



**UNIVERSITY of  
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**CENTRE FOR CONFLICT MANAGEMENT**

**TRADITIONAL LEADERS AND THE PREVENTION OF GENDER BASED  
VIOLENCE IN NAMIBIA: A CASE OF OUTJO DISTRICT KUNENE  
REGION**

**Dissertation submitted to the University of Rwanda in partial fulfilment of the  
requirements for the award of a Master of Arts Degree in Peace and Conflict  
Transformation**

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## DECLARATION

This project, *traditional leaders and the prevention of gender based violence in Namibia: a case of Outjo district , Kunene region*, is my original work. I further ascertain that this work has not been submitted to any tertiary institutions or colleges for whatever purpose, in whole or in part. I further confirm that I have acknowledged using in-text citation and complete reference at the end of the thesis, where I consulted other literature. Finally, apart from the supervisor's guidance, I declare I own the paper's content.

**Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Harry Engelhard Hoeb**

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## **DEDICATION**

This dissertation work is dedicated to my wife, Caroline Hoeb, whose unmatched psychological and physical support was the panacea to my success. In addition, the daily phone calls away from home made my learning environment more desirable.

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In the first place, I gave thanks and glory to the Lord God Almighty for strengthening me over the years and carrying out this study.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

<b>AU</b>	African Union
<b>CDVA</b>	Combating of Domestic Violence Act
<b>CEDAW</b>	Convention on the Elimination of All Forms of Discrimination Against Women
<b>FT</b>	Feminist Theory
<b>FG</b>	Focus Discussion
<b>FGD</b>	Focus Group Discussion
<b>GBV</b>	Gender-Based Violence
<b>GBVIS</b>	Gender-Based Violence Investigation Sub-division
<b>GRN</b>	Government Republic of Namibia
<b>LAC</b>	Legal Assistance Centre
<b>MoHSS</b>	Ministry of Health and Social Services [MoHSS]
<b>NDHS</b>	National Demographic Health Survey
<b>NGOs</b>	Non-Governmental Organisations
<b>SADC</b>	Southern African Development Community [SADC]
<b>TT</b>	Trauma Theory
<b>WHO</b>	World Health Organisation

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## ABSTRACT

Gender-based violence is a global problem affecting all gender of different races, creeds, and colours, especially women and girls. A similar trend is observed in Africa, where it is widely recognised that GBV affects humankind across the continent. In the case of Namibia, one-third (31%) of Namibian women involved with an intimate partner experienced physical or sexual violence caused by men. Therefore, the study locates that the fight toward eliminating gender-based violence will only be realised if all stakeholders come on board. This thesis provides an assessment of the role of traditional leaders in preventing gender-based violence in Kunene region, in particular, Outjo district, through secondary and primary research findings. Notably, the study emphasised on women and girls since they constitute the majority in terms of gender-based violence victimisation. The study approach was qualitative in nature with a case study research design. The data was collected through individual interviews with key informants and focus group discussions using the interview schedule guide. The study further employed thematic analysis to analyse data to present common themes that emerged from the research and were interpreted for broader illustration under the discussion section. The study found that awareness campaigns, traditional court services, education programmes on GBV through the police, faith-based organisations and women's leadership centre and gender-based violence prevention policies were seen as the common prevention methods used for gender-based violence in Outjo. Gender-based violence awareness campaigns conducted during the community meetings and the existence of traditional court healings emerged as the most common preventative methods by which traditional leaders are involved in Outjo. Further, prevention, advisory and stakeholder engagement roles were perceived by stakeholders as significant components that traditional leaders play in gender-based violence matters. Noteworthy, the study recommends that to reduce GBV in Outjo, there is a need for traditional leaders to be more proactively involved in gender-based violence matters, accelerate gender-based violence awareness, the creation of police-traditional leader forums and an amendment to some customary laws that indirect and direct contributes to GBV.

**Key Words:** Gender-based violence, domestic violence, gender, traditional authority, traditional leaders

## **CHAPTER ONE: GENERAL INTRODUCTION**

### **1.1 Introduction**

This study grew out of a concern about Gender-Based Violence (GBV), which affects people worldwide, irrespective of education, employment status, income or age, where vulnerable across the globe are subjected to GBV (United Nations, 2015 and undermines peace and harmony (Ruiz-Pérez, Rodríguez-Barranco, & Cervilla, Ricci-Cabello, 2018). Specifically, the study aims to assess the role of traditional leaders in preventing in Outjo, Kunene region in Namibia. In this study, the term GBV broadly refers to a person's, man or woman, physical, emotional, mental or sexual abuse irrespective of their gender (Mazibuko, 2016; Klugman, 2017).

This chapter is organised as follows. It provides a background to the study, statement of the problem, objectives and research questions of the study research nonetheless, in all the issues related to GBV, traditional leaders have been identified to have a crucial role in advocating for a violent free society. Therefore, the chapter includes the background, problem statement, objectives, research question, significance, scope, limitation, and outline.

### **1.2 Background of the study**

Several decades ago, prevention and reducing the escalation of GBV were mainly known to be the responsibility of the police organisation (Wanjohi, 2016; Córdova & Kras, 2022). Such understanding and practices could be premised on the fact that police were entrusted with the responsibility of citizen safety. However, this notion has lost its relevancy in the 21<sup>st</sup> century, where community members are aware that the police as an organisation cannot address crimes alone but need the assistance of community leaders and members (Mabuku, 2018). Today, it is worth studying the role of traditional leaders in reducing GBV in Outjo since they greatly influence their followers. It is within this understanding that the study is premised. Globally, GBV in its various forms is widespread in communities worldwide, cutting across class, race, age, religion and national boundaries (Klugman, 2017). For instance, the World Health Organisation (WHO) in 2013 projected that about 35% of women experience some kind of physical and/or sexual violence at some point in their lives.

In 2021, globally, almost 1 in 3 women (30%) of girls fifteen years of age or older are physical and/or sexual violence by a male intimate and non-intimate partner according to (WHO, 2021). Gender-Based Violence (GBV) affects between 10 and 70% of women worldwide (Negero, Abajobir, & Salilih, 2019). A similar trend is observed in Africa, where it is widely recognised that GBV affects humankind across the continent, and the need for all stakeholders, including traditional leaders, to take a prominent stance is now more urgent (Casey, Carlson, Bulls, & Yager, 2018). In the case of Namibia, the study by the World Health Organization (WHO, 2016) revealed that from 2018 closely, one-third (31%) of Namibian women involved with an intimate partner experienced physical or sexual violence caused by men.

Meanwhile, in 2017 survey conducted by the Legal Assistance Centre [LAC] on gender-based violence in Namibia confirms alarming statistics that at least one in seven women (14%) and one in 12 men (8%) experience gender-based violence in their family often. The survey further indicates that (36%) about one-third of women in Namibia had experienced physical or/and sexual violence attributed to an intimate partner. These women mainly range from 15-49 years of age (LAC, 2017, p. 201). It can be seen that when comparing the statistics from WHO (2016) and LAC (2017), there was approximately an increase of 5% in the number of women who experience GBV.

The prevalence of GBV harms the lives of victims and their close family members. In addition, it erodes Namibia's human resources that could contribute to the developmental projects of the country. Among the causes identified for GBV is the power imbalance at household and community levels on social and gender norms in the community (Perrin *et al.*, 2019; Glass *et al.*, 2019). Moreover, traditional leaders are the custodian of these norms because of the power associated with overseeing their subjects using by-laws (Marrengane, Sawyer & Tevera, 2021). Despite the effects of GBV on the livelihood, for instance, lack of self-esteem, and value that affects one's contribution to the community members in Outjo Kunene region and the role that traditional leaders can play, GBV still happens at an accelerated rate (NamPol, 2021).

Traditional norms and beliefs ought to be among the leading cause of GBV, where men are regarded as superior to women. Such thinking further accounts for abuse because women

their prominent role in any sort of relationship is confined to no small extent to the act of being submissive (Segueda, 2015).

In this case, it is evident that on causes related to traditional norms and customs, the traditional leaders, to a considerable extent, may play a vital role in educating the community to abandon such practices. GBV ought to be caused by the prevalent striking poverty in the society, which further leads to dependence and also is singled out as one of the causes of GBV. Certain salient cultural practices support and promote violence in our community (Agedo, 2016). This may include the beliefs related to men's rights in terms of controlling and disciplining a woman by physical means.

These practices lead to the vulnerability of women since they themselves accept it as dictated by culture. Therefore, another notable effect of patriarchal social constructs presents the environment in which both men, boys, women and girls accepted such social norms and validated them as usual. When this is the case, the aspect of GBV may be neglected and given lesser importance in a society that, indirect and direct, permits it. Such itinerary not only promotes the occurrence of GBV in the community but serves as a hiding shade and hotbed for the perpetrators to continue violating humans in relation to GBV.

Furthermore, the Ministry of Health and Social Services [MoHSS] published a National Demographic Health Survey (NDHS) (2019). This survey shows that 34 per cent of Namibian women aged 15-49 years have somewhat been the victims of sexual, physical, or emotional violence from their intimate partner (p. 45). Even though to this end, the GBV seemed to decrease by 2%, it is undoubted that their figures are still high in Namibia in terms of women suffering from GBV. The increase of cases related to GBV concerns the Namibian citizens generally and Outjo community members in particular (Kunene Regional Council, 2015).

For instance, according to Namibian Police Force [NamPol] in the Kunene region in the 2019/2020 financial year, 4752 cases were registered and reported in the area (NamPol, 2020). As mentioned already, of all these cases, it is worrisome to note that 2161 cases were related to GBV (Kunene, 2020). This translated to 45% of all total cases registered with the police (Kunene, 2020). Meanwhile, from 2161 reported GBV cases, 1202 (55%) were from Outjo town (Kunene, 2020). From these reports, it is more evident that GBV continues to rise each year in Kunene and should be prevented. Consequently, preventing GBV is a central concern for Namibian authorities generally and law enforcement agents

in particular. Many thoughts have been tried on how best to address GVB, mainly how to devise appropriate prevention methods.

Among the methods that have been pinpointed is the involvement of traditional leaders as influential persons in the community Bott *et al.* (2008) to this end. Indeed, in Namibia, traditional leaders are essential to the country's leadership, at least for two reasons. Firstly, traditional leaders are believed to be the custodians of these norms because of the power associated with overseeing their subjects using by-laws. Despite the effects of GBV on the livelihood of community members in Outjo, Kunene region and traditional leaders' roles, GBV still happens at an accelerated rate. Hence, the present study aimed to assess traditional leaders' role in preventing GBV.

Secondly, their recognition stems from enacting the Traditional Authorities Act 25 of 2000 Government Republic of Namibia (GRN, 2000). Under Section 3 of the Act, the traditional leaders are presented with duties and responsibilities, among other things, to promote peace and welfare amongst the community members. But, more importantly, given the negative impacts of GBV in the community, accord to a more considerable extent is not achieved in many communities. Interestingly for this particular topic, the Act further provides for affirmative action in the community as Article 23 of the Namibian Constitution, specifically because female elders are also regarded as traditional leaders. As such, they are expected to perform the role of advocating for peace, disturbing and allocating lands in their area of jurisdiction, and other many functions (Hinz, & Gairiseb, 2016; Hinz, 2016).

Hence, a key motivation for the present study was to assess the role of traditional leaders in addressing GBV. Despite this realisation, it appears the role of traditional leaders in preventing GBV in Namibia remains limited. Based on this background, the study seeks to assess traditional leaders' role in addressing GVB in Outjo, Kunene region in Namibia. It is estimated that the total area size of Outjo district is 7,466 square kilometres and has a population of 12,447, with a population density of 1.7 per square kilometre, making it the most populous constituency in the region.

Sixty-one percent (61%) of the population is aged between 15-59 years old, of which the women and girls within this range experience GBV daily (Kunene Regional Council, 2015). Violence against women and girls is another social concern of political leadership in the region as it affects peaceful social interactions. In this district, the traditional authority oversees the community's affairs according to the traditional customs and norms

of the people. At Outjo in Kunene region, GBV is still prevailing, causing a threat to human existence. For instance, the Annual Regional Report released in the Kunene region indicates that for the financial year 2020 to 2021, there were 2161 cases registered to the police related to GBV.

Notably, from the report, 2138 cases were registered against men, husbands, and boys, constituting 99% of the total cases committed against women and girls. The report further indicates that from 2016 up-to-date, there has been an increase in the number of cases reported for GBV in the Kunene region. This clearly shows that the prevalent GBV present several unanswered questions, and if not addressed, women and girls in Outjo will continue to feel unsafe. Hence, the reason to access the role of traditional leaders in addressing GBV in Outjo.

### **1.3 Statement of the problem**

In spite of the notion that traditional leaders have sufficient moral and legal authority to address issues of GBV, especially its prevention, there is not, to our knowledge, any published study providing support for their role, about our particular location. Ultimately we do not know to what extent traditional leaders can contribute to attending to this challenging problem, if at all. In other words, there remain gaps in our knowledge of traditional leaders' role in preventing GBV in Outjo, Kunene region. A gap that the present study sets out to address.

### **1.4 Objectives of study**

The following objectives guided this study:

#### **1.4.1 General Objective**

The study's main objective is to examine traditional leaders' involvement in GBV prevention in Outjo, Kunene region.

#### **1.4.2 Specific Objectives**

Specifically, the study seeks to:

- a) Identify what are the GBV prevention methods existing in Outjo, Kunene region
- b) Explore which of these prevention methods are traditional leaders involved.



- c) Assess how the stakeholders perceive the roles of traditional leaders in the prevention methods.

### **1.5 Research questions**

1. What are the GBV prevention methods existing in Outjo, Kunene region?
2. In which ways are traditional leaders involved in these methods?
3. How do stakeholders perceive the roles of traditional leaders in these prevention methods?

