

**Gender Justice
Visual Training Manual for Autodidacts**

Written and curated by
Ekua Yankah with Mandi Tembo & Kenneth Ondeng'e

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About the Authors

Ekua Yankah, PhD MPH, is a Ghanaian-German feminist, activist and scholar based in Berlin, Germany. She holds a doctorate in Social Epidemiology from the London School of Hygiene & Tropical Medicine (LSHTM) in the UK. From 2007 until 2010 she led UNESCO's Global Programme on Sexuality Education and the publication of the first ever United Nations Technical Guidance on Sexuality Education in 2009. Since 2010 she has worked as an independent consultant working for agencies such as UNFPA, UNICEF, WHO and the German Federal Centre for Health Education. She

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Mandi Tembo, PhD (candidate) MSc, is a young Zimbabwean researcher passionate about sexual and reproductive health and women's rights. Currently, she is a Fogarty Fellow and PhD research fellow at LSHTM with a focus on menstrual health and hygiene (MHH) and adolescent sexual health. She has published in the areas of HIV, adolescent health, STIs, and MHH. She sits on the Senior Leadership Team of the LSHTM MARCH Centre, the technical working group for MHM in Zimbabwe, the Board for the Society for Menstrual Cycle Research, and co-leads the SRH Task Force within the African Coalition on Menstrual Health Management. Mandi is also

the founder of The Bleed Read. With 5 years working experience in South Africa and Zimbabwe, an MSc in Global Health and Development from UCL, and a B.A (Honors) in Public Health and Women Gender Studies, Mandi has advanced skills in menstrual health, public health and policy, community outreach and engagement, SRH advocacy, and mixed methods research. Mandi is particularly interested in addressing youth and women's health and well-being using a holistic approach that appreciates and understands the intersectionality of the many factors that inform their experiences in developing countries.

Ken Ondeng'o, MPH, holds a BA degree in Sociology from the University of Nairobi and an MPH in Health Systems and Disease Control from the Institute of Tropical Medicine (ITM), Antwerp. He currently serves as the socio-behavioral lead at the HIV Research Division of the Kenyan Medical Research Institute & Centre for Disease Control and Prevention (KEMRI/CDC) Center for Global Health Research (CGHR) in Kisumu, Kenya. Ken has expertise in qualitative and mixed methods research with close to 10 years experience working with rural communities in Western Kenya on the thematic areas of stigma & mental health, maternal health, and recently, adolescent health research including games for health. Ken is passionate about engaging local

communities in developing, adopting and promoting sustainable solutions to confront and manage the daily difficult realities underpinned by complex layers of inequities, inherent deprivation, non-responsive and fragile systems. Since 2017, Ken has been the lead social scientist with the DREAMS Impact Evaluation Team in Western Kenya, a research consortium led by LSHTM. He also oversees a research project aimed at understanding the experiences and challenges faced by adolescents with perinatal acquired HIV Infection in Western Kenya. Ken is also a co-investigator in an efficacy trial for a theory-based, empirically grounded smartphone game to prevent HIV among young Africans in Western Kenya.



Introduction

In mid 2020 Dr. Ekua Yankah was approached by the Centre for Sexualities AIDS and Gender to create a ground-breaking manual on gender justice informed by discussions held during a 5-day workshop hosted by the University of Pretoria in November 2019. Dr. Yankah asked the young Zimbabwean research scientist Mandi Tembo at the Biomedical Research Training Institute (BRTI) and senior social scientist Kenneth Ondeng'e from the Kenyan Medical Research Institute (KEMRI/CDC) to co-create the manual with her.

This visual training manual for autodidacts is written for community-based organisers, community leaders, activists, students, parents, young women and young men in Southern Africa who are already working in the gender justice movement. Informed by democratic principles this living document brings together 100+ hours of freely accessible, carefully curated video content and podcasts that can be accessed by anyone with an Internet connection. The training manual is meant to be seen and not read. The carefully curated video content lies at the heart of the training materials. This manual is not a how-to-guide for running boy's/men's or girl's/women's groups or activities. Other manuals referenced in Chapters 3 and 4 have done that successfully. Rather we would like to think of this training manual as a living encyclopedia of topics that are interconnected with gender justice such as colonialism, capitalism, patriarchy and complex trauma. We address questions like: What are the ideologies that led to the breakdown of African families? Why are, 40 years into the HIV epidemic, young women still becoming infected with HIV at alarming rates? Why are our young men resorting to violence in relationships? Videos, podcasts and written materials are meant as food for thought - as a means to reshape, reframe and improve gender justice work. We are hoping to equip those using them with a laser-sharp understanding of the geopolitical, economic and social forces informing gender justice work on the continent and beyond.

In order to make sense of the 'madness' around us - the violence, the anger and the grief - we have to position ourselves first and foremost as African people. What is the root of this violence? How do the structures we live in and the customs that were imposed upon us perpetuate the violence we are experiencing every day? Using freely available lectures on

youtube we have crafted this self-help course on 'decolonising your mind'. In the chapters that follow we will draw on lectures and writings of the foremost thinkers of our time such as Kimberle Crenshaw, Wangari Mathai, Achille Mbembe, Ngugi wa Thiong'o, Françoise Vergès and Baba Buntu. If we listen to them we will better understand that the position we find ourselves in as Africans is the result of centuries of political and social engineering introduced by European colonialism, capitalism and patriarchy. But gender injustice is not simply the fault of our European colonisers. We have to take responsibility for our own

hierarchies of power and structures of oppression within families, communities, governments and the aftermath of years of civil war and social unrest. This encyclopedia is attempting to create a new beginning. A beginning that starts with the courage to acknowledge the crisis of violence we are facing in our homes, families, schools, churches, workplaces and in our communities. We must also acknowledge that the brunt of violence is experienced by women, children and by gender non-conforming people. This is not to say that men do not experience violence. They do and the consequences of childhood violence and abuse are severe often leaving men to live with undiagnosed and untreated depression and anxiety - and so the cycle of violence continues. This violence is not just physical - it is also symbolic violence and normative violence that underpins so much of the physical violence and abuse but is often much harder to identify.

We are hoping that the content you will discover (or rediscover) will spark the types of community conversations that will put us face to face with violence and the type of reflection, repair and healing we must engage in as individuals, couples, families, communities and nations. Our best way forward is to walk together in solidarity; men and women, women and men, men and men, women and women, young and old, weak and strong, rich and poor; towards a peaceful, sustainable and harmonious future.

Ekua Yankah, Mandi Tembo and Kenneth Ondeng'e

2021

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ToC

Chapter 1: Examining Systems of Power

This chapter will review the building blocks of geopolitical power as it is experienced by black people on the African continent today. We will start out on a macro level to examine the relations between African people and European colonialism, capitalism and patriarchy. Power underlies all relations of violence. Before we can deep-dive into programmes to address violence against women and men it will be important to take a

step back in order to examine the systems of power holding a grip on African nations. This manual works on the assumption that the violence we experience at an individual level is merely a representation of the violence we experience at a societal level. Before we set out to examine slavery and colonialism we therefore have to ask: **What is power?**

Watch the videos below and read the articles to learn more.

1.1 What is Power?

Power is a relation between individuals, one which can “direct or determine another’s behaviour. In other words, power is the exercise of something that can be called government, in

a large sense. One can govern a society, a group, one can govern a community, a family and one can govern someone.”

1.1.1: Foucault on Power, 1981 (5 mins)

(scan or click the QR code below to watch the video)



“**White supremacy** is the power construct around race, where there is white privilege, where there is Eurocentric thought, where there is a geography of recent that always makes Europe and America and the West a space to speak from with power and claim universality. They can claim that they know, they can define, that they know everything. Whereas when you don’t belong to, or represent the West or Europe or America, you don’t have access to that space. So, white supremacy is that dominant power that excludes, puts pressure on, defines - most of the time negatively, and pushes to the side almost every

other people that is non-White. White supremacy has a history of making the criteria for Whiteness very narrow. And this is what we could see, for instance, in the second World War, which in many ways was an ethnic conflict. The fight was the Germanic and the nordic race was seen to be the ultimate Whiteness and everyone who did not represent that type of Whiteness should not continue to live... We have maybe moved a little bit further away from those thoughts... But White Supremacy has made sure that a similar designing template is still in effect - even if few people talk about it, it is still there.”

White privilege means that “only white people in this world can be guaranteed to go to school and open a book and see themselves. Only white people have a guaranteed experience, that they can get a reflection of self, that when and if they doubt themselves, it takes them 2 seconds to know that they come from a people of greatness, of innovation, of industries, of production. Most other people cannot do that and especially African people cannot do that. When we open school books we see them. When we open school books we see their theories, their production, their legacies. We don't see our own. And that is a white privilege

that most white people don't have to think about, don't have to consider, don't have to see as an issue... The last people we should ask to find out if white privilege is really there is white people themselves; because the whole point of privilege is that you walk around in this world not having the same issues, not having the same struggles, not having to work so hard to position yourself, to understand that you have a history, to understand that your path is relevant in this world... It is not given to us to have the same privilege.”

1.1.2: Baba Buntu Speaks 2: Black Consciousness and White Supremacy (17 mins)

(scan or click the QR code below to watch the video)



Exercise: Who holds power in your family?

Let's start with an exercise of self-reflection. Let's look at the traditional African family. In most traditional African families decision making power resides with the head of the family. In many African families the head of the family is male. As the head of the family he makes important decisions about how money is spent, living arrangements, education, marriage and inheritance. Who holds power in your family? Most of us will respond with grandfathers, fathers, husbands, uncles and brothers. This is not to say that women do not hold power in families. They do, in fact, African women are known for keeping families together. Many grandmothers, mothers, wives, aunts and sisters hold informal power or de

facto power in families even though they do not hold the official title of head of household. In many African families women support men in their roles as head of household.

Now, let's imagine that the head of a household dies. The period of the transition of power can be a delicate time. Decisions will need to be made about who takes over as the new head of the family and how family assets, if there are any, are distributed. In many African countries women are excluded from inheriting land. This unjust tradition has serious consequences for wives, sisters, daughters and grand-daughters as their existence may be threatened by the mere transfer of power in families.

Watch the videos below and read the articles to learn more.

1.1.3: The women denied rights to own land (2 mins)

(scan or click the QR code below to watch the video)



1.1.4: How Cultural Practices are denying Women the Right to Own Land (15 mins)

(scan or click the QR code below to watch the video)



A good measure for examining power is by asking the question: who benefits from this decision? Get together with a partner and start to examine power in your own families. Take turns to share the answer to these questions with your exercise partner(s).

Questions for self reflection:

1. Who is the most powerful person in your community. Is the person male or female; young or old; white, brown or black; gay or straight; married or single?
2. Where do you stand within the power structure of your family?
3. How will your standing in the family change over the next 10 to 15 years?
4. What characteristic stands in the way of you becoming the most powerful person in your family?

NOTES

Additional references:

1.1.5: We asked People about Racism and White Privilege in the UK (12 mins)

(scan or click the QR code below to watch the video)



1.1.6: The Moment when Kids Learn about White Privilege (4 mins)

(scan or click the QR code below to watch the video)



1.1.7. Trevor Breaks Down Reparation and White Privilege Between the Scenes (4 mins)

(scan or click the QR code below to watch the video)



1.2 Colonialism and the European-American Psychosis

According to many modern thinkers colonialism may have ended but colonial structures - even those in our mind - are firmly entrenched even today. In this chapter we will begin examining systems of power such as colonialism, capitalism and patriarchy. Each system of power has a direct influence on how we experience gender justice. The effects of these systems are cumulative and interlinking, meaning that certain populations; including the rural poor, women, children and non-conforming people; feel the negative effects of oppression more strongly than others.

It is important to remember that life started on the African continent. We are the first human civilization and Africans invented most of the modern life we know today including literature, mathematics, agriculture, astronomy, trade and politics (Walker R., *When We Ruled*, London: Every Generation Media, 2005). However, the discourse around history is not controlled by Africans. We are living in a time where important parts of our history and culture are erased and denied.

Watch the videos below and read the articles to learn more.

1.2.1: How Europeans Control Historical Commentary and Discourse (4 mins) - Professor Robin Walker (scan or click the QR code below to watch the video)



Colonialism legitimised the creation of wealth paid for by African exploitation and labour. How is it that Europeans arrived to occupy so much influence? The late Jamaican psychiatrist Professor Frederick Hickling says that

European dominance came about by two particular forms of delusion, namely the delusions of ownership and divine right. He calls it the European-American psychosis.

“The primary European delusions are fixed false beliefs of ownership that are impervious to rational argument and out of keeping with cultural beliefs... When Columbus arrived in the new world and claimed ownership he did so by divine right. God gave White people the right to overtake the world and to take it over as their own. But students of today know that is rubbish. Columbus did not discover America, he invaded it... He was obsessed by this great idea of discovering this land to the West. There was no feat of lying and exaggeration or misrepresentation or hypocrisy to which he would not rise. He was capable of sharp practices and utmost dishonesty and even cruelty. He had a megalomaniac’s craving for power and the strangest hallucinations. Speaking about the voices which were speaking to him about this discovery he was making. And the European delusion which was out of keeping with rational argument because all resistance by rational argument was met with genocidal extermination...”

The secondary delusions of slavery emerged from European colonialism, the beliefs of White supremacy, the formulation of three-fifths humanity of black people, beliefs of ownership by divine right and absolute sexual and vocational ownership and exploitation. In the new world, African slavery emerged from European colonialism and the social engineering of colonial slavery... The methods of social engineering by mental enslavement included flagellation of men and women but particularly women because if you beat the women in front of the men, the men would have to comply..."

1.2.2: Lecture by Professor Frederick W. Hickling on Owning our Madness: Contributions of Jamaican Psychiatry to Decolonising Global Mental Health (77min)

(scan or click the QR code below to watch the video)



In an article published in the Journal of Psychohistory in 2009 Professor Frederick Hickling describes the systematic tools of oppression employed against African slaves and their descendants during European colonialism in the New World. These tools form

the basis of what we call racism today

- see table 1. Racism, hate crimes, racial murder and torture are alive on the continent of Africa today.

Table 1. The phenomenological symptoms arising out of European delusions

Racism	Hate Crime	Racial Murder	Torture
Prejudice/Bigotry	Felony based on prejudice against group	Lynching	Abuse
Xenophobia	Violent crime based on prejudice against group	Mass shootings	Infliction of pain
Discrimination		Terrorism	Torment
Intolerance			
Micro-aggression			
Racial Projection			
Name Calling			
Bullying			
Racial Baiting			

1.2.3: F. W. Hickling. 2009. “The European-American Psychosis: Psychohistoriographic Perspective of Contemporary Western Civilisation.” The Journal of Psychohistory, Volume 37, No. 1.

The Legacy of Slavery on the African Family

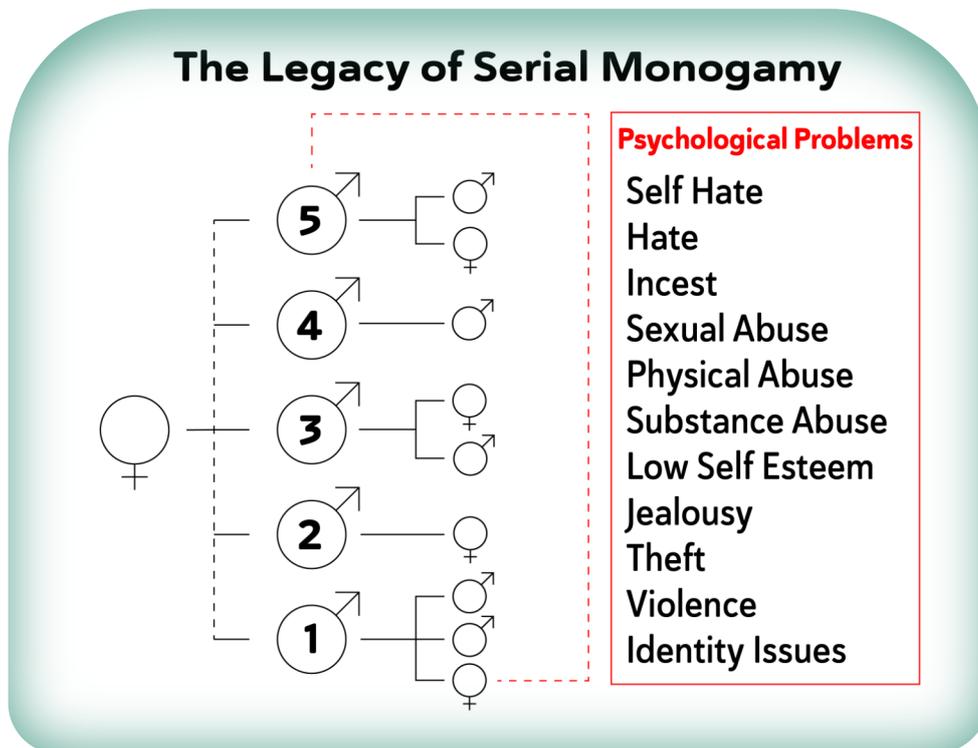
During his lecture on madness Professor Hickling provides a detailed account of how slave masters deliberately broke up African families in the Caribbean as a method of complete control. His account relies on information from “The History of Women During Slavery” by Verene Shepherd. He talks

about the concept of serial monogamy and how it was socially engineered by White slave masters. There are parallels that can be drawn to the breakdown of African families through migrant labour on the continent. African families are still broken.

“By the time it got to the early 19th century, it was too expensive for slave owners to import new slaves. It made better sense for them to get the women to produce slaves. So they started the business of getting the slave women to produce the children. Of course the legacy of slavery on the African family in the first part of slavery was exactly (author’s note: similar to) what Donald Trump is doing right now, it split the children away from the mothers, split the fathers away from the mothers and put them on different sides of the island. 8

Douglas Hall wrote this wonderful book “In Miserable Slavery” about Thomas Thistlewood. Thomas Thistlewood wrote a diary and he was absolutely explicit about his sexual proclivities with black men and women on the plantation. It was horrendous. It is one of the few documents that we have in the world that actually describes the way in which White people dealt with Black people at that time... social engineering of the African family maintained dependency and protected profits for the slavers. Male rape and the era of homosexuality was in the first phase of slavery. Married slaves faced wrenching, meaning that they were wrenched apart is another aspect of the legacy.” (author’s note: wrenching is an extreme form of torture where the body is pulled apart while the person is alive)

And the legacy of serial monogamy where you have one woman living by themselves, they weren’t allowed to have a man living with them, the man was only allowed to cohabit, the man would have to have a visiting relationship. This was engineered by white people who broke up the families so the black men had to visit black women. Therefore they would have two children with the same woman and then that would break up. She would cohabit with another. She would end up having five baby fathers and 8 or 10 children. All of which bred all of these psychological problems of hate, incest, sexual abuse, physical abuse, low self-esteem, jealousy, theft, violence and identity issue. All because of serial monogamy, which exists until today, that explains the behaviour of black families in this time. This is not a cultural aspect of black people. This is something engineered by White European slavery.”



