

**BREAKING THE SILENCE SURROUNDING RAPE: WITH
SPECIAL REFERENCE TO THE PASTORAL CARE AND
COUNSELLING AMONG THE DAMARA PEOPLE LIVING IN
KHORIXAS.**

BY:

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DECLARATION

I hereby state that the whole thesis, except where specifically indicated to the contrary in the text is my own original work.

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Date: *12th March 2003*

DEDICATION

I dedicate this work to my beloved mother, the late Else //Naobes who has always taught me to stand for what is right in my life, and to all the rape survivors who live in Namibia.

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ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
CCN	Council of Churches in Namibia
ELCRN	Evangelical Lutheran Church in Namibia
FNW	Federation of Namibian Women
HIV	Human Immune Deficiency Virus
LAC	Legal Assistance Centre
NHDR	Namibian Human Development Report
WCPU	Women and Children Protection Unit
WS	Women Solidarity
RMS	Rhenish Mission Society

ABSTRACT

Many women today, irrespective of their colour, race, age or religion, are being raped and some brutally killed by their rapists. The rape crisis increases daily and that shows that women are not even safe in their homes because they live in fear of their lives everyday.

In this research paper I will try to examine the issues surrounding rape that contribute to the increasing of this crisis of the women living in Khorixas. There are sociological, economic, psychological and cultural issues that contribute to the rape crisis. The social issues that contribute to the rape of women contributed to the fact that most men abuse alcohol, some of the men are unemployed, and most of the people live in poverty.

The economic condition of women is weaker than that of men. Most are unemployed and those who are working are domestic workers who earn a salary wage below the poverty line, and are, therefore, economically dependent on their husbands and boyfriends.

Some of the men who live in Khorixas experience psychological problems such as hatred, desolation, loneliness and aggression. These psychological problems contribute to the fact that the rapists can closely identify sex with violence. In most cases, men show their masculinity by raping women.

In the Damara culture the man is the head of the family. The woman is a submissive wife who is to take care of the children. Traditional women are unable to attack the power of the customs, therefore, the men keep them in an inferior and subordinate position. That is why the women are not speaking out against the rape that is committed.

The purpose of my research is to try and address this rape crisis among the Damara women living in Khorixas. The research is pastoral and it is a challenge to the ELCRN to serve the vulnerable women who are the survivors of rape. The church can launch awareness programmes and also educate its members in moral sexual behaviour.

Through pastoral care and counselling the pastor can assist the rape survivor to regain her dignity. Furthermore, the pastor can use the ABCD method of counselling to build up a relationship of trust between him or her and the rape survivor so that the survivor can feel comfortable in telling her story or the experiences of her rape.

A further purpose of this research paper is to advise women to seek help and to speak out against rape and not to be silent on this issue.

The central focus of this study lies in chapters four, five and six. Chapter four explores what the church can do about the crisis and the responsibility of ELCRN

towards its members with regards to the moral sexual behaviour of members. Chapter five discusses the prevention necessary and the precaution any methods women need and the necessity of rape survivors understanding rape as a crime and reporting it to the police. Chapter six explores and validates the use of the ABCD method of crisis counselling by the counsellor to support the rape survivor in coping with the crisis.

TABLE OF CONTENTS

	PAGE
Declaration.....	i
Dedication.....	ii
Acknowledgements.....	iii
List of abbreviations.....	vi
Abstract.....	vii
Chapter One.....	1
Introduction.....	1
1.1 Introduction.....	1
1.2 Motivation for the study.....	1
1.3 Objectives.....	3
1.4 Problem formulation and analysis.....	3
1.4.1 Sub problems.....	3
1.5 Hypothesis.....	4
1.6 Methodology.....	4
1.7 Historical background of the Damara people Namibia.....	5
1.7.1 Cultural background.....	5
1.7.2 Religious background.....	7
1.8 Conclusion.....	8

Chapter Two	10
Understanding Rape.....	10
2.1 Introduction.....	10
2.2 What is rape?.....	10
2.3 The rape survivor.....	11
2.4 The silence of rape victims.....	12
2.5 What is the effect of rape on a woman?	14
2.6 The response of each rape survivor to the feelings of rape.....	15
2.6.1 Fear of people, sense of vulnerability.....	15
2.6.2 Loss of control over her own life.....	16
2.6.3 Fear of the rapist.....	16
2.6.4 Talking about her rape.....	17
2.6.5 Feelings of guilt.....	17
2.6.6 Wondering “why me?”.....	17
2.7 Conclusion	18
 Chapter Three.....	 19
Rape in Society.....	19
3.1 Introduction.....	19
3.2 Why do men rape?.....	19
3.2.1 Sociological causes of rape.....	20
3.2.2 Economic causes.....	22
3.2.3 Psychological causes.....	22
3.3 Some myths about rape.....	23
3.4 Rape is not seen as crime.....	24
3.5 Conclusion.....	26
 Chapter four.....	 27
The role of the church (ELCRN).....	27
4.1 Introduction.....	27

4.2 Biblical perspectives on the rape crisis.....	27
4.3 What can the church (ELCRN) offer?.....	29
4.4 The teaching of ELCRN on sexuality.....	31
4.5 Pastoral care and counselling of rape survivors.....	34
4.6 Conclusion.....	36
 Chapter five.....	 38
Prevention and Precaution.....	38
5.1 Introduction.....	38
5.2 Report to the police.....	38
5.3 Legal process.....	43
5.4 Medical treatment for rape survivors.....	44
5.5 Post-rape treatment including, HIV/AIDS testing.....	47
5.6 Self-defence.....	48
5.7 Conclusion.....	49
 Chapter six	 50
Counselling Methods.....	50
6.1 Introduction.....	50
6.2 Crisis counselling.....	50
6.3 ABCD method of counselling.....	51
6.3.1 Achieving contact with the person in crisis	51
6.3.2 Boiling down the problems.....	52
6.3.2a. Focussing.....	52
6.3.2,b Responding.....	53
6.3.3 Challenging the person to do something-learning to cope.....	53
6.3.4 Developing an ongoing plan of action	54
6.4 Encouraging the survivor to adopt an active role.....	54
6. 5 Conclusion.....	55

Chapter seven.....	56
Conclusion.....	56
7. 1 Summary of the research findings	56
7.2 The way forward in rape crisis.....	59
Bibliography.....	62
Appendix.....	68

Chapter one

1.1 Introduction

Violence against women is a serious problem, which is rapidly increasing. This violence occurs in the form of rape, sexual assault, mental torture, physical assault, verbal abuse, intimidation, emotional, psychological and economic exploitation. Women are not even safe in their own homes because they live daily in fear of their lives and this can create a “negative effect on the development of the society as a whole” (Phiri 2000:85). Many women who are living in a subordinate situation are violated through socio-economic, cultural and political systems.

In traditional Damara families the patriarchal system is very strong. The man is the head of the family and makes all the decisions for the family. Therefore, men are powerful and that makes women vulnerable to violence.

Rape is one of the most violent crimes committed against women. Nowadays many women are the victims of rape, often by someone whom they know, either the husband or boyfriend, or sometimes by a stranger. Rape has become a worldwide phenomenon that is experienced in every country. Every day women are raped throughout the world. With so many rape victims it becomes clear that men rape women not to satisfy their desires so much as to impose their power on someone who is less powerful (Rakoczy 2000: 8). Rape or assault exposes someone to violence and the person who has been exposed to violence finds himself or herself in an emotional and psychological crisis. That is the threatening situation that causes fear and creates chaos and confusion in the mind of the victim.

1.2 Motivation for the study

The researcher has chosen to deal with some of the rape cases that have taken place in the lives of women living in Khorixas (a small town in Namibia). The researcher has observed that this community does not regard rape as a serious and violent act. The writer has been working for three years in that community. During that time many women, irrespective of their colour, race or age, have been raped, and these cases were not reported to the police. Those women who

reported their cases were treated in the local hospital. It is difficult to determine how many cases go unreported and untreated for in most cases the women fail to report being raped because of the fear of revenge, or because of feelings of shame. Most of the women are silent about rape because it is culturally taboo to talk about sex or rape. Women who are living in isolated rural areas do not have access to police or to medical help. Thus there are few reported rape cases, and this hides the magnitude of the problem.

Social, political and economic conditions contribute to the increase of rape cases in Khorixas. Traditionally, rape was not regarded as a crime. It is a right for a man to have sexual intercourse with a woman. Due to a lack of resources and adequate counselling methods in Khorixas, rape cases never receive serious consideration from the Damara people living in that area belonging to the Evangelical Lutheran Church in the Republic of Namibia (ELCRN).

The research is pastoral in context and it is an attempt to challenge the ELCRN to its calling to serve the vulnerable women in the Khorixas community. The ELCRN needs to state its moral teaching clearly concerning sexual behaviour among its members. In order to stop rape in the Damara society there is a need for awareness programmes for both men and women to help them understand the problems associated with rape. The ELCRN has to create and launch these awareness programmes on a regular basis, in the belief that new moral values will lead to the rehabilitation of the rapists, who apparently do not consider how they destroy the lives of the Damara women living in Khorixas through their act of violence.

The research has grown out of the concern of the researcher about the lack of rape counselling processes among Damara people. All these survivors are faithful believers who regularly attend the church. The writer personally believes that God does not permit us to violate one another. The objective is to write about this traumatic act and to make Damara society safer for all women.

A further purpose of this research paper is to advise women to seek help and speak out against rape and not be silent on this issue. The researcher's intention is to make a major contribution to the Damara people for whom this research is written. This study will serve as a guideline for

them to understand what rape is and how it affects women's lives, and possibly offer them a way forward in combating this violence against them.

1.3 Objectives

The aim of this research paper is to argue that the ELCRN should play a vital role in supporting rape survivors spiritually, and in educating its members about moral behaviour.

It is hoped that Damara traditional women living in Khorixas will use this material, which will be translated into the Damara language for the uneducated women, firstly, as a practical guideline to open up their minds and discover the truth about rape; and secondly, as an academic document, which can be placed in the library to be used by those women who are doing research in this field. This material will help them to educate, support and encourage each other. They have to raise their voices and endeavour to speak out against the rapists through the media. They need to come together to launch organisations, where all women can share their experiences and ideas, to gather strength from mutual support. They need to organize conferences, workshops, and meetings that deal with issues of women's rights, and invite women who know these issues to address them. These initiatives will strengthen and encourage women to challenge their fear and behaviour towards the rapists, and to develop active coping skills against an intended action of rape.

1.4 Problem formulation and analysis

What can the Lutheran church do to influence men and women living in Khorixas to live moral sexual lives?

1.4.1 Sub - problems

- a) Why are Damara men raping women?
- b) Why is rape not reported to the police?
- c) Does the silence of the rape victims encourage the number of rape cases to increase in Namibia?

- d) How do socio-economic, cultural and psychological conditions contribute to women's difficulties in handling a situation of rape?
- e) What does Damara tradition teach women and men about sexuality?
- f) What is the teaching of ELCRN on sexuality?

1.5 Hypothesis

This research paper points out that women should come to understand that rape is a crime and should be reported to the police, after which the victims should go for counselling. Women need to know the consequences of rape and how it affects the lives of survivors. There is a need for short and long-term prevention. Short-term prevention can be offered through an awareness programme, as this paper will demonstrate. Long-term prevention can be offered through counselling of rape survivors and rehabilitation of rapists by the church.

1.6 Methodology

In this research paper the researcher will use written materials collected from the works of different scholars on different issues concerning rape and counselling materials (Lindquist 2000; Keyser and Purdon 1995). Other primary and secondary sources will include magazine articles, newspapers, books, journals and other unpublished sources. The method the formulation of includes written questionnaires to guide the interviews of rape survivors. Interviews were conducted carefully because rape is a very sensitive issue of the Damara women in Khorixas who are survivors of rape, and is especially difficult for those who were willing to tell their stories. It is important to use their stories, because they are the ones who experienced rape and know how it feels to be a survivor. Furthermore, the researcher will collect information from the local pastor who is working in that congregation because there is a need for theological reflection on the findings of this research project in an attempt to understand the role of the Evangelical Lutheran Church in the Republic of Namibia on the issue of rape. The researcher will collect information about rape from doctors and nurses who are working in the local clinic of Khorixas, and the police because these people are dealing with rape survivors on a daily basis. All these

interviews and the information collected will be analysed and will be incorporated in the research project.

1. 7 Historical background of the Damara people in Namibia

The Damara people of Namibia have a long and deep-rooted historical background. The writer will only give a brief explanation of the historical background of the Damara people in Namibia. Most of the Damara people in Namibia live in Khorixas and in surrounding areas. Some of the Damara people live in other areas of the country. Khorixas is in the Kunene region in the northwestern part of Namibia. Khorixas is a small town of about 7000 inhabitants of whom women are in the majority because most of the men stay in the city to work. People living in the areas surrounding Khorixas farm with goats, sheep, and cattle. Farming and crop production is the only source of income for them. Most of the farmers exchange their goods for money in Khorixas. There are not many commercial work opportunities for Damara people living in Khorixas. This small town is not well developed and unemployment rates are very high. There are only a few people employed by the government, like those employed in the local hospital and schools. A small number of people work in the local supermarket, post office and the bank. Most of the families rely on their grandparents' pension grants for daily living.

The Damara people live in closed related clans and keep cattle and goats. They have a "Gao-oab" (king) and a "Dana khoib" (chief) with several advisers. The "Dana khoib" can be both a traditional and a political leader, while the Gao-aob is only a traditional leader. The latter keeps the ever-burning holy fire, which is known as a traditional symbol of prosperity, well-being and all good wishes (Nambala 1994:15).