### **1.6 Delimitations**

This research focuses on the assessment of the role of traditional leaders in preventing GBV in Outjo, Kunene region, from the perspectives of the delimited Traditional Leaders, Police Officers and Outjo Constituency Counsellor since they are more exposed in terms of GBV given their roles in the society. Such assessment is qualitative in nature and based on semi-structured interviews and focus group discussions. According to records, the study focused on the time scope of 2011 to 2021 since the last GBV has increased (See problem statement). For the current research, the scope was aligned to the purpose of the study, which was to ascertain the role of traditional leaders in Outjo of Kunene region in preventing GBV. This is because there are several stakeholders in addressing GBV. In the second place, the researcher is employed by the police in Kunene region; therefore, it was easier to collect data from participants.

### **1.7 Significance of the study**

First, the study is significant in terms of peace studies and conflict transformation since when GBV is undressed, they might be political tension that opposite political leaders may explore. The failure of the government to address this may cause demonstrations and insecurity necessitated by the conflict that will consequently affect peace. It is anticipated that it will provide an in-depth understanding of the role of traditional leaders in curbing GBV in Outjo, thereby addressing the knowledge gap about scholarly findings in Outjo.

Equally important is the potential for the research findings to help improve the day-to-day researcher's work as a law enforcement actor by pointing at how to operationalize their fight against GBV. Hence their inclusion as the sample is provided with the study findings that present some crucial recommendations on GBV. Thirdly, the policy implications for the fight against the GBV in Outjo and Namibia may be realised more generally. Focusing on Chiefs and village Headmen/Women is of great interest, as traditional leaders have been

observed to have massive influence at the community level in advocating for a peaceful and GBV free Namibia is more prevalent. Last, the potential for the research findings might help improve the day-to-day researcher's work as a law enforcement actor by pointing at how to operationalize the efforts toward the fight against GBV. This understanding is premised on the fact that police decisions based on the research findings are more likely to yield the desired result than those merely based on the experiences.

## **1.8 Outline of the chapters**

This thesis is organised around five chapters.

Chapter 1 contextualizes the research by providing background information on the study. It also outlines the problem statement, research objectives as well as questions. Further, the significance of the study, the delimitation, and the chapter outlines are provided. Chapter 2 relates to the literature review concerned with traditional leaders' role in preventing GBV and GBV in general. To cement the chapter, the study begins with the theories related to GBV and how they contribute to understanding GBV as a phenomenon. The chapter further presents the standard definitions associated with the current study. Furthermore, it offers a conceptual framework based on the literature consulted. Chapter 3 discusses the specific methods by which the research and analyses were conducted. The primary outline of the chapter includes the research design, approach, population, sampling and data collection method employed in the study. In addition, data analysis and ethical clearance are discussed in the chapter. Chapter 4 comprises the presentation of data kept by informants who are the traditional leaders themselves and three FGD, which included police officers, men and women from the community members. Analysis of the data presented and a summary of the findings in relation to the responses obtained in the study are detailed and discussed in this chapter. Lastly, chapter 5 concludes the study by summarizing the results as well as recommends what can be done to address GBV in terms of steps and future studies on the subject at hand.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.1 Introduction**

The chapter provides insights into the literature closely linked to traditional leaders' role in addressing GBV in the community. First, the chapter discusses the definition of key concepts, theories that relate to GVB, thr global, continental and Namibian perspectives on GBV. In addition, comperatives analysisof GBV, GBV preventions and traditional leaders's role GBV. Last, the chapter eplain theoretical framework of the study.

### **2.2 Key concepts**

There were common terms that often dominated the present study. For this reason, it was important to elaborate on what they entailed for the readers to have a detailed account of how they were applied in the study. Therefore, the following terms grounded the study:

#### **2.2.1 Violence**

Matthews & Channon (2017) defined violence in its most basic form by referring to it as using physical force. In comparison, Uysal & Gizem (2020) relate violent practices of inflicting physical harm or a form of force. On the other hand, some scholars like Allen and Anderson (2017) define violence in its behavioural dimension. The authors refer to it as people's behaviour or people who persistently inflict emotional, physical or psychological harm to others (p.1).

To this, Lucas and Heimer (2021) add that violence is the use of intentional power that may result in pain, death, psychological harm, deprivation or maldevelopment (p.252). The World Health Organisation [WHO] defines violence as the negligent or intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either result in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation (Krug, Dahlberg, Mercy, et al., 2002). However, for the purpose of this study, violence is conceptualized as any act of causing physical or psychological hurt or force directed at another individual with adverse health and psycho-emotional consequences, especially to a vulnerable member of the society (women and girls).

### **2.2.2 Gender**

According to Zevallos (2014), gender is a multidimensional construct on central societal conceptions, especial regarding roles between men and women, sex categories and cultural meaning in relation to gender in society. Closely related to the preceding definition, Cislighi and Heise (2020) associate gender with cultural, social norms, behaviour and attitudes deemed appropriate in relation to a specific sex category (p.409) For this study, gender would mean the distinctive physical appearance between men and women dictated by their roles, cultural, social norms and perceptions by the society.

### **2.2.3 Traditional leader**

Traditional Authorities Act, 25 of 2000, refers to the traditional leader to means a chief, a head of a traditional community, a traditional senior councillor, or a traditional councillor designated and recognized or appointed or elected, as the case may be, following this Act, and by whatever traditional title named (p.3). With this definition, it was evident that the traditional leaders are given responsibilities in the community since each given title bears some kind of specific responsibility. However, it is also observable that traditional leaders may have different titles, names or passions within the community.

## **2.3 Theoretical framework**

The study is theoretically embedded in Feminist Theory [FT] and Trauma Theory [TT] as illustrated distinctively below. For FT, assumes that violence is a result of an emphasis on gender and power disparity in opposite-sex relationships.

On the other hand, TT strives to understand the individual's emotional response to a devastating occasion, consequently disrupting former ideas of a person's sense. Therefore, based on the above, it is more important that when accessing the leadership role in addressing GBV, the theories provide a clear understanding of how GBV happens and how it could be addressed. However, all these theoretical perspectives deal with mainly the causes and consequences. They may help in drawing some concepts that offer insights on GBV as a global issue and from which prevention measures can be aligned.

### **2.3.1 Feminist Theories**

The study was also based on the Feminist Theory invented by Pence and Paymer (1993). This feminist theory assumes that domestic violence results from an emphasis on gender and power disparity in opposite-sex relationships (Pence & Paymar, 1993). In theory, pinpoint that the persistent nature of intimate sexual violence results from a society that accepts the aggression of violence of men as appropriate behaviour. Even though the theory acknowledges that men are the most violent, they still recognise that women can also be damaging. Still, they assume that women abusing men is not a grave social problem and deserves attention (Kurz, 1997). This theory was found to be relevant to the present study. The theory's components, for instance, explain the relationship between socio-cultural factors and GBV, which is in line with what the study investigated.

This theory presents an understanding that one of the causes of GBV in most of society is gender social norms and practices that belittle women and sanction a male's use of aggression throughout their lives. The theory further advocates for inequality between men and women in society. This should not only be realised at work but also within homes and traditional settings. To attain the preceding endeavour, gender roles should be reconstructed to favour all in the societies, more especially those that dictate the socio-cultural factors—the behaviour of both men and women in an intimate partnership.

Given that the present study looked at the role of traditional leaders in addressing GBV, there can be no doubt that the understanding of traditional leaders on how social factors contributes to GBV, as indicated in this theory, could be significant in step in pursuit to address the current phenomena. This is so because they will have a broader overview of how the accepted social norms, values and cultural practices contribute to GBV in Outjo, particularly Namibia.

### **2.3.2 Trauma Theory**

Caruth propounded trauma theory in 1996 after experiencing the event of a wound that nearly caused death (Whitehead, 2007). For Caruth (1996), trauma includes all the sudden reactions to natural and human events (p. 3). On the other hand, trauma refers to "a person's emotional response to an overwhelming event that disrupts previous ideas of an individual's sense and the standards by which one evaluates society" (Balaev, 2014, p. 1). Differently, trauma is referred to as "a condition that is too surprising to be reported entirely upon occurrence (Rodi-Risberg, 2010, p. 33).

With all these definition, is clearer that trauma involves a tragic event that an individual experience which has negative bearing on his or her emotions and feelings such as GBV. Due to GBV, women experience more trauma than men do since men oppress and beat women to claim their supremacy over women. TT assists this study in comprehending that the majority of victims of GBV in Namibia experience aggressiveness, depression, disruptiveness, and insecurity. These traumatic experiences caused by GBV account for some of the death in Namibia and globally, such as suicides. This happens especially when they are unable to find help to curtail the effects of trauma.

Perhaps it is more appealing for this study to propound that traditional leaders' ability and sustained willingness to prevent GBV can be more realized if they understand the trauma that the victims as their subjects go through. This understanding would increase their empathy towards these people; in the end, they become active stakeholders with a sustained pick in preventing GBV. When TT is premised on this narrative, they can be no doubt that the first step in accelerating prevention measures is to be aware of the effects of GBV on the victims (Martinez-Falquina, 2015).

Notably, such realization is paramount to the willingness of the traditional leaders and all those with stakes to contribute to the mitigating factors of GBV in Outjo in particular and Namibia in general. Despite the fact that trauma linked to GBV is more associated with negativity, there are still positive ways, to a little extent can help to prevent future occurrence of GBV. In Namibia, some of these victims have voiced their frustration not only to the government for action but also to the traditional leaders. In such an event, there will be kept abreast of the brutality practices happenings to their community members and act as per the traditional authority act. This has led to some women reporting also, through the experience of the trauma, gender-based awareness is raised even using social media platforms (Mabuku, 2018).

#### **2.4 Global perspectives on GBV**

Internally, GBV continues to dominate the affairs this is because it is estimated that GBV still affects the social interaction of people around the world (Pereira Sartori Falguera, Lima, Ferrari, Barriga & Mariano, 2021). This understanding is based on the fact that no single country globally has not experienced GBV (WHO, 2021). Globally, GBV in its various forms is widespread in communities worldwide, cutting across class, race, age, religion and national boundaries (Klugman, 2017). For instance, the World Health

Organisation (WHO) in 2013 projected that about 35% of women experience some kind of physical and/or sexual violence at some point in their lives.

In 2021, globally, almost 1 in 3 women (30%) of girls fifteen years of age or older are physical and/or sexual violence by a male intimate and non-intimate partner according to (WHO, 2021). Gender-Based Violence (GBV) affects between 10 and 70% of women worldwide (Negero, Abajobir, & Salilih, 2019). GBV is globally acknowledged as the most common form of violence, with overwhelming consequences for victims and the entire society (Pereira Sartori Falguera et al., 2021).

It results in physical, sexual and psychological harm to both men and women and includes any form of violence or abuse that targets men or women on the basis of their sex (Donato, 2020). Notably, for men and women, unbalanced power relations account for its occurrence exacerbating gender inequalities and reinforcing traditional gender roles distinguishing men from women.

## **2.5 African perspectives on GBV**

Even though it is expected that the majority of African countries might have a similar trend on an issue related to GBV, there is a common acknowledgement to some extent that the GBV situation might vary from country to country in Africa. For instance, in Zambia, More than a third of all women and girls in Zambia have experienced physical violence, of which 17% of women have experienced sexual violence (Zambia Statistics Agency, 2019). The above justifies the 2021 third quarter GBV statistics released by the Zambian police that a total of 16,301 females representing 79.4% , and 4,239 males representing 20.6%, were abused during the period under review nationally (Zambian Police Service, 2021).

In rural Ethiopia, 76.5% of women were victims of violence in their lives meanwhile, and 56.9% had been subjected to sexual, physical and psychological abuse by their partners (Diriba, 2021). The author attributes the causes of GBV to physical disability, economic dependence, and unemployment which result in cause emotional trauma. The prevention methods adopted includes awareness campaign by mostly the police. In Nigeria, there are also increased cases of GBV, about (33%) of women are beaten while pregnant. in most cases, the abuse relates to economic, sexual, physical and emotional abuse, mainly by intimate partners. The cause is attributed to the high number of GBV cassis associated to

overdependence, marriages, customary practices and the abuse of drugs and other substances (Agbaje *et al.*, 2021).

## **2.6 Namibian perspectives on GBV**

In the case of Namibia, the study by the World Health Organization (WHO, 2016) revealed that from 2018 closely, one-third (31%) of Namibian women involved with an intimate partner experienced physical or sexual violence caused by men. Meanwhile, in 2017 survey conducted by the Legal Assistance Centre [LAC] on gender-based violence in Namibia confirms alarming statistics that at least one in seven women (14%) and one in 12 men (8%) experience GBV in their family often. The survey further indicates that (36%) about one-third of women in Namibia had experienced physical or/and sexual violence attributed to an intimate partner.

These women mainly range from 15-49 years of age (LAC, 2017, p. 201). It can be seen that when comparing the statistics from WHO (2016) and LAC (2017), there was approximately an increase of 5% in the number of women who experience GBV. The prevalence of GBV harms the lives of victims and their close family members. In addition, it erodes Namibia's human resources, which could contribute to the developmental projects of the country (Matthews, Muinjangu, Nashandi & Rukambe, 2015). Despite the effects of GBV on the livelihood, for instance, lack of self-esteem, and value that affects one's contribution to the community members in Outjo Kunene region and the role that traditional leaders can play, GBV still happens at an accelerated rate (NamPol, 2021). Namibia Perspective on gender-based violence Gender-based violence (GBV) is a human rights issue of endemic proportions in Namibia.

