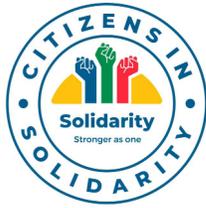




Faith **ACTION**
to end Gender-Based Violence



**WE WILL
SPEAK OUT**  **SA**
FAITH COMMUNITIES ENDING SEXUAL AND
GENDER-BASED VIOLENCE



120-Day Campaign Communications Report

1. Overview

The communications strategy was to shift the faith narrative to replace patriarchal discourses in South Africa with those that promote gender equality, mutuality and a call to end GBV. The aim is to contribute to the mission of the Faith Action to End GBV Collective to conscientise and equip the faith sector to engage with integrity and impact to end GBV.

The secondary aim was to raise the prophetic voice of the faith sector with respect to general social assumptions about GBV, so as to open more spaces of interaction between the faith sector and other voices in relation to GBV - ultimately to create greater acceptance of the faith sector as a relevant and important partner in multi-stakeholder initiatives to achieve the objectives of the NSP to End GBV and Femicide. Whereas the original plan was to publish targeted messages during key months of the year - ultimately, it was agreed to rather use times when the media is less flooded with GBV themed messaging, and to push out targeted messages on almost a daily basis.

The 120-Day Campaign made use of mainstream media, social media, public webinars, online safe space dialogues and online shows. The campaign ran from International Men's Day in November 2021 to International Women's Day 2022. The intention has been to create momentum so that GBV messaging continues to be shared and discussed 365 days, and so we will also build on the current stock of messages to maintain attention on the issues raised during the 120 Days.

Campaign theme: #faithingenderjustice

#faithingenderjustice was selected as it captures who we are and what we believe in and can be highlighted in different ways during the campaign.

This has multiple meanings, and thus speaks to a wide audience and potentially multiple sub-themes / hashtags... We:

- Have faith, we believe in, we hope for, we imagine a world which is gender just – whether we are religious or not.
- Hope for a gender-just world that restores and enables us to imagine a new world free of violence.

- Imagine that which we don't have now, and consider how we can work together towards achieving it = hope leading to action.
- Recognise that the faith sector has a role to play in gender justice – in achieving it (or undermining it), and that we as people of faith need to be more intentional about this **role and** how we can become a positive influence
- Hold ourselves and each other accountable as the faith sector as those who claim we believe in gender justice, and need to ask ourselves - (how) are we contributing to this new world?

Team

We had a strong, vibrant Communications Campaign Team from partner organisations of the Faith Action to End GBV Collective, coordinated by a consultant contracted for the communications campaign aspect of this project. For the period of 16 Days of Activism, a media publicist was engaged to ensure media coverage. For graphic design, one agency and one individual were used for different graphics needs. A digital marketing company was contracted for social media to increase current audience and target new audiences. Part of their contract was to train a representative from WWSOSA to ensure sustainability and continued growth of the media presence of both WWSOSA and the Faith Action to End GBV. The web developer also has in his contract to train a representative from WWSOSA and from the Collective communications team, to ensure that the website can be updated in terms of information, photos and uploads.

The 120-Day Campaign made use of mainstream media, social media, public webinars, online safe space dialogues and online shows to flood faith spaces and the public with messaging and opportunities for discussion around #faithingenderjustice with the following results:

- 109 social media posts
- 40 online graphics
- A 49% increase in social media user likes/followers
- 3 online adverts
- 5 video clips
- 2 endorsement videos
- 5 radio shows (4 faith based)
- 21 mainstream media articles - (amplified online or through community media)
- 9 articles and inserts in partner 3 different partner newsletters
- 3 partner events collaboration
- 2 online shows
- 10 Messages to Myself graphics (an adapted UN Women initiative)
- 4 website articles on Message to Myself
- 10 videos on the faith sector/leader role in gender justice
- 5 formal direct whatsapp groups have been used - and members have shared further onto other WhatsApp groups to which they belong
- And a final inspirational Video (to be completed in March)



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2. Thematic Focus Areas

2.1 International Men's Day

This was the beginning of the campaign and we hosted an online show 'From toxic to transformative masculinity' to explore the role of men in changing themselves, other men and the system from a faith perspective. Seth Naicker, one of the Communications Campaign Team members, a Heartlines associate, has a show where he holds Courageous Conversations with the hashtag #insuchtimeasthis storytelling session, followed by engagement with the host and the audience participants. The guest was Vusi Cebekhulu, also a communications team member who is a senior leader in Sonke Gender Justice, a key partner of the Faith Action to End GBV Collective. This had great engagement, with a total reach of 2,200. We also were a guest on a radio show with We Will Speak Out SA board member and Sonke Gender Justice founder, Bafana Khumalo. The listenership of the radio station is 60,000. International Men's Day does not receive much attention so this is an opportunity for future campaigns to create newsworthy and current dialogue and profiling opportunities.



120 DAY CAMPAIGN

From toxic to transformative masculinity

Join Seth Naicker in conversation with Vusi Cebekhulu as he shares an open letter to his younger self on his role to end GBV, based on his faith in gender justice. This initiative is led by We Will Speak Out SA, funded by GBV Solidarity Fund and supported by UN Women.

THUR 18 NOVEMBER 2021
11:30am SAST

▶ FACEBOOK LIVE
[@reconciliationpractitioner](#)

For more information
communication@wvsosa.org.za



#insuchtimeasthis #faithingenderjustice
#openletter2self #internationalmensday



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Seth Naicker
Host #insuchtimeasthis
Associate, Heartlines MD, @indiAfrique



Vusi Cebekhulu
Regional Coordinator, Sonke Gender Justice



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2.2 16 Days of Activism

Media coverage and activities are usually focused on gender activism in the gender sector, so through this project we added a welcome and different approach of the role of the faith sector in ending GBV. We received good media coverage in mainstream newspapers and their online platforms, as well as community newspaper online platforms. We had different angles ranging from aligning with a T-shirt campaign to commentary to photo captions with strong messaging.