1.7.1 Cultural background

To identify the culture of the Damara people one might look into the context of traditional symbols, judgements, values, behaviour, attitudes, personalities, customs, beliefs, lifestyle, language and relationships. We can understand culture as an essential element that belongs to human nature. Culture can be understood as a way of life in a particular community, a

community which shares a common life or worldview, that is, the way in which the members understand themselves and the realities that surround them. Culture, then is the systematic way of a people in expressing themselves because the worldview of the people finds its substance in their culture. Culture distinguishes one human group from another. It is open to influence from outside and inside in unpredictable ways. It is liable to be divided into subcultures and to generate offsprings with their own lives and development (Mbiti 1975: 7-10).

The Damara people have a strong belief in practising their culture. Traditionally, the man is the head of the family. He becomes important in his status of fatherhood as the one who is responsible for his children. However, a woman can be valued for her procreation potential and her work for the household, because a woman is essential in providing labour for the survival of the family, both in the form of her considerable skills and work input and that of her children (Oduyoye 1997:81).

The practice of polygamy among Damara people is deeply rooted, and is considered a part of tradition. Therefore, a traditional Damara man is used to taking many wives and having many children. Such a man enjoys privileges and has a respected position in the society. When a couple does not have children that marriage is considered meaningless, and the man is “pressed into polygamy”(Oduyoye and Kanyoro 1995:103). He never returns the barren wife to her parents, however, she remains his wife, but he brings the children born outside the marriage to his wife for her to raise and look after. It is always seen as the woman’s fault when she does not have children. It is never considered that the man could be barren. The barren woman is considered useless to her husband.

The concept of a patriarchal system is found in the Damara tradition. Descent is along the father’s line and, therefore, the man owns not only the means of production, but also his wife and her reproductive power (Oduyoye and Kanyoro 1995:129). In addition children belong to the man and it is deemed necessary that the wife should have more boys than girls.

The ownership of a woman by a man creates an imbalance of power between men and women (Sister Namibia 2002:3-4). As is stated in the Namibian Human Development Report, “men hold

the power, with women as subordinated beings who have no say in their daily lives, families and communities” (2000/2001:106). This is the way in which Damara women are treated traditionally in their societies. Marriage laws are designed to serve the purpose of controlling women (Women in Development 1997:5).

In the patriarchal system the man is the head of the family. He is the one who speaks for the family. The Namibian Human Development Report states, “it is the system of patriarchy, the rule of men that is to be blamed for women’s oppression”(2000/2001:111). All this makes women defenceless and powerless. Traditionally, Damara women are unable to attack the “power of customs, traditions, and men who subjugate them to men and keep them in inferior and subordinate positions” (Oduyoye and Kanyoro1995: 112).

Nowadays, Damara women live in a changing world. Many things have changed and Damara families have experienced a lot of change in their lifestyles.

1.7.2 Religious background

Damara people believe in the Supreme Being who is responsible for creation, who gives the rain, the sun, moon and the stars. They worship their God by singing and dancing around the fire. The fire symbolises the light and closeness of God. The God in which they believe restores and keeps all goodness in heaven for all who die and on earth for those who are alive. Those who die will go along a broad way in which the ancestral spirit will meet them and lead them to the Supreme God. This God is known to them as “Tsui-//Goab” (which means wounded knee) as Malan states, “ He is worshipped as the one who created the earth, man and all other living beings. All good things are assigned to him. He makes the sun rise, and sustains human, animal and plant life by sending rain” (1995: 125). The God “Tsui-//Goab” is regarded as the first human-being who existed on earth and as being still actively involved in his creation. They believe that they should continue praying to him and bring some sacrifices to honour him. Showing honour to him demonstrates that they still depend on him and that he is responsible for sustaining their lives, by giving the rain (Nambala 1994:16).

Damara people also believe in life after death. When a person dies his or her spirit remains among them and takes care of those who are still alive. Therefore, when someone dies, he or she is not gone forever but continues his or her life in heaven and on earth as a spiritual being (Nambala1994: 16).

Today many Damara people have been converted to Christianity. There are only two churches in Khorixas, namely, the Evangelical Lutheran church in the Republic of Namibia and the Roman Catholic Church. The majority of the Damara people living in Khorixas belong to ELCRN. The ELCRN was founded in 1842 by the former Rhenish Mission Society in Wuppertal, Germany. During that time the mission established different programmes of Evangelisation, Social Diaconal Division and Education. Today, all these programmes still exist. The Evangelisation programme carries out the spreading of the gospel of Jesus Christ by preaching and teaching. The social Diaconal Division is responsible for senior citizens that is Old Age Homes where people over the age of sixty stay and are taken care of by diaconal workers within and outside our church, as well as by different social programmes. An educational department is responsible for education in church schools and for adult learning (Lutheran Churches in Namibia 1995:13).

1.8 Conclusion

Violence against women in the form of rape affects all in society but mostly it affects the woman who is the victim of rape. Incidents of rape are increasing daily and this situation clearly needs to be addressed. The patriarchal system in which the Damara women find themselves make it difficult for women to speak out against raped.

This research focuses on a particular region in Namibia, Khorixas where the incidence of rape is high but cases are seldom reported to the police. There are reasons for this:

- The local Damara community does not regard rape as a crime.
- Talking about sexuality is taboo in this culture.
- The Damara culture is a strongly patriarchal one, which gives men power over women.
- Women who live in rural areas do not have any access to police or to hospital.

The Evangelical Lutheran Church in the Republic of Namibia is strong in this part of Khorixas and the church need to do something to educate the community about sexual behaviour, and should empower women to speak out against the crime of rape.

Chapter two

Understanding Rape

2.1 Introduction

This chapter will explain the definition of rape and the situation of rape survivors. The silence of rape survivors and how rape affects the survivor will be examined. For a better understanding of the rape crisis itself the experiences and responses of the survivors will be analysed.

2.2 What is rape?

According to Webster (in Medea and Thompson) rape is defined as follows: "Rape is the illicit sexual knowledge of a woman without her consent, effected by force, duress, intimidation, or deception as to the nature of the act"(1994: 11). Furthermore, rape is defined as "intentional unlawful sexual intercourse with a woman without her consent"(NCC and WS 1999:1). It is abuse. Rape is the loss of sexual self-determination. Rape is a man's fantasy and a woman's nightmare. Rape is all the hatred, contempt, and oppression of women in this society concentrated in one act (1994:11) It is possible that a man can claim before the court that he had not intended to commit rape, and that the woman had agreed to have sexual intercourse. Even if he claims this, he is still guilty (NCC and WS 1991:1).

To find the answer to what rape is we need to ask ourselves the following questions: What do men think about women in their society? How do men communicate with women? We also need to ask similar questions of women: What do women think about men? How do they relate to them?

It is very important for women who live in Damara society to understand the act of rape that is committed against them, because rape is considered taboo in this society. Therefore, I would like to draw on interviews from rape survivors to answer the questions mentioned above. The behaviour of Damara men towards women in their society is caused by the subordinate status of

women in Damara culture and violent acts of the men. It is possible that the traditional man living in Khorixas can recall nothing positive about a woman. He sees a woman as someone with whom he can have sexual intercourse any time he pleases, without her permission. Damara men do not respect women, because for them women are only there to satisfy their desires (NHDR 2000/2001:101).

It is clear to the writer that the men themselves refuse to acknowledge what rape is. As Nujoma points out: "men may have learned that getting what they want is their right; they may believe that it is their right duty as men to demand sex and have it without the agreement of the women; many men in Namibia believe the myth when a woman says 'No' she mean 'Yes'" (Internet 6/20/2002). It is not clear whether rape is a crime in Damara society because a rapist is not charged when he commits this crime. A married man is not convicted when he rapes his own wife, because it is not thought to be a possibility between husband and wife. Traditionally, men believe rape cannot happen within the marriage, because the woman does not have a right to refuse her husband's sexual demands, otherwise she is breaking the marriage vows. Traditionally, the man believes he has a right over his wife's body, and can have sexual intercourse with her whenever he feels like it whether she wants to or not (Wamue and Getui 1996: 14). This makes it very difficult to define what rape is, in the Damara culture. Men continue to rape women because they do not see it as a crime. However, rape always is a crime, because it is one person practicing force over another person. After raping a woman, the man does not care what happens to the victim (Namibian Women Development Report 2000/2001:97)

2.3 The rape survivor

Many women among Damara people have been raped and have survived this crisis. These survivors are usually overwhelmed when this terrifying act happens to them. What they have experienced can stay in their memories for years. Therefore, the rape survivors urgently need help to overcome this crisis and to sort out their feelings about the rape itself. The writer observed that in this process, a woman experiences a variety of confused feelings, such as denial, saying:

“it should not have happened to me”. She feels helpless and as such has lost control over her life as it was before, because the rape has changed her outlook. She starts blaming herself and is angry about what has happened, asking: “Why was I so stupid?” She feels shame and humiliation and is angry with her rapist and even worse many people are unsympathetic towards her. Most of the women experience the fear of being raped again and are also fearful of their new status as a rape survivor believing that others will think less of them. They become concerned that what has happened to them could happen to other women. This incident of emotional shock overwhelms their thoughts of “retaliatory action and they cry, shake and re-live the rape experience”(Medea and Thompson 1974:15; Katz 1979: 31). Emotionally they are affected so deeply that they cannot report their feelings accurately.

Some of the rape survivors recover and are able to talk about their experiences openly. It is, however, difficult for the rape survivor when she tells her stories because people do not understand what she has been through. It is very difficult for the rape survivor to forget about everything easily and to go on with her life. She needs time and counselling to survive. The best thing is for the rape survivor to talk about her feelings as the experience relates to the rest of her life. This requires patience and support, care and understanding from family, friends and counselling groups. The important thing is that the rape survivor should find help to sort out her feelings and attitudes, and find alternative ways of coping with her life after rape (Medea and Thompson 1974:15). Sorting out things is better than being overwhelmed by fears. After the rape, the rape survivor can still change her life and take control over her life again. This will help her to form positive attitudes about her life (Keyser and Purdon 1995: 16).

2.4 The silence of rape victims

The silence of the rape survivor in the Damara community is caused by many factors. The writer has already mentioned, it is taboo to talk about rape in the Damara tradition. Taboos prevent the breaking of certain customs and when someone breaks such a custom that person can face bad luck, rejection or even death (Adegbola 1983 in Kanyoro and Njoroge 1996:163). Rape is not regarded as a crime by the Damara society and the sexuality of women is not on the agenda of discussion because it is against the culture. The culture is that women are there to satisfy men

sexually. Another issue is the subordinate position of women in that society. Because of the patriarchal system, women are always voiceless and the men speak for them, thus they have to accept whatever the men say. All these factors contribute to the silence of women concerning rape (Sister Namibia, Vol 12, August 2,2000:12-13).

Some of the women do not even know that they can speak out against rape. Pierce-Baker puts it this way: “women need a space in which they can learn to speak and to trust one another in a sharing recovery of inner memory of sanity”(1998:18). It has become clear to the writer that for all these years women have accepted rape as a part of their culture. Some women have been raped a second time but there was no one to share their stories. All of them have carried this burden of rape in their hearts and minds. Nobody will even listen to their stories of rape. The women themselves do not find it easy to talk about rape. They feel uncomfortable. Another issue that makes it difficult for women to talk about rape is the fear they have because of the taboo regulations. They fear that the rapists might come back and rape or even kill them.

Some of the women even believe that the rape survivor is not totally innocent, that she has asked for it. Such attitudes among rape survivors makes it extremely difficult to speak out against rape. Another issue that the writer discovered (interview three 11-12-2000) was about the young rape survivor who was totally forbidden by her grandmother to mention anything about the rape that she had experienced. This was done because of her future husband, and keeping the fact a secret nobody could know that she was raped. She should be a perfect wife or woman for her future husband because of the *Lobola* that would be paid to her father. *Lobola* is a certain amount of money or goods that is given to the father of the bride before marriage and is only paid for a woman who is a virgin (Oduyoye 1997: 81).

The failure to fulfil the demands of the family and society might bring shame to the entire family. In the Damara tradition, when a young girl loses her virginity before marriage, she has a grievous burden of guilt to bear for the rest of her life because she is accused of having “asked to be raped” (Abacus 1996: 17).

2.5 What are the effects of rape on women?

Many rape survivors undergo similar effects: they are physically and emotionally damaged. Rape destroys the survivor's self-determination and damages her dignity as a person. Some rape survivors develop nightmares that someone wants to rape them. These kinds of nightmares make them afraid to sleep. Talking to someone in therapy can help the nightmares to go away (Rape crisis Cape Town 1999: 19).

One woman told the writer that she is HIV positive because her rapist had this disease (interview 11-12-2000). It is a painful situation for a woman who becomes infected by the virus through rape, because women are more susceptible in contracting HIV. Some of them are jobless and they cannot follow a healthy lifestyle or cannot afford the medical costs. These issues affect their lives and they carry their anxiety forever after being raped. One rape survivor told me that her husband divorced her after she had been raped. He blamed her for the rape and did not want to stay with her any longer. Her husband was the only breadwinner in the house and now she struggles financially. She has lost her interest in life and has tried to commit suicide. One of the rape survivors says that she totally lost her capability of being intimate because of the rape that she experienced. She cannot make love as she used to before the rape and her partner blames her if she cannot please him during sexual intercourse (Sister Namibia, Vol.8, 3 August 1996).

Vogelman in Buckenham notes that "All women, whether raped or not, fear rape and take precautionary measures which limit their freedom" (1999:28). Generally, rape affects all women regardless of race, colour and age, or whether they themselves have been raped or not. Women are now aware of the fact that they are vulnerable to rape. That restricts their lives, not to go to some places at night alone, or to make friends with strangers easily and so on (NHDR 2000/2001:98).