A study by the World Health Organisation reveals that over one-third of women in Namibia reported having experienced physical or sexual violence at the hands of an intimate partner at some time, with 31% reporting physical violence and 17% sexual violence (National Plan of Action on Gender-Based Violence, 2012-2016). In terms of the cause of GBV, customary law, alcohol and drug abuse are cited as significant contributions to GBV in Namibia. Alcohol abuse, according to Matthews, Muinjangu, Nashandi and Rukambe (2015) is one most significant contributors to GBV, worsened by the persistent inequality between men, women and girls. Gender-based violence against men in Namibia remains alarmingly high despite government efforts to fight GBV. They further noted thier study



that GBV is still prevalent in Namibia, compelling the line ministries to develop strategies such as awareness campaigns. GBV manifests itself in various forms in Namibia; for example, this form is not limited to emotional and physical abuse (Ndjibu, 2020). Even though the primary victims of GBV are women, vulnerable groups such as Lesbian, Gay, Bisexual, Transgender and Intersex communities are also victimised (Chirimbana, 2015). Olivier (2011) noted in his study that, GBV is still prevalent in Namibia, compelling the line ministries to develop strategies such as awareness campaigns.

## **2.7 Comparatives analysis of GBV**

Globally, GBV affects almost every country, while other countries are less impacted by GBV, for instance, Lebanon, Liberia, and Canada, due to programmes that empower women and invest in them (Muluneh, Stulz, Francis, & Agho, 2020).

At the same time, countries like the United States of America (USA), Afghanistan, Somalia and the Democratic Republic of Congo are presumed to have experienced the worst GBV (Ster, 2020). internationally, women are the most victims of GBV; while there are small prospects of men suffering from the GBV, violence against women touches about 1 in 5. women. This GBV comes in various forms, ranging from domestic physical and emotional abuse, rape, female infanticide, forced trafficking, and sexual harassment (Pereira Sartori Falguera et al., 2021). In addition to the above, in some African countries, GBV still manifests itself through child marriages and some of the cultural practices of male masculinity. In African countries, both globally, continentally, regional, and nationally, GBV transcend its confinement to encroaches workplaces, police holdings cells, prison facilities, public and private institutions, and various public spaces.

The effects of GBV seem to affect women more than men since they are vulnerable members of society due to the stereotype associated with masculinity. For the reason that GBV cut across the globe, consented efforts to address is even more than ever before. This may further explain that investigating the role of traditional leaders in GBV prevention was so essential for this study since these are important custodians of community affairs practice, especially in Africa.

Other countries have adopted the best practices that distinguish how well they have been addressing the scourge of GBV; for instance, in Liberia, since 2017, traditional and religious leaders have been undergoing training in addressing GBV Perrin et al. (2019) the initiatives not employed by other countries including Namibia. In a country like El Salvador, child marriage was abolished since it promoted GBV, where the child does not have a say over the husband (UN, 2017). This strategy seems to have been working since there is a plausible drop in GBV cases in El Salvador.

Finally, in Honduras, one of the strategies involved is the involvement of men and boys in awareness campaigns on GBV; since they are, in most cases, perpetrators, their involvement has to alter somewhat their behaviour towards violent conduct specially targeted at women and girls (UN, 2017). These strategies could also have been applied to Namibia because, thus far, they are not adopted.

## **2.8 Gender based violence prevention**

United Nations (UN) defines GBV as “any act of gender-based violence that results in or is likely to result in physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life” (King, 2019, p.1). When looking at this definition, one thing is more explicit: the definition of GBV, as indicated by the UN, incorporates a discriminatory clause since it omits an explanation of what gender entails and focuses only on violence perpetuated against women. This could be a plausible limitation and discrimination in terms of gender because men are not included in the definition. This postulation is premised on the fact that women can also commit GBV against men or by girls against boys.

While the researcher's observation could raise unceasingly debates, Sida (2015); Sigsworth and Kumalo (2016) pinpoint other limitations to the above definition. The authors argue that the definitions only include physical, sexual or psychological harm or suffering and omit the inclusion of economic violence and human rights violations. However, this does not take the reality that women and girls are more vulnerable and suffer from GBV than men or boys. Perhaps this was why Edwards (2011, p. 21-22) provided what researcher term a comprehensive definition of GBV. The author relates GBV definition as including all forms of violence and the violations of fundamental human rights committed against men, women, boys or girls. A similar description of GBV according to the Namibia Combating of Domestic Violence Act [CDVA] (Act 4 of 2003) is observed. In this case,

GBV refers to sexual abuse, emotional, physical, psychological or economic abuse, intimidation or harassment perpetrated against another gender.

This means that the conduct harms and causes imminent harm to the well-being of humankind. Therefore, for the purpose of the present study, the definition by Edwards (2012) and Namibia CDVA, Act 4 of 2003, was used to refer to GBV. The choice stems from their sentimental illustration, especially considering what constitutes violence and gender. In terms of the prevention of GBV globally, one of the methods initiated is the implementation of outreach and recruitment programs for engaging males.

In this regard, the effort aims to allow men and boys, who are the most perpetrators when it comes to GBV, to be the advocates of peace (Casey *et al.*, 2018). With this narration, behavioural change and gender-equitable attitudes are promoted, which is an essential step in addressing the scourge of GBV. It is wise to mention here again that based on the finding from the above author, when engaging men or boys, you present an opportunity to shape their attitudes and thinking toward the stereotype closely linked to gender in-sensitive. Especially given that the increase in GBV in several countries is firmly associated with failure to promote cultural of Obuntu and gender insensitivity. Traditional Leaders are influential in most rural communities around the globe and play a key role in advocating and driving social mobilisation initiatives that address sexual GBV and other related crimes (Hinz, 2016). They must serve as advisers to the policy decision that the government takes, especially concerning the particular community, despite their prominent roles in society and their influences on the subject under discussion.

The proceedings may explain why NamPol have incorporated in their five-year strategic plan 2017/2022 outputs related to GBV. In terms of the causes of GBV, one of the most recognised causes of GBV in Namibia is the traditional imbalance of power between men and women (Mukungu & Kamwanyah, 2020). The effects of GBV have been labelled as a human security threat; as such, its persistence constitutes violence against human rights and hampers engagement of productive undertakings, more especially women, in economic activities (Mgbangson, 2015). The persistence of GBV nationally could symbolise failed efforts to reduce GBV as a human security threat.

As Decker *et al.* (2015) profound, GBV widens the gaps between men and women in society, especially in terms of positions and contributions to general societal 'undertakings since those mainly victims are women and children. Therefore, all stakeholders, including

traditional leaders, do not fully engage in the problem and find ways to address the issue together. All the little efforts initiated by the government will yield fewer results. These vulnerable members of the society feel inferior, and feelings of lower esteem are limiting factors in terms of what they can do (Matsi, 2018).

While the above is true, Patel *et al.* (2021) noted that the effects of GBV include an increase in suicides rate and death. The authors may be informed that those who do not open and report the abuse in terms of GBV are likely to commit suicide, which in turn increases the death rate. This happens especially when suicide is seen as the only option to escape the trauma associated with GBV. In pursuit of addressing the GBV globally, there are police considerations enacted. Internationally, the elimination of GBV is enshrined by the United Nations through Sustainable Development Goals. Amongst other goals is the “elimination of all forms of violence against women and girls in the public and private space, including sexual and other types of exploitation” (UN, 2021).

The Convention on the Elimination of All Forms of Discrimination against Women [CEDAW, 1979]. The urgency needed by the UN to deal with violence against women can be attested to the launching in December 2017, *the 16 days of Activism to End Violence Against Women and Girls*, which empathises on hastened accomplishment in preventing and ending violence against women or girls in any form (Akhmedshina, 2020). Unfortunately, therefore, the prevalent phenomena of GBV contradict the commitment made by the international community to advocate for peaceful and equal gender engagement. On the other hand, on the continental level, the African Charter on Human and Peoples’ Rights on the Rights of Women in Africa provide a regional legal framework through Maputo Protocol (Klugman, 2017). The protocol restates the essentiality of exterminating GBV and discrimination.

Furthermore, the principle of equality between men and women in their national constitutions is emphasised in the Maputo protocol. In driving to implement Maputo protocol fully, the African Union [AU] initiated a campaign to end the violence perpetrated against women and girls. It is based on the understanding of how vital a harmonious society is that AU launched in 2021 The African Union Men’s Conference on Positive Masculinity in Leadership, aimed at eliminating violence against women and girls in Africa. With this campaign, men and boys are put on the spot to participate in all initiatives that condemn GBV and other forms of violence (UN, 2021). It is, therefore, wise to note in this study that

such an initiative could be well thought out given that men and boys are the mostly perpetrators; thus, engaging them might work to a more significant extent in shaping their attitudes towards women and girls in society.

Regionally, the Southern African Development Community [SADC] enacted Protocol on Gender and Development in 2008, SADC Gender and Development Monitor [SGDM] (2016), which Namibia ratified. Like CEDAW, the protocol directs member states to initiate and pass policies to promote equality and change behaviour to reduce GBV. With this in mind, the relevance of claiming that at the international CEDAW and regional SGDM level, legal provisions exist aimed at preventing measures GBV is justified. When pondering on GBV prevention methods, other countries that are doing well adopted fully scale education on GBV (Raab & Rocha, 2011). Another consideration is highly educational and empowering for campaigners to carefully examine their own lives and ensure they do not perpetrate or condone any form of violence against women (Raab & Rocha, 2011, p.32).

## **2.9 Gender based violence prevention in local contexts**

At the national level, Namibia is a signatory to international conventions, treaties, and protocols that guide and promote the adoption of legislation and policies that forbid all forms of discrimination against women and children. To fulfil her obligation, Namibia ratified the CDVA (Act 4 of 2003). Despite passing the legislation to address GBV, the country is still facing challenges in curbing GBV, as seen in the problem statement of this paper. In addition to the Act, NamPol has a Gender-Based Violence Investigation Sub-division [GBVIS] with programs, among other GBV awareness campaigns.

The GBVIS still provides support to the victims and their families regarding cancelling, referral office and many others. This has led to the sensitisation of public members on what can be done when confronted with the GBV phenomenon. Consequently, it contributes to prevention. It could be mentioned that the lack of effective implementation of legislation and policies to curb GBV could be among the plausible reasons for failing to curb the scourge of GBV in Namibia.

## **2.10 The role of traditional leaders in addressing gbv**

Like in many countries in the world, In Namibia, communities were governed by traditional leaders before colonization and modern government institutions (Keulder, 1998, p. 34).

The responsibilities and functions of traditional leaders included among other promoting peace and order, land allocation, coordinating agricultural activities and others. In modern Namibia, these responsibilities are still retained to a more considerable extent (Mabunda, 2017).

It is widely observable in Namibia today that, to appreciate the role of traditional leaders in maintaining peace in the country, the government of the Republic of Namibia enacted the traditional authorities act as mentioned already. Further, the chief in all communities is on the government's payroll and receives free vehicles and petrol to run the community's affairs. Therefore, when looking at promoting peace, one would not claim that there is peace in the community if there is still an escalation in the number of GBV cases.

To this end, it could be mentioned here that stakeholders in addressing GBV, including traditional leaders, still have more to do. Klaas-Makolomakwe (2019) notes that traditional leaders have a unique power to influence the behaviour of their subjects. Further, it is in their capacity to make an alteration on social and gender norms that contravene the spirit of Ubuntu and peaceful community engagements.

The above narratives can also be understood comprehensively when Takana (2014)'s findings on GBV are closely looked at. In the study, it was noted that the reason that traditional leaders engage with several stakeholders who may include; Non-Governmental Organisations [NGOs], prominent civil society members, business partners and others, it is crucial in advocating for a free GBV society. Their influences in relation to the subjects are more prevalent than that of the government of the day.

This notion could be informed that matters live in the communities governed by the traditional leaders, and their presence is more felt than that of the government. In this way and as the result of cultural practices, contravening the Chief's order is considered a severe offence and carries heavy punishment. With this in mind, it might be more appropriate to indicate in this study that traditional leaders have more influence to compel their subjects to reframe GBV practices.

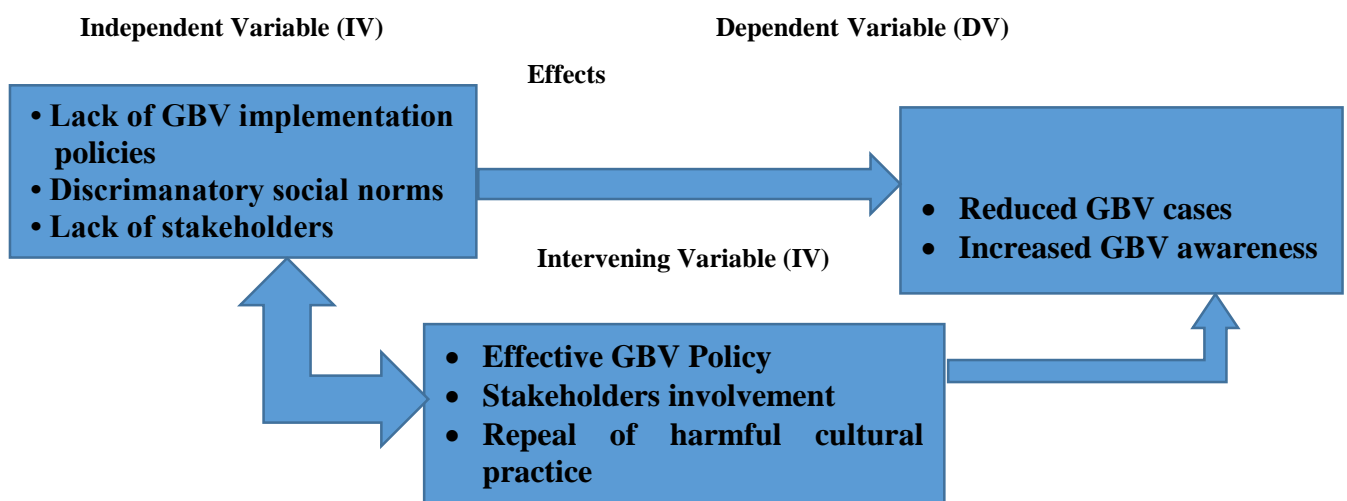
It was noted by Mukulu (2019) that traditional leaders' role might also include recommending for review of the by-laws and the customary laws with support from

subjects and ensuring that the recommended rules are gender-sensitive, and conducting awareness campaigns often. Very important from this is that the process of revising clauses that perpetuate the discrimination of other genders may be actual practice and serves as a proactive strategy to ameliorate the public thinking about the GBV in general and its effects on human survival in particular.