See CommsAnnex-1 for media examples



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DAY 7 THEME: PROTEST REPERTOIRES: BETWEEN DIGITAL ACTIVISM AND ORGANISING ON-THE-GROUND

Day 5: 1 December 2021

Programme Director: Ms. Andile Mthombeni

Venue: UNISA College of Human Sciences Facebook and MS Teams [Click here to join the meeting](#)

10.00-10.15	Welcome address	Ms. Shatadi Phoshoko, General Secretary, National SRC, UNISA
10.15-10.40	Mobilizing Feminists and mobilizing as feminist	Ms. Sarah Mokwebo
10.40-11.00	Digital Activism	Ms. Yolanda Dyantyi
11.00-11.20	Faith Based action against GBV: 120-day digital campaign	Ms. Daniela Gennrich

WWSOSA Coordinator, Daniela Gennrich took part in an online event held by UNISA which was attended by young people and we received positive feedback with a few of the youth contacting the WWSOSA Coordinator directly afterwards for information.

We hosted another online Courageous Conversations show with Charlene van der Walt from uJaama Centre, University of KZN. The theme was 'Integrating spirituality and sexuality' which drew in a small group of participants who engaged well – it is important that the Collective hosted this dialogue to begin to shift the narrative around the faith sector calling for gender justice on sexuality.

The low numbers and participation were to be expected, given the taboos around addressing LGBTIQ+ issues in the faith sector, and we will continue to hold such public discussions as the Collective going forward.



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FAITH COMMUNITIES ENDING SEXUAL AND GENDER-BASED VIOLENCE



We co-hosted a safe space storytelling event where acclaimed author, journalist and columnist Bhekisisa Mncube told his story from abused to abuser to GBV activist. This was a joint initiative with a global faith movement for gender justice - Side by Side (the global Secretariat is hosted by WWSOSA). There was great participation among the 54 participants and one of the youth then initiated the safe space dialogue we had for Valentine's Day. After the event, we posted an article on the Collective Website and KZN Gender Vibes newsletter ran an article in response to the story telling. There was also a news article on the WWSOSA newsletter: <https://www.wwsosa.org.za/what-does-it-take-to-move-from-toxic-to-transformational-masculinity/>

Breaking the Silence Through Storytelling

Award winning South African columnist, journalist and author, Bhekisisa Mncube shared his story as abused and abuser during an online safe space discussion held towards the end of last year. This intergenerational storytelling session was hosted by WWSOSA and Side by Side. A moderator at the event, Rev Sizwe Ngcobo shares his response.

Thank you so much Mziankatha for taking the time to share your pain, to reveal your struggles and for exposing the hurtful actions done to you and you to others. Some men are wired for defensiveness so trying to say sorry or to repair the damage they have done is very hard. One of the things that make the Christian faith unique, is the forgiveness of sins through penitence, the feeling of being sorry for something one has done.

We live in a time where the church and the secular, control and suppress how some narratives are told and how silence might be broken. Your story is an example of what it means to move a story from the margins to the centre of our understanding of God's love and mercy where the powerless do not become powerful but empowered. As a priest I am aware of the so called 'men of the cloth' or 'men of God' who exploit their privileged position and violate a sacred trust because of

self-gratifying proclivities, turning women to objects of desire. It is very easy to maintain an image of respectability and normality with everyone else, through the dignity and power that gets to be ascribed to church leaders.

They take advantage and prey on people who are vulnerable and trusting, people who are longing for love, longing to belong in a sacredness of trust. They place themselves in positions of power and moral superiority and yet they are unable to face the painful reality of their own character. Even though they may be aware of their hurtful actions towards others, they cannot be remorseful because their joy comes from exercising power over others. We call them colleagues and friends, and yet staying on their good side means doing exactly what they want you to do at all times. But dare you exercise your free will or stand up to them, you would face the full force of their anger and hatred. They cannot stand to lose, nor tolerate any injury to their grossly inflated egos.

It is very easy for somebody to pick up a placard that says 'No to GBV!' just to make one appear to have moral integrity of breaking the silence in the male culture about the ongoing tragedy of violence against women.

And yet it is just double talk, wanting to feel good about their aggressive masculine pride. The danger of living in duplicity is in the ambiguity of boundaries which makes it easy for the crooked and the sinister to strike like a serpent. The blurring of boundaries happens during the normalisation of inappropriate and downright offensive acts packaged in "just a joke" or "just playing" attitude. We are confronted with the painless existence of people who inflict pain on others without any emotional response – no pain, no remorse, no guilt.

What I have learnt from Bhekisisa as he opened his 'pandora box' is that we should never underestimate the degree of suffering for anybody. Suffering is uniquely human and springs from a mind capable of turning raw pain into agony by asking why. Why is this happening to me? We need to take a closer look at societal institutions that keep on producing abusive men. The family structures, the religious beliefs, the social systems, the economic systems, the sports culture.

There are so many men who care deeply about violence against women and children, but caring deeply is not enough. We need courage and moral integrity to break the silence. We need to stand up and speak out until more and more men are brave enough to step forward to break the silence. We owe this to our young brothers, to our sons, who are growing in a culture that does not give them a choice but dictates how to live and how to behave, a culture that writes off and cancels those who do not affirm the creed of the 'boys club'.

Thank you Bhekisisa for rising above these cultural boundaries and religious concerns to speak out.



2

WE WILL SPEAK OUT SA



FAITH ACTION
For a Gender Based Violence Free Society

SIDE BY SIDE
GLOBAL MOVEMENT FOR GENDER JUSTICE

NOV 30
6PM-8PM

INVITATION TO AN INTERGENERATIONAL STORY TELLING SESSION

with **Mr Bhekisisa Mncube**
Award winning South African Columnist, Journalist & Author



RESPONDENTS:

Rev Nokuthula Dhladhla
Founder Ashes to Purpose, Global Interfaith Network Ambassador and member of the Circle of Concerned African Women Theologians

Rev Sizwe Ngcobo
Priest and Gender Ministry Team member, Anglican Diocese of Natal, graphic designer and social justice advocate

Ms Tinodaishe Misihairabwi
University of Pretoria Law Student; Chair UP Legal Shebeen; Founder, Spicy Christians

MODERATOR:

Dr Nontando Hadebe
International Coordinator, Side by Side Global Faith Movement for Gender Justice, and member of the Circle of Concerned African Women Theologians

THEME:

Toxic and Transformative Masculinities:
Towards a Gender-Just and Violence-Free Society

[CLICK HERE TO REGISTER](#)

This is a safe space for engagement around the theme through the medium of Bhekisisa's powerful story. Participants will have a space to reflect on their own journeys as part of our collective journey as Africans seeking a new gender-just and violence-free society. It is a space for truth-telling, hearing one another and imagining masculinities (ways of being a man) that are life-giving, liberating and transformative.