According to Wamue and Getui, "the threat of rape curtails for women liberties that men enjoy freely" (1996: 53). According to their stories, women in the Damara society generally live under the threat of rape. The incidence of rape also restricts their access to various entertainment programmes, and changes their way of dressing because of their fear of rape. The incidence of rape among Damara women has been like a kind of terrorism that limits the freedom of women

and makes them dependent on men for protection. For rape survivors, rape always carries with it the threat of death, because most of the women have been threatened with a knife or a gun. It also exposes women to “pregnancy, physical illness and sexually transmitted diseases like HIV-Aids, Gonorrhoea and Syphilis” (1996:53). The predominant feelings experienced by victims of rape are those of powerlessness in the face of the threat of death, vulnerability, devaluation and fear of loss of ability to control the events in their lives (1996:56). Rape leaves emotional and psychological scars. It is hoped that through counselling and thorough understanding of these scars, rape survivors will be able to be successfully rehabilitated into society (1996:56).

The writer would like to examine each feeling experienced by the rape survivor. This information was gained from interviews with Damara women who survived rape.

2.6 The response of each rape survivor to the feelings of rape

2.6.1 Fear of people, sense of vulnerability

After listening to different stories of rape survivors the writer has discovered that rape humiliates the survivor physically and psychologically and its effects can be shattering. Therefore, the first call for help from the rape survivor is the most important. It is hard for the survivor to make that call, it is frightening to say to another person that she has been raped. It is important to help the rape survivor immediately in a practical way to create mutual trust and security so that she will be able to tell her story in order to regain her life. Most rape survivors have admitted that they still fear people and they feel vulnerable, because they did not know how to defend themselves, as they go about their regular activities of life. They need the support of their family and friends to build up their self-confidence again. This is very difficult for the survivors because most of their attackers still live close to them and some of the attackers are men whom they trusted. In this case, not only their faith in others but also their faith and trust in themselves is undermined. That means they need time and support to regain trust in themselves and in others (Interviews 1-3) (Medea and Thompson 1974:15-16).

2.6.2 Loss of control over her own life

The rapist forces the rape victim to submit to something that she does not want to do. The victim may have thought that she was the kind of person who really took care of herself. Now that the rapist has overcome her and forced her into violent sex she is no longer able to feel sure about anything concerning herself and she loses her sense of self worth. She may find that she cannot even make little decisions by herself after the rape. She needs to possess herself; she needs to affirm the value of doing things herself; she needs to be informed that she still has control over her life.

Before being raped, the rape survivor has to trust people in the neighbourhood wherever she goes, leaving doors open, talking to strangers, making friends and so on. Some survivors find it difficult to return to their former way of life and to trust in people. The rapist has totally destroyed their trust in humanity and that causes frustration and anger (Pierce-Baker 1998: 18-19).

2.6.3 Fear of the rapist

The fact that the rapist overcomes her resistance and forces her to submit to his sexual demands makes her feel that she has been robbed of her self confidence and is helpless. The victim's lives have been degraded. Their innermost selves have been violated. They have seen death right in front of them as the rapist holds a knife or a gun in his hands. They are overwhelmed by fear and give themselves over to his demands. They still relive the fear when they think about their attackers. So these women need help to find re-assurance in their life. They need to find alternative ways of coping with their fear of attack. They cannot just stay on their own and live with fear, but need to join counselling groups where they can find some help to overcome their fear and to know what to do if and when attackers show up again. These women need a plan of action about how to protect themselves (Medea and Thompson 1974: 16).

2.6.4 Talking about her rape

According to the writer's experience while working among the Damara people, it is not easy to tell anybody about the rape. These women hide their rape from everyone for a long time. It is a risk to tell anyone about one's experience of being raped, because nobody will listen and nobody will be supportive. Rape is seen as part of the culture and, by broadcasting their rape experience, people might perceive them as being very weak women. The interviews with some of them have at last opened their minds to enable them to talk about rape with someone (Interview one 6-12-2000).

2.6.5 Feelings of guilt

Many of the women feel guilty about the rape. They say that they feel that they asked for it in some way or provoked the rapist with their actions. Many feel that they did not resist enough, as horrible as it was. Some people say that "women enjoy being raped" (Lewis 1994:18). But all these feelings are the result of the societal myths and misconceptions surrounding sexuality and rape, including that men cannot control their sexual desires and that men can rape women whenever they see them because they "asked for it". That is not the way things should be done. Society needs to be informed and educated about the misconceptions they have about sexuality. Women in particular need to be informed that they must not feel guilty about rape because most of the time it is not their fault.

2.6.6 Wondering "why me?"

A woman in her sixties asked why the rapists chose her when there were so many young women. She asked this question because of her age (Interview two 9-12-2000). As a mature person she thought she was not the right person to be raped. This kind of feeling comes from the common mistaken belief that the woman has "asked for it" (Lewis 1994: 19). This kind of belief is wrong because anyone can be raped whether it be women or man.

2.7 Conclusion

Rape is defined as a sexual act that is committed against the will of the woman. A woman who experiences rape needs help urgently to overcome this crisis, because this woman experiences different kinds of feelings such as fear, guilt and loss of control over her life. During this time a woman is confused and asks herself many questions such as “why did this crisis happen to me?” Most of these women carry this burden of rape in silence without sharing their experience with someone. Many of these women are physically and emotionally damaged for the rest of their lives.

Chapter three

Rape in Damara Society

3.1 Introduction

This chapter explains the sociological, economic and psychological causes of rape. The reasons men rape women and some of the myths surrounding rape will be explained for the understanding of rape in the society. The notion that in the Damara tradition rape is not seen as a crime but as a right among the Damara men will be analysed.

3.2 Why do men rape?

Men might have reasons for raping women and these reasons might be various and complex. It is difficult to determine how the minds of the rapists operate. Rape has nothing to do with sex; it is about power and violence. Men who commit this crime control women with their power. When a man suffers from low self-esteem or he is angry or hurt he might want to hurt somebody else. Men who rape women feel the need to overpower someone who is weaker than themselves (The Namibian Weekender 2002:2) The reason for men to rape women in general is that a “man mostly feels powerless, and because of that powerlessness, he wants to exert control power and often that is through raping someone”(2002:3).

Among Damara people violence against women is often committed in the form of rape. Traditionally, men accept women as their property who will serve them sexually. It is possible that men also rape women who do not respect their authority. Men just want to show women that they are more powerful than they are. The logical result of this belief is that women should be raped so that they live in fear and respect of men. We also find some men rape a woman only to have fun with her. It is fun for the men who commit this sexual act, but not for the victims. Some men feel embarrassed when women refuse their sexual demands and consequently rape them (Madigan and Gamble 1991:123-133).

The causes of rape are 'hostility' and 'gratification' (Medea and Thompson 1974:21). Rape that includes hostility is a very dangerous and frightening situation because a man using dangerous weapons and could easily kill the woman after raping her. When the rapist uses a gun or a knife, he violates the woman's feelings and confuses her. When the rapist rapes a woman for gratification, it becomes very unclear and confusing for the woman and the people whom she turns to for help. For gratification the rapist will threaten, overpower, blackmail, beat or even kill the woman (Medea and Thompson 1974: 21).

Men who live in a hostile world feel the need to control women. They always want women to be dependent on them for finances. That kind of man is the one who beats his wife or girlfriend and even rapes strangers on the streets. Nowadays, only a few women in their homes or on the streets are protected but most women in their homes or on the street become subject to rape.

The man who lives in the gratification world is the man in our society. He uses sex as a product for his sexual satisfaction (Sister Namibia, Vol.14, 3May –June). This kind of man marries women only for sex or thinks he should pay for sex to manipulate women. This kind of behaviour among men is disrespectful to women. This kind of thinking drives them to rape women because they can simply have sex without paying for it. They do not regard themselves as rapists because that kind of thinking is not natural to human beings. A common reason for rape is that most men want to have sexual intercourse with women in situations where they cannot tell anybody about it. Men rape women because they will not have to pay for their actions. They usually do not have any guilt as rapists and also have no compassion for the victim, while the victim is suffering from feelings of guilt, violation, humiliation and defeat (Women in Development 1997:33).

3.2.1 Sociological causes of rape

There are many factors that contribute to rape among the Damara people living in Khorixas. These factors are sociological, economic and psychological in nature. There are many social conditions such as alcohol abuse, jealousy and frustration caused by unemployment and poverty that contribute to the rape of women (Namibia Council of Churches and Women's Solidarity 1999:6). Often young women meet men at social gatherings like clubs where they enjoy beer that

makes them physically and psychologically vulnerable, and then the men abuse them (Sister Namibia 1996: 15).

In order to understand the rape experience of survivors, we need to look at the way society understands sexuality and what it expects from women and men. Sexuality among the Damara people is understood in relation to men only and not to women. The man is the one who needs sex and he should get it from the woman (Oduyoye 1997:81). During the writer's research it was discovered that in the Damara society it is more acceptable to have sex with a young schoolgirl than with another man's wife. This shows that the male attitude towards sexual control over women also influences and encourages rape of the younger unmarried women.

As a young boy, a man is directly and indirectly encouraged to be a sexual being and also to be aggressive. It is obvious that the socialisation of our society involves rape. The men demand what they want from women who are vulnerable and dependent on them. They are also encouraged to be self-centred, insensitive to the feelings of others and even to be violent. In Damara culture a young girl or a single woman is brought up to be vulnerable, submissive and unable to defend herself against violence from men. The way that the society is set up has caused many women to believe that, "sexuality is mainly about pain, violence, rape, abuse, unwanted pregnancies, exploitation, STD's and AIDS "(Khaxas 1997:6 in NHDR 2000/2001: 99). Many of the men end up as rapists and the women as victims of rape.

The status of women in Damara society is lower than that of men and that is why rape is high in our society. There is an unequal power relationship between men and women. Therefore, a rapist believes that as a man he should force a woman and dominate her in his sexual relationship. He believes that as a powerful man he has the right to overpower women. The NHDR refer to this as "men's aspirations to ascertain their dominance over women, and that men want to prove their masculinity in a society which emasculates them, for example, through unemployment" (2000/2001: 100).

Rape in the Damara society is not seen as a violation of women but as the right of men. Herman David in his article of "The Rape Culture" argues "that a society which teaches men to engage in sexual conquest and to be competitive and aggressive, especially in the sphere of sexual

relations, must be defined as a rape culture, for it is these characteristics and behaviours that are primary contributors to the incidence of rape” (in Vogelmann 1990:37).

3.2.2 Economic causes

Secondly, the economic condition of women in Damara society is weaker than that of men. Most Damara women are domestic workers who earn less money than men and they are therefore dependent on men economically. Some women are jobless and that makes them dependent on men. On the other hand, the husband expects the wife and children to work hard on the farm and to produce enough food. Some of the food is sold and it is the husband who receives the money. Marriage is also one of the tools that is used by men to control women who are economically vulnerable.

3.2.3 Psychological causes

Thirdly, some of the rapists experience psychological problems such as hatred, desolation, loneliness, and aggression from peer group pressures and so on. They do not understand their own sexuality or that of their victims and a “key factor is the extremely flimsy barrier between fantasy and reality that these men have, and it is this that may separate them from equally repressed, hostile and ignorant men who do not rape”(Koenig1982: 2). The fact that they are sexually ignorant and have no understanding of female sexuality is shown in their belief that women enjoy themselves in this incident. Some of the rapists closely identify sex with violence, and this is linked to men’s general hatred of women (Koenig 1982:2). Some of them might not have experienced love in their childhood. These men closely link sex with aggression because they believe men should be aggressive in all situations. Rapists believe that they can overcome women by using an aggressive way to have sexual intercourse with them. Most of them rape women to show their masculinity (Madigan and Gamble 1991:123-133).

3.4 Some myths surrounding rape

Many of the attitudes towards rape in our society today are based on myths, which give further reasons for men to rape women. A very common myth in our society is that a man cannot control his sexual desire. Many people believe that rape happens because of a man's sexual desire, because the man is attracted to the woman and cannot control this sexual drive. According to the writer's examination this belief is false, because it says that a man is not responsible for the rape he commits. This means that rape is seen as an impulsive and unplanned act against an unknown woman (Lewis 1994:13). Research shows that the rapist plans the rape before hand and he knows when the woman is alone in her house. Not only attractive women are raped but old women and children are also raped. Rapists always choose the helpless and the vulnerable. This shows that rape is an act of power and not of desire. The man feels powerful raping women because he forces them to do something they do not want to do (NCC and WS 1999:3-4; Action on Namibia 1988: 1-2).

Another myth is that men rape women for sexual gratification (Lewis 1994:14). This is a strong belief in our Damara society. Seemingly, sex is only for the pleasure of one person. The way a man is brought up in our society plays an important role. If the man is sexually active and powerful he is more likely to rape women: "a rapist uses sex to fulfil his non-sexual needs, such as the need for power and domination, and the need to prove his masculinity" (Lewis 1994:14).

Sometimes the community also makes up its own myths. One myth is that the rapist is insane, but this myth is false. Rapists are normal men: most of them are married and have normal sexual lives. This myth in particular is very dangerous as it releases the rapist from responsibility for his actions. Generally, community members are aware of the fact that rapists are not insane and the rapist himself also knows he is not insane (NCC & WS 1999:3, Becher & Claasen 1996:9).

Another myth is that women encourage rape. There is no single woman who will say that she wants to be raped. The way women dress is not asking for rape, because rape is a terrible and a life-threatening act. Rapists use weapons and also beat women when they commit this crime. It does not matter what the women look like: women of all ages are raped and how they dressed

does not matter or how they dressed did not matter. Many people still believe it is the woman's fault when she is raped because women ask for it with their dress and behaviour. They regard the woman as a guilty, dirty and stupid person. The woman is blamed rather than the man (NCC and WS 1999: 4; Becher & Claasen 1996:9).