1.2.4: Verene Shepherd and Hilary McD Beckles (Editors). Carribean Slavery in the Atlantic World: A Student Reader. Kingston, Jamaica: Ian Randle Publishers. 1999.

1.2.5: Verene Shepherd (Editor). Women in Carribean History. Kingston, Jamaica: Ian Randle Publishers. 2012.

1.2.6: Douglas Hall. In Miserable Slavery: Thomas Thistlewood in Jamaica 1750-86. Kingston, Jamaica. University of the West Indies Press. 2012

The Partition of Africa

The turning-point for the African continent was in 1884-1885 when Germany's Chancellor Otto von Bismark invited seven European countries to Berlin in order to hash out the Treaty of Berlin, a blue plan for European colonialism and dominance in Africa. The outcome of the treaty was that seven European countries divided the African continent amongst themselves. The "partition of Africa" occurred with little or no opposition by other world powers. "In practice, the whole of Europe acted with the maxim "Exterminate all the Brutes". Officially it was denied... but man to man, everyone knew..." (page 171 from Exterminate all the Brutes by Sven Lindqvist). To learn more watch the video below.

1.2.7: The Curse of Berlin: Africa after the Cold War by Dr. Adekeye Adebajo (11 mins)

(scan or click the QR code below to watch the video)



Partition of Africa 1885-1914

Colonial Powers

-  **British**
-  **French**
-  **German**
-  **Portugese**
-  **Italian**
-  **Belgian**
-  **Spanish**

-  **Independant**



Questions for self reflection:

1. Who benefited most from slavery and colonialism? Who benefited the least?
2. Who are the winners and losers of our current economic world order?
3. How did slavery impact African countries both positively and negatively?

NOTES

1.3 Capitalism in the African context

The second system of power we have to acknowledge is capitalism. Capitalism is an exploitative system designed to generate wealth for one group. Francoise Verges says that,

“...as long as capitalism perpetuates, we will have no other choice than to continue to live in a world that is being destroyed. Capitalism means oppression, extraction, exhaustion of energy (human, fossil, subsoil, soil, plants, animals), racism and exploitation.”

The Atlantic Slave Trade transformed the World Economy. To learn more watch the videos and read the articles below.

“The Atlantic slave trade and the middle passage was what made Europe great. In the triangular trade manufactured goods came from Europe to Africa and the New World, Africa took slaves across to the New World and raw materials came from the New World to Europe. That’s how Europe was made. That’s how all of the wealth in Europe was made in the first 300 to 400 years. It did not drop out of the sky. It came from exploitation of other people’s resources. For the past five centuries Europe has been fighting over possession and social engineering of the Caribbean and the Americas...”

1.3.1: Lecture by Professor Frederick W. Hickling on Owning our Madness: Contributions of Jamaican Psychiatry to Decolonising Global Mental Health (77min)
(scan or click the QR code below to watch the video)



“Slavery existed way before colonialism, but none of these systems were able to impose themselves on the global scale. This doesn’t make them acceptable, but nonetheless different. The slavery that emerged in Europe from the 15th to the 19th century and which led to the deportation of millions of Africans, transformed the world economy. Maritime commerce became international: new laws, banking systems, insurances and trades were all able to expand precisely because they were rooted in and sustained by anti-blackness. Anti-blackness enabled the development of new social and cultural norms that justified the importation of goods like tobacco, chocolate, sugar and so on. Today, these structures have still not been fully questioned or dismantled.”

1.3.2: Françoise Vergès in an interview with Chilperic published 15 January 2021

(scan or click the QR code below to read the interview)



Scholars including Achille Mbembe and Françoise Vergès have described the linkages between capitalism, racism and premature death:

"I do... believe that capitalism and racism, which developed hand in hand with colonization and the slave trade, have immensely exacerbated violence. "Capitalism is the fabrication of a differentiated vulnerability to premature death," says Ruth Wilson-Gilmore. This means that some people are "condemned" to die prematurely, and this will be justified. The division between the fully human on one side, and the less human on the other, began with the slave trade and has never ceased since. Today, a great part of humanity is dying prematurely due to pollution and exploitation. People work in conditions that exhaust their bodies and their health, and because they are trying to survive, they are forced to accept = such conditions imposed on them by exploitative capitalism. This distinction, between lives that matter and lives that matter less, were again made evident during the pandemic. The wealthy were protected over precarious and racialized populations. The life expectancy of slaves on plantations was eight to ten years. Their lives did not matter, they could be replaced."

What Françoise Vergès describes above is the phenomenon of necropolitics - the use of social and political power to dictate how some people may live and how some must die. Achille Mbembe, author of *On the Postcolony*, was the first scholar to explore the term in depth in his 2003 article,^[1] and later, his 2019 book of the same name. ^[2] Mbembe's concept of necropolitics acknowledges that contemporary state-sponsored death cannot be explained by the theories of biopower and biopolitics, stating that "under the conditions of necropower, the lines between resistance and suicide, sacrifice and redemption, martyrdom

and freedom are blurred."^[1] Mbembe was clear that necropolitics is more than a right to kill, but also the right to expose other people (including a country's own citizens) to death. His view of necropolitics also included the right to impose social or civil death, the right to enslave others, and other forms of political violence.^[1] Necropolitics is a theory of the walking dead, namely a way of analyzing how "contemporary forms of subjugation of life to the power of death"^[1] forces some bodies to remain in different states of being located between life and death.

1.3.3: Necropolitics Wikipedia page

(scan or click the QR code below to visit the page)



The intersection between capitalism and gender

“Globalisation shaped by a patriarchal capitalist mindset has shaped violence against women. We are living in a very violent economic order to which war has become essential: war against the earth, war against women’s bodies, war against local economies and war against democracy... I think we need to see the connections between all these forms of violence which impact women most, whether it is climate change or biodiversity erosion or seed monopolies. All of it is connected. It’s one piece...”

Soni Sori, a young tribal woman - arrested, raped, tortured - just because she was telling the world how there is a war going on in the heart of India, which has created an exilite movement. 30% of India is not controlled by the government. This violent economic order can only function as a war against people and against the earth. In that war the rape against women is a very, very large instrument of war. We see that everywhere. And therefore we have to have an end to the violence against women. We have to have the dignity of women protected. Then the multiple wars against the earth through the economy, through greed, through capitalist patriarchal domination must end and we have to recognise we are part of the earth. Liberation of earth, liberation of women, liberation of all humanity is the next step of freedom we need to work for and it is the next step of peace that we need to create...”

1.3.4: Capitalist Patriarchy & Violence against Women Dr. Vandana Shiva (11 mins)

(scan or click the QR code below to visit the page)



Additional references:

1.3.5: Fighting inequality in Kenya (14 mins)

(scan or click the QR code below to watch the video)



1.3.6: Who holds the microphone: Voices of the Displaced, Nelly Uganda (6 mins)

(scan or click the QR code below to watch the video)



1.3.7: Who holds the microphone: Women leaders, Charity Faridah (6 mins)

(scan or click the QR code below to watch the video)



1.3.8: Women and girl's unequal access to and compensation in the labour market (scan or click the QR code below to read the article)



1.3.9: Care Action! Podcast #37: Amplifying Women's Economic Empowerment (24 mins) (scan or click the QR code below to listen to the podcast)



1.3.10: Francoise Verges on women capitalism and their wombs (scan or click the QR code below to read the article)



1.3.11: The Power of Parity: Advancing Women’s Equality in Africa
(scan or click the QR code below to read the article)



1.3.12: World Economic Forum: Five Challenges One Solution: Women
(scan or click the QR code below to read the article)



1.3.13: World Economic Forum: The Gender Gap Report 2020
(scan or click the QR code below to read the article)



African Socialism

In the 1960s several African countries embraced socialism. For Julius Nyerere of Tanzania his new nation was to be built on values of justice, the respect for human beings and people-centred development, a form of socialism called Ujamaa. To learn more watch the videos below.

“The Arusha Declaration of 1967 officially established Tanzania as a socialist state that ‘would prevent the accumulation of wealth which is inconsistent with the existence of a classless society.’ In the following years several banks, insurance companies and foreign-owned businesses were taken over by the Tanzanian government. The government also rolled out its Vijiji Villagisation programme. By the end of the 1970 about 91% of the entire rural population had moved into government-run farming villages where they would begin producing crops to be sold at government mandated prices. By 1981 a food crisis had gripped Tanzania turning it into a net importer of basic food stuff as the government had to import 1 Million tons of additional grain in order to fight starvation. Between 1974 and 1982 the production of basic food crops such as maize, rice and wheat dropped by almost 50%.

According to many commentators the failure of these policies were not caused by the policies themselves but due to a combination of foreign interference by the US and other world powers as well as the moral failings of various government officials responsible for the execution...”

Nyerere remained an ardent supporter of socialism until the end of his life: *“You don’t leave the development of a country (with many poor people) to the market which has no heart at all. Capitalism is completely ruthless.”*

1.3.14: Why Socialism failed in Africa | George Ayitteh (13 mins)

(scan or click the QR code below to watch the video)



1.3.15: Julius Nyerere Interview, 1996 (16 mins)

(scan or click the QR code below to watch the video)



1.3.16: Julius Nyerere Interview by Saeed Naqvi (35 mins)

(scan or click the QR code below to watch the video)



Capitalism in Post-Colonial Africa

In the video below Kenyan author Ngugi wa Thiong'o talks about the dilemma of capitalism in post-colonial Africa. He concludes that decolonising the mind is very important for any African. To learn more watch all of the videos below.

"Fannon gave us the language to understand what is happening in the post-colonial era. Before Fannon we saw things in black and white. Fannon made us understand about the connection between economic independence, political independence and cultural independence, that we could become politically independent but not necessarily economically independent. And even if we become independent there could also be economic class differences within the newly independent country. Decolonising the mind is very, very important for any African, the for the formerly colonised world, or anybody for that matter. Europe needs to decolonise itself. Because Europe, the West we have, is a Europe that grew out of the slave trade, out of colonising other people and so on. So Europe and the West also need to decolonise. Many European cities, London, say Paris, Madrid, Lisbon were built from profits made out of the African body, out of the enslaved African. The labour of the African people is what actually built many of the modern European cities. So modernity in Europe is rooted in African enslavement."

1.3.17: Europe and the West must also be decolonised by Ngugi wa Thiong'o (14 mins)

(scan or click the QR code below to watch the video)



Additional references:

1.3.18: BBC World Debate - Food - Who Pays the Price? (full series 45 mins)
(scan or click the QR code below to watch the video)



1.3.19: Kenya's Colonial Inequalities Continue, Decades after Independence (5 mins) (scan or click the QR code below to watch the video)



1.3.20: This Twitter Thread Led To the Arrest of Activist Mutemi-wa-Kiama
(scan or click the QR code below to read the article)



1.3.21: How the US and Belgium Assassinated Congo's Patrice Lumumba (8 mins) (scan or click the QR code below to watch the video)



1.3.22: Capitalism will eat democracy unless we we speak up - Yanis Varoufakis (20 mins) (scan or click the QR code below to watch the video)



Questions for self reflection:

1. What did MalcomX mean by his famous quote below?
2. How can his statement be explained in the African context?
3. Do we really hate ourselves?

“The tragedy of the American capitalist system is that it will teach a people to hate themselves for no other reason than to continue their exploitation.” Malcom X

NOTES

1.4 Patriarchy

Why is the experience of women in Africa today not the experience of African women from the past? Patriarchy is a system that oppresses women and men. To learn more watch the videos below.

"It is very tempting to believe that male dominance is the natural state of a human society when it is not... What is patriarchy? Patriarchy is a societal system or a government system that enables the leadership of men or the supremacy of males. The term patriarchy is derived from the term patriarch, from the Greek word patriarchy, which means the rule of the father... So in Greek the term patriarchy is very synonym to words like dominance, authority, law, sovereignty, domination..."

So in a society of a patriarchal system men are more prone to opportunities and women are excluded from those opportunities and are led to believe that they are only good for one thing and that is nurturing children or grooming children or grooming their whole womanhood around their identity as either wife, sister or girlfriend. But there is nothing that is motivating you besides the fact that you are a nurturer and you are someone who cooks and your duty is in the kitchen. So that is what a patriarchal system actually enforces.

A patriarchal man is then someone who actually believes and enforces those terms of patriarchy and uses them everyday to his benefit whether consciously or unconsciously. A patriarchal woman is someone who, even though oppressed by the very same system of patriarchy, endorses or enforces most women to adhere to patriarchal terms even though most women don't want to..."

1.4.1: Etymology of Patriarchy / Yini iPatriarchy ngesiZulu (12 mins)

(scan or click the QR code below to watch the video)



"Why is the experience of women in Africa today not the experience of African women from the past? Africa was colonised twice. First by the Muslim Ottoman empire and then by the Christian European empires. According to Garikai Chengu, a scholar at Harvard University, in the years just before colonisation, African women were equal to African men. However, during colonialism... Christianity brought the concept of the Victorian woman to Africa. In other words, a woman who should stay in the private domain and leave the real work to men. Consequently with the arrival of the Victorian concept of woman, African women were excluded from the new political, social and economic systems. The freedoms, rights given to women in traditional African cultures were discontinued. And in this new way of life, according to Ciana Smiley, African women were reduced to second class status and did not share power with men. Just as African men were reduced to second class status and did not share power with the colonisers. This way of life or culture has taken root as a consequence of generations living in colonial, post-colonial and neo-colonial environments within Africa..."

It must be made known that the gender inequality that exists in Africa today is a continuation of the legacy of colonialism. It is my hope that African men join African women in the fight against colonial ideas that still suppress them today. The third Chimaranga must be to free the African woman from the fences and bars of Victorian ideas. Africans must restore to the African woman the freedoms, rights, dignity and respect she once enjoyed in pre-colonial Africa. Gender equality is inherently African. Gender equality is traditionally African. Gender equality is African.”

1.4.2: African Roots of Gender Equality by Regan Adenyi (10 mins)

(scan or click the QR code below to watch the video)



1.4.3: The Capitalist Origins of the Oppression of African Women

(scan or click the QR code below to read the article)



1.5 Feminism

Having learnt the basic concepts of patriarchy, we can get a clearer understanding of feminism. Feminism is a social construct that holds that women are created equal to men and thus deserve the same opportunities. African feminism or Southern feminism is different from Western feminism. Kimberle Crenshaw coined the term intersectionality to describe the intersection of vulnerabilities that women of colour in the United States experience. It's important to note that intersectionality applies to all women. All women are vulnerable, even those in positions of privilege. Watch the videos and listen to the podcast below to learn more.

1.5.1: The is no hierarchy of oppressions by Audre Lorde (3 mins)

(scan or click the QR code below to watch the video)



1.5.2: The Urgency of Intersectionality by Kimberle Crenshaw (19 mins)

(scan or click the QR code below to watch the video)



1.5.3: Your Behaviour Creates Your Gender / Big Think by Judith Butler (3 mins)

(scan or click the QR code below to watch the video)



What is different about African feminism?

“It is both simple and complicated to talk about. The fundamental issues about feminism are about power. So in discussing African feminism, you have to look at the multiplicity of oppressions, even between women. The issues of white privilege, of economic privilege, all come into play. We see it all the time. For example, take the Commission on the Status of Women, at the UN in New York every March. Hundreds of African women are denied visas to the US for that meeting. If you have a UK passport, that’s not a worry. So young women who could have given a lot, gained a lot, can’t take part.”

Author’s note: Speaking on the topic of blanket discrimination, the International AIDS conferences were not held in the US for a long time because people living with HIV were denied visas.

1.5.4: Njoki Njehu on Inequality and African Feminism (23 mins) (scan or click the QR code below to listen to the podcast)



What is masculinity?

Masculinity is a set of rules/ a set of expectations of what it means to be a man. African Masculinity has been very challenged because of enslavement, colonialism and the power struggles we suffer from in African countries globally. The sense of manhood that we need in Africa today is a manhood of relevance that redefines roles and shares power with women.

1.5.5: Baba Bunty speaks on African Masculinity (7 mins) (scan or click the QR code below to watch the video)



Additional references:

1.5.6: MTV South Africa | The People versus Patriarchy (1 hour 15 mins)

(scan or click the QR code below to watch the video)



1.5.7: Podcast: Ms. Afropolitan

(scan or click the QR code below to visit webpage)



1.5.8: Sakhumzi Mfecane. *(Un)knowing MEN: Africanising Masculinity Programmes for men in South Africa*. Pretoria. Centre for Sexualities, AIDS and Gender. University of Pretoria. 2018. (scan or click the QR code below to find the text)



1.5.9: Amoah-Boampong C., Agyeiwaa C. (2019) *Women in Pre-colonial Africa: West Africa*. In: Yacob-Haliso O., Falola T. (eds) *The Palgrave Handbook of African Women's Studies*. Palgrave Macmillan, Cham.(scan or click the QR code below to find the text)



1.5.10 Amadiume, I. (1987). *Male daughters, female husbands: Gender and sex in an African society*. London: Zed Books.(scan or click the QR code below to buy the book)



1.5.11: Book review: *Rape - A South African Nightmare* by Pumla Dineo Gqola
(scan or click the QR code below to read the review)



1.5.12: Rape as a Weapon of War in the Great Lakes Region of Africa (43 mins)
(scan or click the QR code below to watch the video)



1.5.13: Let's Talk Lobola: Bride Price (Zim/SA) (22 mins)
(scan or click the QR code below to watch the video)



1.5.14: Dakota & Nadia dancing against domestic violence (4 mins)
(scan or click the QR code below to watch the video)



Questions for self reflection:

1. How does patriarchy affect your life as an African woman/man in the country where you live today?
2. Who benefits most from patriarchy? Don't just think about men and women, think beyond national borders.
3. Do we need patriarchy in order to thrive?
4. Is the tradition of lobola/bride price part of patriarchy?
5. What are some ways that we can begin to dismantle patriarchy?