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2.3 Message to Myself

The campaign has adopted and adapted the UN Women’s initiative, Open Letter to Self. People were invited to craft a Message to Myself where they explored their role in gender justice based on or because of their faith. We identified faith leaders in the Collective who wrote a ‘postcard’ message to their 15-year-old self, and also did recorded Zoom interviews. Identified youth were invited to be creative in their inputs and we received a letter, a postcard, a poem and messages. This campaign began during the 16 Days of Activism and afterwards. We received feedback that the very act of developing the Message to Myself was a growing and sometimes healing process. We carried the Campaign focus through this Message to Myself also in a workshop with international students during the 16 Days: 2 facilitators wrote letters to their 15-year-old selves about lessons and motivations and pain they would endure as well as fulfilment in the journey for gender justice, based firmly on their belief and spiritual foundations. Many of the participants were emotional which then led to a discussion around individual commitment and global action as faith organisations.

It is difficult for me to envision gender equality in a future uncertain. When I look around me, I see so much gender inequality in patriarchal societies in Africa that are so entrenched. I see girls and women living out roles, cultures and norms created and crafted to keep them trapped and subservient. I see their pain, their tears and their lack of hope. I think about the role of the faith sector and institutions about keeping this as it is. I imagine how faith can be a driver of change. I wonder how we can get to a world of gender justice and what this would look like.
- Pasca Ndlovu

#faithingenderjustice #ActForEqual




See CommsAnnex-2 for graphics and social media examples of Message to Myself

DEAR 15-YEAR-OLD SELF

"The world is not safe for women - it favours men. Never ever tell yourself that you understand what women are going through."

Forbes Maupa, Archbishop and Rector, Hilton Anglican Church




120 DAY CAMPAIGN
#FaithInGenderJustice

www.faith2endgbv.org.za



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2.4 Christmas

Our Christmas messages comprised three graphics and a video by Zama Dlamini of uJaama Centre on Christmas day, highlighting the image of God through the role of both men and women.



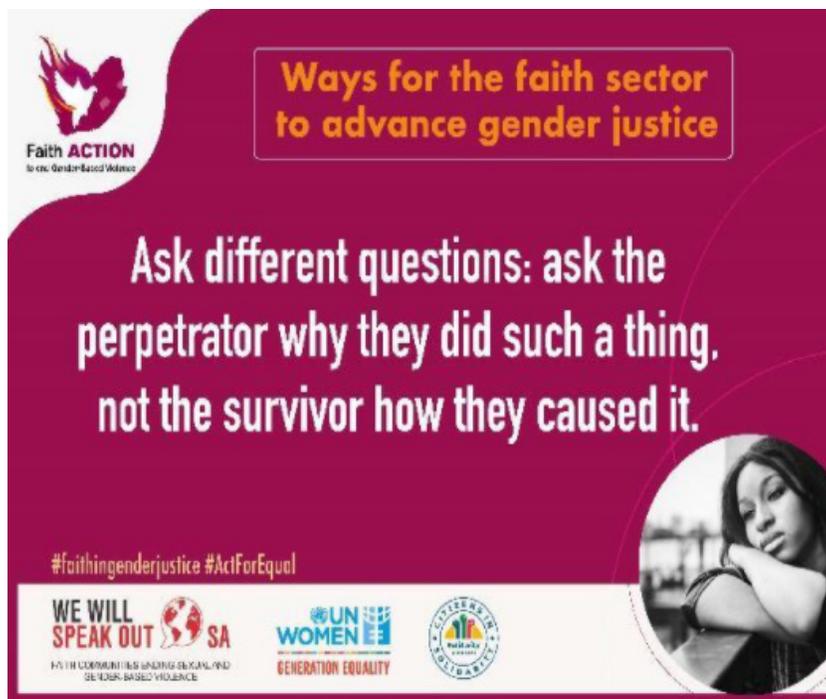
*See CommsAnnex-3.1 for Christmas graphics
See CommsAnnex-3.2 for Christmas video*



2.5 Role of the faith sector

Through a series of guided questions, we explored with individuals in the Collective the role of faith leaders and the faith sector in gender justice. We also spoke of their reflection to their younger self and what their role is in bringing about gender justice. These were recorded on zoom and some were posted on Facebook in the months of December. This was an important process to begin and the recorded interviews have served as source ideas for the Inspirational video that is in production. As the campaign has now ended, the videos may be referred to in the future. They can also be used in workshops and dialogues.

A series of graphics on five 'ways for the faith sector to support gender justice' was developed and posted on Facebook in between other messages connected to the themes. The messaging calls for doing things differently and boldly and for faith organisations and institutions to step out of their comfort zones. It is also intended that the series of graphics can be part of a toolbox for learning discussions.



See CommsAnnex-4.1 for series of ways for faith sector to advance gender justice

See CommsAnnex-4.2 for scripted video based on recordings

See CommsAnnex-4.3 for sample of video during this period



2.6 Build up to New Year

New Year is often a time where GBV increases as men are at home and are around their wives or girlfriends for longer periods. This can lead to them finding fault or taking out their anger as they have nothing to do or their frustration at work has abated and now spirals into controlling behaviour. At the same time, they may be hanging out with friends which increases the chances of stranger rape in terms of gang rape. When alcohol is added to the mix during this period this can then fuel and increase GBV.

Our approach was to develop disruptive graphics to challenge this kind of behaviour, mainly aimed at men. These graphics had great reach and led to comments. Interestingly, many of those commenting disagreed with each other, often vehemently and we saw this as a success as the graphic messages were making people uncomfortable or were bringing out acceptance and appreciation. Entering into the GBV space here, with our logos and hashtags was indeed a great success. Some of these generated significant discussions, which it is hoped will have gone beyond the social media space into people's lives, ministries and work spaces. Some of these graphics were included in the KZN Gender Vibes newsletter.

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Don't allow this on your watch

Where is the proof?	Did she fight back?	Why didn't she call the police?	That doesn't count as GBV
But they are dating	Why did she drink so much?	She shouldn't have gone to the party	She's over reacting
His future will be ruined	This could be a false accusation	He is not normally like that	He is such a great guy though

#faithingenderjustice #ActForEqual

**BOYS WILL
BE ~~BOYS~~
HELD
ACCOUNTABLE**

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*See CommsAnnex-5.1 for New Year build-up graphics
See CommsAnnex-5.2 for New Year build-up video*



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2.7 Inspirational messages

After New Year we ran a series of inspiration messages of women faith leaders in a format of what would be seen as ‘quotable quotes’ via a Google search. This is something which can and should be done on a regular basis monthly to develop new messaging around GBV and the role of the faith sector in gender equality. It also enables the person profiled in each graphic to share in their faith and other circles.