Another myth is that women enjoy being raped, but this is not true (interview two 8-12-2000). Rape is only pleasurable for the man but it is not a pleasure for the woman. Lewis states: "It is violent and humiliating physical and emotional abuse" (1994:18) Therefore, no woman enjoys being raped. A woman feels "depressed, upset, hurt, humiliated and physically sick after being raped" (1994:18).

Another issue which really disturbs a woman during a rape is the forced attack of the vaginal muscles which can be very painful and can cause bruising and tearing of her muscles (Dublin Rape Crisis Centre 1981 in Lewis 1994:18). People who believe and reinforce the myth that women do not feel pain are those who really ignore women's sexuality. Some of the men who do not see rape as harmful to women think that women enjoy their sexual attacks.

3.5 Rape not seen as a crime

Rape is a crime that is committed against a woman against her will. It is an "aggressive act that gives the offender a sense of power and allows him to discharge anger" (Madigan and Gamble 1991:4).

According to the patriarchal system of the Damara people, the husband owns his wife. Madigan and Gamble point out that:

Historically, rape has been recognized only as a crime against the male property owner. If the woman who was raped was still the virgin daughter of the father, the law recognized the rape as a crime against the father, whose property was devalued. If the woman was married, the crime was against the husband, whose property was stolen. (1991:15)

This makes it clear to us that a woman's body does not belong to her but is owned by a man. This is why men still continue to control women's bodies and do not feel any regret when they rape them.

Only a few women living in the Kunene Region report rape to the police. Most of the rape cases are never reported to the police because rape is not seen as a crime (Women's Solidarity 2000:1-2). The cruel thing is that among the Damara people women are not allowed to talk about sex. The rapist abuses this fact because he knows nothing will be done to him. He knows the woman will not report him and he even comes back again to them.

These rapists do not even know their victim's feelings towards them. Vogelmann states that, "most of them do not acknowledge the brutality of their crime, and don't believe their behaviour is a violation of another human being" (1990:168). Not only the rapists, but also most of the men in Damara society are inhumane towards women in general in everyday life (WS 2000:2). There is a lack of respect for rape survivors, and rapists laugh about rape without fear of legalities, confident that their victims will not report them to the police. All this shows that rape is acceptable in Damara society.

Rapists feel it is their right to rape women because they see women as "disposable sexual objects to be used and then discarded" (Vogelmann 1990:170). Damara society has not done enough to encourage rapists to recognize the seriousness of their actions and to change their way of life. Rapists sometimes laugh about their own experiences of raping women and give each other advice on how to do it the next time. This kind of rapist fails to recognize his own violent nature because he has no reason to feel guilty. Vogelmann states: "the lack of guilt feelings after the rape suggests that the rapists do not classify their own behaviour as rape, are unaware of the devastating effects of their actions or are somehow able to rationalize their crime" (1990:174). Their assumption is that the victim also wants to have sex but she fights against it and later gives in. They assume that the victim was looking for sex by being alone on a street late at night. The rapists do not want to accept responsibility for their own actions and blame the victims for their behaviour (Vogelmann 1990:174).

Women do not report rape as a crime because of the attitude of the police towards the rape victim (1990: 180). The insensitivity in cross-questioning and the less than sympathetic behaviour of the police towards the victim inhibits her. That is why Vogelmann argues that:

police brutalisation of the victim is responsible for the failure of women to report the crime of rape. You, with your inept questioning rape the women psychologically and, with your lack of understanding, are responsible for many instances of severe emotional damage and psychological trauma. (1990:181)

The survivors in Khorixas might be discouraged by the police from reporting the rape because of the stereotypical view of rape. Most rape survivors are afraid to go to the police. Some survivors feel it is their fault. They feel ashamed or embarrassed and do not want to talk about rape. They might fear what society, family and friends will say if they report it to the police.

3.6 Conclusion

Damara people living in Khorixas are facing sociological, economic and psychological problems that contribute to the rape crisis in that society. Because of these problems men find various reasons for raping women. In addition the myths surrounding rape, that are created either by men or the community also contribute to the rape crisis. Another problem is that the people in this community do not see rape as a crime.

Chapter four

The role of the church

4.1 Introduction

This chapter deals with a Biblical perspective and what the church can offer rape survivors. The author will discuss the teaching of the Evangelical Lutheran Church in the Republic of Namibia (ELCRN) on sexuality, as well as the pastoral care and counselling of the rape survivors.

4.2 A Biblical perspective

In pastoral ministry and pastoral counselling it can be noted that some pastors are unsure as to how or when to use scripture as a source of care and comfort. Today we are encouraged to journey alongside the rape survivors to attend to their needs physically, emotionally and spiritually. We will now explore the Biblical aspects of pastoral care and counselling.

“Come to me all you who are burdened and I will give you comfort” (Matt 11:28). These are powerful words that can comfort, show respect towards and assist the rape survivor. These kinds of words cannot only comfort and strengthen, but can help the survivor to move on with her life, after the rape. As it is said in Deuteronomy 30:19, “I have set before you life and death, blessing and cursing, therefore choose life, that you and your descendants may live”. These words are expressed to encourage the survivor to choose life and to hope for a better life.

The survivor of rape experiences horrible after-effects which she carries with her body, mind and spirit. The writer agrees with Clark when he calls rape a “barbaric experience of soul murder” (1987: 52-53). Therefore, the minister should take an extra healing journey alongside the rape survivor to encourage and to strengthen the faith of the survivor. The minister can read certain texts from scripture, for example, Psalm 18:19, John 16:13, Psalm 119:160, Philippians 2:13 and so on. He or she can try to relate the text to the situation in which the rape survivor finds herself. This is done in order to help the survivor not to withdraw from life-giving activities in which she

has participated before the rape. It is important that the minister does not show any shock from what he or she has heard from the survivor. He or she should respond in a non-threatening manner by saying, "You survived: at the time of the rape you were a victim, but you have come forward with great courage. You survived a deeply cruel act of selfishness and terror. You are truly valiant and heroic. Your struggle to reclaim your life can truly be a blessing for you" (Clark 1987:54-55).

The minister can assure the survivor that he or she will walk with her on this painful healing journey. Tell the survivor that she has experienced an agony of darkness and that, as a minister, you respect her for the courage she has. This is encouraging to the survivor at a time when she feels powerless. It is important that the minister should listen carefully and support the survivor, because the inner spirit needs healing. The minister should ask the survivor whether he or she can pray with her. Say words of comfort and compassion with respect to what the survivor feels, that she is respected and a good person and not just a person filled with shame and anger.

The following passages 2 Corinthians 12: 10, John 1:5, John 8: 32 and Isaiah 43:1-2 will "enable the survivor to hold the victimized part of her life up to an all-loving and all-embracing God"(Clark 1987:54). Most of the survivors of rape have experience that their privacy has been invaded. Therefore, there is a need for the survivor to recreate that space in a new and healthy way. She might read these prescribed passages together with the minister who will help strengthen her faith in God. The minister should tell her that he or she believes in her for what she is telling him or her and wants to journey with her to heal this dark wound and find some light of hope, comfort and joy to share with her (1987:54-55). The fact that the survivor knows that someone is willing to listen to her will enable the survivor to let go of the pain that she has experienced and will assist her to hold on to the courage and faith which she needs to progress in her recovery (1987:54-55).

It is important to allow the rape survivor to share how rape has affected her relationship with the church. That will also help the minister to know how to counsel her. The survivor needs to know that there is a higher power of God that can help her to develop positively in her life. She should look up to God who will give meaning to her life. She needs to acknowledge her experience of

rape, so that God can heal and change all her negative thoughts into positive ones. God is the only one who will understand her anger and will control its destructiveness and will turn it into something constructive. God will help her to face the guilt she experiences and will change it so that she can accept God's forgiveness and forgive herself. God is a caring and loving father who takes our pain on Himself. Therefore, she could seek God's knowledge, direction and could surrender herself to His leadership in order to find a renewed purpose for her life (Clark 1987:58).

4.3 What can the church (ELCRN) offer?

The responsibility of the church to help rape survivors is huge. The church is a place for anyone in need. Therefore, it should be a safe atmosphere where rape survivors can share their experiences of rape. The survivors need someone who will listen to and believe their stories. Some survivors might see the church as the last place that can solve their problems. Therefore, the local pastor of that congregation should preach in sermons about rape to encourage the survivors. He or she might speak about rape with congregants, elders, young men and women who participate in church activities in order to break the silence surrounding rape. He or she could invite the rape survivors to the church and pray for them so that they might feel part of the church and not excluded. Rakoczy states, "women are in the highest number in the church, yet they rarely hear about issues that are a dominant reality in their lives, such as domestic violence and rape" (2000:42). This is so because the preachers in our churches are ignorant about rape. It would be very helpful for a rape survivor and any violated woman to hear pastors preach and speak in public rallies about the evil of rape. In this way, pastoral understanding surrounding this issue of rape will be made clear and it will also be educative to the public (2000:42).

It is difficult for the church to turn a blind eye to the issue of rape because women who are being raped are members of the church. Therefore, the church needs to condemn rape as well as violence committed against women in any kind of form. It needs to organize workshops, conferences and training programmes to inform the survivors of rape. These kinds of educational programmes will open the minds of rape survivors and will help them to recognize rape as a crime and report it to the police (Sister Namibia Vol. 12. 5/6 Dec/Jan. 2000/2001:7).

Most of our churches are male dominated in leadership (2000: 42-43). Some of these men practise abuse in their own homes. Therefore, it is easy for men to ignore women's abuse in their churches. If the church wants to be a church for the people the church needs to clean up all the injustice in it, such as all harmful cultural practices, and systems, polygamy, which oppress women, and needs to create an environment where rape survivors feel safe and comfortable.

The church should be a place where women feel free to worship and practise their faith in God. Therefore, the church should be the voice of the survivors where justice can prevail and God's will be done. To inform and educate the congregational members the pastor could read the Bible text of Samuel 13:1-22. This is a relevant text for many women, and it tells the stories of both the rape survivor and the rapist. It is about Tamar, the daughter of King David, who has been raped by her brother. She tries to "persuade him that rape is wrong and reminds him of his faith and the traditions of their culture, but she is raped because he is stronger than she" (West in Rakoczy 2000:37). The same thing happens with many rape survivors who try to plead with their rapist, but become victims because they are vulnerable and are silent because of their culture. The story of Tamar will help women to talk about rape openly and will also educate men concerning the violent cruel evil deed of rape and that it is against Christian values. The fact that this text is read on a Sunday will show men that the church is against the crime of rape (2000:37).

As West states: "the story of Tamar provides a line of connection between the lived faith of women today who have been abused and their tradition" (West in Rakoczy 2000:38). Preaching this text in Sunday services will help women to understand that they are not alone in their suffering as rape survivors but that the church and God are with them. This will take the church a step further ahead to prevent rape or any kind of violence against women and among its congregants and society. To find ways of prevention, the church should open up discussions about rape between women and men. The church should allow women to be part of leadership and to hold decision-making positions in the church. This would enable women to speak for their rights in order to have equal status in the church. The church could be fully involved by beginning organizations of women which "work for an end to violence against women and raise funds to support them" (Rakoczy 2000:44). It is important to educate the youth in the church

about violent behaviour and the use of life skills while dealing with conflict and violence (Rakoczy 2000:44).

4.4 The teaching of ELCRN on sexuality

The church is the people of God, the “Body of Christ”(1Cor.12:27). Therefore, the church cannot separate itself from the people whom it serves. The church should uphold its moral teachings and values concerning sexuality, while dealing with people of different races, genders, ages and cultures. Many young people today might find the church’s sexual teaching outdated and would prefer to watch television or videos, play on the Internet and read magazines. The information that they receive might be in tension with the church’s teachings. Therefore, the church should show openness to the discussion of sexual behaviours. If the church does not present its teaching with openness or does not even make its position clear about sexual behaviour, then the church will be faced with many challenges of homosexuality, teenage pregnancies, prostitution, rape, adultery and so on.

As it is stated in the booklet of the Counsel of Churches in Namibia “the church is experiencing various issues concerning sexual ethics today such as, sexual violence, abortion, homosexuality, bisexuality, prostitution, pornography, divorce and remarriage, polygamy, AIDS pandemic and so on” (CCN 1999:1). In all these the church should make its position clear by making people understand human sexuality as a gift from God and that sexuality should be handled with respect, should be used to enrich life, and strengthen the relationship among couples. The church should portray sexuality in a way that makes people responsible for their sexual behaviour. It is a great challenge for the church to face the realities concerning the traditional understandings of sexual behaviour of its members and to re-examine these in the light of the gospel (1999:1).

In the Old Testament, the story of creation in Genesis1-2 tells us about the goodness of God’s creation, including Adam and Eve. “In the image of God He created them, male and female He created them” (Gen. 1:27). “ ... and saw everything that He had made, and behold, it was very good” (verse 31). When God created human beings He made them in the likeness of God. “Male and female he created them, and He blessed them and named them man when they were created”

(Gen. 5:1-2 RSV). God sees human sexuality between a man and a woman as a very good part of His creation. God's recognition of the good gift of sexuality makes it clear that sexual practice should be only between a man and a woman inside marriage. Therefore, he commanded " be fruitful and multiply"(Gen 1:28). The reason for the good gift of sex is for procreation, through expression of human love, intimacy and companionship. If procreation is viewed as an important part of human sexuality the sexual desires of human beings should be governed by restrictive rules which are not only applicable to Christians but to non-Christians also. It is impossible to view sexuality in the light of our daily needs such as eating, sleeping and walking because sexual desires differ from our daily needs. Therefore, they should be constrained by moral Biblical principles which should apply to moral behaviour in general (1991:1). The sin committed by Adam and Eve was not about their sexuality: it was disobedience about the fruit they ate from the tree which God had forbidden them to eat (Gen.3:11).