NOTES

Chapter 2: Structural Violence and Complex Trauma

2.1 Creating Difference as a means of Maintaining Power

Chapter 1 laid out how colonialism, capitalism and patriarchy were conceived by Europeans in order to achieve global domination and wealth. We have learned that colonialism and slavery are the result of a “European-American psychosis”, the beliefs that countries can be owned and that these claims are grounded in divine right. Christianity played an important role in aiding and abetting slavery and

colonialism. The psychoses that underlie slavery are responsible for constructing racism, hate crimes, racial murder and torture - see Table 1 in Chapter 2. These social constructs were imported to the African continent during European colonisation. Centuries of violence, oppression and exploitation have left deep wounds on the African psyche.

Watch the videos below and read the articles to learn more.

2.1.1: Inferiority & the African Psyche Subconscious Conditioning | Onyeka Nubia (7 mins) (scan or click the QR code below to watch the video)



Achille Mbembe “introduced the notion of brutalism, which describes capitalism’s constant process of extraction and waste production. A process that generates growth: walls, clean streets, prescribed drugs, cars, banks - and trash. A trash made of human and non-human residues that we bury, send abroad, or incarcerate...The black person is by definition the one who can be humiliated, whose dignity is not recognized, whose rights can be violated with impunity, including his right to breathe. He or she therefore represents the accomplished figure of the superfluous person. And nowadays, the number of superfluous people is constantly growing.”

2.1.2: Chilperic Interview with Achille Mbembe in summer 2020

(scan or click the QR code below to watch the video)



During a workshop given to European diplomats and development workers at the University of Pretoria in March 2019 Professor Melissa Steyn from the Centre for Diversity Studies at the University of Witswatersrand gave a compelling summary of why Africans have come to question key ideologies of modernity. At the beginning of her workshop she stated that *“the key to understanding diversity and difference is an understanding that difference has always been shaped by power relations.”*

Catering to her mostly White European audience she explained that *“the Western world finds itself in a crisis of confidence as ideologies of colonialism and racism are being questioned. In countries across Africa and the world a decolonisation movement is underway with the aim of removing domination of Western forces and freeing Africans from the rigidly controlled European narrative.”*

According to Steyn the most important political concept of modernity is the construction of the human, where the ideal type is a ‘man’ and everything else is deviant or inferior. She acknowledges that the construction of the binary is a Western notion. This includes the construction of patriarchal concepts such as marriage and the family. Indirectly Professor Steyn confirms that patriarchy and the nuclear family were imported into African society. Patriarchy is not a traditional African concept. Her workshop concluded with the recognition that *“a power analysis is critical for gender justice and should involve the complex interplay of aspects such as nationality, race, gender, religion, class, (dis)ability, sexuality and ethnicity.”*

2.1.3: *The Power Dynamic and How it Creates and Maintains Inequality*, lecture given at the Irish Aid Gender Advisors Training Workshop by Professor Melissa Steyn, Centre for Diversity Studies, University of Witswatersrand, South Africa on 5-9 November 2019.

2.2 Apartheid in South Africa

The social construction of racism and the racial binary were central to European modernity. The violence of racial separateness in South Africa was one of the most stark examples of the evolution of racism worldwide. South Africa’s Apartheid is an example of what Achille Mbembe calls necropolitics. Watch the videos below to learn more.

“All schools for Non-Whites were nationalised and redesigned in order to train non-ambitious, politically quiescent manual labourers.” Professor Alec Ryrie

Examples:

2.2.1: Onyeka Nubia on the Scientific Origins of Racial Definitions (13 mins)

(scan or click the QR code below to watch the video)



"...These categories and these scientific ideas were about creating superiority and inferiority. It was about creating the idea and justifying the idea of European colonialism and imperialism. It was about providing a scientific evaluation to support the religious one to prove that the European through manifest destiny, John O'Sullivan 1805, that the European was meant to inherit and rule the earth and provide a scientific justification for it - not just merely a religious one. So as people became more secular and began to believe less in the bible and what was written in the bible as the immutable truth, science stepped in to provide one more justification for racism. This justification was that by science the European was meant to be superior. Science had ordained the white man with a burden.

And the burden was to carry the world on their back to bring truth and knowledge to the world. They were the inheritors of the earth and the earth was their legacy. Certainly that provided fuel to the fire of colonialism as Europeans went to North America raped, killed, dominated, lied to and committed genocide, yeah I said genocide, against native peoples. As they did the same in the so-called aribbean islands. As they did the same in South America. As they did the same in Oceania. As they tried to do the same in Asia. As they did the same in large parts of the continent of Africa. And how they did the same in places like the Arctic... As they did the same even in Europe... This ethnic cleansing of the planet needed to be justified otherwise there is a great deal of emotional and spiritual guilt... Science provided that kind of justification..."

2.2.2: Achille Mbembe on Frantz Fanon and the Politics of Viscerality (1 hour 23 mins)

(scan or click the QR code below to watch the video)



"As in the case of South Africa... The visceral subject is one who is so disabled by all kinds of power structures that he or she is rendered physically ill with rage, grief and fear none of which seems to have an outlet. It just seems to have no outlet. He or she, this visceral subject, inhabits a frustrated body he cannot call home. What is a body? A body is a home to begin with... A subject which is unable or a body which is unable to shout in face of the apparent impunity and mercilessness of the violence and horror inflicted upon it by various structures of power. And finally, this is a subject which

experiences a feeling of choking. This question of choking and suffocation which is almost everywhere in Fanon's text... A living body is in the first instance a body that can breathe. And that in fact, the path to madness begins with attempts at suffocation. A feeling of choking, a subject who experiences this, and whose life is so weighted with losses and traumas, whose body has been stolen, raped, fed poison and is now so torn away as no longer be an adequate mediation for a politics that, the subject is no longer at ease in his body, (s/he) cannot reclaim it, that body, as his/hers... To be a certain kind of black in South Africa is still a liability. The face of poverty is still black."

What role did the church play in the construction of Apartheid? In a fascinating lecture given by Professor Alec Ryrie about the history of the Dutch Reformed Church in South Africa we learn that the church played a central role in enabling Apartheid and, under pressure of the World Council of Churches, in condemning it decades later. Watch the video to learn more.

Example:

2.2.3: The Gospel of Apartheid - Professor Alec Ryrie (53 mins)

(scan or click the QR code below to watch the video)



"The theology of Apartheid was based on the innocuous principle that human diversity is God's will. The old Testament implies that the primary unit of that diversity is the 'nation'. The Jewish nation's history implies that nationhood is defined by descent and by way of life not by territory or political independence. So it is easy to conclude that nations are created by God and must be preserved inviolate to his glory. The Afrikaner nation, a conquered minority in a very diverse country, came to have a horror of mixing, blending their God-given distinctiveness into a soul-less, cosmopolitan, modernist soup. This principle even stymied the accomplishment of a great Afrikaner hope, the full reunion of the branches of the Dutch Reformed Church (DRC). One delegate insisted: 'if there were even one colored among a 1000 delegates he would vote against unification'. And so instead, during the 1920s and 1930s the DRC poured its efforts into building up its sister churches, the segregated non-White DRC, in the belief that each nation could that way in parallel attain the fullness of its own distinctive divine calling. Around 1929 DRC writers on this subject began to apply a newly coined word to this project 'Apartheid'... DRC theologians argued that this policy was superior to the simple status quo of discrimination and exploitation... It was possible to say with a straight face that this was not about racism... Apartheid's theologian's were the National Party's enablers. They provided a vital idealistic veil to a naked policy of racial self-interest. The DRC had legitimised Apartheid."

Additional references:

2.2.4: Bantu Education Act South Africa (1953)

(scan or click the QR code below to read the article)



2.2.5: Big Debate South Africa on Rhodes must Fall, Season 6 Ep 3 (48 mins)

(scan or click the QR code below to watch the video)



2.2.6: Black Panthers White Lies by Curtis Austin (13 mins)

(scan or click the QR code below to watch the video)



Questions for self reflection:

1. How did the church and its religious leaders benefit from colonialism, slavery and Apartheid?
2. What role did the big religions Islam and Christianity play in colonising Africa?
3. Did the Rhodes statue have to fall?
4. Why is the Black Panther party a threat to the American establishment decades later?

NOTES

2.3 Complex Trauma and Mental Slavery

What is the state of mental health in our communities? Our communities are traumatised. Our communities need to be healed. According to the late Frederick Hickling colonialism and slavery have left *“indelible complex trauma on the populations of the colonised world. Complex trauma is experienced from stressful interpersonal relationships and often results in long-standing intrapsychic pain in children and adults...”* To learn more watch the videos and listen to the songs below.

Songs:

2.3.1: Slavery Days by Burning Spear (3 mins)

(scan or click the QR code below to watch the video)



2.3.2: Bob Marley Redemption Song live with lyrics (3 mins)

(scan or click the QR code below to watch the video)

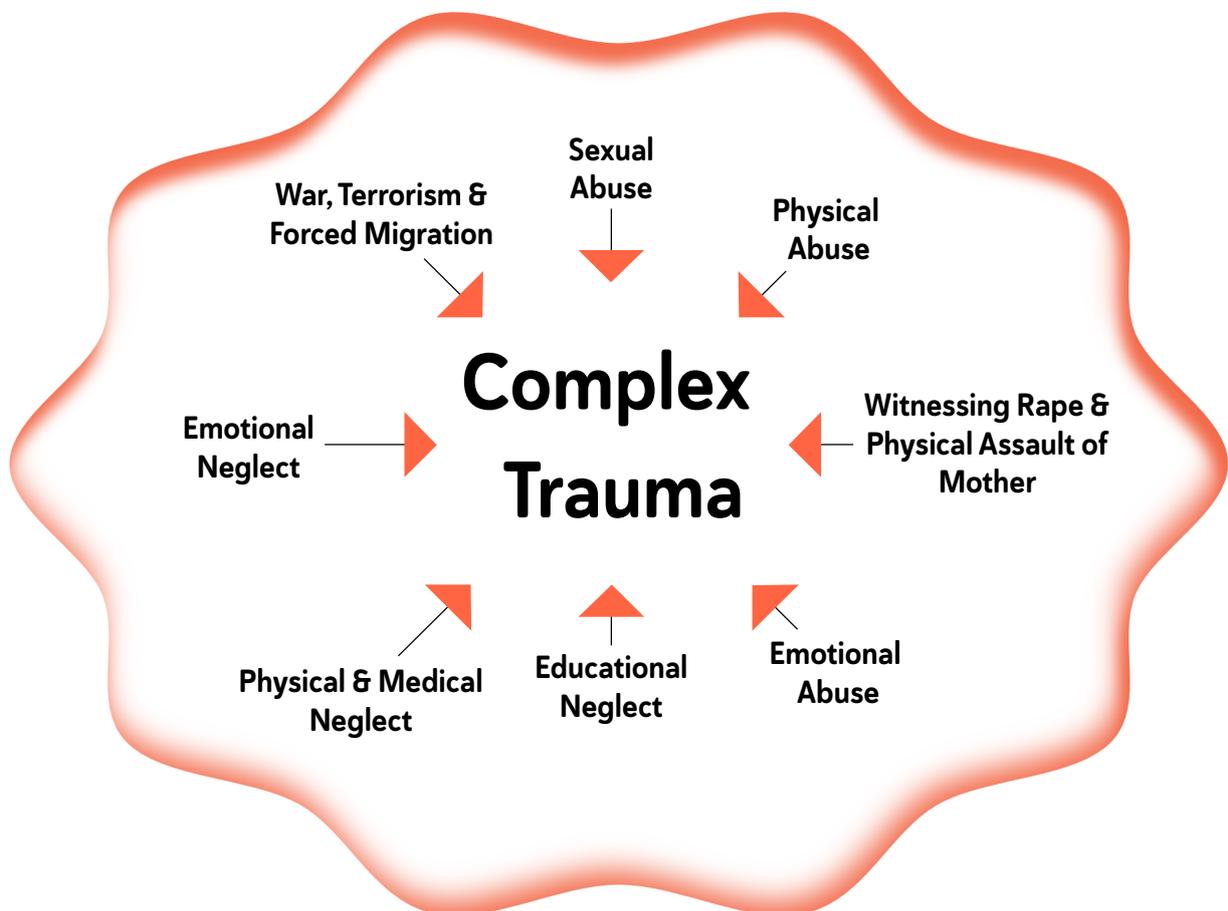


“Complex trauma occurs repeatedly over a long period of time and may include sexual abuse, physical abuse, witnessing the rape and physical assault of mother and war, terrorism and forced migration. It has been well written about in the last 15 years that complex trauma is the underlying cause of mental psychopathology. The experience of pain is complex and subjective, and it is affected by factors such as cognition, mood, beliefs and genetics.”

2.3.3: Lecture by Professor Frederick W. Hickling on Owning our Madness: Contributions of Jamaican Psychiatry to Decolonising Global Mental Health (77min)
(scan or click the QR code below to watch the video)



Range of Events that lead to Complex Trauma in Adults and Children



2.3.4: Gilgun JF. 2016. Common factors in the treatment of complex trauma
(scan or click the QR code below to view the slideshow)



2.3.5: Childhood Trauma and the Brain by the UK Trauma Council (5 mins)
(scan or click the QR code below to watch the video)



Researchers say that complex trauma may be experienced at the societal level. A recent study in South Africa revealed that around 50% of male perpetrators of violence are suffering from depression or PTSD that is the result of undiagnosed and untreated childhood abuse.

2.3.6: Structural Pathways between Child Abuse, Poor Mental Health Outcomes and Male-Perpetrated Intimate Partner Violence (IPV)
(scan or click the QR code below to view the paper)



In many African families unhealed trauma is passed down from generation to generation. To learn more about our lack of African identity and the importance of cultivating black consciousness watch the videos below.

Example:

2.3.7: The Dream-A-World Cultural Resilience Model in Jamaica: breaking inter- and transgenerational trauma (20 mins)

(scan or click the QR code below to watch the video)



In 2006-2008 Professor Frederick Hickling and his colleagues designed a proof of concept for a programme that would address inter- and transgenerational trauma in vulnerable primary school children in Jamaica. The concept for school community therapy was adapted from a similar programme developed for patients in the Bellevue Psychiatric hospital in Kingston in 1978. Using resources that are already available in the school, Dream A World is built around five Cs: centering, circling, culturing, cognitive catalysis and building capacity. Teachers and guidance counsellors are trained to deliver the programme with support from cultural therapists and artists for teaching singing, dancing, arts and crafts. Children are also provided with a meal. The programme targets

children who read below grade level and those with behavioural problems. At the end of two years children's academic performance and social behaviour improved. All 30 children passed the GSAT exam and transitioned to high school. With a grant from Grand Challenges Canada Dream-A-World was scaled up to a controlled trial with 100 students and 100 controls. The same positive findings were found. The next level of scale up was to 87 primary schools in Jamaica. With support of the Ministry of Education the programme was rebranded to the "*cultural resilience programme - promoting resilience in primary schools*". The cultural resilience model has been scaled up nationwide and received wide-spread international recognition.

2.3.8: Hickling F., Guzder J., Robertson-Hickling J., Walcott G. 2015. Dream-A-World Cultural Therapy 'scale-up' intervention for school-aged high-risk primary school Jamaican children. *Asia-Pacific Psychiatry*, 7: 7-7.

What is the possible effect of lacking African identity?

*“When you don’t have a strong sense of self and you don’t really know and understand what your identity is, it impacts on your behaviour and your thought patterns and the kind of person you become. So, a lot of African young people, for example, spend time in self doubt, spend time wondering: What is life really about? Do I want to live? Is it worth living? Does my life really matter? It creates anger and frustration. You will be short tempered. You will react to other people in a way that, maybe later you will think: Oh I took that a little bit too far. I shouldn’t have said that. I didn’t really mean to say that. **Because there is a frustration inside, it becomes a reflection of the colonial wound that we have experienced as African people.** That wound is within your being, within your soul, in your sense of self, your broken sense of self. So when you speak, when you think, when you act, you speak with that pain, you speak from that pain. Your voice comes through an experience of pain. So you might say and do things that you don’t mean. You might hurt other people. You might put other people down. And chances are that if you don’t hurt others, you are hurting yourself.*

There is a lot of self-inflicted pain that young Africans do to themselves, by doubting themselves, by short-changing themselves, by thinking they are not worthy, by worrying about their looks, their complexions, their lips, their noses. A lot of thoughts go into that by young African people, feeling that they are a representation of ugly, irrelevant, of unwanted. And when that thought of unwantedness becomes the root of your own identity and feeling of self, obviously you are not going to enjoy life. Obviously you are not going to take pride in being who you are. Obviously you are not going to be appreciative of other young black people because you feel they are the representation of what is not wanted and you have now made that the foundation of your own broken self.

To get out of that cycle you need to do a couple of things:

*One is, and this is where I know a lot of young people struggle, you need to read. There is no way that you can get this knowledge from outer space. **You need to sit down and read...** You need to have a book in your hand to understand the history that you come from, to understand that you were once part of a very royal, a very industrious, a very innovative people and you have been made into something far less and that is not your original self. So if you locate yourself in that, you need to understand that there is a different template to draw from. And for you to understand that, you need to immerse yourself into it. So you need to read and you need to sit with Elders to understand how things were in the past...*

*Secondly, what I’m saying is that you cannot go forward if you don’t know where you come from. **You cannot create a future if you don’t know what your past was built on.** I’m saying to you, African young men, African young women: You come from incredible greatness. We need you to position that again. We need you to emulate that. We need you to identify with that so you can become a strong warrior to change the world we live in right now. And I believe that is possible if we make that choice. And you can only make that choice if you know better. (If) you know better, you do better. I would just encourage young people to... understand more about what kind of people we were so that we can make a plan for the kind of people we want to become.*

2.3.9: Baba Buntu Speaks 1: African Identity (10 mins)

(scan or click the QR code below to watch the video)



What is Black Consciousness?