See CommsAnnex-6 for series of inspirational messages

The work of faith cannot be separated from the work of justice. Pursuing gender justice is pivotal in the disruption and deconstruction of the violent and oppressive society we have become. Only when this work begins, does the dawn of society's wholeness begin.

Rev Seipati Ngcobo

#faithgenderjustice
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CITIZENS IN SOLIDARITY
Stronger as one

2.8 Disruptive Graphics

See CommsAnnex-7 for disruptive graphics

In between the inspirational messages, we again ran a series of disruptive graphics, some strictly on gender, again with our logo, but also a series of Christian disruptive graphics to make people really think about how Christianity at its core essentially upholds gender equality in its original interpretation, and not how it was been interpreted and misused to hold women as subservient, thus promoting unequal power relations and male impunity, which creates fertile ground for GBV to take place, be condoned or even encouraged. These graphics are also available to use as topics or talking points in various faith spaces. At the time of writing this report, we had allowed some organic growth on Facebook but had just boosted the posts for greater reach.

Christian Feminist (n) (1) a person who embraces the radical notion that both women and men are created equal before/by God **(2)** a person – no matter sex, race, sexual identity – who believes Jesus was the first feminist

Origin: Faith Action to End GBV 120-Day Campaign

#faithgenderjustice
#ActForEqual

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Stronger as one

#faithgenderjustice
#ActForEqual

Jesus was the first feminist

Think about it:

- ✓ He invited a bleeding woman to speak her truth in public¹
- ✓ He challenged men about to stone a compromised woman to death to consider their own sins first²
- ✓ He engaged in theological debate with women³
- ✓ He chose Mary Magdalene to be the first bearer of the Good News of His resurrection, the core of the Christian faith⁴
- ✓ He challenged the bully tactics of patriarchal hierarchal leaders⁵

He spoke out against exclusion and oppression of the marginalised: widows, children, the poor, lepers, foreigners

¹(Luke 8:43-48); ²(John 8:1-11); ³(John 4:1-30, 39; Luke 7:24-30), ⁴(John 20:1-18; Mark 16:9; Luke 24:10); ⁵(Luke 7:8; Matthew 23)

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2.9 Interfaith Harmony Week

As the Faith Action to End GBV is moving now towards Interfaith engagement specifically through the Signature Campaign and pilot 3 of the Faith Leader Gender Transformation Programme, we reached out to people of different faith in our networks and got together for Interfaith Harmony Week, 1-7 February, in a media photo shoot. Initially in one Saturday newspaper, this was then picked up by online publications. We noticed that there was no visible work or discussion during this calendar period. This provides the Collective with the opportunity to develop a plan during next year's Interfaith Harmony week, drawing on their learnings and relationships from the signature campaign in 2022 and pilot 3 of the FLGTP.



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2.10 Valentine's Day:

“I see Red Everywhere in Valentine's Month: roses, lipstick, outfits - but also blood, violence....”

This is a day of 'love and love tokens' so we took the theme 'love in a GBV world' and held a safe space dialogue with a group of young women. This turned out not to be a public space, as the 7 young women who attended requested that it be a closed space.

Some of the emerging themes included:

- Valentine's Day is no longer what it used to be:
 - It has become a consumerist show of wealth rather than a day of expressions of true love. This excludes many men and promotes the view that only men with money are real men - which leads to violence out of low self-esteem.
 - It has become a transaction - men buy nice things for women, who everyone knows will have to pay with their bodies later... It no longer is an opportunity to express mutual love for one another.
- Sex in general has become a commodity amongst young people, to be exchanged for material goods. Is rejecting this buying into conservative patriarchal norms? Should it be OK for women to use their bodies to earn money? Or should feminists be more vocal in exposing the patriarchal ideologies that degrade women's bodies to being commodities?
- Social media culture where many young women post many highly sexualised images of themselves - are they expressing their sexual freedom, or are they being fooled into the predatory male sexual agenda that objectifies women's bodies?

The conversation ended with a strong request for more follow-up spaces like these, as the participants expressed that this was the first time any of them had been able to vocalise their concerns in this way. There was a suggestion to open this up to young men also and to gender-non-conforming people also, as this truth-telling space was seen as a unique opportunity.



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2.11 International Women's Day

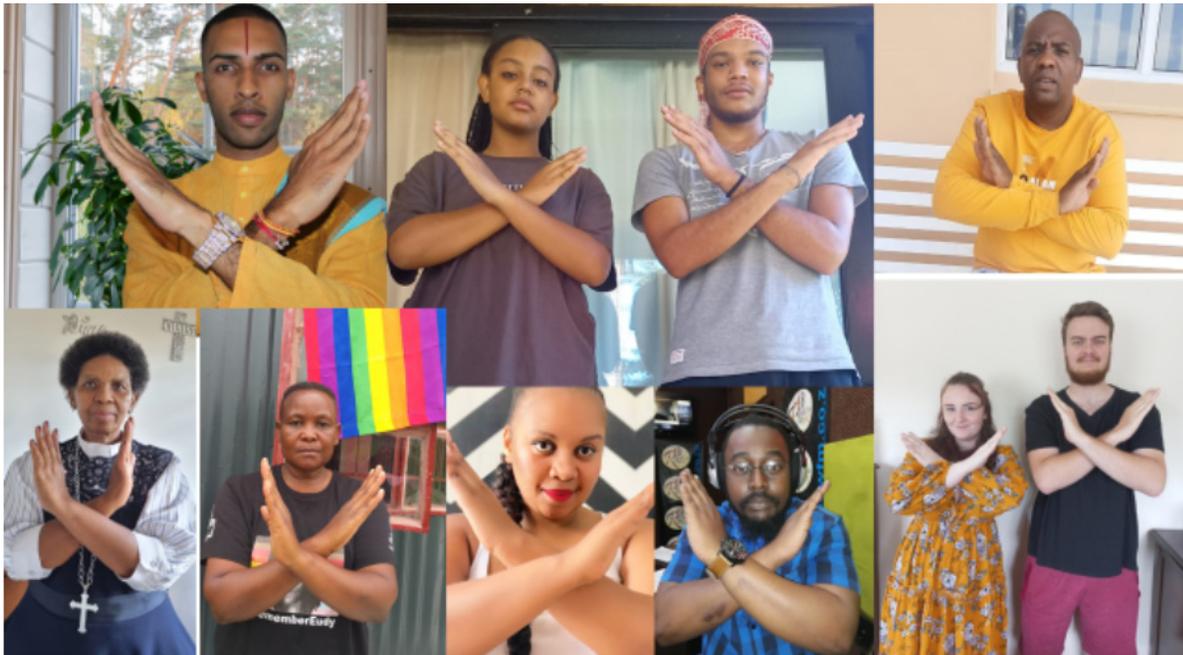
See CommsAnnex-8 for International Women's Day graphics

