

particular groups of men such as police, soldiers, and grassroots mobilizations. These strategies can be described as ‘primary’ prevention, in that they aim to lessen the likelihood of boys and men using violence in the first place. ‘Secondary’ prevention refers to reducing opportunities for violence by supporting the men who are at risk of perpetrating violence.

Tertiary’ prevention aims to prevent the re-occurrence of violence, and refers to work with men who have already used violence. Tertiary prevention thus centres on perpetrator programs, and it may be more accurate to describe this as violence intervention.

This is in conformity with some programs in Gambia, Senegal, Somalia, and Sudan working to end female genital mutilation (FGM) and other harmful traditional practices have consciously involved men: raising men’s awareness of FGM, undermining their support for FGM, lessening their resistance to anti- FGM campaigns, and enlisting their public support to help change community norms. Some organisations train male community leaders and educate adolescent males (Khafagy 2001). Others mobilise male community and religious leaders to issue religious declarations opposing FGM, take public stances, and lead community efforts (Dini 2007; Kaufman 2003). In Senegal, for instance an NGO known as Tostan emphasizes that successful efforts to abandon female genital cutting and child marriage must address all actors within the systems which perpetuate these practices. They work with women, and religious leaders, excluded ethnic groups, traditional leaders and healers, many of whom are men (Morris 2007).

On the economic factor, Juliet Kavetuna the then deputy Minister of Youth, National Service, Sport and Culture addressing the Young Women Association in Ondangwa in 2013 lamented the culture of men killing their spouses wanting to end the relationship because they had spent a lot of money on them. She cautioned women not to depend on men for their needs but look for their own



survival because in such a way they would be in charge of their own life and no man can claim that the woman depended on him. She advised the women to desist from depending on men but instead empower themselves economically.

Economically if women are empowered Gender Based Violence will decrease. This was an echo from a male police officer voice in the New Era Newspaper of June 2012. “Get out while you can, if you sit on a hot chair and refuse to get up you will eventually burn”. He said that women withdraw cases after reporting them because they are compromised by the perpetrator or his family who offer her monetary inducements to withdraw the case, or she voluntarily withdraws the case because she is solely dependent on the perpetrator for her financial and other needs. The police officer was of the view that government should establish micro finance institutions where women could access financial services in order to start their own income generating projects to avoid dependence on men. This is in consonant with a study that was carried out in Malawi which established that Gender Based Violence among rural women who operated small income generating projects and did not depend on their men for any financial obligation was at a minimal of 0.5% (Phiri et al, 2002).

Socially, according to the voices Gender Based Violence became deep rooted in the Namibian society because of the effects of brutality oppression by apartheid regime. This was echoed by one voice which argued that “Namibians developed a culture of violence because of the atrocities committed by apartheid in their presence”. And because of this, many Namibian children have grown up in family and community environments where they witness violence. Evidence highlights the role of intergenerational transmission of domestic violence; studies have shown that

children who witness family violence are more likely to become perpetrators or victims of violence in adulthood. Thus, although some evidence does exist, the issue of domestic violence and its underlying determinants in developing countries remain inadequately understood.

Thus involving male community leaders could form part of prevention strategies as one female voice in one of the newspaper articles articulated “While religious beliefs historically have been used to justify violence against women and church clergy at times have been complicit in this violence, and children brought up in such backgrounds end up adopting the same violent characters that they witnessed while growing up”.

This assertion conforms to what Flood and Pease (2006) asserted that Christian churches in child sexual abuse, and a similar, albeit smaller, examination is under way in relation to domestic violence. The spiritual and theological understandings of Christian, Jewish, Muslim, and other world religions each contain emphases and values which could serve to undermine community tolerance for violence against women. Spiritual and religious leaders should be encouraged to challenge violence against women and gender inequality, whether as practiced among their adherents or as defended in theological teachings, through public statements, sermons, teachings, and religious materials. In this way then they will be promoting violence free communities from which children grow up and take up manners that they deem to be acceptable.

The voices also expressed concern on legal matters concerning GBV in Namibia. The concern was that perpetrators of GBV when arrested by police courts of law in most cases set them free by granting them bail. A case in Karas region was quoted where a man who threatened his girlfriend was arrested and later freed by the court, and ended up killing the woman. “Perpetrators of GBV should not be granted bail” the voice emphasized.