In the New Testament the marriage relationship is upheld and the woman is considered to have an equal right to that of the man (1Cor. 7:3-5). Human sexuality is part of human life, a gift from God, and therefore is to be used properly. It should not be misused, as is shown by Jesus' concern about adultery (Mat 5:28). We as Christians have broken up the views of sex as a sacred gift from God and misused sex in different ways, but this was not God's intention. As we read in Genesis 2: 24, " therefore a man leaves his father and mother, and cleaves to his wife, and the two become one flesh". As a moral teaching of the Old and New Testament homosexuality and adultery are condemned (Rom.13:9, Eph.4:19, Heb.13: 4). In 1Cor 7:9 Paul acknowledges the strength of his sexual drive and he recommends that people marry (verse 2).

It is the role of the church to help people find the true meaning of the practice of sexuality and to grow in relationship. The church should inform its members how to deal with sexual violence within and outside marriage (CCN1999: 1). The church does not believe in sex outside marriage but believes that sexual intimacy should find its proper meaning in lifelong marriage in which the couple can grow in mutual love in their life together in God where they declare their love and can be a witness to human sexuality. Through them others can see an example of God's love that they can follow. The church can only express sexuality in ways that conform to the Christian gospel of love, which is the recognition of the equal value and dignity of men and women. This will encourage members to take sexual control over their lives and to regain moral and ethical

values. By doing so the rapists who are committing rape should realize that in gratification without regarding the victim there is abuse of the gift of God (1999:9-10).

It is possible that many men and women misunderstand the teachings of the church with regard to sexuality and misuse the good gift from God. That is why violence is increasing among Christians. Therefore, the church has a special responsibility to help recover the sense of sexual wholeness. Theological understanding of human sexuality as a gift from God can enable people to attain a fuller humanity in relationship with one another. It is the responsibility of the church to teach its members about sexuality, seriously and openly, as it has to teach other aspects of faith. The teaching about sexuality should not be only for the married couple, but for all the members of the congregation. For example, children between the ages of 13-14, who are prepared for confirmation, should be taught in the confirmation class. Young adults, before they enter marriage and become parents should be taught about sexuality. In Sunday services where people attend the church service in great numbers, the pastor can preach about sexual practice and its place and significance in the Christian life. (1991:10).

Teaching about sexuality should be continuous teaching so that it can bring change among the congregants and society as a whole. This teaching should include issues about the purpose and meaning of marriage. The congregants should be informed of HIV/AIDS and how to prevent themselves from getting it. Mostly in African communities *lobola* is paid to the young girl's father for marriage and that prevents the young girl from having sex before marriage. This kind of cultural practice of virginity can be re-examined not only for the girl, but for both girl and boy. There is a need to explain the practice of prostitution. The practice of polygamy among African men with the idea of having many children needs to be explained. The issue of homosexuality, that is increasing in our society and churches and many issues about sexuality should be openly discussed. Parents need to be assisted so that they might have a better understanding of their children's sexual development and to be ready to talk about sex with them openly.

4.5 Pastoral care and counselling of the rape survivors

Pastoral care and counselling is an “instrument of healing and growth”, (Clinebell 1976:5) which can be used by the pastoral counsellor to help the rape survivor in most difficult situations to achieve her goal of healing. In order to achieve her goal of healing the pastoral counsellor can encourage and assist the rape survivor to forgive herself and her rapist. Only through forgiveness will she be able to heal her inner wounds. The pastor can use different kinds of healing methods to break through the crisis that blocks the healing of the rape survivor. This is not an easy task, because of the anger, pain, helplessness and despair that the rape survivor has experienced. It can be very difficult for the rape survivor to forgive her rapist. On the other hand, it can also be impossible for the rapist to ask any forgiveness of the survivor.

What does forgiveness mean for both the survivor and the rapist? What kind of forgiveness should it be? Forgiveness between the survivor and the rapist should not be an insincere one, because to forgive means to restore or to heal the spirit of the rape survivor. It is for the survivor to find healing through forgiveness, because ‘forgiveness’ is of God. God wants us to forgive one another, even to forgive our enemies. He Himself said on the cross “Father forgive them because they do not know what they are doing”(Luke 23:34) and He wants us to follow His example. It is very hard for the rape survivor to forgive her rapist. Therefore, the pastor should be mediator in caring and counselling by giving the survivor and the rapist advice about forgiveness.

The rape survivor might forgive her rapist, but it will not be easy to forget what happened to her. By forgiving her rapist the survivor will be able to release some of her guilt feelings. On the other hand, it might not be possible for the rapist to talk about forgiveness. The rapist might not see the incident as something wrong and might wonder why he should ask forgiveness from his victim. It is necessary in the process of forgiving one another, that the rapist should acknowledge his wrongdoing against the survivor. He should show sorrow for what he has done by violating the survivor’s spirit and should repent of his sins.

In the most difficult situation the pastor as a caregiver should bring the survivor as well as the rapist together so that they can talk to each other in the presence of the pastor. This is not always

possible, but could be a great step towards forgiveness. It is impossible to forget, but it is possible to forgive. Buckenham states: “ forgiveness is a matter of the victim’s (survivor’s) being able to say that she will no longer allow the experience to dominate her life and will let go of it and move on” (1999: 100). By forgiving her rapist she can accept what happened to her and live her life in peace.

To forgive means that the survivor gets out of that trauma because it is not easy to live with that memory. It will take time, but the healing of the survivor depends on herself. It is difficult for the survivor to forget everything and to go back to normal life. The incident might still be fresh in her mind, so the healing could take a long time. In such a situation, Mary Fortune describes what the act of forgiveness means: “ I will no longer allow this experience to dominate my life. I will not let it continue to make me feel bad about myself. I will not let it limit my ability to love and trust others in my life. I will not let my memory of the experience continue to victimize and control me” (1999:158). This kind of approach will help the survivor to move forward and get past her pain in order to make a new beginning.

Clinebell states, “ the overarching goal of all pastoral care and counselling is to liberate, empower, and nurture wholeness centered in spirit” (1984:26). Through pastoral care and counselling the rape survivor can liberate herself from all fears, angers and frustrations that dominate her mind. She needs to be empowered to stand strongly against traditional sex role stereotypes. Empowering women will help them to stop violence committed against them. Through this journey of pastoral care and counselling the survivor can nurture her spirit and that will enable her to transform her wholeness (1984: 26-27). Through caring and counselling the spirit of the survivor that has been violated needs to be healed. Therefore, “the approach to healing is to try to restore a survivor’s feelings of wholeness and of control over her own person and life” (Fortune 1999: 158).

Spiritual companions can support the healing process in the following ways. It is important as a counsellor to listen with love to what the survivor of rape is telling you. To “assist in the healing process is to be present with the person in her pain, listening to her story, and offering her unqualified love and acceptance”(Fortune1999:160). It is necessary to tell the survivor repeatedly that she is not guilty. A pastoral counsellor can invite those women who have experienced rape to

come together once a week at the church and to share their stories with one another in order to heal their spirits. That will help them to “gather new strength from common courage and find their humanity affirmed by women who have known similar pain” (1999:160).

Through this healing process the survivor needs to be convinced that “God is on her side and on the side of life and wholeness, not on the side of the violence”(1999:161). She should know that God is with her in her pain and will help her to overcome the pain because He is the only source for healing and hope in her life. Fortune states, “healing the wounds of violence is a resurrection experience. The wound remains but they can be transformed into a new kind of wholeness as women discover new strength within themselves and with their relationship”(1999:162-163). Although the survivor will always remember what happened to her, still she can transform her negative thoughts into positive thoughts and adopt a new kind of life which will restore her spirit.

4.6 Conclusion

A scripture reading out of the Bible will encourage and strengthen the faith of the rape survivor. The church could hold a special service for rape survivors where they could come and share their rape experiences.

The church is a place for anyone in need. Therefore, the church can be a shelter for rape survivors, where they can feel free to worship their God. The pastor can preach openly about rape in the Sunday church service. This will take the church a step further ahead to create awareness rape or any kind of violence against women among its congregants and society.

In the growing sense of powerless and helplessness of the changing society the Christian ethics can find a new way of respecting human sexuality. Therefore, the church should educate its members about sexuality, to prevent the abuse of sex among its members and the society as a whole. It is important that the church should show openness to the discussion of sexual behavior. If the church does not present its teaching with equal openness, or does not even make its position clear about sexual behavior, sexuality will not be valued as a gift from God.

Through caring and counselling the spirit of the rape survivor that has been violated can be healed: "the approach to healing is to try to restore a survivor's feelings of wholeness and of control over her own person and life" (Fortune 1999:158). Then the rape survivor will be able to adopt a positive lifestyle and feel healed physically, emotionally and spiritually. She should be able to readjust to normal life within the community again.

Chapter five

Prevention and Precaution

5.1 Introduction

Prevention and precaution are the only two ways for rape survivors to save their lives from danger, although even in their homes women are not safe. Only when women report their rape cases to the police can they go through the legal process to punish their rapists. Women should equip themselves with self-defence skills to defend themselves. They should seek medical treatment after being raped because there is a possibility that they can be infected with HIV/AIDS.

5.2 Report to the police.

Many women who live in rural areas find it difficult to report their rape cases to the police. Those who live in Khorixas must find the courage to report rape to the police. Even if they do, they are not taken seriously, they are asked insensitive questions such as “did you enjoy it or not”, are blamed for the rape by questions such as “what were you wearing?” or are left to sit and wait for hours and so on (Buckenham 1999 :29; Lindequist 2000: 9).The problem is that most women do not report rape cases because of the poor police treatment which they receive. Vogelmann states: “the legal system needs to be changed so that rape survivors do not feel victimized during the court case, and the process of reporting sexual abuse is no longer as traumatic” (Vogelman in Lewis 1994:104). This will be helpful for women in reducing their fear and they will report rape cases to the police more often.

It is very important for the rape survivor to report her rape to the police, even if the survivor experiences indignities and humiliation when she decides to report her rape experience to the police. If successfully handle by the police the man who rapes her can be caught and put in jail. It is possible that she may fall pregnant and may want to go for an abortion. Most of the rape survivors are not well informed about how to deal with their rape experience. Sometimes they think the first thing to do is to go to the hospital or clinic and then they are turned away and

referred to the police. At the police station they have to wait for hours and after that the one who helps them speaks in an insulting manner. Then they are sent again to the district surgeon's office where they have to wait for another hour or even longer. Sometimes they are even told to return the following day if the district surgeon is too busy or not available (Women's Solidarity 1999:8).

The Woman and Child Protection Unit, together with the Namibian Police, has set up certain directions as to how police should deal with the rape survivor. For example:

- All female rape survivors should be interviewed by a female police officer and the men by a male police officer who has been trained to deal with rape cases.
- No rape survivor should be turned away to seek help elsewhere.
- All rape survivors should be interviewed in a private room.
- Rape survivors should not be subjected to insulting or accusing comments by members of the police.
- After the interview rape survivors should be taken immediately to the clinic or the hospital.
- When the clinic or hospital call the police they should arrive as soon as possible.
- The police should be able to give the rape survivor information about post- trauma counselling services such as a local rape support group.
- The police should counsel the rape survivor on the importance of preserving evidence until she has undergone a forensic examination.
- The police should explain to the rape survivor the investigative steps that will be followed, as well as what will happen during any future court case (Mcquoid-Mason and Pillemer 2002:58-59; Hubbard 2000: 20-21).

It is important that women should know how to deal with the police concerning their rape cases. Dealing with the police is not so easy because police almost always are men and they have a certain image about rape. Therefore, the rape survivor should ask someone to assist her when she decides to report the incident to the police. It is always better to report the rape case to the police as soon as possible. Lewis states: "It is best to report the rape within 72 hours, as this is the

period in which forensic evidence, such as blood or semen, can still be collected”(Lewis 1994:55).

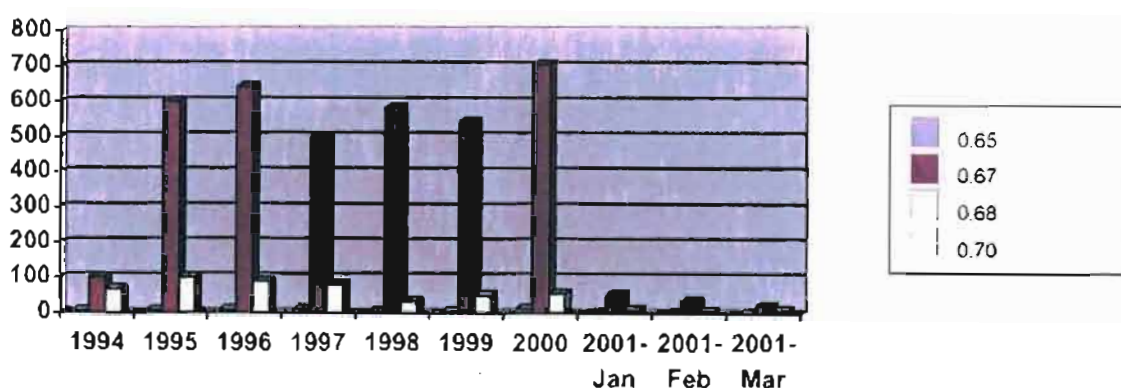
The best thing for the rape survivor is not to wash or to change her clothes before reporting the rape to the police. When she washes, she might destroy the evidence that the rapist left behind. When she decides to take a bath she should take her clothes with her to the police for evidence. When the rape case is delayed for weeks or months, it is possible that the police will not believe the rape survivor. When the woman reports the rape case to the police, it can also involve risk because the woman has to describe her rapist in such a way that the police can prosecute him. She should prepare herself for questioning by the police. The police always ask detailed questions which can affect the rape survivor, because at that stage the rape survivor might be confused and might not be able to answer all the questions in clear detail. In such a situation it is better to write down exactly what has happened. Some of the questions asked by the police also might be difficult for the survivor to answer. During the questioning process the survivor should feel as comfortable as possible. Perhaps she could ask a relative to accompany her. It is important that the woman should not use any alcohol before she goes to the police to report the rape case, otherwise the police will not believe (Hubbard 1991:15-16, 2000: 21-22, 2001: 8-13).