To end the 120 Day Campaign we joined in the International Women's Day theme, a symbolic pose as seen below. This was a great way to show the faith sector's support for gender equality under this year's theme #BreakTheBias. We asked individuals within the Collective's networks to share photos of themselves taking up the pose and we then shared these on Facebook.

Here we saw a deepening of relationship building as:

- Dorcas Page Foundation also did a photoshoot with the leadership of the organisation and sent it to us to post
- After our individual contact at St Paul's Anglican Durban Parish sending us her photo, she went back to the parish and they included it in solidarity with us and sent photos of the Rector and different groups and guilds who had done a special photo shoot inspired by our involvement in the global campaign.
- We also contributed the photos we took and shared on social media to the KZN Interreligious Council who were running their own campaign, also linked to the global campaign.

Merrishia Singh Naicker was a guest on Rainbow FM discussing the role of the faith sector in gender justice.



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2.12 Partner endorsement messages

We endorsed a video by the St Paul's Anglican Durban parish which had a strong message against GBV. We also then endorsed a video done by WWSOSA and Side by Side. This is definitely something that the Collective can do going forward as it builds relationships and strengthens the movement while not demanding much time or resources.

See CommsAnnex-8 for Side by Side endorsement video

2.13 General messages

We also published inspirational messages at intervals, and importantly highlighted Archbishop Desmond Tutu, due to his passing and the immense impact he made, often around gender equality. We also focused on some news around the activities of the Faith Leadership Gender Transformation Programme.

A particular radio show that we highlight was with Desmond Lesejane, WWSOSA Board Member, on Radio FM which focused on re-learnings, some highlights of which include:

- Understanding patriarchy to dismantle it
- Re-reading of the scriptures, shows that God created women and men as equal
- Sensitising and reshaping churches and church communities on leaders wielding power
- Support of survivors – highlighting the use of the word ‘survivor’
- Working with men to learn more about what God says of our relationships
- ‘Boys will by boys’ wording enables toxic masculinity
- Create spaces to discuss the many women in the Bible had positions of leadership

See CommsAnnex-9 for radio interview

A key highlight of the project was the launch of the website for the Faith Action to End GBV. We conceptualised it to be vibrant, positive and action-orientated, sharing both the work of the Collective and partners, and at the same time, inviting the viewer to sign-up or get involved.