Legal and policy reforms in relation to Gender Based Violence have been largely concerned with tertiary responses to intimate violence. Yet law and policy also are crucial tools of primary prevention, at national and local levels. At the broadest levels, national and regional-based plans of action for eliminating Gender Based Violence are necessary elements in any systematic prevention effort. For example, a review that was carried out in Australia on prevention efforts emphasized that eliminating Gender Based Violence required a whole of government approach, with a national funding base, involving integrated prevention plans at national and regional levels (Office of the Status of Women 2004).

Law and policy are critical tools in establishing and disseminating particular strategies of primary prevention. For example, they are necessary in establishing and spreading violence prevention curricula for schools (including sexuality education addressing sexual violence prevention), influencing the availability and consumption of alcohol, determining the content of advertising, pornography, and other media, and restricting gun use. Again, government policy and programming should address the role of men and boys in eliminating violence against women (Expert Group, 2003).

#### **4.9 Conclusion**

Deducing from the messages derived from the articles in the analysed newspapers, Gender based violence in Namibia exist in many different forms at a level that requires special acknowledgement. Thus preventing Gender Based Violence will require sustained and systematic efforts at the levels of families and relationships, communities, institutions, and societies. Men must be engaged in this work: as participants in education programs, as community leaders, as professionals and providers, and as advocates and activists working in alliance with women.

Progress in preventing violence against women can be achieved if attitudes, identities, and relations among men which sustain violence. Cultural and collective supports for violence found among men and boys must be eroded and replace them with norms of consent, sexual respect and gender equality. While some men are part of the problem, all men are part of the solution.

In order to address violence Gender Violent in Namibia, the government in collaboration with the civil society and international organizations should acknowledge the exact extent of the problem and develop, implement and monitor programmes aimed at primary prevention of violence. These should include sustained public awareness activities aimed at changing the attitudes, socio-cultural beliefs and values that perpetuate violence against women and give higher priority to combating all forms of violence in public health as well as judiciary, education, and social service programmes

## **CHAPTER FIVE**

### **Summary, Conclusion and Recommendations**

#### **5.1 Introduction**

This chapter summarises the key findings of the overall study and presents a conclusion. A key feature of this chapter is the evaluation of the linkages between the literature reviewed and the study findings, in order to offer actionable recommendations. Further, areas of future research related to this study are identified and proposed. In this chapter, the conclusions and recommendations are derived from the analysis done on the newspaper articles on Gender Based Violence in the New Era, the Namibian and NBC TV newscasts from the years 2012 to 2014. The aim of this study was to explore male and female voices in the reporting of Gender Based Violence in the Namibian media focussing on the identification of the main and underlying causes of Gender Based Violence and then suggest possible recommendations to improve the management of Gender Based Violence related issues in Namibia.

The media is a very powerful tool in fighting gender-based violence because it not only reports on society but also helps to shape the public opinion and perception on the topic. The media calls attention to social problems and issues and thereby hold leaders and even members of the society accountable. One of the most effective media platforms based on this is the newspapers and television. Newspapers as considered in this study are far-reaching and authoritative sources of information. The relationship between media, knowledge, public opinion and policy is quite complex. However, there is little doubt that media coverage matters and is very important in shaping most of the factors stated.

## 5.2 Key Findings

This study found out that there were several types of Gender Based Violence that were reported during the period of analysis. Some of the types included murder, rape, physical abuse, child abuse, kidnapping, cultural abuses and domestic violence. The majority of the voices in the articles were on murder and rape at 48 and this constituted 43% of all the articles.

From the analysis, it was evident that the majority of dominant voices on Gender Based Violence was female and consisted 60% of the articles analysed, while 40% were male. However, the majority of the victims of the cases reported were female at 35%, children at 34%.closely followed by all gender at 20% while women and children constituted 11%. On the other hand, there were no articles or voices on male victims of Gender Based Violence during the study period. This could mean that female victims of Gender Based Violence come out in the open to report the violence but males suffer in silence, probably because of societal outlook because society expects a man to be strong and in charge, thus any man who came out to report that his spouse was abusing him physically or otherwise would be regarded as a weakling and not man enough.

In covering Gender Based Violence, some individuals are considered more credible and thus more authoritative than others due to their occupation, expertise and social standing, for example. The main actors in the analysed feature articles are politicians, NGOs, lobby groups and traditional leaders.