## 2.11 The conceptual framework

According to Kumar (2018), graphic illustration of independent and dependent variables is what he donates as a conceptual framework. However, for the present study, in addition to independent and dependent, the researcher includes intervening variables to represent a conceptual framework in a diagrammatic form which is further illustrated through a discussion. In this case, the correlation of three variables aids the researcher and readers in comprehending the study broadly, as shown in figure 1.1 below.

**Figure 1: Conceptual Framework**



Source: Researcher, 2022

By analysing the above figure, it can be seen that lack of GBV implementation policies, discriminatory social norms, and lack of stakeholder’s involvement (independent variables) are some of the causes of GBV and present a challenge in curbing the scourge of GBV. Firstly, there should be an effective GBV Policy in place (intervening variable). Secondly, several GBV stakeholders should be involved (intervening variable). Lastly, some of the harmful practices or discriminatory cultural practices (intervening variable) should be repealed to promote equality between men and women in natural settings.

Very important to note from the study that depending on how effective mechanisms (intervening variables) are, GBV cases can be reduced, and there will be an improvement in GBV awareness (dependent variables). This illustration is so since reducing GBV as a research focus requires the intervening variables that are effective. Thus, addressing factors that are associated with causes of GBV, such as lack of stakeholder involvement, discriminatory customary law and lack of GBV implementation policies (Dependent variables).

## **2.12 Summary of the chapter**

In the literature review section, publications on GBV in relation to the role of traditional leaders in curbing the scourge of GBV are discussed based on the study's research objectives. Further, a comprehensive literature review will also be discussed during the actual implementation of the research project. From the literature reviewed, there can be noted that although there are studies in Namibia conducted concerning GBV, it is more apparent than in the selected study area. It seems there are still lacking studies on the subject matter hence the need for this particular study to compare the results of other studies in different settings.



## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.1 Introduction**

This chapter discusses the specific methods by which the research and analyses were conducted. The chapter developed from the more abstract approach to the specific ways the research was designed, the sources identified, the sampling made and the data collected, then analysed.

### **3.2 Research design**

Traditionally, three research approaches are the most well-known to have been used in the research: qualitative, quantitative, and mixed (Saunders, Lewis & Thornhill, 2016). Each approach has its advantages and drawbacks. The research approach adopted in the present study was qualitative in nature. The reason for selecting the qualitative study approach is informed by the need to assess the role of traditional leaders in preventing GBV since it focused on exploring the insights and opinions of the participants who took part in the study (Kumar, 2018). On the other hand, the current study adopted a case study. A case study is an intensive study about a person, a group of people or a unit, which aims to generalize over several units (Bryman & Bell, 2015, p. 64).

The case study meant an exhaustive, orderly enquiry of a traditional leader's role as a unit of analysis in preventing GBV in Outjo. This method was first suited in the present study since the researcher focused on obtaining insights and familiarity with Creswell and Creswell (2017) with traditional leaders' roles in preventing GBV from the key informants and general public, concentrating on traditional leaders' cases. With this research design, data analysis was not based on general views; instead, interpretation was confined to the participants in Outjo as indicated on the sample. The above illustration could be further understood by looking at the study conducted by Krusenvik (2016, p.1). The author clarifies that with this research design, the scholars align themselves to understanding the interaction between a specific context (the role of traditional leaders in preventing GBV) and a phenomenon (GBV).

### **3.3 Study area**

The Outjo district is located in the South-Eastern part of Kunene Region, bordering fEast and Omuthiyagwiipundi constituency to the North (Kunene Regional Council, 2015). The study was carried out in Outjo district of Kunene region. Outjo, district is located in north-

western Namibia. The town is situated on a cluster of low hills at an elevation of 4,135 feet (1,260 metres). It lies within an arid region with accessible underground water supplies and has the character of a frontier outpost (Kunene, 2011). Moreover, it is more extensive and densely populated in terms of community members, hence the reason for high cases of GBV as seen under the problem statement. Despite efforts made by the government and NGOs to reduce GBV against women in the Outjo district, there seems to be an increase in violence, which presents a need for further studies on GBV.

### **3.4 The population of the study**

Leedy and Ormrod (2015); Creswell and Creswell (2017) explain that population is the individuals, groups, or organisations that form part of a study and have characteristics that a researcher examines. According to Kunene 2011 Housing census, Outjo has an approximate population of 12447 with a 3.1. With growth rates per year. If the threshold of 3.1. Growth rates is used; it can be estimated that in 2021 (Kunene Regional Census, 2011).

Outjo has an estimated population of around about 8445, according to the 2011 Namibian Census. Even though the researcher does not have exact figures for the study population, all traditional authorities and the community members in Outjo districts formed part of the study population for the present study. The identification of the population was based on the fact that all these listed categories were likely to be affected in the same way to a reasonable extent by the study's findings. This was mainly because the identified participants play an essential role in GBV issues. Equally, GBV affects the entire community in Outjo.

### **3.5 Sampling**

Probability and non-probability sampling are primary categories used to determine to sample in scholarly research. Probability sampling mainly presents an opportunity for each case in the population to be sampled. In addition, it is more used in quantitative studies or mixed-method approaches. While at the other hand, non-probability is mainly used by qualitative researchers. Given the above and for the reason that the researcher used a qualitative research approach (See section 3.2), the researcher employed purposive sampling as an example of non-probability sampling. According to Saunders *et al.* (2016), purposive sampling allows the researcher to select participants assumed to know the subject under the study.

Therefore, it is further necessary to note that when the researcher selects participants to be part of the study, the consideration is high that only those who can contribute to the realisation of the study's objectives are included as a sample. This knowledge could address the gaps left by using small pieces in this present study to a large extent. Furthermore, especially if the few participants possess knowledge about the GBV and the role that traditional leadership plays, they are likely to enhance the study's trustworthiness.

**Table 1: Sampling Categories**

S/N	CATEGORIES	INITIALLY PROJECTED NUMBER OF PARTICIPANTS	ACTUAL NUMBER OF PARTICIPANTS	MONTH OF INTERVIEW
<b>1. Individual Interview</b>				
1.	Traditional leaders	5	4	January 2022
2.	Outjo Councillor	1	1	January 2022
3.	Police Officers	3	3	January 2022
	<b>Total</b>	<b>9</b>	<b>8</b>	
<b>2. Focus group [FG]</b>				
3.	Youth Against Crime	12	11	January 2022
4.	Religious Institutions	12	9	January 2022
5.	NGOs	6	2	January 2022
	<b>Total</b>	<b>30</b>	<b>22</b>	

Source: The research (2022)

Regarding the rationale for selecting the traditional leaders to be part of the study, the researcher was guided by the topic, which heavily looks at the traditional leader's role in preventive GBV. Therefore, omitting them from participating in the study would be remiss and could affect the reality of the study's findings. Thus, the traditional leaders as key informant interviews were purposively selected, taking cognizant of their societal roles, including crime combating.

For police officers, their inclusion was informed by their role, too, in terms of GBV. There can be no doubt that in their pursuit to address crime, they initiate ways and programs that could aid them in managing or prevent crime effectively. When looking at their role, the researcher purposively selected only those working at the GBV sub-division. These officers are not entrusted with other responsibilities. Still, only the duty related to GBV, which

includes the initiating of GBV awareness campaign, investigations of cases referred to the office associated with GBV, interrogating victims and family members on GBV, working hand in hand with other stakeholders, including traditional leaders and many other duties to find a solution to the increase of GBV. With this justification, perhaps we may, to some extent, agree that these officers possess vast experiences and knowledge in GBV, hence, their inclusion.

As can be seen from table 1.1, one of the notable inclusion is the Outjo Urban Constituency Councilor as a key informant. This was primarily due to his role, which is more on the consultation and communicating with other stakeholders on behalf of the community members. This consultation is mainly on the issues affecting the community members. Since GBV is a pertinent issue in the study area, the solution can only be found if the majority of stakeholders are involved.

It is wise, in addition, to note that the counsellor attends to community problems and his ability to represent not only his position but the plight of his people in Outjo is enough to position him with vast knowledge on the matter related to GBV. Within this premise, it ought to be noble and helpful to include the counsellor in the study as a key informant. This inclusion is further justified by the responses generated in chapter four of the present study.

Apart from critical informants as respondents, the study also used FGD, a combination of youth against crime, religious institutions and NGOs. For youth against crime, as the name entails, these are a group of youths who formed work hand in hand with the police to advocate for a crime-free society in Outjo. They conduct arrests, inform the police of any suspected crime, and report any potential crime pre-disposing and precipitating factors. Even though they do not specifically deal with one crime issue like GBV, they are also helpful and knowledgeable on the issue related to GBV since it is one of the crimes that they encounter daily while working with the police to address crime in the community. It is on the basis of the above that it was essential to include them in the study as part of the FGD, not only youth against crime group but also as the most affected group of people in terms of GBV and as future leaders.

On the other hand, Namibia is a Christian nation; therefore, it was also necessary to include religious institutions. Traditionally, there is a strong belief that the church environment advocates for social cohesion in the community, considering the matter that affects humans. This has been the base as to why in church they teach peace. The notable constructive side

to the role of religious institutions is embedded in the fact that religious beliefs and practices promote law-abiding behaviour and foster positive behaviour among the members of the society.

The above may be true to a certain degree as it is observable that GBV occurrence is closely associated with negative and delinquent behaviour portrayed chiefly by men. Lastly, NGOs formed part of the FGD. The selection of NGOs to be involved in the study was informed by the researcher's understanding that addressing GBV requires concerted efforts from the government, private sectors, and NGOs. When we ascertain the role of NGOs, for instance, in Namibia, they have been at the forefront in advocating for women's rights and that of a girl child.

In pursuit of addressing the primary role as indicated, they always expose violence perpetuated against women, promote and develop a comprehensive, holistic and rights-based approach to the peaceful existence of women. In this regard, one of the areas that have been doing substantive well is the GBV awareness campaigns; even though they are funded mainly by the international community, their willingness and toiling for a peaceful society are remarkable. In this way, omitting them to participate when there is a big chance that they will contribute to the study's findings could have been remiss of duty.

### **3.6 Data collection**

Therefore, the data was collected in the following ways:

#### **3.6.1 Individual Interview**

The researcher used face-to-face interviews, which were semi-structured in nature, to assess the role of traditional leaders in preventing GBV in Outjo district. The researcher drafted and compiled the interview schedule that consisted of questions asked during the interview. This guided the researcher not to ask questions that were not appropriate to the study. The data was collected from the key informants/respondents in terms of individual interviews. The interviews were done face to face, and the researcher wrote the answers on a separate sheet which was further transcribed.

From the onset, it was necessary to note that participants are probably more active when they are engaged than sending the questionnaire for them to complete on their own. The individual interviews allowed the questions to be further explored, in the end, providing

more detailed account of participants' views on GBV and the role of traditional leaders in Outjo.

### **3.6.2 Focus Group Discussion**

On the other hand, the data was collected using FGD. Given the vastness of Outjo district, it is more helpful to include the consented opinions of those that cannot be interviewed individually. In anticipating using FGD, Saunders (2018)'s opinion was noted. The author clarifies that FGD assists the researcher in constructing meaning through social interactions. In this way, it might be appropriate to indicate that other people are more motivated when they are engaged with others in competing to answer questions. Such a platform not only is beneficial to the participants in learning from one another but helps a researcher to have broader perspectives on the leadership role and GBV precisely. The selection of those who took part as FGD was premised on the roles mentioned in the already under-sample section.

### **3.6.3 Procedures**

Even though primary literature is already done as a secondary data collection method, the researcher collected data through interviews at the participants' convenient times and venues. The preceding understating is further broadened by Xu *et al.* (2020) note that participants should be engaged to determine their free space either at home or workplace when conducting interviews. Therefore, if a researcher assumed that the participants could be available at any time that would be negligent of research duty. In the present study, I made sure that I engaged the participants to determine the appropriate times that suited individual special key informants while keeping in mind the limited time that data needed to be collected.

### **3.7 Data analysis**

According to Fouché and Delport (2016), data analysis is the process of bringing order, structure and meaning to the mass of collected data. Qualitative data analysis can be divided into the following five categories: thematic, narrative, discourse, framework and ground theory analysis (Bryman & Bell, 2015). The data collected was analysed using the thematic analysis method (see chapter four, data presentations and analysis. In thematic analysis, the researcher was interested in identifying and presenting common similar or dissimilar themes and making sense of them by explaining further under the discussion section.

### 3.8 Validity and Reliability

Is it now well known that in a qualitative study, the validity and reliability of the study to a large extent, cannot be confirmed. Stahl and King (2020) in their research on ‘*expanding approaches for research: understanding and using trustworthiness in qualitative research*’. They noted the trustworthiness of qualitative research generally is often questioned since the concepts of validity and reliability cannot be addressed in the same way in naturalistic work. While this is the case, other writers on research methods, particularly Guba and Lincoln (1981), present a revealing way to try to mitigate such limitations assigned to the qualitative study’s trustworthiness. The author incorporates actions that might assist the qualitative researcher in validating the findings through the

Firstly, credibility, the triangulation method was used in the study to validate the credibility of the study since the researcher used individual interviews, observation and FGD to collect data. The researcher further ensured that he is familiar with the culture and practices of those who participated (Traditional authority in Outjo, Police Officer, the operation of the Counsellor, the NGOs involved, religious institutions, and the operation of youth against crime in Outjo. This aspect assisted in hearing the opinion from different perspectives within different groups in the same area (Huttunen & Kakkori, 2020).