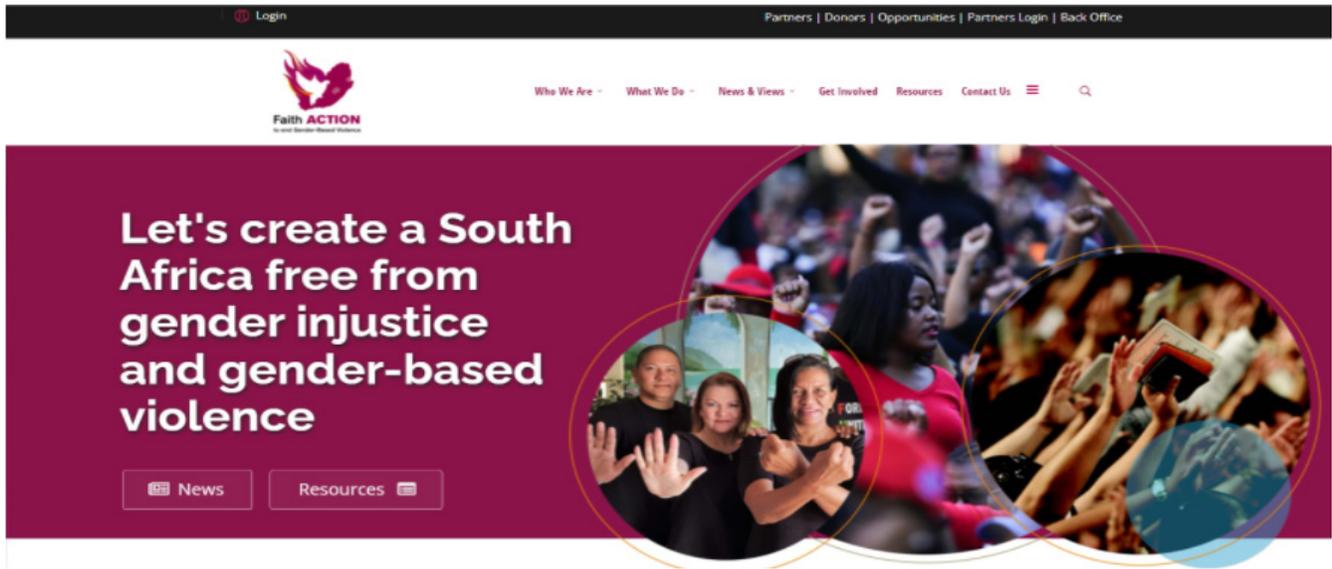


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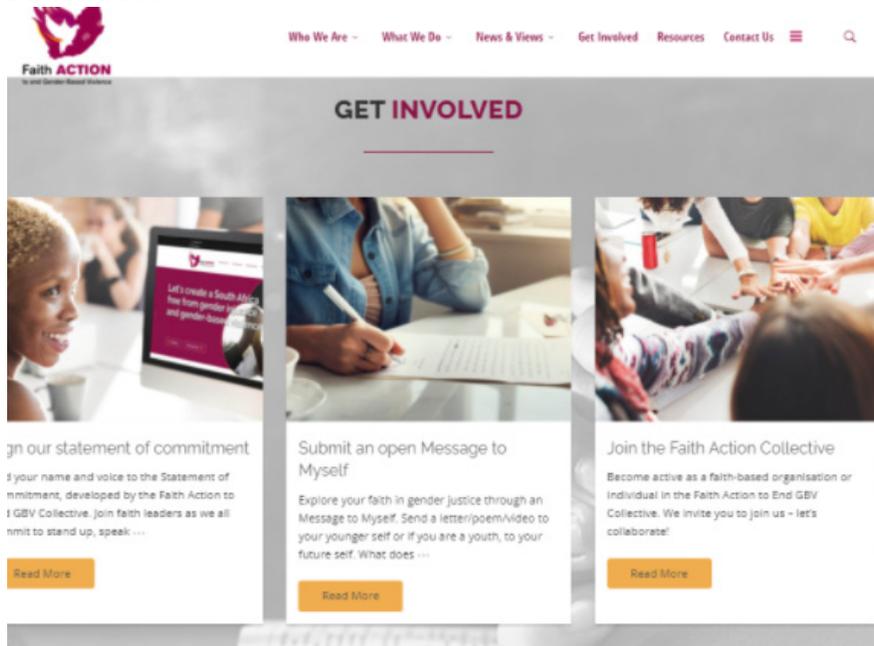
3. Website

See www.faith2endgbv.org.za



Look and feel: A bold visually appealing look with striking and engaging photos and 'organised busyness' of a marketplace: to highlight both the diversity and unity that is symbolic of the essence of the Collective.

Structure: An intuitive structure guides the reader on the home page through news and attractive or compelling ways to get involved. These links are specifically aligned with the drop down option and information.



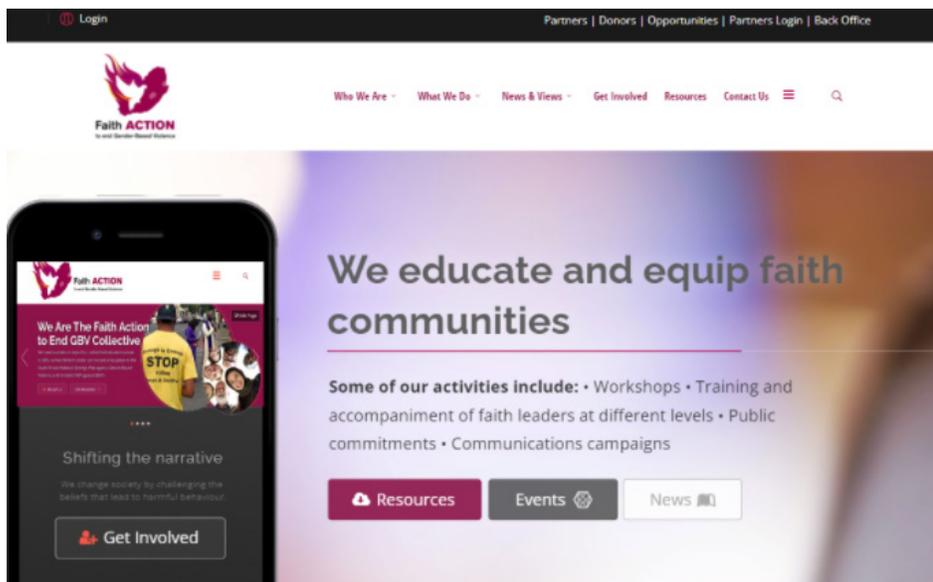
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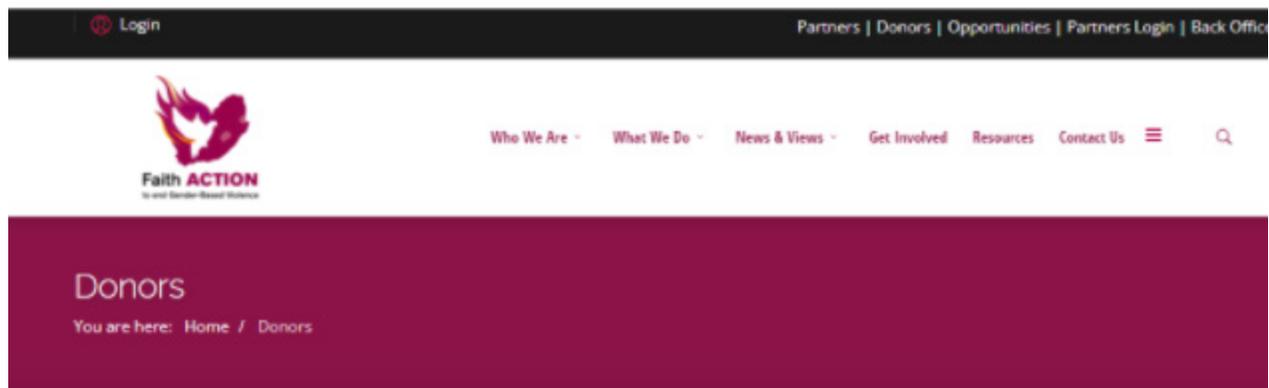
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The news section is aimed at providing both Collective news as well as that of partner members. There are also options for sign-up membership and calls to action for specific campaigns.

At the top there is a further menu bar which contains sections for profiling partners and donors. We also have other features, including a calendar which is currently built in but hidden and will be activated once partners have been orientated on the different opportunities the website offers.

Back end: A back end was developed and contains all information pertaining to the Collective that was previously hosted elsewhere.



We are proud of the support from GBV Solidarity Fund, in particular for the Faith Leaders Gender Transformation Programme, the Trauma Accompaniment Programme, the 120 Day Communications Campaign and contribution to core costs.



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4. Monitoring and Evaluation

4.1 Media value

As mentioned our media coverage was focused on 16 Days of Activism. For media coverage for this part of the 120 Day Campaign, we used the system of Advertising Value Equivalency (AVE), a metric often used as the basis of public relations value. AVE determines the value of earned media placement by comparing the cost of buying the space used for it with the cost of an advertisement of a similar size or placement. The public relations worth is calculated by multiplying advertising rates by the page percentage your placement covers. To calculate this measurement, the advertising rates are found in the publication's media rate card for advertising.

