

The page features a decorative graphic on the right side consisting of three overlapping circles of varying sizes, each with a gradient from light to dark green. Two thin, light green lines intersect at the top right, forming a triangular shape that frames the circles.

Family STAR

Breaking the Cycle of Violence

Family STAR is a hand book for Gender Activists to provide knowledge and skills for understanding the issue of Gender based violence and helping families to cope and recover from trauma of Gender Based Violence

EMU
5/5/2011

Family STAR

Strategies for Trauma Awareness and Resilience (STAR) is a research-supported program designed for those whose work brings them in contact with populations dealing with historic or current trauma caused by nature, humans or structures. STAR brings together theory and practices from neurobiology, conflict transformation, human security, spirituality and restorative justice to address trauma, prevent escalating cycles of violence and build resilience at the individual, community and societal levels.

STAR emerged in the aftermath of the September 11, 2001 attacks. Church World Service (CWS) and the faculty/staff of the Conflict Transformation Program (CJP) at Eastern Mennonite University (EMU) partnered to create a training for religious and other civil society leaders who were responding to the psycho-social-spiritual needs in communities affected by the attacks in the US and other countries.

Since the first training at EMU in January, 2002, well over 5,000 care providers and community leaders from culturally diverse backgrounds have attended STAR trainings in the US and twenty other countries. In addition, STAR's foundational 3-part model, "The Trauma Healing Journey: Breaking Cycles of Violence," has been expanded for use with special audiences through *Village STAR* (in multiple translations such as Spanish, Arabic, Urdu, Haitian Creole, Somali and multiple South Sudanese languages), *Youth STAR* (for people working with youth), *Journey Home from War* (for those working to support veterans) and STAR for Healing Historical Harms (facing historical harms such as slavery and genocide).

Family STAR is another adaptation of the STAR curriculum and *Village STAR*. It was written by a STAR alum, who wishes to remain anonymous, for persons who are helping families to cope and recover from the trauma of gender-based violence. While the contextual focus of this manual is Pakistan, the materials are relevant for many contexts. We believe that awareness and strategies can lead to personal and societal transformation. We hope this is your experience as you work through this manual.

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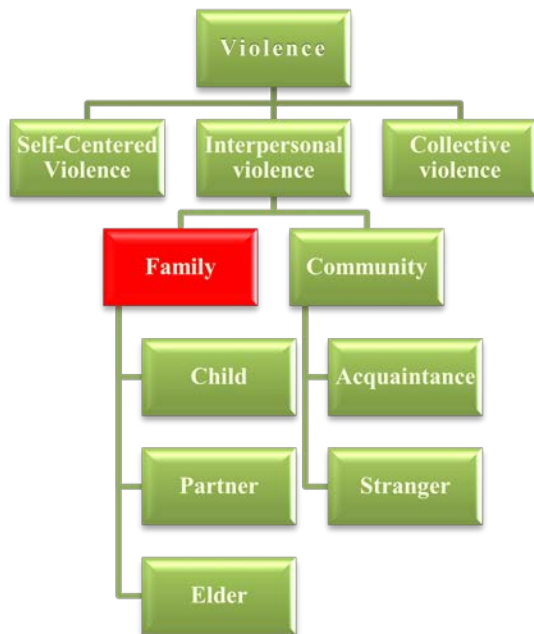
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Violence in Family

Violence is pervasive and takes many forms such as direct violence, cultural violence and structural violence. We all live with the possibilities of violence, and all women, and many marginalized men, are diminished daily by society's acceptance of violence. Violence is not only perpetrated by individuals, it is also systemic. The institutions and systems of society support and allow violence to continue. All kinds of violence build upon each other in one person's experience. Violence could be divided into three different types according to the victim-perpetrator relationship.

- ✓ **Self-directed violence:** the perpetrator and the victim are the same individual i.e. *suicide*.
- ✓ **Interpersonal violence:** violence between individuals i.e. intimate partner violence or assault by strangers
- ✓ **Collective violence:** committed by larger groups of individuals i.e. social, political and economic violence.