What was equally important was the comparison of the literature findings to the actual study results. To a more significant extent, the study’s revelation merged with the literature on GBV in general and the traditional leader’s role in addressing GBV. Secondly, the researcher assumed participants had broader knowledge of GBV because they all work with GBV related matters in one way or another (Huttunen & Kakkori, 2020). In addition to the above, the description of GBV as a phenomenon was lengthy and provided under the study's background to establish the study's context (Guba & Lincoln, 2005).

Thirdly, dependability was established since the result of the study was linked to the literature. It was essential to acknowledge the role that literature played in the study, especially considering the relationship between the study results and what was found in the previous studies, which were closely related to the present study (Huttunen & Kakkori, 2020). In attempting to allow the repetition of the study, the researcher proposed recommendations for further research see chapter 5 in the recommendation sections. In this way, the researcher acknowledges that the current research is not infinity and conclusive.

Lastly, conformability, just like in credibility, the effects associated with study bias were addressed to a reasonable extent given the different key informants and FGD individuals that took part in the study (Guba & Lincoln, 2005). This meant the opinions represented not only traditional leaders themselves but also other stakeholders who have a stake in GBV in the Outjo community.

On the other hand, the researcher's beliefs and assumptions did not influence the study outcomes since the interview schedule questions were drafted in such a way that it obtained information from the respondents, not what the researcher thought was the answers.

In this way, the researcher backed his preconceived ideas and believed that the data would be based on the respondents' experiences and opinions.

### **3.9 Ethical considerations**

Since a qualitative study is an inquiry on human subjects, it becomes compelling for a researcher to protect the rights and welfare of participants. Moreover, a researcher is aware that the trustworthiness of any study would be more reliable. Therefore, it takes account of the participants/s rights during the entire research process. Hence, the itinerary to ethical consideration issues in the present study.

Firstly, the researcher obtained ethical clearance from the University of Rwanda before the commencement of data collection. Later, the received letter from the University was used to seek further permission from the traditional authority in Kunene region. Subsequently, together with the permission letters, the researcher requested willing participation from the participants. Secondly, researcher's duty to act in good faith throughout the research process by portraying kindness while promoting the good of others was at the central. On the other hand, the researcher strived to be honest, consistent, and transparent and provided the opportunity for open communication with all participants, including all the processes in the research.

During the data presentation, particularly those from FGD findings, the researcher carefully reviewed data used to ensure no information was pointed out about the participant's identity. Outside these professional procedures, the researcher as a Christian was steered by a higher ethical-moral value that was embedded in Christian's belief for human beings as the creation of God with value (Genesis.1-2). Therefore, participants were to be protected, especially given that the majority of them might be more unfamiliar with the



research process. In this regard, the researcher's professional interest did not overshadow the participants.

### **3.10 Limitations**

The study was limited to the role of traditional leaders in preventing GBV in Outjo. Lastly, in terms of geographical scope, the study was confined to the Kunene region because there are several traditional authorities in the region. Outjo district forms part of the central business hub in the region. Such limitations could entail that the opinions gathered may not necessarily represent the entire Outjo district. However, to try and mitigate the preceding limitation, the researcher from the onset included the principal participants, who are Traditional Leaders, Police Officers and Outjo Constituency Counsellor, since they are more exposed in terms of GBV given their roles in the society. In addition, the FGD was categorised into three to account for the free expression of the participants as they chose the category they preferred for themselves. With this in mind, it was believed by the researcher that the majority's participation was somewhat repetitive. The time frame and financial challenges also limitation further exploration of the study because the study needed to be completed in a year.

### **3.11 Summary of the chapter**

This chapter has described the methods used in this present study through the succeeding critical components of research: the research design, study area population, sampling, and data management. In addition, the key elements also included data analysis, the study's trustworthiness and ethical considerations. The research design and methodology guided us toward achieving the goal of this study. In the next chapter, data presentation and analysis is broadly discussed as per participants' accounts.

## CHAPTER 4: PRESENTATION AND DISCUSSION OF RESULTS

### 4.1 Introduction

The previous chapter discussed the research methodology that was adopted in this study. This chapter presents and interprets the results of the study. The chapter consists of three sections: the demographic profile of the respondents, the study's findings, and the discussion of the findings. The study's main objective the study's primary objective was to assess the role of traditional leaders in preventing GBV in Outjo, Kunene region. The primary objective was to be attained through specific objectives. These objectives were to identify what are the GBV prevention methods existing in Outjo, Kunene region; to explore which of them are traditional leaders involved and to assess how the stakeholders perceive the roles of traditional leaders in these prevention methods. The focus is to present how the three main questions guiding this study have been responded to, followed by a discussion of the findings.

### 4.2 Demographic profile

This part presents participants' demographic information relevant to the study, including gender, categories of participation and GBV victimisation. Although the study used two sets of respondents: the key informants and FGD, the presentation and subsequent illustration of the data regarding the demographic profile of respondents were necessary. Regarding FGD, the attendance list where participants were requested to give demographical information while excluding names, but codes were assigned to each number, for instance, FGD3. This literally represented the third FGD that engaged with the researcher. The preceding explanation assisted the researcher in circumventing asking the participants to state their gender in the presence of the others participants.

#### 4.2.1 Gender composition

**Table 2: Gender Composition**

Gender	Category	Frequency	%
Key informants	Male	5	63%
	Female	3	37%
Focus Group Discussion	Male	9	41%
	Female	13	59%

Table 4 above shows that from eight (8) participants who took part in the study as key informants, 5 (63%) were males while 3 (37%) were females. Despite males being more than females by one participant more, it is evident that there was also equally representation in terms of key informants. It can be noted that the small margin of difference could also be attributed to the fact that males mainly head traditional leader's authority in Outjo.

From Table 4, it is still clear that 9 (41%) males took part in the study as FGD from three categories of FGD (women, men, and both women and men). On the other hand, women within the initiated categories were 13 (59%) of the total number of those who participated as FG participants. Therefore, concerning FGD, females were more than males by 4(18%) of the total participants who took part in three categories of FGD. The high number of females in terms of participation could be attributed to their interest, given that they are mostly the victims of GBV. Therefore, in pursuit of playing a role in addressing GBV issues, their attraction becomes more than their perpetrator (male counterpart). Further, this result could mean that the negative impact of GBV is mainly felt by women, who are more likely to experience GBV than men.

#### **4.2.2 Categories of participants**

##### **4.2.2.1 Focus group discussion participants**

Regarding the FGD, all three categories took part in the study as anticipated in the sampling method. Three FG interviews were held at Outjo community hall to discuss the role of traditional leaders in preventing GBV in Outjo, Kunene region. The FGD participants were selected through the help of the Constituency Councilor for Outjo Urban. From the onset, it was made clear that participants were free to decide whether to participate. The FGD was divided threefold; the first FGD combined both women and men; the second FGD was for men only; meanwhile, the third was held with women separately.

The participants were allowed to select the category they felt they were more comfortable with. The researcher was in charge in terms of posing questions, at the same time, guiding the discussions. The fellow researcher assisted the researcher in taking notes on pertinent points on the flip chart. As a result, the data gathered from the FGD was validated and further qualified in answering crucial research questions. The group of people who participated in the study from youth against crime, church groupings and NGOs were merged under the following three categories.

**Table 3: Summary of Focus Groups categories**

<b>Focus Group Categories</b>	<b>Descriptions</b>
FGD 1=Women and Men	An FGD of seven (7) women and four (4) men in total discussed GBV issues in Outjo. The researcher purposively initiated the FGD to ascertain how gender combination impacts the expression of views they are together. This was also important to remove bias in answering questions associated with the absence of another gender.
FGD 2=Women	This category included six (6) women only, initiated in pursuit to understand women's perspectives on GBV issues related to leadership's role. This category was equally crucial, given that some women may feel intimidated by the presence of men. Therefore, the category was essentially to uncover depth opinions from women only as there are primarily victims of GBV. A total of 8 women participated.
FGD 3=Men.	FGD consisted of five 5 men only. This category explored the views of men who felt comfortable narrating issues related to GBV in the absentia of women. The discussion was mainly on the role of traditional leaders in addressing GBV in Outjo.

Source: Field research data January (2022)

#### 4.2.2.2 Key informants

**Table 4: Key Informants**

<b>KEY INFORMANTS</b>	<b>DESCRIPTION</b>
<b>Traditional leaders</b>	Four (4) traditional leaders participated in the study compared to five that were initially anticipated for this study. However, it is notable that from those three participants, data reached the saturation stage as the responses to a more significant extent merged. The traditional leaders as key informant interviews were purposively selected, taking cognisance of their roles in society, including crime combating. Interviews with the traditional leaders assisted the researcher in broadly hearing their perspectives on gender-based violence challenges and what they think can be done to ameliorate challenges of GBV.
<b>Police Officers</b>	Three (3) police officers participated in the study. It was essential to include the police officers, especially those that work at the GBV office in Outjo. The participants in this regard provided deep insights on their perception regarding the role of traditional leaders in addressing GBV in Outjo. Since police officers have vast experience in meeting and interrogating victims and family members who experienced GBV, in the end, broadening their knowledge and experiences on GBV matters.

<p><b>Outjo Urban Constituency Councillor</b></p>	<p>A councilor for Outjo urban constituency took part in the study. It was important to include this key informant given that his role is mainly related to consultation and communication with other stakeholders on behalf of the community members. This consultation is mainly on the issues affecting the community members. Since, GBV is a pertinent issue in the study area, the solution can only be found in the majority of stakeholders are involved. In this realisation, the constituency councillor is a link of the community to the traditional leaders, the police, or other stakeholders. Another notable information from the inclusion of the councillor in the study is that he is a member of the national council, the house of review when laws are proposed from the national assembly. His ability to research and study policy documents of the national in various spheres of Namibian matters was a key for a well-reasoned response, as demonstrated in this chapter. It was, therefore, wise to include the councillor as a key informant on GBV issues.</p>
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### **4.2.3 GBV Experiences**

In this regard, the participants on their individual distributed forms were again asked to indicate the extent of victimization after explaining what each category entails. As has been the case throughout the research process, the participants were discouraged from disclosing their names while completing the form. This information was needed to ascertain the level of victimization of those that participated in the study.

**Table 5: The extent of victimisation on GBV**

Variable	Category	Frequency	%
The extent of victimisation on GBV	Direct Victimization (Victim of GBV)	23	79%
	Indirect Victimization (Suffered through close relatives or friends)	4	14%
	Not Victimized (Never suffered any form of GBV)	00	00%
	Silence (Not willing to disclose)	02	7%
<b>Total</b>		<b>29</b>	<b>100%</b>

Source: Field data, January 2022

### 4.3 Research findings

Having presented the demographic profile, below is the answers to the questions guiding the present study. This section presents the data from the interviews in collaboration with the thematic analysis aligned to the research questions as explained in chapter three. This section presents the data from the key informants and FG interviews in partnership with the thematic analysis aligned to the research questions. The major themes and sub-themes (keywords) that were necessary were presented, taking into account the participants' similarities and differences in responses.

In this section, the participant's responses to each question are distinctively given by using codes. For example, Traditional Leaders **TL1**, **TL2**, and **TL3** represented the answers solicited from the first, second and third traditional leaders that took part in the study. In the case of police officers, **PO1**, **PO2**, and **PO3** depicted the coding for the first, second and third police officers to be interviewed. Meanwhile, **CC** referred to the Constituency Counsellor, who took part as a key informant.

These codes were linked throughout this chapter to responses to the research questions. On the other hand, FGD codes, both women and men, are coded as (**FGD1**). Meanwhile, (**FGD2**) represented women, and men were coded as (**FGD3**). To illustrate further, the FGD1 was the first category to engage with the researcher in answering the research questions, then followed by FGD2 and subsequently FGD3. Where a broader illustration

was provided, the emphasis on the responses is shown by using italics in presenting and analysing data.

The three main research questions that guided the study were; what are the GBV prevention methods existing in Outjo, Kunene region? in which ways are traditional leaders involved in these methods? And how do stakeholders perceive the roles of traditional leaders in these prevention methods? Further, the subsidiary question related to what can be done to prevent GBV in Outjo, Kunene region. The preceding questions are restated and as indicated below:

**Question 1: What are the GBV prevention methods existing in Outjo?**

In studying the role of traditional leaders in preventing GBV, to a reasonable extent, there was a need to understand the perspectives of the participants on the GBV prevention methods that exist in Outjo. The responses from the participants are categorised as per the below themes:

**TL2, TL4, POL1, POL2, and FGD2** stated that even though GBV is yet to be eradicated totally in Outjo, there have been awareness campaigns conducted by various government and private stakeholders to end GBV. [Interview with key informants and FGD, 2022].

**POL1 provided** a more substantial explanation in this regard by noting that *‘the government, through the Police, Gender Ministry and NGOs like Women's Action for Development [WAD], sensitise and educate the public members in Outjo on GBV issues’*.

FGD2:

It is only through awareness campaigns conducted mainly by the police on the danger of GBV and how phenomena can be avoided. In some cases, the GBV-subdivision in the region goes on the local radio to speak about the GBV issues; in this way, people become aware of what they supposed to do. In some instances, schools and local community awareness meetings are held to educate them on GBV matters.



For most of the participants [**TL2**, **TL4**, **POL1**, **POL3**, **FGD1**, **FGD2** and **FGD3**], the existence of a traditional court is one of the prevention methods to deter GBV for the community of Outjo [Interview with key informants and FGD, January 2022].

**TL1** noted: *“as Indunas [Advisors], we are given authority to offer advice on a wide range of issues by the Chief. Each Induna has a specific chieftom area entrusted to them to oversee and represent the chiefs in some matters, including GBV issues. The presence of the traditional court in Outjo serves as a deterrent to would-be perpetrators of GBV since some have been extensively fined”*.