We did run AVE stats during this project but it must be noted that the value of coverage is far greater than what we report on for the following reasons:

- Only well-established mainstream and community press can be monitored
- The search only includes the headline and not mentions in an article
- Community radio is not measured
- Online posting of some community newspapers is not rated in a search
- It is not possible to ascertain how many people upload published media on their own personal or organisational social media platforms

We acknowledge that we did build relationships during the campaign and that we need to spend time assessing how to measure this in a quantifiable way. At this stage, however, AVE is the only metric used for measurement of value, so bearing the above in mind, here are official stats we gathered that are ONLY for the 16 Days of Activism media:

	Sum of AVE	Sum of Reach
Print	R1 564 659	266 695
Online	R46 832	805 460
Total	R 1 611 491	1 072 155



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4.2 Social media engagement

When the campaign began the WWSOSA Facebook page had 624 likes and at close off on 8 March 2022, there were 1228 likes, showing a **49% increase** in page likes, with 1224 followers.

Before the campaign, we noted that some posts had a couple of reactions or none at all, that the reach was often less than 10 and that there was little engagement in the form of comments or shares.

During the campaign period, there were 109 posts.

 Page Reach	137, 891
 Post engagement	14, 528

These metrics have been achieved through carefully targeting audiences, utilising Facebook post boosting and then monitoring the algorithms to pour them into organic traffic. What this means is the audience from boosted posts continues to view and engage with non-boosted posts well after their initial interaction. This method allows us to appeal to unique users who view and relate with the content in a given time period, while gradually increasing page likes and thus engagement. The audience breakdown is as follows:



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In terms of geographic spread, this was run a few days ago:

Top regions

1038 people like your Page across 10 countries and 10 cities.

Cities	Countries	
Cape Town, South Africa		115
Durban, South Africa		109
Pretoria, South Africa		62
Johannesburg, South Africa		51
Pietermaritzburg, South Africa		35
Port Elizabeth, South Africa		31
Soweto, South Africa		24
Roodepoort, South Africa		22
Randburg, South Africa		19
Polokwane, South Africa		19

The 'Leave her alone' graphic is the post with the highest reach and engagement. The caption repeated the wording of the graphic.

DEC 27

When you see a woman walking by herself, leave her alone. When yo...

74914 people reached

4.1K 89 656

Leave her alone

- When you see a woman walking by herself, leave her alone.
- When you see a woman who is drunk, leave her alone.
- When you see a woman wearing short skirts, short top, tight dress (anything, really!), leave her alone.
- Leave her alone - it is not an invitation.

#faithingenderjustice #ActForEqual

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CITIZENS IN SOLIDARITY
Solidarity
Stronger as one



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The bold graphic and caption was used to connect with users who have used similar wording in their posts. The performance of this particular post was primarily attributed to the nature of the conversation. We learnt that social media users love conversation-starters, especially if the content is relatable and opinion friendly.

The video that was scripted, mentioned previously around the 'ways for the faith sector to advance gender justice' series was the highest ranked. The caption read as follows:

Have conversations around male privilege, how religion has at times been misused to justify male privilege and excuse male violence.
Ask different questions: to the perpetrator not the survivor.
Transform your faith organisation and work together with stakeholders to end GBV
... acknowledge that GBV is a sin!
Watch this video from the Faith Action to End GBV Collective.
#faithingenderjustice
#ActForEqual

When we ran the stats on 21 December 2021 a few days after boosting, this is what it showed:

DEC 21

Have conversations around male privilege, how religion has at time...



40831 people reached

52 3 7



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When we checked it again on 8 March 2022, we see that there had still been some more growth:

12/21/2021
10:37 AM



Have conversations around male privilege, how religion




43.3K



Our Christmas video message was posted on Christmas morning and showed very good reach at this time of the year.

12/25/2021
10:27 AM



Merry Christmas all. Zama Dlamini of uJaama Centre,




2.1K

This post was not boosted and had a great organic reach, showing that we now have a core audience that is engaged:



The work of faith cannot be se...
8 February

Reach	1.1K
Engagements	173

These two posts for International Women’s Day 2022 have just been boosted, but their original reach and engagement shows not only our core audience, but that we are connected to a current and global calendar event. With the boosting the figures will increase dramatically. Both show leadership in the faith sector standing up for gender equality and in both the caption was conversational and relaxed. The first one is the one we highlighted around our relationship with St Paul’s Anglican Church and the numbers only show its 24 hours online.



Take action now and all year round...
7 March

Reach	1K
Engagements	111



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Here shows the reach and engagement when users are online broken down by link, photo and video.



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4.3 Gendered language learnings

For the Courageous Conversations online shows, #insuchatimeasthis, we engaged similar people through similar channels to market and mobilise engagement and participation. On assessing the stats, we drew learnings around language that while masculinity is now something people within the faith sector are interested in engaging with, there is less inclination to do so still with spirituality and sexuality. (That said, we do also acknowledge that 9 December may be a time of online fatigue as it is after 16 Days of Activism and just before year end, which may have also affected engagement.)

120 DAY CAMPAIGN
From toxic to transformative masculinity

Join Seth Naicker in conversation with Vusi Cebekhulu as he shares an open letter to his younger self on his role in end GBV, based on his faith in gender justice. This initiative is led by We Will Speak Out SA, funded by GBV Solidarity Fund and supported by UN Women.

THUR 18 NOVEMBER 2021
11:30am SAST

FACEBOOK LIVE
 @reconciliationpractitioner

For more information:
www.williams@wsssa.org.za

WE WILL SPEAK OUT SA **WOMEN'S SAFETY**

HEARTLINES

#insuchatimeasthis #faithingenderjustice
 #genderbasedviolence

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Seth Naicker
 Head: @insuchatimeasthis
 Associate, Harbours
 FID, South Africa

Vusi Cebekhulu
 Regional Coordinator,
 Gender Cluster Justice

Courageous Conversation 1

The first show was likely to have attracted viewers and participants who were interested in and then engaged, based on the language and what it represents concerning gender:

- Toxic masculinity
- Transformative masculinity
- Men
- GBV
- Gender change
- Faith in changing masculinity
- Sense of comfort with talking about gender and masculinity

See next page for stats on the show...