In most cases women are raped by men whom they know, for example, a friend or relative, and it is easy to arrest the rapists. The rape survivor also has rights and should be treated with respect by the police when they ask questions. That means the male police officer has to change his behaviour towards the rape survivor. When the police treat the raped woman with aggression and anger, as the rapist did, they will not gain the trust of the survivor. Both male and female police officers should not be judgmental towards the survivor and should create an atmosphere in which she feels comfortable enough to tell her story. The police who deal with rape cases have to be supportive and sensitive while dealing with the survivor (Sister Namibia 1996:12).

The new police report states that each year about 600 cases of rape and 150 cases of attempted rape are reported to the Namibian police. As many as 15000 people are, however, victims of rape or attempted rape because it is believed that only about one in every 20 rapes is actually reported to the police. Furthermore, the police report states, more than 40 rapes occur each day in Namibia. According to the Namibian police report there are several factors, such as alcohol and

drug abuse, that lead to the increase in the number of rape cases. The police report adds that women should become aware of their rights and learn that they should not tolerate rape, which is a crime committed against them (The Namibian Newspaper article “Rape in Namibia” 2002:1-2). The following are the statistics of violence against women and children, from the Namibian Woman and Child Protection Unit (1999: 8-19).

Statistics (1): Violence Against Women



Comments for statistics 1 and 2 of Violence against Women

065- Elicit carnal intercourse where there is no cooperating party. Carnal connection with girls under age and mentally incapacitated women.

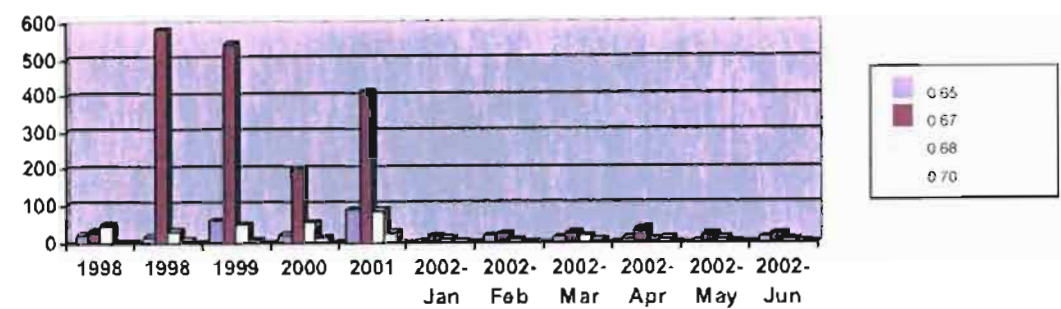
067- Rape

068- Attempted Rape

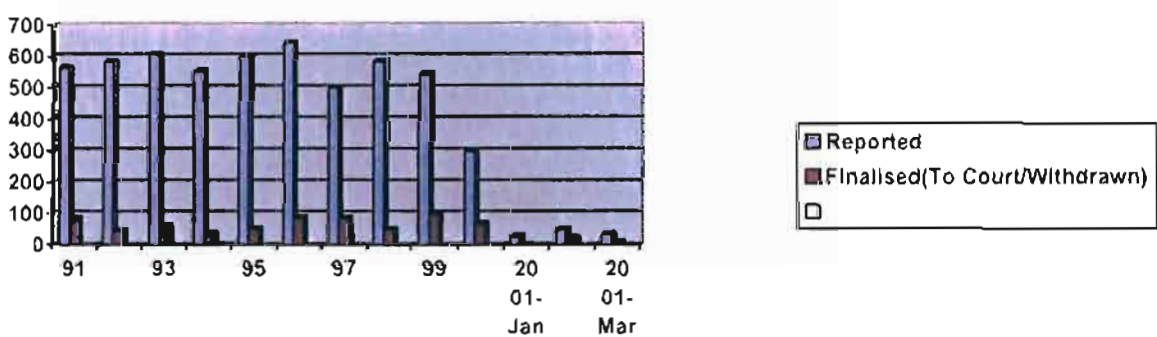
070- Any offence of indecent nature against a female person where she is not at a cooperating party.

Code 067 and 068 The total of these cases are not indicated, but the statistics are not according to gender. Other crimes like assault and murder are not included as the statistic are not according to the gender.

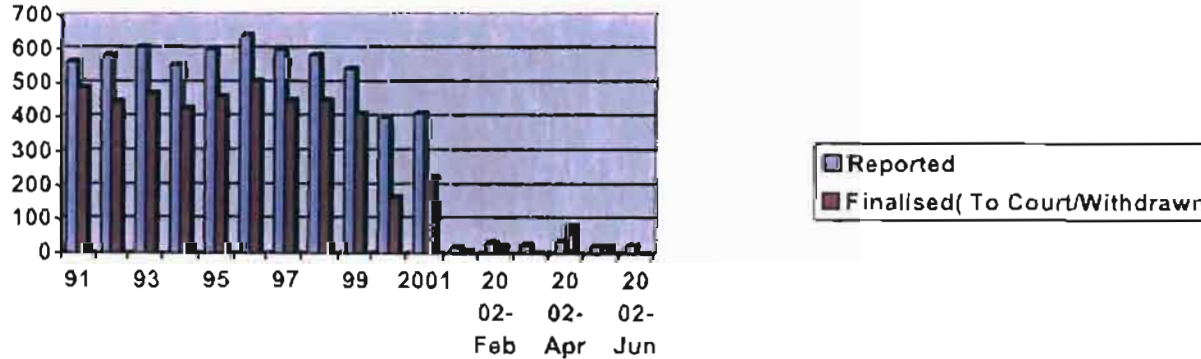
Statistics (2): Violence Against Women



National Crime Statistics (1): Rape: 1991- Mar 2001



National Crime Statistics (2): Rape: 1991- June 2002



Total: Reported 6245

Finalized to court/ Withdrawn 4607

The totals of these cases are indicated, but the statistics are not according to gender.

These statistics indicate how rape is increasing daily in Namibia. Most women who stay in town and cities report the rape to the police, but still there are a high number of unreported cases. There are a high number of cases that is finalized to the court and withdrawn. The reason for withdrawing the rape cases is that reported cases take long before they are finalized for the court appearances.

5.3 Legal process

It is very important for the survivor to know the legal process involving rape. According to the New Law on Rape in Namibia, the prosecutor a lawyer who works on criminal cases for the government who is responsible for the investigation should help prepare the survivor for the court hearing. He or she should explain to the survivor what will be required from her, but not tell her what she should say. The prosecutor has a legal duty, and he or she might ask a social worker to take the survivor to the courtroom ahead of time to show her where she should sit so that she can become familiar with the courtroom (Hubbard 2000:21).

The "Statement" is when the police officer asks the survivor questions about the rape that she experienced. The officer will write down the statement, therefore, it is important for the rape survivor to tell him or her everything that had happened. The survivor should try to explain everything in detail, and even if she is embarrassed, she should tell the truth. If the rape survivor cannot remember everything at the time of writing the statement, she might add to it later. By making her statement the survivor should make clear the impact the rape has had on her life. This statement should be the survivor's own statement. It can include any personal, physical or emotional changes that occurred as a result of the rape. Before the hearing starts the survivor should be given her statement to read. This might help her to remember the small details that she has forgotten to write down (Hubbard 2000/2001: 21-22).

The Rape Bill which was passed by the Namibian parliament defines rape as “unlawful sexual intercourse with a woman without her consent” (Legal Assistance Center News 2000). This bill makes it clear that a man does not marry a woman without her consent. This new law also acknowledges the fact that rape can occur within marriage. It removes the present emphasis on the “victim’s absence of consent” by replacing it with “an examination of the rapist’s use of force or coercion” meaning that the survivor should no longer feel that she is the one who is being put on trial. This new law guarantees stiffer sentences ranging from 5-15 years, depending on the circumstances of the rape. Rapists who know that they are infected with HIV/AIDS will receive heavier sentences. In the case where family or friends are involved in the rape case the sentence is also heavier New Era 1999: 14-20; Hubbard 2000:23; CEDAW 1991:13-14; (FNW,WS,LSN:1992:2-4).

The new law ensures that the survivor has an opportunity to inform the court of any threats from the rapist before bail is granted. If the rapist is allowed bail, he is not allowed to have any contact with the survivor. Furthermore, the new law provides clear duties for police officers and lawyers, ensuring that they place all information that is relevant before the court. In order to make the process less traumatic in the court the lawyer should inform the survivor what she should expect in the court. Sometimes the question that is asked in the court places the survivor in an inferior and guilty position. Therefore, the new law protects the rape survivor from irrelevant questioning about their sexual history. It demands that all rape cases should be handled privately and the identity of the rape survivor should not be disclosed to the public or the press while the trial is on (Hubbard 2000/2001: 23).

5.4 Medical treatment for rape survivors

There is a need for the rape survivor to get medical treatment immediately after the rape. There is a possibility that she can be injured, pregnant or infected with sexually transmitted diseases. Therefore Mcquoid and Pillemer point out the following:

When the survivor comes forward within 72 hours; when the survivor is a victim of traumatic rape (active bleeding); when the survivor is symptomatic (for example discharge, fever or abdominal pain); when the survivor is a patient exhibiting obvious psychological pain or trauma;

and when the survivor is brought to the hospital or clinic and the doctor and nurses observe the above mentioned issues, that means the rape case is very urgent. This woman should receive immediate medical treatment (2002:55).

A clinical examination is the only way that doctors can investigate the rape survivor's medical status. For the clinical examination of the rape survivor, the following five components are to be followed:

Components of the clinical examination of the rape survivor (Mcquoid and Pillemer 2002: 55).

Components	Methods
Treatment, document and evaluation of injuries.	Examination and treatment as per protocol.
Collection of forensic evidence (clipping etc).	Swab, clothing, combing of hair, nails.
Evaluation for and treatment of sexually transmitted diseases.	Prescription of preventive drugs and sampling of blood for possible sexually transmitted diseases such as HIV/AIDS and syphilis.
Pregnancy risk evaluation and prevention.	If patient is of child bearing age and not using contraceptives she may be offered the pill to prevent pregnancy
Crisis intervention and follow up counselling.	The patient should be given the option of going for post-trauma counselling to a psychologist or support groups, hospital, social worker, pastor or rape counsellor.

On the other hand, medical personnel have their own procedure in how they deal with rape survivors. When a rape survivor comes to the hospital or clinic for medical treatment the sister in charge interviews her privately. It does not matter what the circumstances are, no survivor

should be turned away to seek help at another place before being attended to the hospital or clinic. When the case is very serious, the sister should confirm whether the survivor has reported it to the police. If not, it is necessary that the sister should try to explain to the survivor the advantages and disadvantages of reporting the rape to the police. If the survivor agrees to report the case to the police but the police take a long time to come to the hospital or clinic, the examination and treatment of the patient should not be delayed. When a rape survivor reports the case to the police, all forensic specimens should be sealed and taken to the Rape Unit Personnel. The sister in charge or the doctor should complete the rape protocol form and send it to the Medical Superintendent. Then the survivor should be asked if she would like to join the post-trauma counselling and support group, either with a hospital Social worker, HIV Counsellor, Rape support group, pastor or psychologist (2002:56).

Specimens usually collected during forensic examination of rape

Specimen	Tested for	Purpose
Clothing	Stains, foreign material, tears, semen, blood or saliva stains on clothing.	Identification of assailant using force. To show corroborative evidence of force having been used e.g. torn clothing.
Semen	Blood group status, DNA of assailant and proteins in semen	Identification of assailant.
Blood	DNA, alcohol, or drugs.	Identification of assailant. Ability of survivor to consent.
Saliva	Blood group status	Identification of assailant
Urine	Alcohol and drug testing.	Ability of survivor to consent.

Pubic or head hair.	DNA	Identification of assailant survivor.
Foreign, e.g., grass, soil, from scene.	Test for fibre found at the scene.	Verification of claim linking assailant to site where incident took place.
Fingernail scrapings or clippings	DNA	Identification of assailant.

In the case of the survivor reporting the rape to the police the district surgeon will examine her. The district surgeon only collects evidence of the crime but cannot treat the survivor for medical problems. This kind of treatment done by the district surgeon is known as a “medico-legal examination”(Ackerman 1994:17). Rape survivors who do not want to report the rape to the police should either go to the clinic or to the hospital for medical treatment. The doctor might ask the rape survivor questions about the rape and she should try to answer all questions as clearly as possible. The survivor needs to be treated for any sickness, physical and emotional.

5.5 Post rape treatment (including HIV/AIDS test)

It is important that the woman who has been raped sees a doctor or goes to a clinic or hospital as soon as possible for medical treatment. She might have injuries such as bruises or cuts that need medical attention as soon as possible. She might have been bleeding because of the force of the sexual intercourse or can be infected with sexual transmitted diseases. Sexual transmitted diseases nowadays are very common in women who have been raped. Most rapists are HIV positive and they transfer this disease to women. Therefore the doctor should draw blood for the HIV test. If the first test is not positive the test can be repeated again after six months to make sure that the woman has not contracted HIV. There is a medicine that can reduce the victim’s chances of becoming infected with HIV as well as other sexually-transmitted diseases, if the survivor starts taking it immediately after the rape. It is very difficult for the rape survivor to cope with the trauma of rape and at the same time with the possible infection of HIV. There is a possibility that the survivor can become pregnant and to

prevent pregnancy she can take a pill immediately after the rape. Even in the case of falling pregnant, she can ask for a legal abortion (Odendaal and Hubbard 2000:1-9). Recently, HIV positive men rape young women because they believe sex with a virgin will cure the disease and so many young children are infected with HIV/AIDS.