A good summary of the above is given by **FGD1**:

Participants in this regard believe that a traditional court precedes issues that affect the community members, including GBV. Usually, when the case is reported to the Chief through the appropriate channel, the Chief Counsel consists mainly of the family member to the Chief and selected community Indunas seats and precede over GBV matter. If the accused is found guilty, they are given a fine to pay to the Chief and the victim. In this way, the traditional court structure has been so helpful as a GBV prevention method...

According to **POL1**, *“the traditional court is responsible for reviewing the GBV matter and deciding on the verdicts, [therefore], to some extent, some community members have been afraid to involve themselves in violent acts fearing the punishment imposed by the traditional court”*.

On the other hand, **POL2** and **FGD3**, the women's leadership centre provides methods to prevent GBV not only in Outjo but in entire Namibia. [Interview with key informants and FGD, 2022].

**FGD3** clarifies:

The Women’s Leadership Centre is a feminist organisation centered in Windhoek, Namibia. The core activity of the centre is resisting violence perpetrated against women in Namibia, among other responsibilities. They have been in Outjo on several occasions advocating for addressing GBV. They further initiated projects,

training and awareness on women and young women interrogating cultures in relation to customary law promoting gender inequality and violence against women.

**POL3** explained further, *‘we are so pleased that the centre has not only verbally advocated abandoning the cultural practices that contribute to GBV, but they have been documenting the field research on the matter related to GBV. Even though the centre is not located in Outjo, it seems to be the only structure in Namibia that has stood up concerning customary law[s] that does not promote GBV and violence against women’*.

For **TL3**, *‘churches and faith-based organisations have been used in Outjo to through preaching and teaching to promoting, preaching about gender relations including how to resolve conflict peacefully. To some extent, this has contributed to mutual respect in marriages and communities as well as the appreciation of gender equality’*.

Most participants mentioned national policies on gender inequality as GBV prevention mechanisms since they can be used as an instrument for perpetrators to be held accountable (**TL1, TL3, TL4, POL1, POL3, POL3, FGD2** and **FGD3**). [Interview with key informants and FGD, 2022].

**POL1**, stated that Article 10 of the Namibian constitution, Equality and Freedom from Discrimination, persuade that *‘all persons shall be equal before the law, while no persons may be discriminated against on the grounds of sex, race, colour, ethnic origin, religion, creed or social or economic status’*. **POL1** further clarifies, *‘to be honest, and they could not be accelerated Agbv cases if all of us consider ourselves equal before the law’*.

**FGD2**, noted:

There are some international agreements [for instance, The Convention on the Elimination of All Forms of Discrimination against Women, 1979] that ... [compels the UN member states] to address violence against women. Through this understanding by our regional governor, there was a [the 16 days of Activism] normally in December held to prevent violence against Women and Girls who are mostly victims. During this time, awareness, education by the scholars, expertise in GBV and victims gather at Outjo sports complex with the masses to discuss

GBV. [In addition] prominent leaders in Outjo, and sports figures speak out against gender-based violence at this event. This educational platform becomes a preventative method through the influence of international ...[treaties].

## **Question 2: In which ways are traditional leaders involved in GBV preventative methods?**

This question ought to ascertain the understanding of participants on what ways are the traditional leaders involved in the GBV preventative methods. The importance of this question for this study was informed by the need to hear from the participants with broader perspectives on the work of traditional leaders regarding the prevention of GBV in Outjo. To this end, the participant's responses are stated below:

In GBV awareness campaigns, traditional leaders are less involved, mainly because they are always busy with matters related to traditional practices and negligent in concentrating more on GBV issues (**TL1, TL2, TL3, TL4, POL1, POL2, FGD1 and FGD2**). [Interview with key informants and FGD, 2022].

**TL2** added ‘*maybe it is ... [remiss of duty] to expect us, traditional leaders, to be more involved in GBV awareness [as a prevention method] if there are no organised training of traditional leaders on GBV, especially on [international and] national laws that seek to address GBV*’.

Secondly, the most notable involved way by which traditional leaders are involved in GBV is through traditional court healings [**TL2, TL4, POL1, POL3, FGD1, FGD2 and FGD3**], [Interview with key informants and FGD, January 2022].

**TL4** noted ‘*We are involved through the traditional court by preceding over matters on , . Like in any other matters brought before the court, those who are fund guilt on GBV, depending on the case's merit, may be compelled to pay livestock and money by the traditional court counsel*’.

**POL3** indicated that: ‘*Despite their ability to precede on GBV matter, due to lack of training directed to traditional leaders, their involvement in GBV issues is mainly proactive, after the crime has been committed already*’.

Thirdly, in GBV matters, traditional leaders are also involved by conducting community meetings where general advice can be issued on living in a harmonious community (**TL1, TL2, TL4, POL1, POL3, FGD1, FGD2 and FGD3**). [Interview with key informants and FGD, 2022].

*‘Community meetings are often conducted, even though not specifically for GBV; however, the matter concerning GBV sometimes forms part of the agenda, especially those associated with land issues and settlement. In this way, the traditional leaders in Outjo have been advising the community member to reframe violence to a minimal extent’*. **TL4.**

**POL2;** *‘traditional leaders are involved in GBV by conducting a local meeting on sensitising members of the public on the burning issues in the community including GBV issues are undertaken’*.

For **FGD3**:

They are less involved, especially if we look at their failure to change the traditional practices that are contributing to promoting gender inequality, subsequently] leading to GBV. In this case, they look at the benefits associated with keeping traditional laws that promote GBV and then look at how those laws affect the majority of the community.

### **Question 3: How do stakeholders perceive the roles of traditional leaders in these prevention methods?**

This question ought to ascertain the understating of participants on the GBV preventive level. The importance of this question for this study was informed by the need to hear from the respondents on the perceived roles of traditional regarding prevention methods in GBV in Outjo. The respondents’ narratives are themed as presented below:

Firstly, traditional leaders are responsible for preventing GBV in the community [**TL1, TL2, TL3, TL4, POL1, POL2, POL3, FGD1, FGD2 and FGD3**]. [Interview with key informants and FGD, January 2022].

**TL1** elaborated:

As traditional leaders, [we] have many followers and subjects in the community, [therefore], my influences in terms of addressing GBV cannot be overstated. This is mainly done through community members where ...certain information is needed to share with the member of the society. There we also find an opportunity to advocate for those members of the society committing GBV to reframe such conduct.

*“It [is]one of my responsibility to make sure that in my community people live in harmony with each other and that domestic abuses through passion killing and GBV is stooped”* [TL2].

**FGD1** deliberated:

Also, as community leaders, we have introduced stringent measures such as fining those reported to be perpetrators a considerable sum of money and livestock when found guilty of GBV. [In addition], our traditional court has put in place a system to make sure that when the fine is issued to an individual, it must be paid within a reasonable time or else risk getting another fine or punishment.

All participants **TL1, TL2, TL3, TL4, PO1, PO2, PO3, CC1** and **FGD1, FGD2** and **FGD3**, traditional leaders play an essential role in preventing GBV because they influence cultural matters that dictate the social interaction of Outjo, community members (Interview with key informants and FGD, January 2022).

***POL2** noted: ‘there is an undeniable fact that preventing GBV is related to traditional leaders’ role in relation to their customary laws that, to some extent, account for the continued GBV in many Namibian communities. This is because issues related to customary law are usually decided by traditional courts, chiefs, headmen or other traditional leaders’.*

**CC** elaborates:

This unequal practice has made other men and women believe that men are always superior to women, and chastising women has become a noble practice. [However], this behaviour or thinking is much inflicted by the rational way of doing a thing which still promotes the customary practices of this nature. [Therefore] from this perspective, it is clear that the prevention role of traditional leaders is strongly associated with their prominent influence on acceptable traditional practices in Outjo.

**FGD1** and **FGD2** clarify:

[We] still cannot believe up to now, in our community, customary law still provides a clause that says that all children born outside marriage have no equal rights in comparison to children born in the marriage in terms of inherit[ing] properties from a deceased parent. [Especially] when there is no a will written. To a certain extent, this identified gap causes division among children of the same parents and their relatives. [Our] observation may ... attest that those who suffer most in these circumstances are women and girls if they were born outside marriage. Apart from relatives abusing these gender, they are also ill-treated by men or boys siblings for inheritance issues.

**FGD2** provide an example:

GBV, under the customary law here in Outjo, Wives are prohibited from remaining in the land they settled and used when their Husbands die. However, this application is not the same as the Husband's counterparts. If they persist in remaining, they are subjected to ill-treatment through violence. On the other hand, these practices are seen as acceptable. The majority of the local population still favours this kind of discrimination, and such insights have made women victims of GBV in the name of demanding their rights.

CC provided a clear explanation: ‘‘there are cultural norms regarding women and girls [in our society] to become submissive and obedient wives [to] their husbands and boyfriends.

*For instance, when a husband decides to enter into polygamy, the first wife cannot apposite it because the husband decides over a wife’’.*

**FGD1** and **FGD2** paraphrased the above:

Another issue with customary law is Lobola practices that permit husbands to pay a bride price for their wives, which has been seen as a form of trade. The community practice in Outjo is that once the lobola is paid, a man has authority over women without any say. [This may] include the persistence of being in an unhappy and violent marriage. [Such understanding is informed by the fact that] when women misbehave in their marriages and wrong a husband, some substantial amount of money paid or livestock for lobola must be re-paid to the husbands.

**FGD3** also contributed to the theme in question, as summarized below:

I may note here that some other accepted cultural practices, for instance, child marriages, are more practised in Outjo as accepted traditional norms and values. In this reunion, two people, of which a girl is yet to attain 18 years, enter into interpersonal and intimate relationships to acknowledge social and sexual matters. In this way, rights and obligations between the spouses are established. These marriages are entered with or without the consent of the girl child involved.

One of the most confirmation on the preventing role by the traditional leaders was pinpointed by **POL1**:

One of the notable commitments in GBV indeed can be seen from the side of traditional leaders; they have been working hand in hand with the police here in Outjo... to address the GBV issues. For instance, meetings have been initiated with the traditional leaders to discuss matters premised on GBV, together with the police trying to amicable find a solution to GBV as a societal challenge issue.

*"The role also can be justified in the willingness to work with other government entities to eradicate the GBV in our community"* CC.

While the above is true, **FGD1** and **FGD3** combined felt that:

Even though there is some conflict in terms of reporting within the community. Because the majority prefers to report to the traditional leaders matter that relates to GBV, given that there is always compensation to the victims of GBV compared to the case reported to the police. The state cases are mainly aligned to punish the perpetrator, not compensation; this makes the victims prefer to report the matter to the traditional leaders where they know exactly that when the verdict is passed, they will benefit.

**TL2** and **FGD3** related prevention role of GBV by linking it to have stemmed from the advisory role as stated below [Key Informant Interview and **FGD**, January 2022].

*"We, as traditional leaders, serve as advisors to the Honorable Governor of Kunene region, the constituency councillors and the entire government in the Republic of Namibia through stakeholders' consultations"* **TL2**.

**FGD3** empathises that:

Among other the way they use as a preventative measure, they usually summon the conflicting parties, especially when the matter is brought forward to them for hearing. The two sides are heard, and the verdict is passed to account for guilt. These practices have encouraged some women to report some incidents of abuse to the traditional authority. In this way, they play an essential role in being present in the community and offer timely service to the community members.

#### **Question 4: What is the participants' personal understanding of how to reduce or prevent GBV in Outjo?**

For this question, the researcher has in mind the need to hear the recommendations or insights from the participants on what can be done to reduce the incidents of GBV in Outjo.



It was assumed that from the onset, the kind of question might solicit the participants' opinions on GBV. In the end, the recommendations made from this study were based not only on the researcher's assumptions and personal understanding of the researcher but the consented responses of those who participated. In this way, the researcher avoided generalising the findings in terms of recommendations which was necessary for this study.

The majority of the respondents proposed a GBV structure to operate within the traditional ambit to emphasise on GBV issues [**TL1, TL3, POL1, POL2, FGD1 and FGD2**]. [Interview with key informants and FGD, January 2022].

**POL3** provide a detailed explanation, *“there should be a recognised GBV structure within the hierarchy of traditional authority in Outjo. The absence of the well-established structure to give account only to matter related to GBV [may be reasonable ground] ... for increased cases of GBV both reported to the police and the traditional leaders in Outjo”*.

One of the respondents from **FGDI** also emphasised:

*“There is a need to establish GBV committees, such as secretariat, palace and village committees, that will deal with specific GBV matters under GBV structure. These communities could also be responsible for suggesting and recommending to the Chiefdom of Outjo and the Government of the Republic of Namibia what can be done to fight the [scourge] of GBV”*.

Secondly, **TL2, POL2, POL3** and **CC** believe that they should be a police-traditional leaders forum established on matters concerning GBV only [Interview with key informants and FGD, January 2022].

*“This forum could constitute meetings on a manly basis or when the need arises for effective engagement towards eradicating the high number of GBV cases. I can assure you that such an initiative will even broaden the relationship that exists between the police and traditional leaders”* **TL2**.

**POL2** stated:

One of the vital issues that could perhaps look at that has been neglected is the establishment of the GBV police-traditional leader's forum in Outjo. This forum will serve as a platform that encourages the police, traditional leaders and the community to share on regular basis ideas on how the GBV can be addressed in the community. This is more important given that, to a small extent, the challenge associated with GBV is closely linked to the failure to coordinate and unite the stakeholders involved.

Thirdly, it is a must that some of the customary law should be altered to accommodate the contemporary society as it has been observed to some extent this contributes to the increase of GBV **TL1, TL2, TL3, TL4, POL1, POL2, POL3, FGD1, FGD2** and **FGD3**. [Interview with key informants and FGD, January 2022].