The prominence of stories on Gender Based Violence was evident even as more stories on murder and rape occupied 25517 cm<sup>2</sup> and 22688 cm<sup>2</sup> respectively. Domestic violence, Child abuse, all other forms of Gender Based Violence occupied 10993 cm<sup>2</sup>. Articles on Legislation on Gender Based Violence covered partly, lobby of men's rights, male chauvinism and children's rights. The

articles that occupied the smallest space were on Gender Based Violence legislation and other forms of abuse like emotional abuse. The articles on legislation were on Marriage, property, sexual crime, men's right/battered husband, role of Civil Society in Namibia Women and youth rights, children's rights.

From the analysis and inferences, the majority of the victims at over a third were women at 35% as compared to children at 34%. The men were not covered in all the articles analysed. This is an indication that the men may not have the confidence to come out and speak out when they face issues of gender based violence and this makes their coverage very low. While the male journalists go out of their way to seek and cover stories on Gender Based Violence, they have not been able to solicit much positive response from the male victims.

While the frequency of articles on Gender Based Violence may have been dictated by the salience of incidence that the media focused on, it might have also resulted from the prominence accorded by the media to some of the articles published.

### **5.3 Conclusions**

The findings indicate that there is need for Namibian journalists to be part of the solutions in the fight against Gender Based Violence. News can, and often does, offer in-depth and informative coverage of issues. It is for this reason that strategies need to be developed to encourage journalists to incorporate more context and analysis when reporting violence against women.

Women journalists have also done little to cover issues on Gender Based Violence yet their gender is the most affected as seen in the analysis. It is therefore important that the women journalists step up this role so that they are able to bring out issues affecting them more clearly.

Evidently, the government of Namibia needs to establish strong mechanism of using the media to ensure that it creates awareness, abolish the mindsets and stereotypes that affect Gender Based Violence victims and also promote free speech and disclosure on matters related to Gender Based Violence. With that in mind, the awareness of this vice will be promoted and enhanced greatly.

#### **5.4 Recommendations**

The following are some of the recommendations based on the analysis:-

There is an urgent need for journalists both in print media and broadcast to diversify their news sources when reporting on Gender Based Violence. They should strive for the inclusion of victims'/survivors' voices in media stories. This gives more credibility to the stories that they do and also give a perspective of the victim's side of the story.

The role played by Stakeholders' consultations within the journalism industry should be held in order to generate more effective strategies to improve media reporting on violence against women and even men and encourage a collaborative approach. This will give a better understanding of Gender Based Violence to reporters, as well as arm them with a new way of reporting.

There is an urgent need for stakeholders like the universities that train journalists to establish education and training strategies for journalists on Gender Based Violence issues to enhance their reporting. These include targeting university curricula, developing short courses, and on-the-job training. This will ensure that when students graduate, they already have a better way of dealing with Gender Based Violence issues and thus get into the employment world better prepared.



Another recommendation is consolidation or development of existing resources for journalists, including specific tools and guidelines focusing on the prevention of violence against women and children. This may be done through the specific media houses, such that reporting of Gender Based Violence issues is better enhanced and prevented, all together.

There is need to strategize on ways that will facilitate the prominence of Gender Based Violence stories in the media and where all genders are well covered and represented both as news actors and as news sources as well. At the same time, more stories by journalists should be in the form of features and should offer more comprehensive background information that will aid readers in understanding the issues of gender based violence in a deeper sense.

The main actors like the State bodies, Religious and International Organisations, NGOs should step up their support by ensuring that other than running advertisements in a few months when the campaigns against Gender Based Violence run, they are more active at the grassroots and also involve victims more during their campaigns, so as to give it more credibility and vigor it deserves.

Women ought to be educated of their rights to report any form of violence and be made aware that keeping quiet about violence perpetrated against them are likely to end up being harmful to them and can end up in murder or physical maiming. It is through reporting this violence that the Republic of Namibia Police through its Gender Protection Unit formerly known as Women and Child Protection Unit can provide services to Gender Based Violence victims.

Piloting a one-stop centre may help address various flaws and challenges in the current Gender Based Violence response system. For example, a one-stop centre strategically placed within a

health clinic or hospital could eliminate the extra trip survivors have to take to pick up a form from the police before being seen by a doctor for treatment and have evidence collected. However, such a one-stop centre can be costly to maintain and can sometimes serve as an excuse not to improve the response of existing services. Thus, this approach should be piloted in one to two sites in order to test and fine-tune this model for the Namibian context.