“Black consciousness is an awareness that blackness means something in this world. It’s a realisation that because I am a person of African descent my skin colour in this world defines me, marginalises me, oppressed me, (it) is reacted to in specific ways. Not only in my personal encounters... because some people will say: I have never really experienced racism. Yes, you have. That is because you come from a people that have been stolen, that have been reduced to non-beings, that have been presented in history books as monkeys, as not being human, as not having worth, as not having rights. Racism has also shaped you even if you haven’t had somebody shouting a racist word in your face.

Black consciousness is an awareness that as a black person, as an African person, my skin colour and the way I look signifies something - most of the time very negative... Black consciousness becomes an elevation of mind, because that is what consciousness is, to elevate your thinking where I take a stand. Because of how blackness is seen, that information and knowledge is going to have to impact on how I think about myself, how I treat other black people, how I relate to the outside world, how I relate to Europeans and how I see my own life, how I find me in my own life and what I engage in.”

2.3.10: Baba Buntu Speaks 2: Black Consciousness and White Supremacy (17 mins)

(scan or click the QR code below to watch the video)



Example:

Is it possible for black people to be racist?

Black people have often been accused of being racist by the very people who were racist to them. The issue with calling a Black person racist is that Black people, by definition, cannot be racist. Racism only exists within a power structure that systematically and institutionally rewards whiteness. The closer you are to being white, the more power you hold.

There is also a big difference between prejudice and racism. Black people can be prejudiced but they cannot be racist since they hold little power to enforce discrimination against another group.

As stated by Sobantu Mzwakali in his piece entitled Black people can't be racist, *Prejudice refers to a positive or negative evaluation of another person based on their perceived group membership. Racism on the other hand refers to social actions, practices or beliefs or political systems that consider different races to be ranked as inherently superior or inferior to each other. Furthermore, racism is socio-economic, with systemic structures which promote one race's powers over another. Socio-economic being the operative word, I am certain you will agree that black people do not have*

the resources to impose such oppressive structures which enforce their superiority. White people on the other hand have, and had imposed them on blacks for over four centuries of slavery and colonialism. Black people can be prejudiced, but not racist. Black people are not excused from being prejudiced towards other groups. This can include being transphobic, homophobic, xenophobic, and a slew of other discriminatory actions that accuse another group as being less than Black people. However, Black people cannot properly enforce these discriminations to systematically reduce the power or influence of said discriminated group. The ability to enforce your discriminations and prejudices in such a way that leads to power structures where you can ensure a race is inferior to you is racism.

2.3.11: Black People can't be Racist by Sobantu Mzwakali Oct 13, 2015

(scan or click the QR code below to read the article)



2.3.12: Can Black People Be Racist? James Woods Jan 25, 2020

(scan or click the QR code below to read the article)



Additional references:

2.3.13: Machisa MT, Christofides N, Jewkes R (2016) Structural Pathways between Child Abuse, Poor Mental Health Outcomes and Male-Perpetrated Intimate Partner Violence (IPV) (scan or click the QR code below to read the paper)



2.3.14: Black Mental Health Matters by Philip J. Roundtree (13 mins)
(scan or click the QR code below to watch the video)



2.3.15: My Story / Living with Depression / South African Youtubers (17mins) & (26 min)
(scan or click the QR code below to watch the video)



2.3.16: Taraji P. Henson on Living with Depression and Anxiety / Body Stories (8 mins)

(scan or click the QR code below to watch the video)



2.3.17: BBC Talking about Mental Health and Black Men (Like Minds Ep. 13) (8 mins)

(scan or click the QR code below to watch the video)



2.3.18: DJ Investigates why the Black Community Faces a Mental Health Crisis (6 mins) BBC News (scan or click the QR code below to watch the video)



2.3.19: Mental Illness: Africa's Silent Epidemic / Boma Kenya (1 hour 7 mins)
(scan or click the QR code below to watch the video)



2.3.20: African-centred Therapy in Action (1 hour)
(scan or click the QR code below to watch the video)



Community-based programmes:

2.3.21: The South African Depression and Anxiety Group (SADAG)
(scan or click the QR code below to visit the website)



2.3.22: Mental Health / Friendship Bench Zimbabwe

(scan or click the QR code below to visit the website)



2.3.23: Dream A World Cultural Therapy Professor Frederick Hickling: Taking Psychiatry to School in Jamaica (20 mins)

(scan or click the QR code below to watch the video)



2.3.24: Active Minds - Supporting Black Men's Mental Health

(scan or click the QR code below to visit the website)



Questions for self reflection:

1. How do I recognise depression or anxiety in myself?
2. How do I recognise depression or anxiety in others?
3. What are simple ways of practicing self care?
4. What are ways of practicing care on a community level?
5. Action point: put together a list of mental health services in my community.

NOTES

2.4 Racism, Complex Trauma and HIV and AIDS

Africa and its people have been severely affected by HIV and AIDS with several countries experiencing some of the highest HIV infection rates in the world. In addition to the suffering and immeasurable loss of life the Western discourse around HIV and AIDS was fueled with notions of promiscuity, disease, dirt and Africans being seen as the source of AIDS. To understand the racism and complex trauma round HIV and AIDS, one has to acknowledge and appreciate the intersectional factors that inform people's realities.

“Intersectionality highlights how the stratification of human beings is working to cruel consequences for people of particular settings.” Kimberle Crenshaw

Informed and shaped by the intersection of a painful history of colonial rule, a disempowering neocolonial capitalist global system, and long-standing patriarchal beliefs; the lived experiences of HIV and AIDS in Africa are marred with racism, stigma and discrimination, psychological and physical trauma, and death.

Watch the videos below and read the articles to learn more.

.2.4.1: HIV AIDS Stigma and Discrimination - It's a Fact (2 mins)

(scan or click the QR code below to visit the website)



Delayed recognition of HIV/AIDS epidemic in Africa

HIV testing of African immigrants in Belgium showed that HIV existed among Africans by 1983. However, the epidemic was recognized much later in most parts of sub-Saharan Africa (SSA) due to stigma and perceived fear of possible negative

consequences to the countries' economies. This delay had devastating mortality, morbidity, and social consequences some of which are being repeated in the COVID 19 response.

2.4.2: Kagaayi, J., Serwadda, D. The History of the HIV/AIDS Epidemic in Africa. Curr HIV/AIDS Rep 13, 187-193 (2016).(scan or click the QR code below to visit the website)



2.4.3: State of Denial - Behind the Lens - POV 2003 / PBS (2 mins)
(scan or click the QR code below to watch the video)



Delayed recognition of HIV/AIDS epidemic in Africa

As the HIV epidemic in Africa continues to have major impact, the need to understand the social context in which heterosexual transmission occurs takes on urgent importance. It is important to understand the intersection of traditional culture

with the colonial legacy and present-day political economy that has influenced family structure and sexual relations, and particularly the social position of women.

2.4.4: HIV in Zimbabwe by Dr. Owen Mugurungi, Ministry of Health and Child Care (15 mins) (scan or click the QR code below to watch the video)



Drawing on Zimbabwe's historical experience, we show how land expropriation, rural impoverishment, and the forcible introduction of male migrant labour fostered new patterns of sexual relations, characterized by multiple partners. Patriarchal values reinterpreted in European law resulted in further subjugation of women as even limited rights to ownership were withdrawn. For many women, sexual relations with men, either within marriage (for the majority) or outside, become inextricably linked to economic and social survival. In this setting, all sexually transmitted diseases became rampant, including genital ulcer, which facilitates transmission of the human immunodeficiency virus

(HIV). And because of stigma and moralistic views of the medical profession STIs were neglected as a medical problem. Intervention programs to halt the spread of HIV need to take into the account the epidemic's historical roots and social nature. For example, efforts to reduce risk of HIV transmission should seek to expand women's limited options, both technically (e.g., by providing alternatives to condoms) and socially (e.g., by promoting employment) like the IMAGE Project in South Africa which empowered women through microfinance, gender training and community mobilization activities.

2.4.5: IMAGE website (scan or click the QR code below to visit the website)



Drawing on Zimbabwe's historical experience, we show how land expropriation, rural impoverishment, and the forcible introduction of male migrant labour fostered new patterns of sexual relations, characterized by multiple partners. Patriarchal values reinterpreted in European law resulted in further subjugation of women as even limited rights to ownership were withdrawn. For many women, sexual relations with men, either within marriage (for the majority) or outside, become inextricably linked to economic and social survival. In this setting, all sexually transmitted diseases became rampant, including genital ulcer, which facilitates transmission of the human immunodeficiency virus

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2.4.6: Bassett MT, Mhloyi M. Women and AIDS in Zimbabwe: the making of an epidemic. Int J Health Serv. 1991 (scan or click the QR code below to read the paper)



The Link between HIV and Sexual Abuse

2.4.7: Sanyukta Mathur: the DREAMS Partnership (2 mins)

(scan or click the QR code below to read the paper)



Globally, 180/1000 girls are abused sexually and 163/1000 are abused physically. An extensive review of studies in Africa reported among the highest prevalence of child abuse globally. The review revealed that both boys and girls are affected by abuse. Drivers of child abuse include family disorganisation and dysfunction often related to contexts of poverty and structural violence, cultural factors and community norms accepting violence, legal frameworks that allow the use of violence to discipline children and gender

inequality. Studies from South Africa have shown that abuse in childhood is likely to result in later life challenges including mental health problems (substance use, suicide behaviour, depression, stress) and sexually transmitted infections. The intersection of age with gender and other inequalities facilitate HIV vulnerability. Young women's sexual relationships with older partners has been reported to increase HIV incidence in Eastern and Southern Africa.

2.4.8: Does a history of sexual and physical childhood abuse contribute to HIV infection risk in adulthood? A study among post-natal women in Harare, Zimbabwe By Shamu et al. 2019 & The role of mental health in primary prevention of sexual and gender-based violence By Gevers and Dartnall

(scan or click the QR code below to read the papers)



Additional references:

2.4.9: How do you get HIV? (2 mins) (scan or click the QR code below to watch the video)



2.4.10: South Africa's AIDS Epidemic in 1999 (5 mins) (scan or click the QR code below to watch the video)



2.4.11: The Treatment Action Campaign: First Five Years (10 mins, 10 mins, 7 mins)
(scan or click the QR codes below to watch the videos)



2.4.12: What's New in Sexually Transmitted Infections & HIV by Dr. Rashida Ferrand (17 mins) (scan or click the QR code below to watch the video)



2.4.13: Zimbabwe Lockdown a Struggle for People with HIV (4 mins) (scan or click the QR code below to watch the video)



2.4.14: South Africa: Young Women at Greater Risk of HIV/AIDS (5 mins) (scan or click the QR code below to watch the video)



2.4.15: Through Our Eyes: Women's Perspectives on Life and HIV in South Africa (30 mins)(scan or click the QR code below to watch the video)



2.4.16: Addressing Sexual and Gender-Based Violence in Eastern & Southern Africa (2 mins)(scan or click the QR code below to watch the video)



2.4.17: 5 facts to fight the myths about HIV (2 mins)
(scan or click the QR code below to watch the video)



2.4.18: How Does HIV Treatment work? (2 mins)

(scan or click the QR code below to watch the video)



2.4.19: PrEP versus PEP? #AsTheHIVDoc (2 mins)

(scan or click the QR code below to watch the video)



2.4.20: All you need to know about PrEP (2 mins)

(scan or click the QR code below to watch the video)



2.4.21: Podcast Voices from Kenya: Economic empowerment to Prevent HIV (21 mins) (scan or click the QR code below to listen to the podcast)



2.4.22: WHO recommends Dapivirine Vaginal ring as new HIV prevention option for women (scan or click the QR code below to read the article)



Questions for self reflection:

1. What is the link between the break-down of families and HIV & AIDS?
2. What is the link between patriarchy and the high incidence of HIV infection among adolescent girls and women?
3. How can the treatment of mental health problems and self-care be used as strategies to prevent HIV infection?
4. Action point: list arguments for why violence and hate crimes against gender non-conforming people are always unacceptable.

NOTES

Chapter 3: Decolonising Gender Justice

3.1 A Return to African Knowledge Systems and Community Solidarity

Let's review the lessons we have learnt from previous chapters. The continent of Africa has a rich and diversified history going back millennia. Ancient Egyptians were black and ancient Egypt is the berth of civilisation and modernity. In the spiritual system of the Kemetians life emerged from the female Godhead Nun. Africans have always revered

women because of their ability to bring life into the world. During the past 500 years of European domination much of our African history and culture was devalued and erased. We are not taught our own history. We are not taught to value our group. These events did not occur by chance.

Watch the videos below and read the articles to learn more.

3.1.1: How Europeans Control Historical Commentary and Discourse (4 mins)
Professor Robin Walker (scan or click the QR code below to watch the video)



"... Black people have largely been erased from the respectable commentary of history... The modern world of today did not start today. It started in 1492. What happened in 1492? Europe(ans) became the most powerful people on the planet...Europe controls information about the rest of the world...Essentially Europe has had something of a monopoly and they have been able to use that monopoly to present themselves as the centerpiece of world history, world culture, world civilisation and remove us and native Americans completely from world history... Europe has done a great deal to conquer, colonise and enslave black people and to destroy our written records..."

3.1.2: The Reason Europeans Erased Africans from History (4 mins) **Professor Robin Walker** (scan or click the QR code below to watch the video)



“When people have a history that makes you a somebody... There are psychological reasons why people would want to associate themselves with a history. There is a link between what someone thinks of themselves, what someone thinks of their people and their history... Scholars talk about personal esteem or self esteem and then you have group esteem, which is what you think of your group or what you think of your race, racial esteem. Self esteem and racial esteem are not the same thing... Most black people have very high self esteem and very low racial esteem. And that is one of the reasons why black people are prone to fight each other, prone to disagree with each other, prone to conflict with each other... The way to raise people’s racial esteem is to introduce them to their history. And if their history happens to be a great history, a history people objectively can be proud of, they will see their people in a very different way to how they see their people at present.”

3.1.3: African Spiritual Philosophy (2 mins) Dilian Adofo **(producer/director of Ancestral Voices)** (scan or click the QR code below to watch the video)



“...the other conception of the Creator which we find among Africans which is totally different from what we find in the Abrahamic faiths is that of the Creator or God being feminine... The idea of God becomes the process of bringing life forward. So if we look into one of the oldest books among the ancient Egyptians or Kemtians, we find that the manifestation of the male God Amen comes after he declares himself that he comes from the primordial waters of his mother, called Nun. We then find that the first God, in a sense, godhead is female... among modern times, amongst practitioners of Vodun in Benin or its legacy in Haiti, again you find that the idea of creation coming forward is attributed to the female or the feminine principle rather than the male.”

If we listen to what the scholars are telling us then we come to the conclusion that we need to decolonise our minds. We can start this process by being curious about our own history, by feeling proud of who we are and by knowing where we came from. Once we build the self esteem and consciousness about who we are as a group we can set out to reflect,

repair and heal the wounds that are the source of our conflict. There is no gender justice without social justice. There is no social justice without peace. There is no peace without love. In order to achieve gender justice we have to find peace and love within ourselves and within couples, families, communities, villages, nations and the African continent at large.

“At the heart of our work is the need to understand how we are differentially impacted by the systems of oppression we face. Then if we are willing, we need to work together to upend those systems.”
Cindy Clark, Co-Executive Director AWID

Additional references:

3.1.4: The Danger of a Single Story (19 mins)

Ted Talk by Chimamanda Ngozi Adichie (scan or click the QR code below to watch the video)



3.1.5: Baba Buntu Speaks 1: African Identity (10 mins)

(scan or click the QR code below to watch the video)



3.1.6: Baba Buntu Speaks 2: Black Consciousness and White Supremacy (17 mins)
(scan or click the QR code below to watch the video)



3.1.7: When We Ruled, the most comprehensive text on African History (2 hours 40 mins) Professor Robin Walker
(scan or click the QR code below to watch the video)



3.1.8: BBC Teach: Black lives and black history resources
Lesson plans including songs for teachers, handouts, posters, videos, podcasts
(scan or click the QR code below to access the resources)



3.1.9: Blacks, Blues, Black! Episode 5: African History / KQED Arts
Presented by Dr. Maya Angelou
(scan or click the QR code below to watch the video)



3.1.10: The Africans: A Triple Heritage - Program 1: The Nature of a Continent (58 mins) Presented by Professor Ali Mazrui
(scan or click the QR code below to watch the video)



Decolonising Gender Justice Programming

To start we must distinguish between violence prevention and violence response initiatives. The basis for this training manual is to get at the root of violence and build the foundation for community-based violence prevention work.

To follow is a summary of principles and resources to start this work:

INDEX

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ToC

1. Question colonial languages, laws and thinking. Learn about African history and teach others

3.1.11: BBC Teach: Black lives and black history resources

Lesson plans including songs for teachers, handouts, posters, videos, podcasts

(scan or click the QR code below to access the resources)



2. Dismantle colonialism, racism and patriarchy by challenging local and national structures of power. Engage in research about the religion/church you support.

3.1.12: AWID Association for Women's Rights in Development

(scan or click the QR code below to access the resources)



3.1.13: COFEM Coalition of Feminists for Social Change

(scan or click the QR code below to access the resources)



3.1.14: Fight Inequality Alliance

(scan or click the QR code below to access the resources)



3. Find and support alternative economic systems

3.1.15: Radio and mobile phone bring life-changing solutions for rural women

(scan or click the QR code below to read the article)



4. Leave no one behind. Advocate for resources to help the most vulnerable including women, children, disabled and gender non-conforming people.

3.1.16: Sonke Gender Justice

(scan or click the QR code below to access the resources)



3.1.17: Rozaria Memorial Trust

(scan or click the QR code below to access the resources)



3.1.18: Sisonke South Africa

(scan or click the QR code below to access the resources)



3.1.19: MenEngage Alliance Africa Region

(scan or click the QR code below to access the resources)



5. Create and support alternative communities: women's groups, men's groups, lending schemes, mentor programmes, food distribution, legal support, etc.

3.1.20: EBUKHOSINI Community Programs

(scan or click the QR code below to access the resources)



6. Establish shared values among couples, in families, communities and friendship groups. Stick to them. Be accountable to one another.