5.6 Self- defence

Many women do not know how to defend themselves when someone is attacking them. There is a need for women to attend self-defence classes to learn some skills to help themselves when they are attacked by rapists. The woman should be aware that she could be attacked at any time. Sometimes the attacker can use very dangerous weapons and she should be ready to fight back. She should not carry a gun or a knife around with her if she does not know how to use it, because these weapons can be taken away from her and used against her. It is easier to carry a deodorant in her handbag and spray it in the rapist's eyes. Women should always be familiar with what they can use when they are attacked.(Sister Namibia 1996:16-17).

Women should believe in themselves and have self-determination and self-respect. As soon as they are attacked most women are shocked and paralysed by fear, and that makes them vulnerable to their attackers. The attacker always knows that the woman is vulnerable but if he finds that the woman is fighting back she might surprise him because not all attackers are physically strong. The reason for women fighting back is to find a possible opportunity to escape. Attackers do not like to be challenged and they might hurt the woman, but even in such a situation she should be prepared (Sister Namibia 1997: 4-5).

A woman should not give up easily when being attacked. To defend herself a woman could scream very hard as there might be someone who can rush to help. A women should always stay calm when an attacker is attacking her and should make use of the skills that she has learned in the self-defence class. Another possibility for a woman to defend herself is to keep strangers at a certain distance and avoid talking to them. When a stranger tries to follow her, she can react quickly and run away, not to an isolated place, but to where people are nearby (Sister Namibia 1996: 16-17; Mail & Guardian 2000:3).

Rape is always planned because rapists look for a woman who looks helpless and easy to overpower. Even in their homes women are not safe, therefore, they should keep the doors locked (Ackerman1994: 8-9).

5.7 Conclusion

Prevention and precaution are the only way for rape survivors to save their lives from danger. Therefore, the women should report rape cases to the police, and should follow the legal process so that the rapists can be jailed. There is a need for the rape survivor to get medical treatment immediately after the rape. On the other hand, the women should also learn skills so that they can defend themselves against their rapists.

Chapter Six

Counselling methods

6.1 Introduction

In this chapter, crisis counselling methods that can be used by the counsellor in a crisis situation to help rape survivors. The writer will explain the various counselling methods.

6.2 Crisis counselling

In crisis counselling the counsellor has to identify whether the problem is internal or external. This identification will make it clear how the rape survivor will react to the situation. During this time the survivor is experiencing strong emotions of fear, anger guilt, shame and loss of control over her life. The counsellor should assist her to understand and to accept the different emotions she experiences. She should understand why she feels that way, and try to identify in her feelings the issues necessary to deal with at that moment (Clinebell: 1976:59).

Crisis counselling is a method that can be used by a counsellor to take care of rape survivors. In this counselling method the minister as a counsellor can use short or long-term counselling to help the rape survivor to “repair the psychological cause of the severe crisis” (Clinebell 1976: 184). The rape survivor needs the presence of the minister, his or her listening skills, warmth, love, care and practical support in the process of coping (1976: 186). In this counselling method both the counsellor and the survivor of rape are on the same ground and walk alongside each other. The counsellor is not there to heal but he or she should use the specific skills that will assist him or her to help rape survivors so that they can help themselves effectively (Switzer1974: 19-21). In crisis counselling the aim of the counsellor is to help the rape survivors whose normal life of functioning has been broken down by her crisis. The advice in crisis counselling is such that the life of human beings is seen as a structure where we

can only guess the feelings being faced. By showing his or her empathy the counsellor can try to enter the rape survivor's inner self.

6.3The ABCD method of counselling (derived from Clinebell 1976: 205-208)

This is a counselling method that can be used in the rape counselling process. The writer will carefully explain each of the components that comprise the counselling method. Before starting with the counselling the counsellor can create an atmosphere in which the rape survivor can share her whole story by using his or her attending skills of body language, by directly facing the person, having eye contact when necessary and leaning slightly forwards in order to create a relaxed and comfortable atmosphere. The counsellor can also offer a glass of water, a cup of tea or coffee, tissues or a touch and so on. During the counselling process, it is important that the counsellor listen to the feelings of the rape survivor. The counsellor should allow crying or long pauses where nothing is said. The counsellor also needs to be attentive all the time. He or she needs to be active, intervening by paraphrasing and summarizing so as to clarify. This will assure the survivor that the counsellor is following her story. The counsellor also needs to be positive, making sure that he or she is open and straightforward with the survivor (Switzer 1974: 16-19,24,33,42-23).

6.3.1 A: Achieving contact with the person in crisis (1976: 205-206)

A, represents the first step for the counsellor, which is to make contact or build a relationship of trust with the rape survivor, which will help her to reach success at all other stages. Contact in this sense points to the "establishment of a relationship of trust" between the counselor and the rape survivor (Switzer 1974:80). This relationship of trust can only be established when the counsellor shows his or her interest in and concern for the rape survivor. Therefore, the counsellor should encourage the rape survivor to tell her story, "by responding, listening, communicating, accurate empathy, expressing warmth, and eliciting emotional expression" (1974: 80). It is important for the counsellor to listen with love to the story of the survivor in order to observe the feelings she experiences. He or she can ask her, how and when the incident took place and how she feels about her rape experience. By showing his or her interest

and concern the counsellor can inform the rape survivor that he or she will assist her to make the situation better in which she finds herself. The counsellor should support the rape survivor to cope with the situation (Clinebell 1976: 205-206).

After building a relationship of trust with the rape survivor the counsellor can “identify the presenting problem and the precipitating event, expediting catharsis, and building a hopeful expectation” (Switzer 1974:80). By identifying the crisis the counsellor should know the immediate problem to be dealt with. To identify of the crisis the counsellor can ask certain questions such as: “When did you begin to feel this way? Have the feelings grown progressively worse? Can feelings be linked to a stressful external event?”. This kind of intervention will help the counsellor to identify whether there is a crisis that needs short or long-term counselling. The main purpose of achieving contact with the rape survivor is to “build a sense of hopeful expectations” (1974:86-87). In this short or long-term counselling process, the rape survivor should expect that something different may happen in her life which may change her situation.

6.3.2 B: Boiling down the problems (Clinebell 1976:206)

6.3.2 (a) Focusing

B, stands for boiling down the problem, “focusing on the present situation, the source of the stress, and the attempt to identify the nature of the threat to the individual”(Switzer 1974:88). The rape survivor is overwhelmed with a variety of problems, and by identifying the problems the counsellor and the survivor can work together in order to understand the crisis in which the survivor finds herself. They should focus on “contemporary emotions, relationships, frustrations, conflicts and losses”(1974:90). The counsellor should listen carefully to the tone of her voice, he or she should observe her facial expressions, body language, and he or she should maintain eye contact with the rape survivor. This will help him or her to pick up her feelings.

The rape survivor has to choose one part of the problem at a time and divide the parts that she can solve from the parts she cannot solve. In this process the counsellor should encourage the rape survivor to find possible ways of solving the problem. The counsellor needs to assist the rape survivor to make use of her inner strength as well as physical emotional and spiritual resources like friends, family, church, and community, so that she can cope with the crisis (1976:206). In this process the counsellor can make use of his or her skills of responding and focussing.

6.3.2 (b) Responding

The aim of counselling is not to give long speeches. The counsellor's response should, be directed to non-verbal behaviour, to understanding the differences between the content (behaviour) and feelings that will give the counsellor a clue as to how to handle the counselling process. Thus, the lower the physical energy and action, the more active and more direct should the counsellor be in engaging him or herself (Clinebell 1976: 93-94). On the other hand, by observing tone of voice, noticing facial expressions, posture and hand gestures, the counsellor can analyse feelings. Meaning can be grasped only by understanding both the feeling and content expressed by the person in crisis. Content complements feelings offering meaning. Adjectives and words that express suppressed feelings, tell the counsellor more of the inner self of the survivor. The counsellor should reserve his or her own judgement (Switzer 1974:81).

6.3.3. C: Challenging the person to do something - learning to cope (Clinebell 1976:206-207)

C, stands for challenging the rape survivor in such a way that it empowers her to deal with the problem. If it is possible the counsellor should encourage her to use the skills she has used in solving her previous problems. It should be easier for her to know how to approach a certain part of the problem she chooses to focus on. The counsellor helps the rape survivor to equip herself with problem solving skills. She should develop a plan of action and commit herself to implement it. She should make any possible and necessary adjustments with respect to the resolution of the crisis. In her plan of action she should have achievable goals. The survivor is

challenged to get fully involved rather than becoming isolated. There is a need of spiritual support from her church, Bible groups and from counsellors so that she will be committed to act upon and to implement the plan of action and take responsibility for her life (Clinebell 1976:206-207).

6.3.4 D: Developing an ongoing plan of action

This step involves the formulation of an alternative. The counsellor and rape survivor should brainstorm alternative ways of action and discuss both good and bad ideas. The counsellor takes an objective stand by not imposing, but attempting to widen the horizons of the survivor who might still be wrestling in her cognitive process (Switzer 1974:98-100). It is ideal to make a pact that will be sealed by the rape survivor choosing a plan which she will be committed to acting upon and implementing.

a) Developing and implementing an ongoing plan of action

Since counselling is a process, an action plan has to be developed by reviewing and improving plans. This is the continuing method of counselling. Both parties continually analyse the efficiency of new behaviour with regard to achieving the goal of crisis resolution. Upon examination, likely changes can be made. Revisiting procedures B and C can also be undertaken, followed by an evaluation of progress (Clinebell 1976:207). A friendly visit and a follow-up by phone are necessary. Lastly, it is important to develop a future plan and to consider the remaining part of the problem and tackle it by incorporating a faith perspective (1976:208).

6.4 Encouraging the survivor to adopt an active role

It is important that the counsellor encourage the rape survivor to adopt an active role in her life. The counsellor may not be over protective and controlling, but should maintain a balanced attitude towards the rape survivor. The counsellor needs to make sure that the survivor does not become demoralised by her own sense of helplessness and that she does not expect everything to

be done by the counsellor. The counsellor should allow the survivor to act out her feelings. For example, the rape survivor might need to cry before telling the story of her experience. The counsellor can hold the hand of the rape survivor or allow her to lean on his or her shoulder, and so on. The counsellor needs to be aware that, that kind of caring atmosphere should not lead to the losing of the rape survivor's confidence in her own coping skills. The counsellor must help the rape survivor to come out of her crisis. The counsellor should be aware of his or her own feelings, and should share the survivor's feelings without inhibiting her. It might be that the rape survivor comes to the conclusion to let go of the whole experience. On the other hand, it is impossible for the rape survivor to forget about what has happened (Hedlund and Gothberg 1998: 36).

6.5 Conclusion

The counsellor should use the crisis counselling method to identify the problems that the rape survivor is experiencing. Through identification of the problem, the counsellor will know whether the crisis is internal or external that is causing the problem in the survivor's life. In crisis counselling the counsellor should use the ABCD method to help rape survivors. This therapeutic method helps the counsellor to facilitate, with love and care, the healing process. Through this healing process the survivor could adopt an active role in her life and find new meaning.

Chapter seven

Conclusion

7.1 Summary of the research findings

This research is to make women aware about the rape crisis that they are facing. It is to help women realise that rape is a crime and that they should seek help for it. It is to counsel rape survivors who have experienced rape and to help them regain their dignity. Women throughout history have been and are abused in different ways. It does not matter that women are the source of human life. They are being raped by their husbands, fathers, and sons. Women of all ages are being raped.

Traditionally, Damara people have a strong cultural belief. In the Damara culture women are not allowed to talk about sexuality. A woman is raised to be submissive and live as someone who has no rights of her own. Women in Damara culture grow up in a patriarchal system which considers the man as the head of the house. He is the one who speaks for the family. Therefore, women accept a polygamous way of living, which exploits their lives.

Damara women have survived by keeping quiet, not only out of shame but out of a need to preserve culture and image. The silence of the rape survivor contributes to many problems. Some of the rape survivors are forced into unplanned pregnancies. Women now have children whom they cannot tell who their fathers are. It is a cultural tradition, but generally women do not talk about sex in their every day lives because sex is regarded as private business. This makes it harder to speak out about rape. Some women feel that to keep quiet is a way of protecting themselves. Some might be afraid of people's opinions and gossip in the community.

Damara women should understand the rape crisis and how it affects the lives of women. Rape destroys women physically and emotionally. Through rape women can get sexually transmitted diseases like HIV/AIDS, Gonorrhoea, and Syphilis. The causes of rape are sociological, economic and psychological situations among the Damara people.

There is an unequal power relationship between men and women in Damara society. Economically women earn less money than men and they are, therefore, more dependent on men. Some of the men living in Khorixas have psychological problems as a result of the war, unemployment and poverty in Namibia. This causes hatred, desolation and loneliness among Damara men which they cannot solve by themselves.

Different kind of myths surrounding rape contribute to the problem. Some say women enjoy being raped. This kind of myth is promoted by men who do not see rape as harmful to women and think that women enjoy their sexual attack. These men do not see rape as a crime. It is not reported to the police and no one is jailed for raping women. To stop rape among the Damara people, women should first see it as a crime and report it to the police. Women should break the silence surrounding rape and speak out against rape.

The rape survivor needs calm understanding and faithful support. She needs to know that she is not insane. She needs help to restore her dignity and self respect. She needs not to feel ashamed or guilty. She needs to see the total rape experience for what it is: an attack on her whole being. The rape cannot be allowed become a dominant factor in her life. All of the above caring can take place under the auspices of the church, by the pastoral counsellor or carer.