A clear explanation was given by **FGD2**: *“When the traditional leaders are [resistance] ... to changing of customary law that contributes to the GBV, our efforts as the traditional authority will not yield to a large extent the desired results”*.

Fourthly, in the present study, participants noted that concerted effort from all stakeholders is needed to effectively address the abuse in relation to GBV **TL1, TL2, TL3, TL4, POL1, POL2, POL3, FGD1, FGD2** and **FGD3**. [Interview with key informants and FGD, January 2022].

One participant from **FGD1** clarified, *“although several research has been undertaken by academician and non-governmental organisation on [GBV], to date less concerted effort has been ...made from all stakeholders to address the increase in GBV in Namibia generally successfully and Outjo in particular”*.

Another respondent, **FDG3**, noted:

Addressing GBV is an obligation of every peace-loving men and women, government institution, traditional authority structure, non-governmental organisations and private sectors. [However, suppose] there is a strong commitment that is borne out of mutual sharing of resources, exchanges of knowledge and experiences, and continued enactment of laws that promote gender sensitivity. In that case, the problem with GBV could be amicably addressed.

The above illustration is further shared by **CC**, who asserts that: *There must be a unite to all stakeholders to plan strategically for the future and mobilising every available technology to find means and ways to address GBV.*

In addition, **TL4**, **POL2**, **POL3** and **CC** pinpointed the need to improve communication among the essential stakeholders in GBV. (Interview Respondent, January 2022).

**TL4** argues: *“there are some instances where GBV issues could have been improved, but due to lack of effective communication between the traditional authority, community members and other stakeholders involved, the challenges still persist”*.

In addition, **POL3** stated the following on the above theme:

The community should communicate their challenges to the traditional leader who is involved in the movement to research the matter, specifically those identified as contributing to GBV and propose amendments or recommendations. It should be noted that such undertaking does not rely on the traditional authority within Outjo, but on] funding.

*Today it may be appropriate to vividly state that poor leadership skills from the side of the traditional leaders often place a low priority on GBV issues. On this basis, community members continue to indulge themselves in violent conduct [CC].* [Focus Group Discussion, January 2022].

**Furthermore**, almost half of the participants, **TL1**, **TL2**, **TL3**, **POL2**, **FGD1** and **FGD2**, believe that [adequate] support is required to reduce incidents of GBV. [Interview with key informants and FGD, January 2022].

*Support in all facets is required. This may include supporting awareness GBV programmes in Outjo, availing resources, presenting expertise on a matter concerning GBV, support from the community and support of both the perpetrators and victims of GBV noted [TL1].* [Interview with the key informants, January 2022].

**POL2** clarifies further: *“Support on GBV issues aims to increase the chances of reducing GBVs; therefore, [adequate] support should not be limited to resources support policy support and but to include psychological and plan of action ... support”*.

Apart from **TL2** and **POL1**, all participants suggested an increase in terms of GBV awareness.

*“For as long as there are still cases reported on GBV, traditional leaders and other stakeholders should not stop sensitizing people through awareness campaigns on the effects of GBV CC recommends”.*

*“In promoting awareness, the government or private sector can look at introducing female social club (association) that could advocate for the need for a peaceful and violent free society in all regions in Namibia one participant from” [FGD3] noted.*

### **TL3:**

*“I suggest that it is time now for the business community to be involved in the fight against GBV; this could be through their advert, shop stickers and holding events to increase the awareness of GBV. I still further think that the council of traditional authority during [our] annual meeting in Namibia should always put on ... [our] agenda the GBV issue, among other vital issue”s.*

*“I believe that GBV awareness should be the responsibility of everyone in the society even though the government and traditional authority may have the lead since they have great influences on the people” emphasised [POL1].*

## **4.4 Discussions of the findings**

In establishing the GBV prevention methods that exist in Outjo, the study firstly found that awareness campaigns by various government and private stakeholders to end GBV is normally used as a means to sensitise public members about the GBV in general. Generally, this is a well-known method used to bring about important information on GBV not only in Outjo but entire Namibia. With this method, those that are unaware of what constitutes GBV, how to report GBV and how they can protect themselves become aware. Especially since most people do not have more information on the international and national laws governing the GBV phenomenon. This finding correlates with the study by Mukulu (2019) that found that awareness campaigns are typically used to teach and educate people on

Secondly, the study found that the existence of traditional court services is one of the prevention methods to deter GBV in the community of Outjo since public members become afraid to involve themselves in GBV violence because of fear be traditionally prosecuted.

The importance of the traditional court as the deterrent method cannot be overemphasised, especially considering that it serves as an oversight of unaccepted behaviour in the public domain.

It is also wise to note here that the GBV situation could be worse than it is now without the traditional court, given that the local residents obey their traditional leaders more than they obey government officials. Such practice is necessitated by the innate nature of upbringing on prescribing to Chief's orders or else face severe punishment. On this premise, community members may refrain from involving themselves in GBV because they know that when that happens, they are required to pay livestock and money by the traditional court counsel.

Education programmes on GBV through the police, faith-based organisations and Women's Leadership Centre's education that positioned public members to understand the GBV is among the methods used to address GBV in Outjo since people are slowly becoming aware of what to do. For this reason, these educational programmes aim, among other things, to resist violence perpetrated against women in Namibia, and initiate projects and training on public interrogating cultures in relation to customary law promoting gender inequality and violence against women.

For churches and faith-based organisations, educational Outjo is done through preaching and teaching to promote preaching about gender relations and resolving conflict peacefully.

This finding may explain why some people have avoided committing GBV because of their knowledge of the phenomenon. This entails that GBV may be committed by others unknowingly, especially with some of the customary law that still promotes inequality. To this end, when people are educated, they make informed decisions, and the possibility becomes high for them to circumvent GBV challenges.

The preceding illustration may not apply to those with less knowledge of the GBV. Regarding the educational programme, the findings coincide with that of Raab & Rocha (2011). In that study, it was elaborated that highly educational and empowering for campaigners to influence people to carefully examine their own lives and ensure they do not perpetrate or condone any form of violence against women is an important measure to reduce GBV (Raab & Rocha, 2011).

Policies also emerged as the methods used to prevent GBV. These policies, for instance, The Namibian Constitution, The Domestic Violence Act, 1998, as well as the internal policies such as The Convention on the Elimination of All Forms of Discrimination against Women, 1979]. These policies make it possible to present measures and strategies to hold accountable GBV perpetrators.

Within this narrative, one may argue that without clear guidelines on what to do, the GBV issues could not be effectively addressed since the loopholes could be major. Through these policies, an initiative such as 16 days of Activism, usually in December, is held to prevent violence against Women and Girls who are mostly victims. The result in this regard confirms Akhmedshina (2020)'s assertion of 16 days of activism on GBV in order to hasten and strive to prevent and end violence against women or girls in any form.

To ascertain how traditional leaders are involved in the GBV preventative method, the study established they are, to a minimal extent, involved through GBV awareness

campaigns conducted during the community meetings. Their limited involvement may be necessitated by the fact that campaigning about GBV is not their primary existence responsibility but to initiate, formulate and ensure the preservation of customary laws.

This implies that contravening customary laws attracts punishment because they are always busy with matters related to traditional practices and negligent in concentrating more on GBV issues. Notably, the finding shows that traditional leaders' minimal involvement in prevention methods, especially awareness campaigns, is due to a lack of training on GBV. This limits their capacity to further initiate proactive strategies for addressing GBV in the study area.

This result may be true given that expecting traditional leaders to be more involved in GBV awareness as a prevention method if there is no organised training of traditional leaders becomes a stumbling block for them to have a broader knowledge of international and national laws that on GBV. In the end, they find it challenging to alter traditional practices that directly and indirectly promote GBV.

On the other hand, the study revealed that traditional leaders are more involved in preventative methods through the existence of traditional court healings in Outjo. Nonetheless, the preventative nature of this finding is that, to a large extent, it is reactive

since it only takes place when the GBV has already been committed. When critically evaluating this, the plausible explanation could be that this preventative method might be less effective, because to affect long-term, sustainable change on GBV issue, adopting proactive preventative means rather than reactive methods should be at the centre of traditional leaders' efforts.

To ascertain the perception of stakeholders on the GBV preventive methods, the study revealed that traditional leaders have uncontested responsibilities in preventing GBV in the community. To this end, the study findings related the prevention role into threefold, the awareness role of educating the public members once a month on GBV and the police.

Traditional leaders have a prevention role by introducing stringent measures such as fining those reported to be perpetrators a considerable sum of money and livestock when found guilty of GBV. In this regard, the payment in whatever nature must be paid within a reasonable time or else risk getting another fine or punishment. It is also notable from the study that prevention applies to the need to alter customary law promoting GBV. Normally, the initial assertion is based on the current practices where enacting customary law to a more considerable extent is decided by traditional courts, and chiefs, headmen or other traditional leaders.

The study outcome confirms Klaas-Makolomakwe (2019) results in which it was underscored that traditional leaders have a unique power in influencing the behaviour of their subjects, mainly because of their capacity have the power to make an alteration on social and gender norms that contravene the spirit of Ubuntu and peaceful community engagements by re-looking at the practices liked to indirect or direct contributing to GBV in the society.

On the other hand, if accepted unequal practices, for instance, child marriage, female genital mutilation, men chastising women, intimate partner violence through forced marriage, and unequal access to family resources still persist and remain unchanged, the efforts of various stakeholders will not eradicate GBV in Outjo. With this illustration, there is a clear indication that depending on the accepted cultural practices, and the traditional leaders can significantly reduce GBV through their laws.

Apart from the prevention role through customary practice, the traditional leaders are involved in stakeholders' engagement role to prevent GBV by working hand in hand with

the police in Outjo address the GBV issues. To this end, it is important to note that meetings have been initiated with the traditional leaders to discuss matters premised on GBV, together with the police and others trying to amicably find a solution to GBV as a societal challenge issue.

Another interesting finding from the study is the advisory role related to prevention on GBV matters. It is further established that the traditional leaders are involved in prevention methods by advising the Honorable Governor of Kunene region, the constituency councillors and the entire government officials, including the police, through stakeholders consultations. With this finding, a clear illustration of the prevention involvement effort made by the traditional leaders is applaudable. Nonetheless, the limitation surrounding the method is seen in the fact that stakeholders' consultations only happen when other stakeholders request an audience with traditional leaders. Since traditional leaders are not always the initiators of these engagements, these practices might not be an effective viable prevention role for addressing GBV.

It is, therefore, stated that if the traditional leaders were the ones to intimate these engagements on a matter related to GBV with other stakeholders, the realisation of this role could be more relevant than it is today. The advisory role is a key component of the traditional leader method in preventing GBV. Notably, it was also observed in the study by Hinz (2016), in which it was revealed that traditional leaders must serve as advisers to the policy decisions that the government takes, especially concerning the particular community.

The study also noted the pursuit of traditional leaders to introduce stringent measures as a preventative role is crucial in addressing GBV. These measures include imposing a considerable sum of money and livestock when found guilty of GBV, which should be paid within the shortest period. This is to make sure that community members know that GBV is not tolerated in the community.

With these findings, it is more appealing to note that the community members in Outjo have become aware that the traditional authorities condemn the GBV and that there are at the apex of addressing it.

It can also be said that such realisation is what may contribute to a change in the mindset of reframing from committing GBV in the residents of Outjo to being responsible citizens



with a high degree of sensitivity to issues regarding violence. To this end, traditional leaders may be at the forefront of GBV eradication.

The study's outcome found that traditional leaders work hand in hand with the police in the region through community policing meetings and forums to share an idea on how GBV can be tackled, among others. This platform has allowed sharing of ideas, knowledge and expertise between the traditional leaders and the police on issues closely related to GBV. As a result, they are more involved in finding a solution to the scourge of GBV in the community. Even though no proper channels and commitment are guaranteed in this regard, by merely consulting, it can be noted that there is limited interest from the side of the traditional leaders to prevent GBV from occurring in Outjo community. With this discussion, it could be mentioned here that the findings in this regard indicate that traditional leaders understand their role in preventing GBV, and the accelerated effort could be the believable future remedy for the current scourge of GBV in Namibian in general and Outjo in particular.

On what can be done to reduce or prevent GBV in Outjo, the study realised that firstly, GBV community structure should be established. The importance of this initiative could be cited within the realm of the role of structure that is only dealing with GBV matters. In this way, the structure will only have the responsibility of GBV matter. This will entail more time to analyse the GBV situation, possible recommendations to address, and unceasingly engagement with the stakeholders could be imminent practice. It is within this prediction that such itinerary and devotion to having the focal persons on the structure to oversee GBV matters could yield a remarkable turnaround in addressing GBV issues.

Secondly, a police-traditional leader's forum was found in the study as an alternative way to address GBV. It is estimated that the forum could provide police, traditional leaders and the community to share on regular basis ideas on how the GBV can be addressed in the community of Outjo. Unlike community policing which looks at the range of security issues, the forum could only be for the GBV matters; in this way, the concentration of all those with the stakes is directed only toward GBV. As illustrated already, when this is the case, the resources, energy and initiative are all channelled toward the GBV in the end; an amicable solution may be found.

Thirdly, the study recommends amending customary law especially harmful practices and those that promote gender inequality, since they are the plausible reason for the increase in

GBV in Outjo. This finding is of quiet interest, given that the traditional leaders put more effort into establishing community forums and advocating for a free GBV society; they may turn a blind eye if they cannot address the customary law that equally promotes discrimination in any form and GBV. It is within this understanding that perhaps the first step in striving to address GBV should be firstly looking at the cultural practices and norms through the customary law to amend to give account to what seems to promote equality between men and women as well as encouraging social responsibilities within the community.