3.1.21: Stepping Stones and Creating Futures in South Africa (4 mins)

(scan or click the QR code below to watch the video)



3.1.22: SASA! Film (25 mins)

(scan or click the QR code below to watch the video)



7. Initiate conversations around mental health. Diagnose and treat community members suffering from complex trauma.

3.1.23: Gevers AK, Dartnell E. *The role of mental health in primary prevention of sexual and gender-based violence*. *Glob Health Action* 2014-,7:24741.

(scan or click the QR code below to read the paper)



3.2 Evidence on Transformational programmes for girls and women

This section summarises some of the existing evidence on GBV response programmes for girls and women in Africa.

1. The State of African Women

3.2.1: State of the Africa Region: Empowering Women, Transforming Africa (1hr 21 mins) (scan or click the QR code below to watch the video)



2. Framing the Problem

3.2.2: Gender Inequality & Domestic Violence (5 mins) (scan or click the QR code below to watch the video)

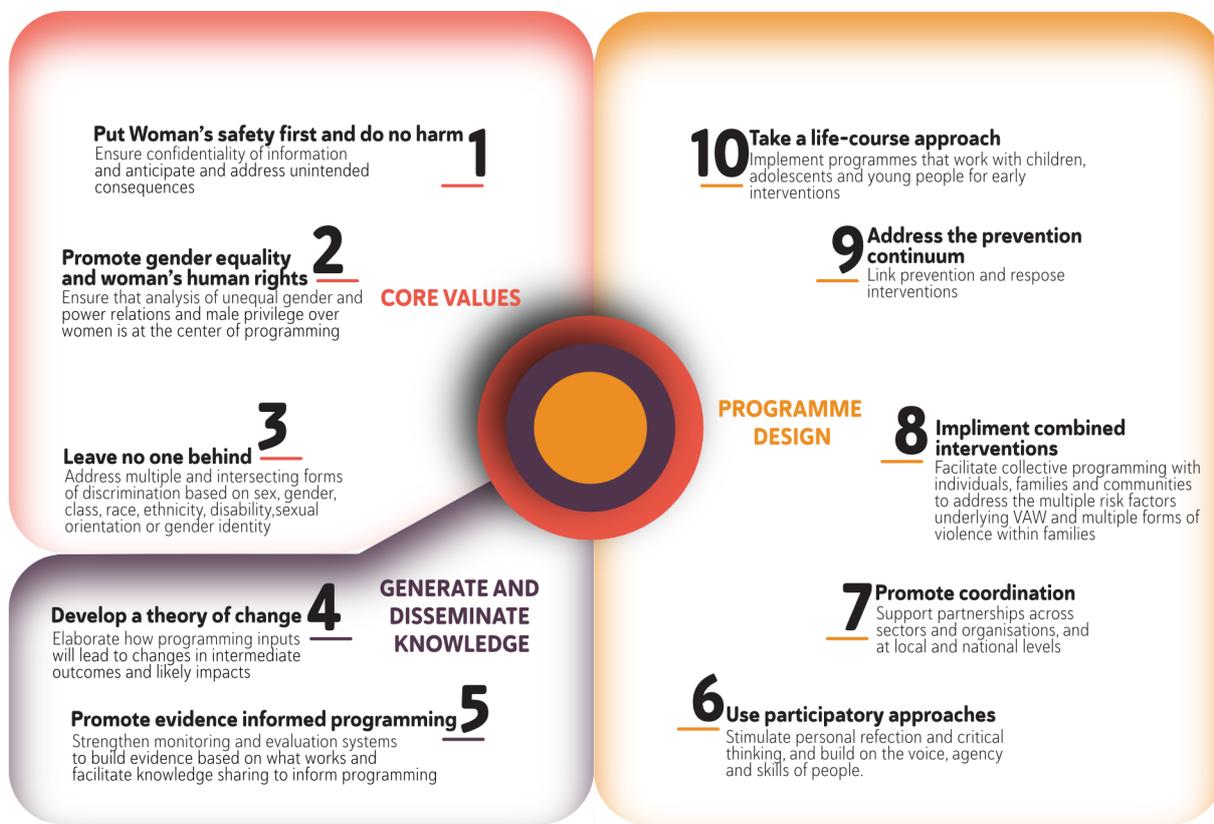


3. Leading Voices from the Feminist Movement

3.2.3: Intersectional Feminist Movement Voices MenEngage Ubuntu Symposium (2 hours) (scan or click the QR code below to watch the video)



Guiding Principles for Effective Programming (WHO 2019)



3.2.4: RESPECT Women: Preventing violence against women World Health Organization (2019) (scan or click the QR codes below to read the publication)



(English)



(French)

Evidence-based interventions in Africa

3.2.5: “The personal is political” - effecting change in the private sphere (21 min) (scan or click the QR code to watch the video)



Stepping Stones is a 50 hour participatory learning approach to build knowledge, risk awareness, communication skills and to stimulate critical reflection about HIV and sexual health developed by Alice Welbourne in 1994. An impact evaluation in South Africa showed that 2 years after implementation, male participants (15-26 years) were less likely to perpetrate intimate partner violence, rape and transactional sex compared to controls.

3.2.6: Stepping Stones in Uganda and South Africa (scan or click the QR code to visit the website)



3.2.7: Stepping Stones to girls' rights: International Women's Day 2021 (21 mins) (scan or click the QR code to watch the video)



3.2.8: What Works: Reducing Violence in Informal Settlements in South Africa (4 mins) (scan or click the QR code to watch the video)



The IMAGE project (Intervention with Microfinance for Aids and Gender Equity) in South Africa empowered women through microfinance together with training on gender and power and community mobilization activities. Studies show it reduced domestic violence by 50% in the intervention group over a period of two years. At US\$244 per incident case of partner violence averted during a 2-year scale-up phase, the intervention is highly cost-effective.

3.2.9: The IMAGE Project in South Africa (scan or click the QR code to visit the website)



3.2.10: IMAGE Study (8 mins) (scan or click the QR code to watch the video)



SASA! Intimate partner violence (IPV) and HIV are important and interconnected public health concerns. While it is recognized that they share common social drivers, there is limited evidence surrounding the potential of community interventions to reduce violence and HIV risk at the community level. The SASA! study assessed the community-level impact of SASA!, a community mobilization intervention to prevent violence and reduce HIV-risk behaviors.

3.2.11: SASA! Developed by *Raising Voices* in Uganda

(scan or click the QR code to visit the website)



3.2.12: Raising Voices Channel

(scan or click the QR code to see Youtube Channel)



3.2.13: SASA! Film (25 mins)

(scan or click the QR code to see Youtube Channel)



Girls Education and skills building

3.2.14: Educate! YouTube Channel

(scan or click the QR code to see Youtube Channel)



Girls face unique and greater barriers to success during and after school as entrepreneurs, in the workforce, and as leaders in their communities. Educate! systematically gives girls the tools to tackle these barriers, so they can improve their own livelihoods and become drivers of development.

Example:

3.2.15: Radio Show “Samajhdari” sparked public discussions on the issue of Violence Against Women and HIV prevention in Nepal (4 mins)

(scan or click the QR code to watch the video)



Summary:

Nepali for “mutual understanding”, Samajhdari reached more than a million listeners every week since it began in 2006, sparking public discussions on the issue of violence against women and HIV prevention. Each show opened with a dilemma that a listener was facing, such as: “My husband forces me to have sex when I don’t want to. How can I say no?” The presenter then brought in a range of voices to comment

on the issue, including listeners and local experts.

Equal Access trained women survivors of violence and sex workers to become community reporters, enabling them with the skills and self-confidence needed to produce content for the radio programme. These same women, stigmatized or afraid to step outside

their homes at first, later described how they felt honored to hear their voices on air – and their voices reached far and wide. Community listener groups, formed by Equal Access, gathered to tune in for the broadcasts and, following the shows, engaged in related discussions and organized collective actions.

For one woman from Makwanpur, Samajhdari changed her life. “After I started listening to Samajhdari, I encouraged my husband to listen to the programme,” she said. “Once, we both listened to the one of the episodes that dealt with the issue of marital rape. Since then, his behavior has changed and he realizes that what he did in the past was violence against me.”

3.2.16: Gender-transformative change, Ana-Rosa from COCOMACIA in Columbia talks about working with women displaced by conflict (6 mins)

(scan or click the QR code to watch the video)



Summary:

ANA-Rosa is a member of the Gender Commission for the largest Afro-Columbian territorial authority in Choco, Columbia, working in the area of women’s rights and economic empowerment. She says: “I’m a strong woman, a fighter. My ambition is to work for other women... Women are becoming displaced because the violence in their communities is so intense... For those that do not have a place to stay I bring them to my house. They feel our support and accompaniment throughout. In the communities where they already have microbusinesses, such as a mill and a threshing machine, we provide the women with a grant of

1.6 Million pesos so they can engage with the projects... In the communities where there isn’t any microbusiness, we provide the women with a community store worth 1 Million pesos and a chicken shed worth 600,000 pesos... The work has changed the ‘machismo’ in areas where COCOMACIA works. Men have learned to share, they have learned to respect, and the best part is that they have learned to communicate with women.”

Who Holds the Microphone is a series of UN Women-produced participatory videos that allow crisis-affected women to speak about self-developed and implement initiatives

3.3 Transformational programmes for boys and men.

Gender-based violence is a political issue. This section summarises some of the existing evidence on GBV response programmes for boys and men in Africa..

1. The State of African Men

3.3.1: Regional Roundtable MenEngage Africa (1 hour 36 mins)
(scan or click the QR code to watch the video)



2. Framing the Problem

3.3.2: MenEngage Africa: Engaging men and boys to achieve gender equality (10 mins)
Sonke Gender Justice
(scan or click the QR code to watch the video)



3. Leading Voices from the Feminist Movement

“The co-creation of language is the transformative agenda that dismantles patriarchy, that sets new indicators for the SDGs...”

3.3.3: MenEngage Ubuntu Summit: Men & Masculinities Parts 1 and 2 (1 hour 55 mins) (2 hours)

(scan or click the QR codes to watch the videos)



3.3.4: Join the Ubuntu WhatsApp Alerts group (3-4 messages per week).

(scan or click the QR code for the link to join)



3.3.5: Scan or click the QR code below to download the Ubuntu Symposium App (Note it may take a few days after you register on Zoom to be able to access the app)



3.3.6: Join the Ubuntu Symposium Facebook Group

(scan or click the QR codes to view the Facebook groups)



English



Spanish

Model for Engagement on Gender, Equity and Masculinities (Care International)



1. CONSCIENTIZATION

Structured spaces for men and boys to reflect on masculinities, gender, power and privilege in their lives.

2. INTIMATE DIALOGUES

Conversations with intimate partners, and within families to promote more open communication, equitable relationships, non-violence, support and trust.

3. BUILDING THE BASE

A mix of individual, outreach and regular meetings to share testimonies and strengthen relationships among male allies to build and expand social support and solidarity.

4. STEPPING OUT, STEPPING UP

Capacity building and support to men to facilitate discussions and campaign around gender and masculinities to transform social norms.

5. ALLIANCES FOR ADVOCACY

This element focuses on linking with advocacy efforts led by women's and feminist movements for social and policy change at local, regional and national levels.

3.3.7: Care Insights Model for Engagement of men and boys on Gender, Equity and Masculinities. (scan or click the QR code to visit the website)



Good practices engaging African boys and men

- DO** recognize and meet men's distinct needs, especially mental health needs.
- DO** work with Black African scholars/theories on masculinity.
- DON'T** engage men at the expense of women.
- DO** start early in the life course.
- DON'T** start with the assumption that all men are bad actors.
- DON'T** overlook the diversity of men and boys in the population.
- DO** engage men on their own and in groups of men, as well as together with women.
- DON'T** discount the structural barriers men face when accessing (health) services.

1. Create structured spaces for reflection on personal values, perceptions and power among men. Weekly group education sessions of 2 hours for 10-16 weeks show the most evidence of effectiveness-sustained attitude and change

- Activities critically reflecting about masculinity and gender norms
- Themes and discussions connected to real life: reflecting how gender norms affect the men and boys themselves and their partners and families
- Offering specific skills-building activities, e.g. fatherhood interventions involve interactions with children and learning how to change diapers or bathe a child

2. Community outreach, mobilization and mass-media campaigns.

- Affirmative messages showing what men and boys could do to change, affirming that they can change and showing men acting in positive ways
- Campaigns showing men/couples as happy demonstrate to men and boys what they personally gain from changing their gender-related behaviour
- Campaigns appealing to men's sense of justice or their pre-existing desires to provide care and support for their partners and/or children
- Involving parents, religious leaders and community leaders

3. Service-based programmes offering services such as mental health support couple counselling, screening for sexually transmitted infections, job training and legal support.

- Training service providers on how to work with men and boys, recognizing that the providers have more experience working with women
- Making the physical spaces more welcoming to men, providing educational materials designed specifically for men and offering alternative hours
- Relying on home visits, recognizing that men might be reluctant to come for services or might not want to take the time to seek the services

3.3.8: WHO & Promundo Engaging men and boys in changing gender-based inequity in health

(scan or click the QR code to read the publication)



3.3.9: Care Engaging Men & Boys for Gender Equality Series: Lesson Learnt. Brief 2

(scan or click the QR code to read the publication)



Preventing Violence in School

Schools are critical settings to address violence in children. Starting early, e.g. during early childhood education, will produce the best results. Successful programmes:

1. Develop children's life skills.

- a. The cognitive, social and emotional skills to deal with everyday life.
- b. Enable children to control emotions, deal with conflict and communicate effectively

2. Build knowledge around safe behaviours such as:

- a. Healthy relationships
- b. Gender equality

3. Challenge social and cultural norms and promote equitable relationships

e.g. Instituto Promundo's Programmes H and M in Brazil and elsewhere

4. Develop teacher's skills to manage behaviour and promote positive interaction with children

- a. Teachers learn strategies to create calm, orderly classroom environments that minimise disruptive behaviour and promote learning
- b. Building positive teacher-student relationships

5. Employ the whole school approach to create safe, non-violent, supportive school environments and cultures

3.3.10: School-based violence prevention
(scan or click the QR code to read the publication)



Additional references:

3.3.11: Baba Buntu speaks on Masculinity in Africa (7 mins)
(scan or click the QR code to watch the video)



3.3.12: Role of men in ending gender-based violence | eNCA TV South Africa (8 mins)
(scan or click the QR code to watch the video)



3.3.13: Baba Buntu speaks on Rape from an African perspective (7 mins)

(scan or click the QR code to watch the video)



3.3.14: When Men Change: A Promundo film (4 mins)

(scan or click the QR code to watch the video)



3.3.15: Care Action Podcast #39: Leading Men and Boys and Global Change (27 mins)

(scan or click the QR code to listen to the podcast)



3.3.16: Jewkes R, Sikweyiya Y, Morrell R Dunkle K. *Understanding Men's Health and Use of Violence*. Pretoria. South African Medical Research Council, 2009.

(scan or click the QR code to listen to read the paper)



3.3.17: Journeys of Transformation: A Training Manual for Engaging Men as Allies for Women's Empowerment in Rwanda

(scan or click the QR code to listen to read the paper)



3.3.18: The Transforming Masculinities Programme, Democratic Republic of Congo

(scan or click the QR code to listen to read the paper)



3.3.19: Prevention+ Men and Women Ending Gender-based Violence

(scan or click the QR code to listen to read the paper)



3.3.20: Breaking news: Angola decriminalises same-sex conduct, law in effect in February 2021

(scan or click the QR code to listen to read the news story)



3.3.21: Is it un-African to be Gay? (12 mins)

(scan or click the QR code to watch the video)



3.3.22: Fear and Courage in Combating Homophobia in Africa (16 mins)

(scan or click the QR code to watch the video)



3.3.23: Gender Based Violence Against Men | Ebru TV Kenya (10 mins)

(scan or click the QR code to watch the video)



3.3.24: Exploring Queer Identity with South Africa's Born-Free Generation (17 mins)

(scan or click the QR code to watch the video)



Chapter 4: Imagining a different world

“African love right now is to militantly have love for our people first. It starts there... To me, that is a revolutionary act because we are taught to hate ourselves, to forget ourselves and to exist on the margins.” **Baba Buntu**

4.1 African Love and Relationships

“Many authoritarian governments suppress writers because they want to suppress the capacity of people to imagine different futures. Because imagination, the capacity to picture a different world, a capacity to picture possibilities for the human is very very important. And literature is very important in that respect. But authoritarian regimes want to limit the capacity of people to imagine different futures. So in that sense literature becomes very important and not just literature, all works of art become very important, because this capacity to fire the imagination and say the present: We cannot just accept the present conditions. So we need other energies that come and imagine a different world. I think Africa has a chance to imagine a different world. If you really want to understand the present world, the literature you want to read is literature from Africa and from Asia and from Latin America. That is really what is able to capture the reality of the world and is the one which is also able to begin to imagine different possibilities.” **Ngugi wa Thiong’o**

Source 4.1.1: Ngūgī wa Thiong’o: “Europe and the West must also be decolonised” (14 mins) (scan or click the QR code below to watch the video)



Additional references:

Source 4.1.2: Finding Love for Life - Full Series with Maeve Crawford (19 mins) (scan or click the QR code below to watch the video)



Source 4.1.3: Baba Buntu Speaks 4: African love and Relationships (29 mins)
(scan or click the QR code below to watch the video)



Source 4.1.4: Instituto Promundo US: Afraid of What? (19 mins)
(scan or click the QR code below to watch the video)



Source 4.1.5: Avert: Young Voices Africa Playlist
(scan or click the QR code below to watch the video)



Source 4.1.6: The Relationship Spectrum: How It Works
(scan or click the QR code below to watch the video)



Source 4.1.7: #ThatsNotLove campaign | Because I Love You - Delete | One Love Foundation (scan or click the QR code below to watch the video)



Source 4.1.8: MTV Shuga Down South - Episode 4 (Love Hurts)(22 min) (scan or click the QR code below to watch the video)



Source 4.1.9: UN International Technical Guidance on Sexuality Education, revised 2018 version (scan or click the QR codes below to read the publication)



(Full Document)



(Overview)



(More Languages)

Source 4.1.10: International Technical and Programmatic Guidance on Out-of-School Comprehensive Sexuality Education, UNFPA 2020

(scan or click the QR code below to read the publication)



(CSE in out-of-school contexts)

Source 4.1.11: Europe and BZgA: Standards for Sexuality Education in Europe

(scan or click the QR code below to read the publication)



Source 4.1.12: WHOPodcast on Menstrual Health: Introducing OKY UNICEF's period tracker for girls

(scan or click the QR code below to listen to the podcast)



Parental Guidance

Source 4.1.13: Talk Soon, Talk Often: A Guidance for Parents talking to their Kids about Sex (scan or click the QR code below to read the publication)



Source 4.1.14: We should all be Feminists (29 mins)
(scan or click the QR code below to watch the video)



Source 4.1.15: Proper Way Of Raising The Boy Child (20 mins)
(scan or click the QR code below to watch the video)



Masculinity and Sex

Source 4.1.16: African Men and Self Knowledge: Why Knowing Self must be a Priority (17 mins) TedX Gaborone with Dr. Baba Buntu
(scan or click the QR code below to watch the video)



Source 4.1.17: Exploring Queer Identity with South Africa's Born-Free Generation (17 mins) (scan or click the QR code below to watch the video)



Source 4.1.18: The construction of Black Masculinity & Sexuality (12 mins)
Veronica Mason (lecturer & youth and community worker)
(scan or click the QR code below to watch the video)



4.1.19 Hypermasculinity, Culture and the Education of Black Boys (13 mins)

Dr. Tony Sewell (TV personality, author & CEO of Generating Genius)

(scan or click the QR code below to watch the video)



4.1.20 The Problem with Black Masculinity and Manhood (7 mins)

Jo Dash (community lecturer)

(scan or click the QR code below to watch the video)



4.2 Pan-Africanism and Environmental Conservation

“Pan-Africanism is not an ideology. It is an objective. Pan-Africanism is the total liberation of African under scientific socialism. All we want is a unified continent with a socialist system.” Kwame Ture

“As long as these problems facing Africans exist globally there will be a need for Africans to come together globally, to unite, to try and deal with the problems.” Onyeka Nubia

4.2.1 Berlin Conference and cutting away from our African Roots (7 mins)

(scan or click the QR code below to watch the video)



Our Call to Action!