### **5.5 Further Research**

Framing of Gender Based Violence issues in daily newspapers with a comparison of different dailies is an area that further research can be taken up. Another area is the comparison on the prevalence of gender-based violence in the rural and urban areas

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Appendix A: Code Book

**Dominant Voice      Number of Voices**

<b>Code</b>	<b>Male</b>	<b>Female</b>	<b>Male</b>	<b>Female</b>	<b>Date</b>	<b>Title of the Story</b>
01	-	✓	3	3	19/02/2014	Brutalization of women denounced
02	-	✓	1	2	24/02/2014	Cabinet acts on crimes of passion
03	-	✓	3	5	29/10/2014	Businessman finally arrested for alleged rape
04	-	✓	3	0	21/11/2013	Swakopmund residents denounce GBV
05	-	✓	2	2	22/11/2013	Need to reach more people on GBV awareness
06	-	✓	4	2	25/08/2014	National prayers on GBV in vain
07	-	✓	1	4	01/10/2014	Rape appeal backfires on convict
08	-	✓	2	1	12/12/2013	GBV cases on increase
09	✓	-	1	1	03/11/2012	Thursdays in Black against GBV
10	✓	-	0	1	28/10/2012	GBV prevalent in Ohangwena
11			1	2	10/07/2012	Namibia praised for tackling GBV
12	✓	-	2	1	15/10/2014	Sexism in advertising should be boycotted
13	-	✓	0	3	04/07/2014	Laura Mcloed-Katjirua Cup this weekend aims to tackle GBV
14	✓	-	1	0	009/09/2014	Women are not men's properties-Kauluma
15	-	✓	1	2	12/11/2013	Woman murdered at Walvis beach
16	-	✓	0	1	10/07/2013	Awareness needed on GBV therapy
17	-	✓	0	2	17/02/2014	Special programmes needed to combat GBV-WAD
18	✓	-	2	1	10/04/2014	Stiffer sentences proposed for GBV
19	✓	-	3	0	08/07/2014	GBV is deep rooted
20	-	✓	2	2	24/10/2014	Rape in north causes outrage
22		✓	0	4	19/09/2014	Women brainstorm on GBV
23	✓	-	2	0	10/03/2014	Men in stilettos march against GBV
24	✓	-	3	0	07/03/2014	Wife regularly beats husband
25	✓	-	3	3	06/03/2014	National Prayer Day
26	-	✓	1	2	26/02/2014	The killing fields
27	-	✓	2	1	25/02/2014	Passion killings claimed 36 lives
28	✓		1	0	21/08/2014	Get out while you can
29	-	✓	0	1	25/11/2013	Kavetuna strongly condemns GBV
30	-	✓	0	1	09/07/2014	Life skills must become exam subjects-De Klerk
31	✓	-	2	2	12/11/2014	Remove shebeens from residential areas
32	-	✓	0	1	25/11/2013	Minister launches GBV campaign
33	✓	-	2	0	12/02/2012	Big Ben spreads message through music
34	✓	-	2	0	02/08/2013	LAC and PEPFAR visits seven lower courts to discuss ways of improving the country's response to GBV.
35	-	✓	0	3	12/07/2014	Don't kiss and tell
36	✓	-	4	2	24/09/2013	As long as there is market for alcohol there will be GBV

37	-	✓	0	2	17/10/2014	WAD to engage men since they too have issues that are not being addressed
38	✓	-	5	0	15/06/2012	Most men in prison for killing their girlfriends committed the crime because they had invested so much money in their victims.
39	✓	-	1	1	21/03/2013	Government investing heavily in fight against drug abuse while City of Windhoek is licensing more shebeens
40	✓	-	1	0	13/08/2014	Two cases of rape reported in Divundu and Rundu
41	✓	-	2	3	25/07/2012	Outjo resident facing a murder charge and multiple rape
42	-	✓	1	0	16/06/2012	2 boys from Gibeon gang rapes a seven year old girl
43	-	✓	1	0	05/01/2014	Katutura pastor rapes a 14 year old epileptic girl
44	-	✓	0	3	04/07/2013	Man murders his girlfriend together with her mother
45	-	✓	2	2	21/04/2012	A young man rapes and murders his cousin
46	✓	-	3	1	09/10/2012	A convicted killer described as a danger to women
47	-	✓	2	0	02/09/2013	Farm worker rapes and murders his step daughter
48	✓	-	0	2	10/04/2014	Former medical aid employee kills his girlfriend with a knife
49	✓	-	0	1	28/02/2014	Woman dumps her new born baby girl at Arandis
50	-	✓	1	2	25/10/2012	Woman kills boyfriend in Outjo
51	-	✓	1	3	16/05/2013	Woman injured in a panga attack in Okombahe
52	-	✓	2	1	19/11/2013	Young man rapes his 10 year old niece in north
53	✓		1	2	15/02/2014	Outjo woman killed by her ex-boy friend
54	-	✓	2	1	24/02/2014	Man murders his Paulinum Theological student girlfriend
55	-	✓	1	0	23/02/2014	Twelve women savagely killed by their male partners since the beginning of the year
56	✓	-	1	3	23/02/2014	A 32 year old woman brutally stabbed to death by her boyfriend
57	-	✓	2	2	06/03/2014	As the National Day of prayer was underway, two women were brutally assaulted by their boyfriends
58	✓	-	1	0	03/10/2012	Passion killing calls for intensive research
59	-	✓	0	3	03/10/2012	Windhoek residents believe educating men on the rights of women as equal citizens might be the solution to GBV
60	✓	-	1	2	27/09/2012	Two lovers found dead in the car after the man shooting his girlfriend
61	-	✓	0	1	27/09/2012	Vice chairperson of National Council calls for a National Conference on passion killings
62	✓	-	2	3	05/02/2014	A young woman decapitated by her