Family violence or domestic violence is a situation in which one family member causes physical or emotional harm to another family member. At the center of this violence is the abuser's need to gain power and control over the victim. When a woman is made vulnerable by one form of oppression, additional violence has increased impact and deepens the first violation.

Fact Sheet #1.2

Myths & Facts

Myth: Family violence occurs more often among poor people.

Fact: Family violence occurs in all social and cultural groups.

Myth: Abuse happens when the abuser is out of control.

Fact: Abuse *is* a form of control.

Myth: You can tell abusers by how they act.

Fact: Many abusers show no signs of violent behavior when out of the home.

Myth: Abusers are drunks.

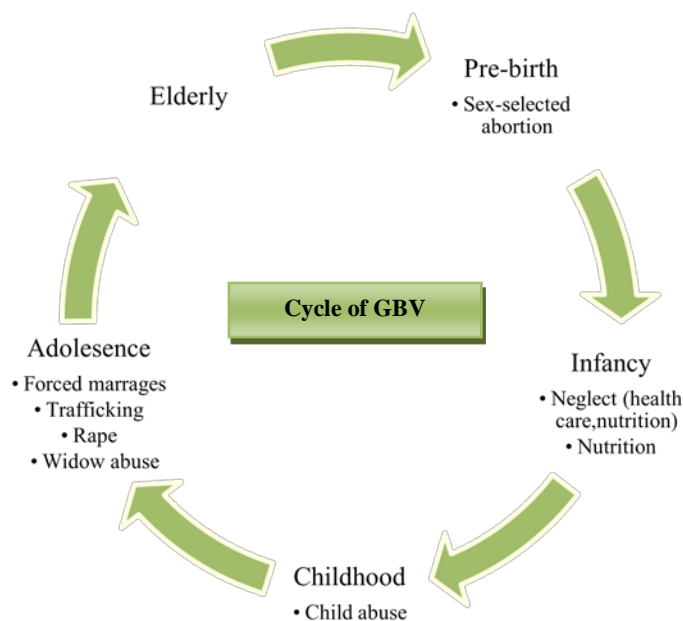
Fact: Many abusers do not drink alcohol or use drugs.

Myth: There's no love in an abusive relationship.

Fact: The abusers and victim often share times of happiness.

Gender-Based Violence (GBV)

Article 1 of the UN Declaration on the Elimination of Violence against Women (DEWV), proclaimed by the UN General Assembly in its resolution 48/104 of 20 December 1993, defines the term “violence against women” as “any act of gender-based violence that results in, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life” (Unesco 1999 p.53).