The pastoral counsellor should support the rape survivor and take an extra healing journey along side the rape survivor to encourage and to strengthen the faith of the rape survivor. He or she can read certain texts from scripture, for example, Ps. 18:19, John16:13 and so on. Some survivors see the church as the last place where they can call for help. The pastor should invite rape survivors and pray with them. He or she should also preach about issues that cause violation in a woman's life.

The church as the Body of Christ is responsible for its members and for human beings as a whole. The church today should uphold its moral values concerning sexuality while dealing with the people who undergo many social and economic changes. The church should speak out against sexual injustice and help people to recover a sense of sexual wholeness, by educating its members how to behave morally. Sexuality is a gift from God and should be treated with respect.

The pastoral counsellor should assist the rape survivor to achieve her goal of personal healing. Only through forgiving herself will the rape survivor be able to heal her inner wounds. The pastor can use different kinds of methods to break through the crisis that blocks the healing of the rape survivor. It is possible for the rape survivor to forgive her rapist, but it will not be easy to forget what has happened to her.

It is difficult for a survivor to say that she has been raped. It is important to be calm and listen supportively and to explore with her the way she may feel. To go with her on this journey the counselor needs to use the ABCD counselling method. This relationship is to build trust between the survivor and the counsellor so that she feels free to tell her story. The pastoral counsellor should show his or her interest in and concern for the rape survivor. The goal of pastoral counselling is to help a rape survivor to help herself to deal with the crisis transcendently and to gain new coping mechanisms.

7.2 The way forward in the rape crisis: some practical suggestions for the church.

This is a great challenge for the ELCRN. The church should break the silence surrounding rape in the following ways:

- The church should speak openly about rape.
- The church should pray for rape survivors.
- Pastors should preach at church services about rape.
- The church should condemn violence against women and work towards changing it.
- The church should find ways to help prevent rape.
- The church should open up discussions about rape between women and men.
- The church should challenge the patriarchal system in Damara culture.
- The church should hold special church services for rape survivors and use a liturgy that is created to touch the experience of the violated women.

It is the responsibility of the church, also to give unconditional support to a survivor of rape in the following ways:

- The pastor should listen to the story of the rape survivor and believe her. He or she should make it clear to the survivor that it is not her fault.
- The pastor should allow the rape survivor to talk and talk and just listen and be there with her in respect and humility.
- The pastor should accompany the rape survivor in her journey of healing.
- The pastor should encourage the rape survivor to report her rape experience to the police.

There are several way, in which the church can help to educate people about rape:

- The church can educate and train the lay people to become counsellors of rape survivors.
- The church can organize workshops, conferences and seminars to inform women about the dangers of rape.
- The church can educate the youth about healthy sexuality and teach them about relationships of mutuality and respect. It is essential that young people should be taught

what violent behaviour is and how they can use life skills to deal with conflict and violence (Rakoczy 2000:43-44).

In addition the church can assist in the following ways those women who have been raped:

- The church can set up a counselling centre where rape survivors can receive counselling.
- The church can organise women's group's, where rape survivors can come together to share their experience of rape and, at the same time, empower one another.
- The church can raise funds to support rape survivors.

A short plan of a 3 day workshop

Theme: Jesus Christ is our hope

Friday: Opening worship

Topic: What is rape?

- Group discussions (offer some questions)
- Report back
- Allow two women to share their experience of rape.

Saturday am:

Topic: The impact of rape on women emotionally, psychologically and physically.

- Group discussions (offer some questions)
- Report back
- Allow two women to share their experience of rape.

Saturday pm:

Topic: How and where to get help.

- Offer some scripture readings like Psalm 55; Genesis 1:27; Amos 5:24.
- Refer to a counsellor, or a local pastor for counselling, or to a centre such as Women and Children Protection Centre, Women Solidarity, Women's Shelter House and so on.

- Let the survivors join support groups such as the Women's Support Group, the Lutheran Women's league, Sister Namibia, women's prayer groups and so on.

Sunday Church Service.

Theme: Healing of the Spirit.

Let all the women put on a white ribbon

- Use special liturgy created for rape survivors for example:
- Opening Hymn to the Holy Spirit.
- A call to worship.
- Prayer of healing.
- Scripture reading.
- Shared homily from rape survivors, offering one another, comfort and support.
- Reflection: A time of prayers for forgiveness and healing.
- Blessings: In the Name of the Holy Spirit.
- Closing hymn of praise to God.

End with evaluation of the workshop.

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Appendix

Title: Rape Counselling among Damara Traditional People in Namibia.

Country: Namibia

Place: Khorixas

Setting: In the office of the pastor

Date: 6-12-2000 to 17-12-2000

Language: Free Translation from Damara to English

Introduction

The following interviews are with rape survivors. It was not easy to interview the rape survivors who live in Khorixas, because sexuality is not discussed among Damara traditional people. Traditionally, rape is taboo among Damara people and when women break the taboo they can face bad luck, rejection and even death. For this reason women are fearful of punishment and they would rather suffer in silence.

It took the writer three days to prepare women to talk about rape before interviews started. Only three women were interviewed. Here are the interviews. All names in these interviews have been changed to protect the identity of the interviewees. The interviews are translated from Damara into English.

Interview One with Hage: Date: 6/7- 12-2000

Rape Questionnaire

Hage is a single mother, and she has one child. She is twenty two years old and unemployed. She has been raped by a stranger, but has not told anybody about her experience. She feels somehow relieved to share her experience with me.

Pauline: Do you know what rape is?

Hage: No, I don't know. What is it?

Pauline: (I explain to her that when a man has sexual intercourse with a woman against her will it is an attack on a woman's body. This attack destroys her feelings, her senses and her

whole self).

What happened?

Hage: Yes, I was raped while I was sleeping in my room. A stranger forced his way into my room. In the dark I felt someone put his hand on my mouth and say if I screamed he would kill me. At the same time I felt a knife at my throat. I tried to push him away from me and he stabbed me, with his hand in my face. He did not allow me to say a single word. I lay helpless in my bed and the stranger raped me. When he had finished, he said if I told anybody he would come back and kill me. At that moment everything happened so fast. I was confused, and I could not believe what had happened to me. I was in such fear that I was crying. I could not sleep anymore. Next morning I stayed in my room. I could not even tell my mother because I am not allowed to talk about rape. I am suffering in silence.

You are the first person who has heard about my experience of being raped.

Until today I denied in my mind that I was raped. My life will never be the same as before. My life has been threatened. When I think about it, I feel weak and upset about what happened to me. Until now I am still angry with the man who raped me.

Pauline: Were you forced to have sex against your will?

Hage: Yes, my rapist forced me to have sex with him.

When I tried to push my legs together, he threatened me with the knife.

Pauline: Did the person ignore you when you said no?

Hage: Yes he did. When he took away his hand from my mouth I pleaded with him not to rape me but he ignored me.

Pauline: How do you feel after being raped?

Hage: I feel embarrassed and guilty. If I had locked the door the rapist would not have entered the room. I feel sad when I think about it.

Pauline: Do you know who your rapist is? Is it someone you know or a stranger?

Hage: No, I don't know him. It was too dark to recognise him. All that I know is that he has a deep voice.

Pauline: What did you do after being raped?

Hage: I did nothing. I didn't tell my parents nor did I go to the clinic or even report it to the police. All I did was to wash myself.

Pauline: Why are you silent about the rape?

Hage: I am afraid to talk about rape. It is taboo in our culture. Also, the rapist may hear about it and kill me.

Pauline: How can you break the silence?

Hage: I should talk about the rape. I should speak out against the rapist because what he did was wrong. I should have reported the rapist to the police.

Pauline: Do you think it is important to share your suffering and pain with someone?

Hage: Yes, it is important to share my pain and suffering with someone who is supportive and who will understand my situation; someone who will not blame me for what I experienced and who will not judge me for what happened; someone who really wants to listen to my story and who will be able to counsel and strengthen me.

Pauline: Who will that person be?

Hage: My family, friends, counsellor, pastor and so on. People who will support me to overcome the rape.

Pauline: Do you think it is your fault you were raped?

Hage: I really don't know. It could be my fault because I did not lock the door of my room. I did not resist enough. I was too afraid to scream because he was too strong for me.

Pauline: Some people say it is fun to be raped. Is this true?

Hage: No, it is not fun. My rapist came with a knife. He could have killed me anytime. I did not enjoy what he did to me. I was helpless. I could not even defend myself.

Pauline: Is it true that rape is not a crime in this community?

Hage: Yes, it is true. Rape is not regarded as a crime in this community. No rapist is reported to the police and no one is arrested for this crime.

Pauline: Should women continue to be raped?

Hage: No, why? Men should stop raping women. We should do something to prevent rape. It cannot go on like this. We have to fight against rape. We have to stop it.

Pauline: How did the rapist treat you when he committed this crime?

Hage: He did not have mercy. He forced everything he did. He treated me very badly. He hit me in the face with his hand. He threatened to kill me. He didn't care about me. All he wanted was sexual intercourse.

Pauline: Is it true that rape victims are rejected by their families and friends?

Hage: I don't know. Some might be rejected.

Interview two with Surihes: Date: 8/9-12 2000

Surihes is a young married mother, 32 years of age with two children. She was raped by her husband's friend. Her husband's friend usually comes to visit them any time. That particular night, Surihe's husband was on duty. He is a policeman. His friend knew that he was not at home, so he used this opportunity. He was under the influence of alcohol when he came to Surihe's home. He knocked at the door and she opened the door. He asked about her husband and she told him that he was on night duty. Her children were already in bed. It was around ten o'clock in the evening. He threatened her with a gun and raped her. She was more open to talk about her rape experience and I started asking her the following questions.

Pauline: Do you know what rape is?

Surihes: Yes, I know it is when a man has sex with you against your will.

Pauline: Are you forced to have sex against your will in your marriage?

Surihes: Yes, this happens many times. Sometimes I really don't want to have sex and my husband argues with me and we fight in the bed. He forces me and has sex with me. It makes me angry because I was not prepared to have sex with him. My rapist also did the same thing to me.

Pauline: Did the person ignore you when you said no?

Surihes: My husband ignores and my rapist ignored my refusal.

Pauline: How do you feel after being raped?

Surihes: I could not believe what had happened to me. I still deny that I have been raped. I still convince myself that I just had sex. Sometimes I feel dirty and want to wash myself any time. When I think about the rape, I feel sad. There was a time when I wanted to commit suicide. I feel angry at what happened to me. I feel sometimes as if a part of myself died after the rape.

Pauline: Did you know your rapist? Is it someone you know or a stranger?

Surihes: Yes, I know my rapist. He is the best friend of my husband. He comes to our house regularly. He visits us and also eats with us. He is like one of our family members. He is a person I have trusted. Now I have lost my ability to trust people. After raping me, he went back to his place.

Pauline: What did you do after being raped?

Suruhs: I called my husband at his work. He came immediately and took me to the police station. After reporting the rape he took me to the hospital. After a while the man was also arrested.

Pauline: Do you feel it is your fault you were raped?

Surihs: Yes, I feel it is my fault because I opened the door for the man. I did not think that he would rape me because he was my husband's friend.

Pauline: Are you afraid of your partner?

Suruhs: Yes, I am afraid of my husband. I always wonder what he thinks about me. He may think less about me. After the rape our relationship has changed.

Pauline: Some people say it is fun to be raped. Is this true?

Surihs: No, it is not fun. It is one of the worst experiences which I have undergone. I was afraid when I saw the gun. I was confused and did not know what to do.

Pauline: Is it true that rape is not a crime?

Suruhs: No, rape is a crime

Pauline: Should women continue to be raped?

Surihs: No, women should resist rape and fight against this evil crime.

Pauline: How did the rapist treat you when he committed this crime?

Surihs: My rapist treated me badly.

Pauline: Is it true that rape victims are rejected by their family and friends?

Surihs: Yes, it is true. My husband blames me for the rape. He said it was I who allowed the man to have sex with me. He repeatedly blames me about the rape and divorced me after three months.

Interview three with Madawas: Date: 10/12 - 12- 2000

tell anyone about the rape?

Madawa: Yes, I told my mother.

Madawas was a young teenage girl of sixteen. She was a virgin. She was raped when she came back from the cinema. Her rapist was a young man of twenty-five. He was living in the same neighbourhood as her. Madawa recognised him and pleaded him to leave her. He pulled her in to the dark, behind a building. He beat her and raped her when she was unconscious. He left her there and went away. A good Samaritan found her there and took her home. Madawa told

her mother about what had happened and her mother forbade her to talk about it.

She was a virgin and her rape should be covered up, because of the *lobola* which would be paid to her father. The case was not reported to the police and nothing was done to the rapist.

Pauline: Did you

Pauline: What did she say?

Madawa: (with a deep breath). She listened to me and then she said I must not tell anybody about the rape.

Pauline: Did she explain to you why you couldn't tell anyone?

Madawa: No, she said my father must not hear about it because he will be very angry.

Pauline: Why should your father be angry about something bad which happened to you? (while asking her this question I know as she has told me about *Lobola*).

Madawa: I don't know.

Pauline: How do you feel about what happened to you?

Madawa: I feel angry, sad, ashamed and I wish to kill the man who raped me, because I was a virgin.

Pauline: Did you know him? Why did you not report him to the police?

Madawa: Yes, I know him. I cannot report him to the police because I am not allowed to talk about rape at my age. It will be a devastating situation for my family.

Pauline: That must be a very difficult situation for you?

Madawa: Yes, it is but what can I do? I have to accept what my mother says.

Pauline: What can I do for you?

Madawa: (She looks very confused and frustrated) Nothing ...nothing.
Please don't tell anybody.

Pauline: Why?

Madawa: My father will kill me.

Pauline: I shall not tell anyone.