						boyfriend at Oshakati
63		✓	1	0	24/02/2014	Otamanzi community in Omusati join the rest of the country to condemn the recent brutal killings of women and children
64	-	✓	2	0	30/08/2014	90 percent of perpetrators of GBV are said to have been under the influence of alcohol
65	-	✓	1	0	16/02/2014	Swapo party Vice President condemns recent incidences of on-going GBV
66	✓	-	1	2	08/03/2014	Are you man enough
67	✓	-	1	4	05/03/2014	Religious leaders welcome government's call on citizens to turn to God for solutions to the ongoing GBV
68	✓	-	1	0	28/02/2014	SWANU Secretary for Publicity says people who remained in the country during the struggle inherited a culture of violence.
69	✓	-	1	1	01/10/2012	Man murders his two girlfriends
70	-	✓	2	0	05/01/2014	Another passion killing in Karas, the fifth since Christmas
71	✓	-	2	0	06/01/2014	Passion killings topped the list of crime in Karas over the festive season
72	✓	-	1	1	07/02/2014	24 year old man who killed his girlfriend pleads guilty in Oshakati
73	-	✓	4	5	02/04/2014	CCN says cohabitation contributes to GBV
74	-	✓	0	1	04/08/2014	Newly crowned Face of Namibia condemns the ongoing killings of women in the country
75	✓	-	1	0	23/04/2014	President Pohamba again expresses concern about passion killings in Namibia
76	-	✓	0	3	14/02/2014	Various calls for men to treat their female counterparts humanly seems to be falling on deaf ears
77	-	✓	0	2	02/04/2012	Dr Mara Mbeira says passion killings happen because perpetrators fear rejection
78	✓	-	1	0	12/06/2012	Information and Communication Minister , Joel Kapanda has called on Namibian youth
79	-	✓	0	2	28/07/2012	Gender Equality and Child Welfare Minister appeals to political, religious, traditional leaders to call urgent meetings with men
80	✓	-	2	0	01/12/2012	Governor of Karas Region calls on police not to allow withdrawal of domestic violence by complainants
81	✓	-	1	0	05/10/2012	DTA of Namibia Youth League strongly condemns passion killing
82	-	✓	0	1	10/10/2012	Gender Equality and Child Welfare Minister Doreen Sioka strongly condemns the latest increase in passion killings
83	-	✓	0	1	14/10/2012	Man tries to kill his former girlfriend by setting her room on fire

84	✓	-	1	0	12/08/2012	Minister of Health calls on Namibians to shun GBV
85	-	✓	2	2	10/04/2012	Woman escapes death after being struck by her boyfriend with a panga
86	-	✓	1	0	11/03/2013	In yet another case of passion killing, a 24 year old woman stabbed with a knife several times in Omaheke
87	✓	-	1	0	07/30/2013	Veterans Affairs Minister worried about senseless killings and abuse of women
88	-	✓	0	6	12/05/2013	SWAPO party Women's Council calls for nationwide abstinence from sex by all women for one month in an effort to make their voices heard against GBV
89	✓	-	0	1	29/05/2013	The recent spate of crime of passion in the country seems to have sparked a trend among men whose relationships go wrong
90	-	✓	1	2	12/09/2013	Despite calls by national and traditional leaders together with law enforcement authorities to put an end to killings and other forms of violence, women continue to be killed
<b>Total</b>			<b>111</b>	<b>127</b>		