Fourthly, concerted efforts from all stakeholders also emerged as the solution that could be used to address the increase in GB. These findings may be well comprehended, especially when taking into account the efforts to address GBV that require all stakeholders to be involved. These stakeholders may play different roles, for instance, the role of education scholars, which requires expertise, and awareness, the role of policy amendment, the role of influence, bench making practices role by private or government officials, and professional roles in terms of social work and police practices.

Therefore, this limited list is wise to note that traditional leaders on themselves, without other stakeholders, cannot be effectively reduced GBV in Outjo. Therefore, there is a need for each role to be performed by specific stakeholders. In this way, circulating the resources for all services needed become more accessible, and the result may be more tangible than when only a few institutions are involved in the fight against GBV.

On the other hand, effective communication structure is found to be equally important when thinking about addressing GBV. These findings could be relevant in this study, given that traditional leaders may have good plans for dealing with GBV. However, when these plans are not communicated well to the people that matter, distinctively explaining their roles as a result of poor communication, the intended result may not be achieved. In this way, communication becomes a cornerstone of success in pursuit of eradication GBV in Outjo. With this communication, not only is it limited to traditional leaders, but the entire stakeholders ought to communicate their efforts, roles and expectations on GBV issues.

It may be stated here that one of the reasons why some measures are never metallised on GBV is strongly linked to communication breakdown necessitated by ineffective communication.

#### **4.5 Summary of the chapter**

Chapter four's purpose was to set out the findings that emanated from data analysis of the key informant individual interviews and FGD. It is now evident that myriad factors bring GBV. These include but are not limited to cultural practices and customs, technological advancement, loss of social norms, unequal society and lenient policy on GBV. It is also evident that the traditional leaders' role in preventing GBV cannot be overemphasised since they significantly influence the attitude of their subjects because of their authority. The chapter summarises that their role further includes initiating meetings on GBV and awareness campaigns. Quiet shocking in the study is the absence of a formal structure to deal with cases of GBV. In order to address GBV in Outjo, it is pretty clear that the participants suggest the community structure. The introduction of community GBV structure, police traditional leader's forum, amending of customary law that promotes inequality among men and women, and adequate support from all the GBV stakeholders.

## **CHAPTER 5: CONCLUSION AND RECOMMENDATIONS**

### **5.1 Introduction**

Chapter 5 concludes the research report as it presents an overall summary of the study, recommendations, and conclusions founded on the data analysed in the previous chapter. The study's primary purpose was to assess the role of traditional leaders in preventing GBV in Outjo, Kunene region in Namibia.

### **5.2 Summary of the findings**

The study discovered a strong relationship between the role played by traditional leaders and addressed the effect of GBV in Outjo in Kunene region. The literature showed that GBV is a global problem; as such, concerted efforts are required in relation to GBV free society. To a more considerable extent, the literature corresponded with the findings of the study.

In terms of the gender of the participants, there were 4 males and 3 females that took part in the present study, as illustrated already as key informants. The key informant category included traditional leaders, police officers and the Outjo Constituency Counsellor.

Apart from the key informants, community members that participated as FG were divided into males, females and both males and females categories from youth against crime, religious institutions and NGOs in Outjo.

On the question that relates to whether the participants have direct or indirect been the victim of GBV, the study found that every participant, in one way or another, has been the victim of GBV. This showed that GBV affects us all as members of society.

Regarding training, the study found that in GBV related training, 7 out of 22 participants attended the training for GBV; meanwhile, the remaining 15 did not participate. With this finding, it is more appealing to indicate that there is a gap in terms of training and the need to accelerate training/workshops or awareness training related to GBV cannot be overstated.

This could mean are initiated, leaving the majority of the Outjo community with limited knowledge of the GBV legal framework in Namibia. The study adopted four theories ET,

FT, TT and RT, which returned relevancy in this study. ET present an overview of some of the causes of GBV perpetrated against women.

It becomes clear that several women suffer due to a male-dominated society. Along with the recommendation provided in this study, understanding the factors that lead up to GBV was important as this theory contributes to a broader perspective on GBV and its causes. On the other hand, FT, like ET, empathizes that the violence results from an emphasis on gender and power disparity in opposite-sex relationships. Finally, TT had a link between this theory and the GBV as it focused on being abreast of an individual's emotional response to a devastating occasion.

This reason was important as it could enhance the knowledge of traditional leaders and other GBV stakeholders in addressing GBV in Outjo society. The last theory, RT showed that other women who have been victims of GBV have managed to overcome the pain and the effects brought by the GBV due to their strengths. Therefore, to a larger extent, the theories merged with the study's primary focus that including the role of traditional leaders in preventing GBV.

On the role of traditional leaders in preventing GBV, it comes out clear in the study that Chiefs and village Headmen/Women, as traditional leaders, have massive influence at the community level in advocating for a peaceful and GBV free Namibia. Secondly, the above underpinning is fundamental factual since traditional leaders in Outjo are the custodians of the tradition and culture of the residents. Therefore, they preside over local people; for this reason, the conduct of people is aligned with the customs and traditions.

Further, equally important, traditional leaders ought to contribute to the current Namibian policies on GBV by enforcing compliance because they hold an absolute position in society with a tremendous amount of influence on the behaviour of their subjects within their jurisdiction. To this end, traditional leaders contribute significantly to addressing GBV in society.

Finally, it is imperative to note that if stringent measures are introduced for those who practice GBV in the community, people are likely to refrain from GBV. Notably is, consented efforts from all the stakeholders are required. In this way, traditional leaders become the apex of compliance in advocating for GBV free society, thereby promoting peace.

### **5.3 Concluding remarks**

Chapter five presented the recommendations and summary of the study. Further, the area for future research is highlighted. It can be said the study's purpose was achieved.

There are notable conclusions drawn from the study: the study concludes that there is a relationship between the role of traditional leaders and GBV occurrences to a larger extent, per chapter findings. Awareness and effort by traditional leaders on GBV in Outjo are not enough to curtail the effects of GBV.

With regard to the first objective, which was aimed at identifying what GBV prevention methods exist in Outjo, Kunene region. The study found that awareness campaigns, traditional court services, Education programmes on GBV through the police, faith-based organisations and the Women's Leadership Centre's and Policies GBV prevention were seen as the standard methods used to prevent GBV in Outjo. From these findings, it can be seen that the study's first research objective was achieved.

The second objective related to an exploration of which preventive methods are traditional leaders involved includes GBV awareness campaigns conducted during the community meetings. The study still revealed that traditional leaders are more involved in the preventative method through the existence of traditional court healings in Outjo. This meant the second study objective was also met.

The third primary research objective related to assessing how the stakeholders perceive the roles of traditional leaders in these prevention methods; prevention, advisory and stakeholder engagement roles are perceived as significant components that traditional leaders play in GBV matters. In this regard, the objective of the study was achieved too.

### **5.4 Recommendations**

Based on the research objectives, the following recommendations are made:

- There is a need for traditional leaders to be more proactively involved in gender-based violence matters.

- The established traditional GBV Secretariat structure and palace committee shall be driving activities at the community level. Meanwhile, the palace committee could direct and coordinate GBV referral and prevention activities.
- The constant review of customary law promotes discrimination and unfair treatment amongst the subordinates. The palace committee can make the can be initiated aligning cultural practices to contribute to the reduction of GBV in Outjo rather than cause GBV.
- Promoting awareness campaign and training on GBV among men and boys in Namibia.
- Enhancing the stakeholder engagement on GBV.

## **5.5 Areas for further research**

The following area may be further researched:

- An evaluation of the limiting factors to GBV traditional law reform. This topic could be more important since this study has recommended relooking and altering the traditional practices that contribute to GBV. The need to understand some of the challenges affecting the traditional law reform within the community setting may help us to ameliorate the challenges.
- A similar non-academic study to the current research could be conducted in other regions, including a larger sample. The results of these studies could be used for the comparative purpose to determine the link and the relationship in the findings. The broader perspective from different regions would be appropriate to make a claim for possible amendments to laws that promote inequality between men and women in Namibian society.
- The role of stakeholders in addressing GBV in the case of government and NGOs in Namibia.

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**APPENDIX A: INTERVIEW SCHEDULE**

---

**TOPIC: *TRADITIONAL LEADERS AND THE PREVENTION OF GENDER BASED VIOLENCE IN OUTJO, KUNENE REGION***

**SECTION A: DEMOGRAPHIC INFORMATION OF RESPONDENTS.**

1. Please specify your gender by ticking the appropriate box.

<b>FEMALE</b>	
<b>MALE</b>	

2. Specify the category that fits your role (Key informants only).

<b>TRADITIONAL LEADER</b>	<b>POLICE OFFICER</b>	<b>RELIGIOUS LEADER</b>	<b>COUNSELLOR</b>

3. Have you ever been a victim of GBV, direct or indirect?

.....  
.....  
.....

**SECTION B: STUDY OBJECTIVES QUESTIONS**

- 4. What are the GBV prevention methods existing in Outjo, Kunene region?**

.....  
.....  
.....

- 5. In which ways are traditional leaders involved in prevention methods?**

.....  
.....  
.....

- 6. How do stakeholders perceive the roles of traditional leaders in these prevention methods?**

.....  
.....  
.....

**7. What is your personal understanding of what can be done to reduce or prevent GBV Outjo?**

.....  
.....  
.....

Any suggestion

.....  
.....  
.....

~~~ Thank you for your participation ~~~

## APPENDIX B: PERMISSION LETTER FROM THE INSTITUTION

**RWANDA NATIONAL POLICE**

Musanze, 16 Dec 21



**NATIONAL POLICE COLLEGE**

**TEL: (+250)788311379**

**P.O.BOX: 23 Musanze**

**E-mail: [npc@police.gov.rw](mailto:npc@police.gov.rw)**

### **TO WHOM IT MAY CONCERN**

This is to certify that **Chief Inspector HARRY ENGELHARD HOAEB** is a student at Rwanda National Police College, undertaking a Master's Degree in Peace Studies and Conflict Transformation for the academic year 2021-2022. He is conducting a research on: "TRADITIONAL LEADERS AND THE PREVENTION OF GENDER-BASED VIOLENCE IN NAMIBIA: A CASE STUDY OF OUTJO DISTRICT, KUNENE REGION" for which he is required to collect data from relevant sources.

Any assistance rendered to him in this regard is highly valued by the College.

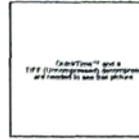
**R MUJIBI**  
CP  
COMMANDANT





## APPENDIX C: LETTER FROM THE TRADITIONAL LEADERS

### Unity, Peace and Sustainable Development



### Hai-//om San Traditional Authority

P O BOX 86, OUTJO,  
NAMIBIA

Cel: 081 290 0406/0814310432

Tel: 067 313790  
Fax: 067 313 756

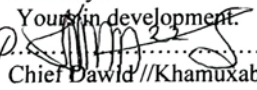
30 December 2021

TO WHOM IT MAY CONCERN

REF: Subject conducting research among Hai-//Om Leadership Honourable Mr. Harry Engelhard Hoab.

The Hai-//Om Traditional Authority leadership of his highness the chief Dawid //Khamuxab has received this request from Chief Inspector Harry Engelhard Hoab, the student at Rwanda National Police College who's undertaking has master degree in peace studies and conflict transformation, to conduct a research among Hai-//Om leadership on prevention of gender based violence.

It is indeed with great honour and respect that this leadership has given its blessings to honourable Harry Engelhard Hoab to do research as this leadership would like to see one day a son born in Outjo town to have his master degree as well as in future honours degree.

I thank you  
Yours in development.  
  
Chief Dawid //Khamuxab  
Chief of Hai-//Om Community



Chairman: Chief Dawid //Khamuxab

**APPENDIX D**



**COLLEGE OF ARTS AND SOCIAL SIENCE (CASS)**

**CENTER FOR CONFLICT MANAGEMENT (CCM)**

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**AUTHORISATION TO SUBMIT THE DISSERTATION FOR EVALUATION**

I, Undersigned DR. ***ALICE URUSARO KAREKEZI*** .....

Hereby testify that under my supervision

Mr. ***HARRY ENGELHARD HOAEB***.....

Has successfully completed writing his Master Dissertation titled

***TRADITIONAL LEADERS AND THE PREVENTION OF GENDER BASE VIOLENCE IN OUTJO, KUNENE REGION.***

Therefore, he stands with my authorization to submit required copies to the Administration of

CCM for evaluation

Done at: ***Jinja***

Date: ***08/...06.../2022***

Name and Signature of the Supervisor

***ALICE URUSARO KAREKEZI***

A handwritten signature in blue ink, appearing to read 'Alice Urusaro Karekezi', written over a horizontal line.

**EMAIL: [ccm@ur.ac.rw](mailto:ccm@ur.ac.rw)  
ur.ac.rw**

**P.O. Box 56 Huye**

**WEBSITE:**

## APPENDIX E



COLLEGE OF ARTS AND SOCIAL SCIENCE (CASS)  
CENTER FOR CONFLICT MANAGEMENT (CCM)

---

### AUTHORIZATION TO SUBMIT THE CORRECTED DISSERTATION

I, undersigned, **Dr. Alex LUBERWA** chairperson of the panel of examiners of the dissertation done by Mr. **Harry Engelhard HOAEB** Entitled: “**Traditional leaders and the prevention of gender based violence in Namibia. Case of study Outjo district in Kunene Region.**”

Hereby testify that, he successfully entered the suggested corrections by the panel of examiners and stands with my authorization to submit required copies to the administration of the CCM for administrative purpose.

Done at Kigali on: 16 June

2022.

Name and Signature of the Main Examiner,

**Dr. Alex LUBERWA**

EMAIL: [ccm@ur.ac.rw](mailto:ccm@ur.ac.rw)

P.O. Box 56 Huye

WEBSITE: [ur.ac.rw](http://ur.ac.rw)

## APPENDIX F

### Traditional leaders and the prevention of gender base violence in Namibia ;Case of Outjo district Kunene region

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