“Repair. Restore, work through multiple temporalities to collectively heal the past, the present and the future. Move from Man (white, rich, male) to human. The way racism infiltrated European institutions, not only in the ideologies of Nazism and fascism but in liberal ideologies, has not yet led to deep self-reflection. Racism is still seen as something from the past that only survives amongst uneducated people. An antiracism struggle that questions why prisons in the USA are predominantly full of young black men, in France full of young black and Arabs and why people of color as we say in English (even though I’m not a fan of this expression) are always among the most exploited needs to be questioned. Reparation can only occur if we start by questioning how vulnerability to exploitation is fabricated, how the exploitation of racialized people is justified and how wealth and comfort in the global North are seen as “normal.” Françoise Vergès

4.2.2 Françoise Vergès : “I would come back as a tiger”

(scan or click the QR code below to read the interview)



4.2.3 Quick History and Definition of Pan Africansim (13 minutes)

Professor Hakim Adi (historian)

(scan or click the QR code below to watch the video)



4.2.4 Understanding Pan Africanist Philosophy Part I (37 mins) & Part II (24 mins)

Omowale Ru Pert-em-Hru (author)

(scan or click the QR codes below to watch the videos)



Part 1



Part 2

Environmental Conservation

“Today we are faced with a challenge that calls for a shift in our thinking, so that humanity stops threatening its life-support system. We are called to assist the Earth to heal her wounds and in the process heal our own - indeed to embrace the whole of creation in all its diversity, beauty and wonder. Recognizing that sustainable development, democracy and peace are indivisible is an idea whose time has come.” **Wangari Mathaai**

4.2.5 Professor Wangari Mathaai and the Greenbelt Movement (8 mins & 50 mins)

(scan or click the QR codes below to watch the videos)



4.2.6 Moving Forward to Go Back: Doing Black Feminism in the Time of Climate Change Dr. Yvette Abrahms

(scan or click the QR code below to read the paper)



Appendix

Glossary of Terms

African feminism The fundamental issues about feminism are about power. So in discussing African feminism, you have to look at the multiplicity of oppressions, even between women. The issues of white privilege, of economic privilege, all come into play.

A1 Njoki Njehu on inequality and African Feminism: Podcast + transcript

(scan or click the QR codes below to listen to the podcast or read the transcript)



African Masculinity has been very challenged because of enslavement, colonialism and the power struggles we suffer from in African countries globally. Masculinity is a set of rules/ a set of expectations of what it means to be a man. The sense of manhood that we need in Africa today is a manhood of relevance that redefines roles and shares power with women.

A2 Baba Buntu speaks on Masculinity in Africa [eD TV interview]

(scan or click the QR codes below to watch the video)



Apartheid (apartness in Afrikaans) a system of institutionalised racial segregation that existed in South Africa from 1948 until 1994. Apartheid was carried out through political, social, economic discrimination against Black Africans and other non-White peoples.

Black consciousness is an awareness that as a black person, as an African person, my skin colour and the way I look signifies something. Black consciousness becomes an elevation of mind, because that is what consciousness is, to elevate your thinking, where I take a stand. Because of how blackness is seen, that information and knowledge is going to have to impact on how I think about myself, how I treat other black people, how I relate to the outside world, how I relate to Europeans and how I see my own life, how I find me in my own life and what I engage in.”

A3 Baba Buntu Speaks 2: BLACK CONSCIOUSNESS and WHITE SUPREMACY (17min)
(scan or click the QR codes below to watch the video)



Colonialism is the practice of control by one dominant group over the peoples and lands of other groups. The establishment of colonies is with the aim of achieving economic dominance. European colonialism in the New World legitimised the creation of wealth paid for by African exploitation and labour. Colonialism led to the genocide of Millions of native peoples.

Capitalism is an exploitative system designed to generate wealth for one group by the means of oppression, extraction, exhaustion, racism and exploitation. Françoise Vergès says that “...as long as capitalism perpetuates, we will have no other choice than to continue to live in a world that is being destroyed. Capitalism means oppression, extraction, exhaustion of energy (human, fossil, subsoil, soil, plants, animals), racism and exploitation.”

A4 Françoise Vergès : “I would come back as a tiger”
(scan or click the QR code below to read the interview)



Feminism is a range of social and political movements and ideologies that aim to define and establish equality between the sexes. Feminist theories interrogate inequalities and inequities along the intersectional lines of ability, class, gender, race, sex, and sexuality, and feminists seek to effect change in areas where these intersectionalities create power inequity.

Gender “Gender is almost a type of programming. If we were some sort of computer, it’s software that gets tipped into our operating systems at almost every turn and, somehow, if we are to disturb that software because it’s not an equal set of messaging, it’s a humanizing set of messaging, it’s so fixed and imprisoning... If we disturb it, we somehow have to reprogramme ourselves.”

A5 Intersectional Feminist Movement Voices MenEngage Ubuntu Symposium (2 hours) (scan or click the QR code below to watch the video)



Gender justice seeks to dismantle patriarchy and address harmful gender norms.

Hate crime is a crime that is committed out of hate, disdain or prejudice for a group of people. Examples include European slavery or extrajudicial killings of black men by the police.

Intersectionality was coined in 1989 by professor Kimberlé Crenshaw to describe how race, class, gender, and other individual characteristics “intersect” with one another and overlap. It is the complex and cumulative way in which these characteristics combine, overlap or intersect especially in the experiences of marginalised individuals or groups.

A6 'Intersectionality' Merriam Webster Dictionary definition
(scan or click the QR code below to view the definition)



Mental slavery is a state of mind where discerning between liberation and enslavement is twisted. Where one becomes trapped by misinformation about the self and the world.

A7 African Holocaust website

(scan or click the QR code below to view the website)



Necropolitics is the use of social and political power to dictate how some people may live and how some must die. Achille Mbembe, author of *On the Postcolony*, was the first scholar to explore the term in depth in his 2003 article,[1] and later, his 2019 book of the same name.

A8 Necropolitics Wikipedia page

(scan or click the QR code below to visit the page)



Patriarchy is a societal system or a government system that enables the leadership of men or the supremacy of males. The term patriarchy is derived from the term patriarch, from the Greek word patriarchy, which means the rule of the father... So in Greek the term patriarchy is very synonym to words like dominance, authority, law, sovereignty, domination...

A **patriarchal man** is then someone who actually believes and enforces those terms of patriarchy and uses them everyday to his benefit whether consciously or unconsciously.

A **patriarchal woman** is someone who, even though oppressed by the very same system of patriarchy, endorses or enforces most women to adhere to patriarchal terms even though most women don't want to..."

A9 Etymology of Patriarchy // Yini iPatriarchy ngesiZulu // Pick me culture // South African Youtuber (scan or click the QR code below to watch the video)



Race might be a description of physical characteristics but it is also a fallacy. Race has entered our consciousness as an indicator of intelligence, worthiness and who should be alive. It's an indicator of who deserves to be poor and who should not be poor.

Racism is a systematic oppression of people by one dominant ethnic group. It is operated by creating a template where you can use discrimination against particular attributes, e.g. blackness and Africaness, and power in a way that works from everywhere in the world and on almost every level of life existence. Only white people have been able to do that. Only white people have access to the power it takes to do that. In the past 400 years civilising missions, religion and science have been falsely used to justify White European racism. Racism also includes actions such as prejudice, bigotry, xenophobia, intolerance, microaggression, racial projection, name calling, bullying and racial baiting.

See A3: Baba Buntu Speaks 2: BLACK CONSCIOUSNESS and WHITE SUPREMACY (17min) and Source 9: Lecture by Professor Frederick W. Hickling on Owing our Madness: Contributions of Jamaican Psychiatry to Decolonising Global Mental Health (77min)
(scan or click the QR code below to watch the videos)



Racial murder is a murder committed out of hate, disdain or prejudice for one or more racial and ethnic group. Examples of racial murder are the lynchings conducted by the KluKlux clan in the United States, the mass shootings of black South Africans during Apartheid and terrorism such as the abduction and killing of the Chibok girls in Nigeria.

Racialism an act of making mockery, discrimination or putting someone down based on their race in a situation that involves individuals.

Reverse racism As stated by Sobantu Mzwakali in his piece entitled Black people can't be racist. Prejudice refers to a positive or negative evaluation of another person based on their perceived group membership. Racism on the other hand refers to social actions, practices or beliefs or political systems that consider different races to be ranked as inherently superior or inferior to each other. Furthermore, racism is socio-economic, with systemic structures which promote one race's powers over another. Socio-economic being the operative word, I am certain you will agree that black people do not have the resources to impose such oppressive structures which enforce their superiority. White people on the other hand have, and had imposed them on blacks for over four centuries of slavery and colonialism. Black people can be prejudiced, but not racist.

Black people are not excused from being prejudiced towards other groups. This can include being transphobic, homophobic, xenophobic, and a slew of other discriminatory actions that accuse another group as being less than Black people. However, Black people cannot properly enforce these discriminations to systematically reduce the power or influence of said discriminated group. The ability to enforce your discriminations and prejudices in such a way that leads to power structures where you can ensure a race is inferior to you is racism.

Source 64: Black People can't be Racist by Sobantu Mzwakali October 13, 2015 & Can Black People Be Racist? By James Woods 25 January 2020

(scan or click the QR codes below to read the articles)



Sex and 'gender' are often used interchangeably, despite having very different meanings. Sex refers to a set of biological attributes in humans and/or animals. It is primarily associated with physical and physiological features including chromosomes, gene expression, hormone levels and function, and reproductive sexual anatomy. Sex is usually categorized as female or male but there is a spectrum to the biological attributes that comprise sex and how those attributes are expressed.

A10 What's the Difference Between Sex and Gender? Healthline and Sex vs Gender Infographic

(scan or click the QR code below to read the article)



Social justice relates to the balance between individuals and society measured by comparing distribution of wealth differences, from personal liberties to fair privilege opportunities. The idea of social justice received more attention after John Rawl published “A Theory of Justice” in 1971. Its guiding principle was that people have “an equal right to the most extensive system of equal basic liberties compatible with a similar system of liberty for all.” Rawl’s ideas and theories of social justice have continued to be pertinent in economics and politics today.

A11 Introduction to Social Justice in Social Work

(scan or click the QR code below to read the article)



Torture, more specifically, racial torture is a practice that was commonly employed during European slavery and the Nazi regime. Torture is the deliberate infliction of abuse, physical pain, mental pain and torment by a dominant racial/ethnic group over another racial/ethnic group. Examples include public beatings, public hangings (lynching), rape, the wrenching apart of men and women while still alive, medical experiments and a constant threat of violence to people and their family members.

White supremacy is the power construct around race, where there is white privilege, where there is Eurocentric thought, where there is a geography of recent that always makes Europe and America and the West a space to speak from with power, and to claim universality. Whereas when you don’t belong to, or represent the West or Europe or America, you don’t have access to that space. So, white supremacy is that dominant power that excludes, puts pressure on, defines - most of the time negatively, and pushes to the side almost any other people that is non-White.

A3 Baba Buntu Speaks 2: BLACK CONSCIOUSNESS and WHITE SUPREMACY (17min)

(scan or click the QR codes below to watch the video)



White privilege Only white people in this world can be guaranteed to go to school and open a history book and see themselves. Only white people have a guaranteed experience, that they can get a reflection of self, when and if they should doubt themselves, it takes them 2 seconds to know that they come from a people of greatness, a people of industries, of production. Most other people cannot do that. And especially African people cannot do that... And that is a white privilege that most white people don't have to think about, don't have to consider, don't have to see as an issue. The last people we should ask to find out if white privilege is really there is white people themselves; because the whole point of privilege is that you walk around in this world not having the same issues, not having the same struggles, not having to work so hard to position yourself, to understand that you have a history, to understand that your path is relevant in this world. So, the explanation of whether there is white privilege has to come from those of us that experience that we don't have it.

List of Organizations:

1. AWID Association for Women's Rights in Development



2. COFEM Coalition of Feminists for Social Change



3. *What Works* to Prevent Violence



4. Fight Inequality Alliance



5. Sonke Gender Justice



6. Rozaria Memorial Trust



7. Sisonke South Africa



8. MenEngage Alliance Africa Region



9. Engender Health



10. Instituto Promundo



11. Ebukhosini Solutions



12. Institute of African Families



13. Groots Kenya



14. US Interagency Gender Working Group



15. Centre for Pan African Thought



16. BBC Teach Black History Resources



17. Garikai Chengu (author)



18. IFAD International Fund for Agricultural Development



19. WHO



20. UN Women



21. UNFPA



22. UNICEF GBViE



23. The South African Depression and Anxiety Group



24. Friendship Bench Zimbabwe



25. Active Minds - Supporting Black Men's Mental Health



26. CARIMENSA Caribbean Institute of Mental Health and Substance Abuse



List of Podcasts

1. AfroMarxist Youtube channel



2. Ms. Afropolitan



3. The Guilty Feminist



4. FriendsLikeUs



5.2 Dope Queens



6. UNICEF Gender-based Violence in Emergencies (GBViE) podcast



7. Care Action podcast



8. The Spread



Index of content by chapter

Chapter 1

Chapter 1.1 What is Power?

1.1.1: Foucault on Power, 1981 (5 mins)

https://www.youtube.com/watch?v=AYoub1mfk5k&ab_channel=PhilosophyOverdose

1.1.2: Baba Buntu Speaks 2: Black Consciousness and White Supremacy (17 mins)

https://www.youtube.com/watch?v=mKT5Jkyke-c&ab_channel=BabaBuntu

1.1.3: The women denied rights to own land (2 mins)

https://www.youtube.com/watch?v=cC2ZO10EvcA&ab_channel=BBCNews

1.1.4: How Cultural Practices are denying Women the Right to Own Land (15 mins)

https://www.youtube.com/watch?v=XVTTvGYmeE4&ab_channel=CHAMSMEDIATV

1.1.5: We asked People about Racism and White Privilege in the UK (12 mins)

https://www.youtube.com/watch?v=0eIJaShPzco&ab_channel=BuzzFeedUK

1.1.6: Moment when Kids Learn about White Privilege (4 mins)

https://www.youtube.com/watch?v=1l3wj7pJUjg&ab_channel=Channel4

1.1.7: Trevor Breaks Down Reparation and White Privilege Between the Scenes (4 mins)

https://www.youtube.com/watch?v=fVa-HAsB-xQ&ab_channel=TheDailyShowwithTrevorNoah

Chapter 1.2 Colonialism

1.2.1: How Europeans Control Historical Commentary and Discourse (4 mins) Professor Robin Walker

https://www.youtube.com/watch?v=8BGSh2W0U1w&ab_channel=CentreofPanAfricanThoug ht

1.2.2: Owing our Madness: Contributions of Jamaican Psychiatry to Decolonising Global Mental Health by Professor Frederick W. Hickling <https://vimeo.com/417702916>

1.2.3: Text F. W. Hickling. 2009. “*The European-American Psychosis: Psychohistoriographic Perspective of Contemporary Western Civilisation.*” *The Journal of Psychohistory*, Volume 37, No. 1.

1.2.4: Text Verene Shepherd and Hilary McD Beckles (Editors). *Caribbean Slavery in the Atlantic World: A Student Reader*. Kingston, Jamaica: Ian Randle Publishers. 1999.

1.2.5: Text Verene Shepherd (Editor). *Women in Caribbean History*. Kingston, Jamaica: Ian Randle Publishers. 2012.

1.2.6: Text Douglas Hall. *Miserable Slavery: Thomas Thistlewood in Jamaica 1750-86*. Kingston, Jamaica. University of the West Indies Press. 2012.