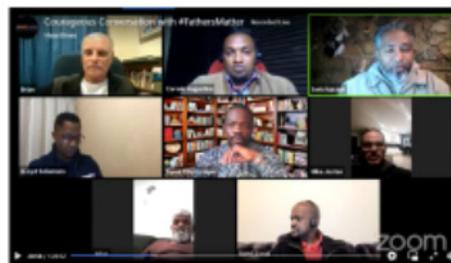
Facebook Live - From toxic to transformative masculinity

Total reach	2.2k
Views (1 min or more)	24
Comments & Reactions	69 (32 + 37)
Shares	37
Peak live views	15

Comment from one of the audience members

Mark Mphahlele (11)

Having the right person to model what manhood is, is critical in transforming how I grew. Some of us were privileged to encounter such men in a church where you can learn from them. This gradually helped us in detouring the lights and abuse we see in our families and neighbours. It was made visible when men in our African Methodist Episcopal Church (Mekeni) show that they can serve and appreciate women or mothers without feeling small or unfairly. Transformation is what we need by the Grace of God Romans 12:3



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120 DAY CAMPAIGN
#FaithGenderJustice #ActForEqual #HIVprevention

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Integrating spirituality and sexuality

Join Seth Naicker in conversation with Charlene van der Walt as she shares her journey and life as a faith leader, integrating spirituality and sexuality

9 DEC
11:30 SAST

Seth Naicker
Academic, Author, MD, @sethnaicker

Charlene van der Walt
Head of Gender and Religion, School of Religion, Philosophy and Classics, BCCW and Deputy Director of Epiphanie Centre

LIVE [View on Facebook](#)

zoom <https://us11.zoom.us/j/821842781>

For More info communications@wvvoa.org.za

WE WILL SPEAK OUT SA **UN WOMEN** **HEARTLINES**

Courageous Conversation 2

The second may not have attracted many viewers and participants, based on the language and what it represents concerning gender:

- Spirituality
- Sexuality
- Combination of spirituality and sexuality
- Implications of LGBTQIA+ linked to sexuality
- Sense of discomfort with talking about what sexuality represents (ie not just heterosexuality)

See next page for stats on the show...

Facebook Live - Integrating spirituality and sexuality

Total reach	313
Views (1 min or more)	22
Comments & Reactions	26 (16+10)
Shares	11
Peak live views	8



Comment from one of the audience members



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A comparison of key stats shows the following:

	Toxic masculinity	Spirituality and Sexuality
Total reach	2.2k	313
Comments & Reactions	69	26
Shares	37	11



Comparison of the Zoom stats



From toxic to transformative masculinity

Date: 18 November 2021

Duration: 87mins

Participants 42



Integrating Spirituality and Sexuality

Date: 9 December 2021

Duration: 103mins

Participants 23



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4.4 Reflective learnings

Undertaking this highly pressurised and dynamic campaign has brought about several learnings for the team and for WWSOSA as the lead partner:

- We have learnt the importance of opening spaces for many diverse voices to speak out in ways that disrupt the normalised assumptions about 'right' gender relationships based on traditional and often incorrect interpretations of sacred texts, and about the underlying causes of GBV. We have intentionally shifted the narrative in the media and social media, by turning attention away from survivors as 'victims' or 'seductrices' and focusing more on the responsibilities of perpetrators, and on ourselves as people of faith - who are often silent bystanders, passively accepting GBV as part of our normality or refusing to acknowledge its existence within our hallowed spaces. Or even perpetrators.
- We have been learning how to create sustainability both by using regular graphics at important times, around news, current events and priority issues of the Faith Action to End GBV.
- We have begun to see the value of 'boosting', and recognise the need to increase this - not just through professionals who apply targeted algorithms, but through encouraging wider and wider circles of 'sharing' of key messages in our circles of influence as the diverse participating organisations in the Faith Action to End GBV.
- We began to build stronger and diverse partnerships and collaborations through communications activities to grow a strong vocal influential Faith Movement for Change to bring an end to GBV in our faith institutions and in South Africa as a whole.



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Our reflections and discussions include how the 120-Day Campaign may have contributed to the Faith Action Collective's key objective of **movement strengthening**, although we can assume direct attribution:

- An increase in numbers of Trauma Response Accompaniment Programme registrations at 84 for the Online Training offered in late 2021
- An increase from 28 to 82 registrations for the Faith Leaders Gender Transformation Programme.
- Increased membership queries for both WWSOSA and the Faith Action to End GBV Collective. We referred 4 queries from other African countries to the Side by Side global faith movement for gender justice.
- Renewed interest in the monthly Faith Action Collective meetings, with a new joint project being established to address family strengthening and another to equip faith communities to offer improved support to GBV survivors

We have also been approached by two potential major donors who have expressed interest in both WWSOSA and the Faith Action to End GBV Collective, seeking ways to collaborate and strengthen partnerships within SA, regionally and internationally.

This report was compiled by Gil Harper, Communications Campaign Coordinator, and Daniela Gennrich, Project Coordinator, WWSOSA



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5. Appreciation and Acknowledgements

We appreciate that the GBV Solidarity Fund has opened the opportunity for us as a Collective to strengthen our communications work and we consider the 120-Day Campaign a success. It has added value to the Faith Action to End GBV Collective and encouraged peoples' participation. It has also raised awareness in our target audiences towards changing the narrative in the faith sector in relation to both improving the faith sector's response to GBV and to contributing to prevention efforts by amplifying the prophetic voices that exist and continue to grow in numbers in the faith sector. The campaign has also contributed to encouraging more members of the faith sector to join hands with other role players in achieving the objectives of the National Strategic Plan to End GBV and Femicide.

We were honoured to have UN Women endorse the campaign and have a senior communications strategist involved and active in the communications team. We also appreciated this as it gave opportunity to align to specific UN Women hashtags #ActForEqual in social media postings and #OrangeTheWorld during 16 Days of Activism. As the Campaign Lead partner, WWSOSA would like to thank the diverse creative contributions generously shared by other members of the Communications Campaign Team at different points during the campaign:

Mxolisi Xaba - UN Women
Bhekisisa Mncube - Author, journalist
Prof Mothodi - UNISA
Karabo Mamabolo - SACC
Rev Lucas Morena - LELCSA
Olefile Masangane - Heartlines
Nomgqibelo Mdlalose - Department of Women Youth and Persons with Disabilities
Rev Seth Naicker - Heartlines, social entrepreneur

Going forward....

We especially thank Seth Naicker for taking the role of Communications Lead for the Faith Action Collective going forward. We Will Speak Out SA has contracted a communications consultant for a period of 3 months from April – June 2022 whose TORs will have specific outputs to add value to the Collective's communications.

Facebook: <https://www.facebook.com/WeWillSpeakOutSA>

Instagram: [@wewillsspeakout](https://www.instagram.com/wewillsspeakout) <https://www.instagram.com/wewillsspeakout>

Website: www.fait2endgbv.org.za

Email: communication@wwsosa.org.za



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