1.2.7: The Curse of Berlin: Africa after the Cold War by Dr. Adekeye Adebajo (11 mins)

https://www.youtube.com/watch?v=klkulkLfmu0&ab_channel=UNUniversity

Chapter 1.3 Capitalism

1.3.1: Owing our Madness: Contributions of Jamaican Psychiatry to Decolonising Global Mental Health by Professor Frederick W. Hickling <https://vimeo.com/417702916>



1.3.2: Text Francoise Verges in an interview with Chilperic published on 15 January 2021
https://www.chilperic.ch/interview/francoise-verges-16.html?fbclid=IwAR3PCa3Se_tHAZnz4Uyv5LXTy9W3hIXHRW7-d767yppUxzjeWzBlce_m7zA

1.3.3: Text Necropolitics <https://en.wikipedia.org/wiki/Necropolitics>

1.3.4: Dr. Vandana Shiva on International Women's Day: Capitalist Patriarchy has aggravated Violence against Women. (11 mins) https://www.youtube.com/watch?v=bZeDABDQ70s&ab_channel=DemocracyNow%21

1.3.5: Fighting inequality in Kenya (14 mins)
https://www.youtube.com/watch?v=dE2JlY6NCZw&feature=emb_logo&ab_channel=FightTheQualityAlliance

1.3.6: Who holds the microphone: Voices of the Displaced, Nelly Uganda (6 mins)
https://www.youtube.com/watch?v=PiTqEQ-JQ6M&ab_channel=UNWomen

1.3.7: Who holds the microphone: Women leaders in Host Communities, Charity Faridah (6 mins)
https://www.youtube.com/watch?v=RB9Hv_i4D_E&feature=emb_title

1.3.8: Text Women and girl's unequal access to and compensation in the labour market Gender inequality in the labour market <https://genderjustice.org.za/article/not-yet-uhuru-for-women/>

1.3.9: Audio #37: Amplifying Women's Economic Empowerment (24 mins)
Care Action! Podcast <https://podcasts.apple.com/us/podcast/37-amplifying-womens-economic-empowerment/id1185092141?i=1000413739354>

1.3.10: Text Francoise Verges on women capitalism and their wombs <https://read.dukeupress.edu/critical-times/article/1/1/263/139310/On-Women-and-their-Wombs-Capitalism-Racialization>

1.3.11: Text The Power of Parity: Advancing Women's Equality in Africa <https://www.mckinsey.com/~media/mckinsey/featured%20insights/gender%20equality/the%20power%20of%20parity%20advancing%20womens%20equality%20in%20africa/mgi-the-power-of-parity%20advancing%20womens%20equality%20in%20africa.pdf>

1.3.12: Text World Economic Forum: Five Challenges One Solution: Women <https://www.weforum.org/reports/five-challenges-one-solution-women>

1.3.13: Text World Economic Forum: The Gender Gap Report 2020 <https://www.weforum.org/reports/gender-gap-2020-report-100-years-pay-equality>

1.3.14: Why Socialism failed in Africa | George Ayitteh (13 mins)
https://www.youtube.com/watch?v=ZUBXW6SjuQA&ab_channel=NewAfrica

1.3.15: Julius Nyerere Interview, 1996 (16 mins)
https://www.youtube.com/watch?v=4rkrpFYBUEE&ab_channel=AfroMarxist

1.3.16: Julius Nyerere Interview by Saeed Naqvi (35 mins)
https://www.youtube.com/watch?v=PvdxidBidCoU&ab_channel=SAEEDNAQVI

1.3.17: Europe and the West must also be decolonised by Ngugi wa Thiong'o (14 mins)
https://www.youtube.com/watch?v=FOXqc-8zCPE&ab_channel=CCCB

1.3.18: BBC World Debate - Food - Who Pays the Price? (full series 45 mins)
https://www.youtube.com/watch?v=apwulB_0pA0&list=PL0C90A56728051C62&ab_channel=IFAD

1.3.19: Kenya's Colonial Inequalities Continue, Decades after Independence (5 mins)
https://www.youtube.com/watch?v=NrDwkj6d9UE&ab_channel=BBCNews

1.3.20: Text This Twitter Thread Led To the Arrest of Activist Mutemi-wa-Kiama
<https://www.kahawatungu.com/twitter-thread-led-arrest-activist-mutemi-wa-kiama/>



1.3.21: How the US and Belgium Assassinated Congo's First Prime Minister | Patrice Lumumba (8 mins)
https://www.youtube.com/watch?v=_YS_cLaHdwY&ab_channel=NewAfrica

1.3.22: Capitalism will eat democracy unless we we speak up - Yanis Varoufakis (20 mins)
https://www.youtube.com/watch?v=GB4s5b9NL3I&ab_channel=TED

Chapter 1.4 Patriarchy

1.4.1: Etymology of Patriarchy / Yini iPatriarchy ngesiZulu (12 mins) South African Youtuber Mandlakazi Tyafile
https://www.youtube.com/watch?v=PeYBV8fs_Ho&ab_channel=MandlakaziTyafile

1.4.2: African Roots of Gender Equality (10 mins) TedX Bow Valley College: Regan Adenyi
https://www.youtube.com/watch?v=zgW8CZEnm7c&ab_channel=TEDxTalks

1.4.3: Text Garikai Chengu on The Capitalist Origins of the Oppression of African Women
<https://www.counterpunch.org/2015/03/06/the-capitalist-origins-of-the-oppression-of-african-women/>

Chapter 1.5 Feminism

1.5.1: The is no hierarchy of oppressions Audre Lorde (3 mins)
https://www.youtube.com/watch?v=-CPAISVaiL8&ab_channel=AfroMarxist

1.5.2: The Urgency of Intersectionality Professor Kimberle Crenshaw (19 mins)
https://www.youtube.com/watch?v=akOe5-UsQ2o&ab_channel=TED

1.5.3: Your Behaviour Creates Your Gender / Big Think Professor Judith Butler (3 mins)
https://www.youtube.com/watch?v=Bo7o2LYATDc&ab_channel=BigThink

1.5.4: Audio Njoki Njehu on Inequality and African Feminism (23 mins) <https://oxfamblogs.org/fp2p/njoki-njehu-on-inequality-and-african-feminism-podcast-transcript/>

1.5.5: Baba Buntu on African Masculinity
https://www.youtube.com/watch?v=PQBZsosM7qc&ab_channel=BabaBuntu

1.5.6: The People versus Patriarchy (1 hour 15 mins)
https://www.youtube.com/watch?v=TAoPFeObqe4&ab_channel=MTVZA

1.5.7: Podcast: Ms. Afropolitan
<https://www.msafropolitan.com/>

1.5.8: Text Sakhumzi Mfecane. (Un)knowing MEN: Africanising Masculinity Programmes for men in South Africa. Pretoria. Centre for Sexualities, AIDS and Gender. University of Pretoria. 2018.

1.5.9: Text Amoah-Boampong C., Agyeiwaa C. (2019) Women in Pre-colonial Africa: West Africa. In: Yacob-Haliso O., Falola T. (eds) The Palgrave Handbook of African Women's Studies. Palgrave Macmillan, Cham.
https://doi.org/10.1007/978-3-319-77030-7_126-1

1.5.10: Text Amadiume, I. (1987). Male daughters, female husbands: Gender and sex in an African society. London: Zed Books.

1.5.11: Text Book review: Rape - A South African Nightmare by Pumla Dineo Gquola https://www.researchgate.net/publication/315063451_A_call_to_action_Book_Review_of_Rape_A_South_African_Nightmare

1.5.12: Rape as a Weapon of War in the Great Lakes Region of Africa (43 mins)
<https://youtu.be/mjSI99HQYXc>

1.5.13: Let's Talk Lobola: Bride Price (Zim/SA) (22 mins)
https://www.youtube.com/watch?v=DM_7YIBFJml&ab_channel=OscarineMkize



1.5.14: Dakota & Nadia Dancing against Domestic Violence (4 mins)
<https://m.youtube.com/watch?v=-q6CQAppxSU>

CHAPTER 2

Chapter 2.1 Creating Difference as a Means of Maintaining Power

2.1.1: Inferiority and the African Psyche Subconscious Conditioning (7 mins) Onyeka Nubia (author)
https://www.youtube.com/watch?v=8eBljMaVwTg&ab_channel=CentreofPanAfricanThought

2.1.2: Text Chilperic Interview with Achille Mbembe in summer 2020
<https://www.chilperic.ch/interview/achille-mbembe-15.html>

2.1.3: Text The Power Dynamic and How it Creates and Maintains Inequality, lecture given at the Irish Aid Gender Advisors Training Workshop by Professor Melissa Steyn, Centre for Diversity Studies, University of Witwatersrand, South Africa on 5-9 November 2019.

Chapter 2.2 Apartheid

2.2.1: Onyeka Nubia on the Scientific Origins of Racial Definitions (13 mins)
https://www.youtube.com/watch?v=QMqqwHXwLws&ab_channel=CentreofPanAfricanThought

2.2.2: Achille Mbembe on Frantz Fanon and the Politics of Viscerality (1 hour 23 mins)
https://www.youtube.com/watch?v=lg_BEodNaEA&ab_channel=DukeFranklinHumanitiesInstitute

2.2.3: The Gospel of Apartheid - Professor Alec Ryrie (53 mins)
https://www.youtube.com/watch?v=2VglzeXXY78&ab_channel=GreshamCollege

2.2.4: Bantu Education Act South Africa (1953)
<https://www.britannica.com/event/Bantu-Education-Act>

2.2.5: Big Debate South Africa on Rhodes must Fall, Season 6 Ep 3 (48 mins)
https://www.youtube.com/watch?v=hFlp9h4zniec&ab_channel=BigDebateSouthAfrica

2.2.6: Black Panthers White Lies by Curtis Austin (13 mins)
https://www.youtube.com/watch?v=KPN8LHVfYA&ab_channel=TEDxTalks

Chapter 2.3 Complex Trauma and Mental Slavery

2.3.1: Song Slavery Days by Burning Spear (3 mins)
https://www.youtube.com/watch?v=zL3rt6RTqps&ab_channel=RastaChaka

2.3.2: Song Bob Marley Redemption Song live with lyrics (3 mins)
https://www.youtube.com/watch?v=WesFKzHM37g&ab_channel=SofiaNoiti

2.3.3: Owning our Madness: Contributions of Jamaican Psychiatry to Decolonising Global Mental Health by Professor Frederick W. Hickling <https://vimeo.com/417702916>

2.3.4: Text Gilgun JF. 2016. Common factors in the treatment of complex trauma
<https://www.slideshare.net/JaneGilgun/common-factors-in-the-treatment-of-complex-trauma>

2.3.5: Childhood Trauma and the Brain (5 mins) UK Trauma Council
https://www.youtube.com/watch?v=xYBUY1kZpf8&ab_channel=MedCircle

2.3.6: Text Machisa MT, Christofides N, Jewkes R (2016) Structural Pathways between Child Abuse, Poor Mental Health Outcomes and Male-Perpetrated Intimate Partner Violence (IPV) PLOS ONE 11(3): e0150986.
<https://doi.org/10.1371/journal.pone.0150986>

2.3.7: The Dream-A-World Cultural Resilience Model in Jamaica: breaking inter and transgenerational trauma (20 mins)
<https://vimeo.com/134367440>



2.3.8: Hickling F., Guzder J., Robertson-Hickling J., Walcott G. 2015. Dream-A-World Cultural Therapy ‘scale-up’ intervention for school-aged high-risk primary school Jamaican children. *Asia-Pacific Psychiatry*, 7: 7-7.

2.3.9: Baba Buntu Speaks 1: African Identity (10 mins)
https://www.youtube.com/watch?v=-0ljsLijqZE&ab_channel=BabaBuntu

2.3.10: Baba Buntu Speaks 2: Black Consciousness and White Supremacy (17 mins)
<https://www.youtube.com/watch?v=mKT5Jkyke-c>

2.3.11: Text Black People Can't Be Racist by Sobantu Mzwakali
<https://www.pambazuka.org/governance/black-people-can%E2%80%99t-be-racist>

2.3.12: Text Can Black People be Racist? By James Woods
<https://medium.com/perceive-more/can-black-people-be-racist-2838a404e14c>

2.3.13: Text Machisa MT, Christofides N, Jewkes R (2016) Structural Pathways between Child Abuse, Poor Mental Health Outcomes and Male-Perpetrated Intimate Partner Violence (IPV) *PLOS ONE* 11(3): e0150986.
<https://doi.org/10.1371/journal.pone.0150986>

2.3.14: Black Mental Health Matters (13 mins) Philip J. Roundtree at TedX Wilmington
https://www.youtube.com/watch?v=meHVNj5Y05g&ab_channel=TEDxTalks

2.3.15: My Story / Living with Depression / South African Youtubers https://www.youtube.com/watch?v=fuuOE27tFnc&ab_channel=LifewithBuhle (17 mins) https://www.youtube.com/watch?v=K61EiUBlhbM&ab_channel=GloW_UPMUA (26 mins)

2.3.16: Taraji P. Henson on Living with Depression and Anxiety / Body Stories (8 mins)
https://www.youtube.com/watch?v=l_jlwMoSxjg&ab_channel=SELF

2.3.17: BBC Talking about Mental Health and Black Men (Like Minds Ep. 13) (8 mins)
https://www.youtube.com/watch?v=CZxBAW56awE&ab_channel=BBCStories

2.3.18: DJ Investigates why the Black Community Faces a Mental Health Crisis (6 mins) BBC News
https://www.youtube.com/watch?v=tC3BHZKA57s&ab_channel=BBCLondon

2.3.19: Mental Illness: Africa's Silent Epidemic / Boma Kenya (1 hour 7 mins)
https://www.youtube.com/watch?v=2_dxZYVQK5A&ab_channel=BomaGlobal

2.3.20: African-centred Therapy in Action (1 hour)
https://www.youtube.com/watch?v=dUjGoWceNEw&ab_channel=CentreofPanAfricanThought

2.3.21: The South African Depression and Anxiety Group
<https://www.sadag.org>

2.3.22: Mental Health / Friendship Bench Zimbabwe
<https://www.friendshipbenchzimbabwe.org/>

2.3.23: Professor Frederick Hickling: Taking Psychiatry to School in Jamaica (20 mins)
<https://vimeo.com/134367440> <https://www.facebook.com/CARIMENSA/videos/dream-a-world-cultural-therapy/1989622661365787/>

2.3.24: Active Minds - Supporting Black Men's Mental Health
<https://www.activeminds.org/blog/supporting-black-mens-mental-health/>

Chapter 2.4 Racism, Complex Trauma and HIV and AIDS

2.4.1: HIV AIDS Stigma and Discrimination - It's a Fact (2 mins)
https://www.youtube.com/watch?v=BTcsZl7u4DY&ab_channel=ItsAFactCaribbean

2.4.2: Text Kagaayi, J., Serwadda, D. The History of the HIV/AIDS Epidemic in Africa. *Curr HIV/AIDS Rep* 13, 187-193 (2016).
<https://doi.org/10.1007/s11904-016-0318-8>



2.4.3: State of Denial - Behind the Lens - POV 2003 / PBS (2 mins)
https://www.youtube.com/watch?v=ygeWSVUQrqs&ab_channel=POV

2.4.4: HIV in Zimbabwe by Dr. Owen Mugurungi, Ministry of Health and Child Care (15 mins)
https://www.youtube.com/watch?v=fEism9d2seg&ab_channel=IAS-InternationalAIDSociety

2.4.5: IMAGE website
<https://www.image-sa.co.za/>

2.4.6: Text Bassett MT, Mhloyi M. Women and AIDS in Zimbabwe: the making of an epidemic. *Int J Health Serv.* 1991;21(1):143-56. doi: 10.2190/NONJ-FKXB-CT25-PA09. PMID: 2004868.
<https://pubmed.ncbi.nlm.nih.gov/2004868/>

2.4.7: Sanyukta Mathur: the DREAMS Partnership (2 mins)
https://www.youtube.com/watch?v=m2RI5kM67_8&ab_channel=PopulationCouncil

2.4.8: *Does a history of sexual and physical childhood abuse contribute to HIV infection risk in adulthood? A study among post-natal women in Harare, Zimbabwe* By Shamu et al. 2019 & *The role of mental health in primary prevention of sexual and gender-based violence* By Gevers and Dartnall
Text PLoS One. 2019; 14(1) doi: 10.1371/journal.pone.0198866 & *Glob Health Action* 2014,-7:24741.
<http://dx.doi.org/10.3402/gha.v7.24741>
<https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0198866>

2.4.9: How do you get HIV? (2 mins)
https://www.youtube.com/watch?v=aHVgXacACj8&ab_channel=Avert

2.4.10: South Africa's AIDS Epidemic in 1999 (5 mins) Journeyman Pictures
https://www.youtube.com/watch?v=ZCc7Gf3Tleg&ab_channel=JourneymanPictures

2.4.11: The Treatment Action Campaign: First Five Years (10 mins, 10 mins, 7 mins)
https://www.youtube.com/watch?v=ElhWf8Gobb0&ab_channel=FOTAC (Part 1)
https://www.youtube.com/watch?v=I5-IUOZlzKY&ab_channel=FOTAC (Part 2)
https://www.youtube.com/watch?v=WISm5Edp1_8&ab_channel=FOTAC (Part 3)

2.4.12: What's New in Sexually Transmitted Infections & HIV by Dr. Rashida Ferrand (17 mins)
https://www.youtube.com/watch?v=uJ5HZI2PF8Y&ab_channel=AcademicMedicalEducation

2.4.13: Zimbabwe Lockdown a Struggle for People with HIV (4 mins)
https://www.youtube.com/watch?v=7YuBL_dj7Es&ab_channel=APArchive

2.4.14: South Africa: Young Women at Greater Risk of HIV/AIDS (5 mins)
https://www.youtube.com/watch?v=qfspraVQK6Q&ab_channel=UnitedNations

2.4.15: Through Our Eyes: Women's Perspectives on Life and HIV in South Africa (30 mins)
https://www.youtube.com/watch?v=8V3NxA5Wqrk&ab_channel=IAVI

2.4.16: Addressing Sexual and Gender-Based Violence in Eastern & Southern Africa (2 mins)
https://www.youtube.com/watch?v=UtBnrD5utn8&ab_channel=PopulationCouncil

2.4.17: 5 facts to fight the myths about HIV (2 mins)
https://www.youtube.com/watch?v=GZ-S-GZ7Cl4&ab_channel=Avert

2.4.18: How Does HIV Treatment work? (2 mins)
https://www.youtube.com/watch?v=jEAxvKiPtnk&ab_channel=Avert

2.4.19: PrEP versus PEP? #AskTheHIVDoc (2 mins)
https://www.youtube.com/watch?v=vAoc4t9e1KQ&ab_channel=GreaterThanAIDS



2.4.20: All you need to know about PrEP (2 mins)
https://www.youtube.com/watch?v=UcOmFNqoQcY&ab_channel=WeTheBraveSA

2.4.21: Podcast Voices from Kenya: Economic empowerment to Prevent HIV (21 mins)
<https://www.csis.org/node/59557>

2.4.22: Text WHO recommends Dapivirine Vaginal ring as new HIV prevention option for women
<https://www.ipmglobal.org/content/ipm-welcomes-who%E2%80%99s-recommendation-dapivirine-vaginal-ring-new-women%E2%80%99s-hiv-prevention-option>

CHAPTER 3

Chapter 3.1 A Return to African Knowledge Systems and Community Solidarity

3.1.1: How Europeans Control Historical Commentary and Discourse (4 mins) Professor Robin Walker
https://www.youtube.com/watch?v=8BGSh2WOUlw&ab_channel=CentreofPanAfricanThought

3.1.2: The Reason Europeans Erased Africans from History (4 mins) Professor Robin Walker
https://www.youtube.com/watch?v=mIVtnOrcC80&ab_channel=CentreofPanAfricanThought

3.1.3: African Spiritual Philosophy (2 mins) Dilian Adofo (producer/director of Ancestral Voices)
https://www.youtube.com/watch?v=w7vZtNIHEuU&ab_channel=CentreofPanAfricanThought

3.1.4: The Danger of a Single Story (19 mins) Ted Talk by Chimamanda Ngozi Adichie
https://www.youtube.com/watch?v=D9Ihs24Izeg&ab_channel=TED

3.1.5: Baba Buntu Speaks 1: African Identity (10 mins)
https://www.youtube.com/watch?v=-0IjsLijqZE&ab_channel=BabaBuntu

3.1.6: Baba Buntu Speaks 2: Black Consciousness and White Supremacy (17 mins)
https://www.youtube.com/watch?v=mKT5Jkyke-c&ab_channel=BabaBuntu

3.1.7: When We Ruled, the most comprehensive text on African History (2 hours 40 mins) Professor Robin Walker
https://www.youtube.com/watch?v=Svkl-mgnOlg&ab_channel=ShakaRaSpeaks

3.1.8: Text BBC Teach: Black lives and black history resources Lesson plans including songs for teachers, handouts, posters, videos, podcasts
<https://www.bbc.co.uk/teach/black-lives-black-history-resources/zy7sm39>

3.1.9: Blacks, Blues, Black! Episode 5: African History / KQED Arts Presented by Dr. Maya Angelou
https://www.youtube.com/watch?v=RrIDHIBLoUO&ab_channel=KQEDArts

3.1.10: The Africans: A Triple Heritage - Program 1: The Nature of a Continent (58 mins) Presented by Professor Ali Mazrui
<https://youtu.be/8-pksToXSL4>

3.1.11: BBC Teach: Black lives and black history resources Lesson plans including songs for teachers, handouts, posters, videos, podcasts
<https://www.bbc.co.uk/teach/black-lives-black-history-resources/zy7sm39>

3.1.12: AWID Association for Women's Rights in Development
<https://www.awid.org/>

3.1.13: COFEM Coalition of Feminists for Social Change
<https://cofemsocialchange.org/about-cofem/>

3.1.14: Fight Inequality Alliance
<https://www.fightinequality.org/>

3.1.15: Audio Radio and mobile phone bring life-changing solutions for rural women
<https://www.ifad.org/web/latest/story/asset/40215656>



3.1.16: Sonke Gender Justice
<https://genderjustice.org.za/>

3.1.17: Rozaria Memorial Trust
<https://www.facebook.com/rozariamemorialtrust/>

3.1.18: Sisonke South Africa
<http://www.sisonke.org.za/>

3.1.19: MenEngage Alliance Africa Region
<http://menengage.org/regions/africa/>

3.1.20: EBUKHOSINI Community Programs
<https://ebukhosinisolutions.co.za/community-programs/>

3.1.21: Stepping Stones and Creating Futures in South Africa (4 mins)
https://www.whatworks.co.za/images/video/Stepping%20Stones%20v6_hd.mp4

3.1.22: SASA! Film (25 mins)
https://www.youtube.com/watch?v=jzR_UINbvZg&ab_channel=RaisingVoicesChannel

3.1.23: Text Gevers AK, Dartnell E. The role of mental health in primary prevention of sexual and gender-based violence. Glob Health Action 2014-;7:24741.
<http://dx.doi.org/10.3402/gha.v7.24741>

Chapter 3.2 Transformational Programmes for Girls and Women

3.2.1: State of the Africa Region: Empowering Women, Transforming Africa (1 hour 21 mins) World Bank
<https://live.worldbank.org/state-africa-region-empowering-women-transforming-africa>

3.2.2: Gender Inequality & Domestic Violence (5 mins) MUKTI Cox's Bazar with support from the Ministry of Women and Child Affairs & UNFPA
<https://youtu.be/5hlifx53D8l>

3.2.3: Intersectional Feminist Movement Voices (2 hours) MenEngage Ubuntu Symposium November 2020
https://www.youtube.com/watch?v=YOmrcpuxVA8&ab_channel=MenEngageAlliance

3.2.4: Text RESPECT Women: Preventing violence against women World Health Organization (2019)
<https://apps.who.int/iris/bitstream/handle/10665/312261/WHO-RHR-18.19-eng.pdf?ua=1> EN <https://apps.who.int/iris/bitstream/handle/10665/332890/WHO-RHR-18.19-fre.pdf?ua=1> FR

3.2.5: “The personal is political” - effecting change in the private sphere
https://www.youtube.com/watch?v=Q1le3cH4rAc&ab_channel=SaarConcepts

3.2.6: Stepping Stones in Uganda and South Africa
<https://steppingstonesfeedback.org/>

3.2.7: Stepping Stones to girls' rights: International Women's Day 2021 (21 mins)
<https://vimeo.com/520550300>

3.2.8: What Works: Reducing Violence in Informal Settlements in South Africa (4 mins)
https://www.whatworks.co.za/images/video/Stepping%20Stones%20v6_hd.mp4

3.2.9: The IMAGE Project in South Africa
<https://www.image-sa.co.za/>

3.2.10: IMAGE Study (8 mins)
https://www.youtube.com/watch?v=_hktQp5Ew8&feature=emb_logo&ab_channel=StephenKhama

3.2.11: SASA! Developed by Raising Voices in Uganda
<https://raisingvoices.org/sasa/>



3.2.12: Raising Voices Channel
<https://www.youtube.com/channel/UC43fwM-Wsq8fcpulDdu-JA>

3.2.13: SASA! Film
https://www.youtube.com/watch?v=jzR_UINbvZg&ab_channel=RaisingVoicesChannel

3.2.14: Girls Education and skills building
<https://www.youtube.com/channel/UC7NxxLquQKK-lmZ4FzqaGBg>

3.2.15: Radio Show “Samajhdari” sparked public discussions on the issue of Violence Against Women and HIV prevention in Nepal (4 mins)
https://www.youtube.com/watch?v=rS53U9dPmks&ab_channel=UNWomen

3.2.16: Gender-transformative change, Ana-Rosa from COCOMACIA in Columbia talks about working with women displaced by conflict (6 mins)
https://www.youtube.com/watch?v=y6vPhBQ7Cjg&ab_channel=UNWomen

Chapter 3.3 Transformational Programmes for Boys and Men

3.3.1: Regional Roundtable MenEngage Africa (1 hour 36 mins)
https://www.youtube.com/watch?v=GwOficQfllI&ab_channel=MenEngageAlliance

3.3.2: MenEngage Africa: Engaging men and boys to achieve gender equality (10 mins) Sonke Gender Justice <https://youtu.be/HmtYBoDNRw>

3.3.3: Men & Masculinities Part 1 (1 hour 55 mins) & Part 2 (2 hours) MenEngage Ubuntu Summit 2020
https://www.youtube.com/watch?v=2gIED7chNYA&ab_channel=MenEngageAlliance
https://www.youtube.com/watch?v=gQPr9FwPLQc&ab_channel=MenEngageAlliance

3.3.4: Ubuntu WhatsApp Alerts group
<https://chat.whatsapp.com/LaQn2XIVLJRHPvI4qGZPo5>

3.3.5: Ubuntu Symposium App
<https://web.cvent.com/event/45bb0a94-a63b-4f48-a6fe-b1a97a9449dd/websitePage:a84b2f3f-162f-42a7-8e3a-0246ae5b1d39>

3.3.6: Ubuntu Symposium Facebook Group
<https://www.facebook.com/groups/ubuntusymposium>

3.3.7: Model for Engagement on Gender, Equity and Masculinities
<https://insights.careinternational.org.uk/in-practice/engaging-men-and-boys>

3.3.8: Text WHO & Promundo
https://www.who.int/gender/documents/Engaging_men_boys.pdf

3.3.9: Text Care Engaging Men & Boys for Gender Equality Series: Lesson Learnt. Brief 2
https://insights.careinternational.org.uk/images/in-practice/EMB/EMB_brief_2_learning_series_2014-1.pdf

3.3.10: Text Preventing Violence in School
https://www.who.int/violence_injury_prevention/violence/8th_milestones_meeting/Hughes_School-based_violence_prevention.pdf

3.3.11: Baba Buntu speaks on Masculinity in Africa (7 mins)
https://www.youtube.com/watch?v=PQBZsosM7qc&ab_channel=BabaBuntu

3.3.12: Role of men in ending gender-based violence (8 mins) eNCA TV South Africa
<https://youtu.be/SaOI3C8BnAk>

3.3.13: Baba Buntu speaks on Rape from an African perspective (7 mins)
https://www.youtube.com/watch?v=laOQspsoOoc&ab_channel=BabaBuntu

- 3.3.14:** When Men Change: A Promundo film (4 mins)
https://www.youtube.com/watch?v=DXaFRrl-l70&ab_channel=Promundo-US
- 3.3.15:** Care Action Podcast #39: Leading Men and Boys and Global Change (27 mins)
<https://podcasts.apple.com/us/podcast/39-leading-men-boys-and-global-change/id1185092141?i=1000415666162>
- 3.3.16: Text** Jewkes R, Sikweyiya Y, Morrell R Dunkle K. Understanding Men's Health and Use of Violence. Pretoria. South African Medical Research Council, 2009.
- 3.3.17: Text** Journeys of Transformation: A Training Manual for Engaging Men as Allies for Women's Empowerment in Rwanda
https://insights.careinternational.org.uk/images/in-practice/EMB/EMB_Training_Manual_Journeys_Of_Transformation_2011-1.pdf
- 3.3.18: Text** The Transforming Masculinities Programme, Democratic Republic of Congo
<https://www.whatworks.co.za/resources/item/472-tearfund-transforming-masculinities-quick-guide>
- 3.3.19: Text** Prevention+ Men and Women Ending Gender-based Violence
https://promundoglobal.org/wp-content/uploads/2017/07/Prevention_A5-broch_high-res.pdf <https://promundoglobal.org/resources/key-takeaways-lessons-l-earned-from-prevention/>
- 3.3.20: Text** Breaking news: Angola decriminalises same-sex conduct, law in effect in Feb 2021
<https://www.hrw.org/news/2019/01/23/angola-decriminalizes-same-sex-conduct>
- 3.3.21:** Is it un-African to be Gay? (12 mins)
https://www.youtube.com/watch?v=AZhtxQY6cJo&ab_channel=SkyNews
- 3.3.22:** Fear and Courage in Combating Homophobia in Africa (16 mins)
https://www.youtube.com/watch?v=_tPNVnG8PeE&ab_channel=TEDxTalks
- 3.3.23:** Gender Based Violence Against Men (10 mins) Ebru TV Kenya Talkshow
<https://www.youtube.com/watch?v=-fs3CQqD10>
- 3.3.24:** Exploring Queer Identity with South Africa's Born-Free Generation (17 mins)
https://www.youtube.com/watch?v=LOUk6L7kkdw&ab_channel=i-D

CHAPTER 4

Chapter 4.1 African Love and Relationships

- 4.1.1:** Africa has a chance to imagine a different world by Ngugi wa Thiong'o (14 mins)
https://www.youtube.com/watch?v=FOXqc-8zCPE&ab_channel=CCCB
- 4.1.2:** Finding Love for Life - Full Series with Maeve Crawford (19 mins)
https://www.youtube.com/watch?v=ZaEmqrHc9C0&ab_channel=CentreofPanAfricanThought
- 4.1.3:** Baba Buntu Speaks 4: African love and Relationships (29 mins)
https://www.youtube.com/watch?v=JKt0wRTCrZk&ab_channel=BabaBuntu
- 4.1.4:** Instituto Promundo US: Afraid of What? (19 mins)
https://www.youtube.com/watch?v=9O8eJ3bLzl0&ab_channel=Promundo-US
- 4.1.5:** Avert: Young Voices Africa Playlist
<https://www.youtube.com/playlist?list=PLj2os3vh7nz80GhevG7bQHRtlyEvcK8IR>
https://www.youtube.com/watch?v=srhlXuS6vFE&ab_channel=loveisrespect
- 4.1.6:** The Relationship Spectrum: How It Works
<https://www.youtube.com/watch?v=srhlXuS6vFE>



4.1.7: #ThatsNotLove campaign / Because I love you - Delete. One Love Foundation (1 min)
https://www.youtube.com/watch?v=4JYyHaO3x-U&ab_channel=JoinOneLove

4.1.8: MTV Shuga: Down South - Love Hurts
<https://www.mtvshuga.com/naija/episodes/mtv-shuga-down-south-episode-4-love-hurts/>

4.1.9: Text Comprehensive Sexuality Education Text UN International Technical Guidance on Sexuality Education, revised 2018 version
<https://www.unfpa.org/sites/default/files/pub-pdf/ITGSE.pdf> (full document)
<https://www.who.int/publications/m/item/9789231002595> (overview)
<https://unesdoc.unesco.org/ark:/48223/pf0000260770> (more languages available here)

4.1.10: Text International Technical and Programmatic Guidance on Out-of-School Comprehensive Sexuality Education, UNFPA 2020
<https://www.unfpa.org/featured-publication/international-technical-and-programmatic-guidance-out-of-school-comprehensive> (CSE in out-of-school contexts)

4.1.11: Text WHO Europe and BZgA: Standards for Sexuality Education in Europe
https://www.bzga-whocc.de/fileadmin/user_upload/WHO_BZgA_Standards_English.pdf

4.1.12: Podcast on Menstrual Health: Introducing OKY UNICEF's period tracker for girls
<https://open.spotify.com/episode/6ifABUtH6NdcEbAlhKgI2>

Parent Guidance

4.1.13: Text Talk Soon, Talk Often: A Guidance for Parents talking to their Kids about Sex <https://www.healthywa.wa.gov.au/-/media/HWA/Documents/Healthy-living/Sexual-health/talk-soon-talk-often.pdf>

4.1.14: We should all be Feminists (29 mins)
https://www.ted.com/talks/chimamanda_ngozi_adichie_we_should_all_be_feminists?language=en

4.1.15: Proper Way Of Raising The Boy Child (20 mins)
<https://youtu.be/QgmjZBC3R58>

Masculinity and Sex

4.1.16: African Men and Self Knowledge: Why Knowing Self must be a Priority (17 mins) TedX Gaborone with Dr. Baba Buntu
https://www.ted.com/talks/baba_buntu_african_men_and_self_knowledge_why_knowing_self_must_be_a_priority

4.1.17: Exploring Queer Identity with South Africa's Born-Free Generation (17 mins)
https://www.youtube.com/watch?v=LOUk6L7kkdw&ab_channel=i-D

4.1.18: The construction of Black Masculinity & Sexuality (12 mins)
Veronica Mason (lecturer & youth and community worker)
https://www.youtube.com/watch?v=CATsgLFNluc&ab_channel=CentreofPanAfricanThought

4.1.19: Hypermasculinity, Culture and the Education of Black Boys (13 mins) Dr. Tony Sewell (TV personality, author & CEO of Generating Genius)
https://www.youtube.com/watch?v=5lqmV4thQh8&ab_channel=CentreofPanAfricanThought

4.1.20: The Problem with Black Masculinity and Manhood by Jos Dash (7 mins)
https://www.youtube.com/watch?v=7GehQqZfV2E&ab_channel=CentreofPanAfricanThought



Chapter 4.2 Pan-Africanism and Environmental Conservation

4.2.1: Berlin Conference and cutting away from our African Roots (7 mins)

https://www.youtube.com/watch?v=2UsgEqEjwKM&ab_channel=CentreofPanAfricanThought

4.2.2:Text Françoise Vergès https://www.chilperic.ch/interview/francoise-verges-16.html?fbclid=IwAR3PCa3Se_tHAZnz4_Uyv5LXTy9W3hIXHRW7-d767ypgUxzjeWzBlce_m7zA

https://www.chilperic.ch/interview/francoise-verges-16.html?fbclid=IwAR3PCa3Se_tHAZnz4_Uyv5LXTy9W3hIXHRW7-d767ypgUxzjeWzBlce_m7zA

4.2.3: Quick History and Definition of Pan Africanism (13 minutes)

Professor Hakim Adi (historian)

https://www.youtube.com/watch?v=VgMUXe3ctkA&ab_channel=CentreofPanAfricanThought

4.2.4: Understanding Pan Africanist Philosophy Part I (37 mins) & Part II (24 mins)

Omowale Ru Pert-em-Hru (author)

https://www.youtube.com/watch?v=R3kjWbjNcBs&ab_channel=CentreofPanAfricanThought

https://www.youtube.com/watch?v=LIR85xYuXJg&ab_channel=CentreofPanAfricanThought

Environmental Conservation

4.2.5: Professor Wangari Mathaai and the Greenbelt Movement (8 mins & 50 mins)

https://www.youtube.com/watch?v=BQU7JOxkGvo&ab_channel=StridesinDevelopment

https://www.youtube.com/watch?v=AmVSDkj4jYw&ab_channel=NelsonMandelaFoundation

4.2.6: Text Moving Forward to Go Back: Doing Black Feminism in the Time of Climate Change

Dr. Yvette Abrahms

<https://www.tandfonline.com/doi/abs/10.1080/10130950.2014.932137->