Fact Sheet # 1.3

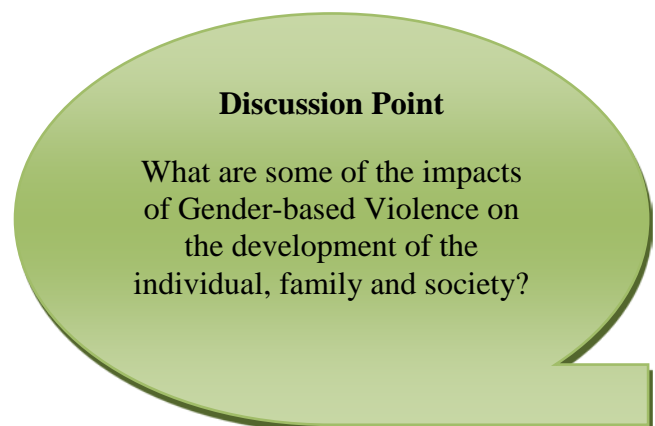
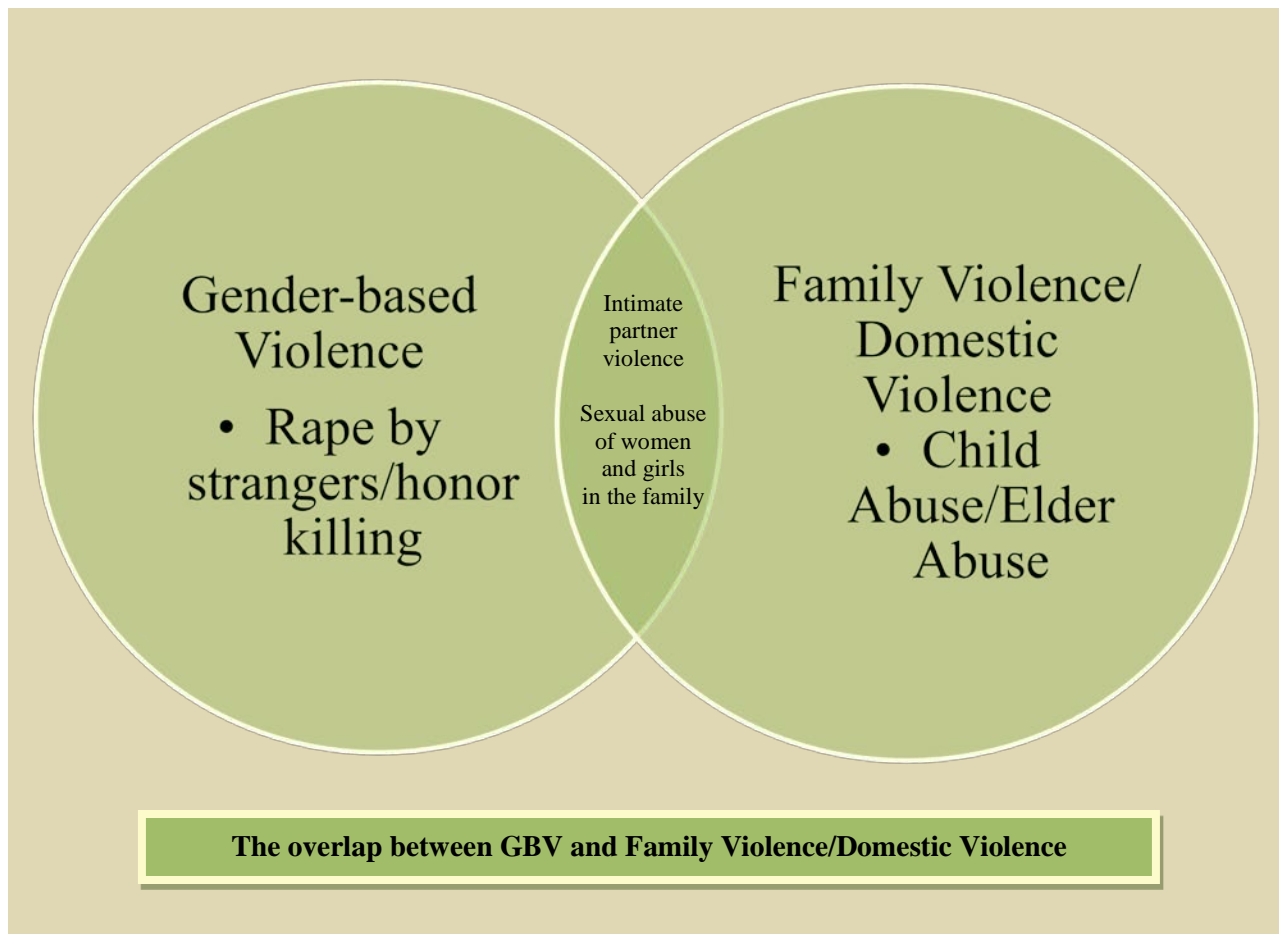
GBV in Pakistan in 2010

- 8000 incidents of violence against women; 5492 from Punjab; 1652 from Sindh; 650 from Khyber Pakhtunkhwa, 79 from Baluchistan and 127 from Islamabad
- Of those cases:
 - 2236 involve abduction/kidnapping
 - 1436 murders of women
 - 557 ‘honor’ killing of women.
 - 928 shameful incidents of rape and gang-rape
 - 633 incidents of suicide by women.
 - 74 cases of sexual assault.
 - 70 burning & acid throwing
 - Offences of miscellaneous nature were around 1580

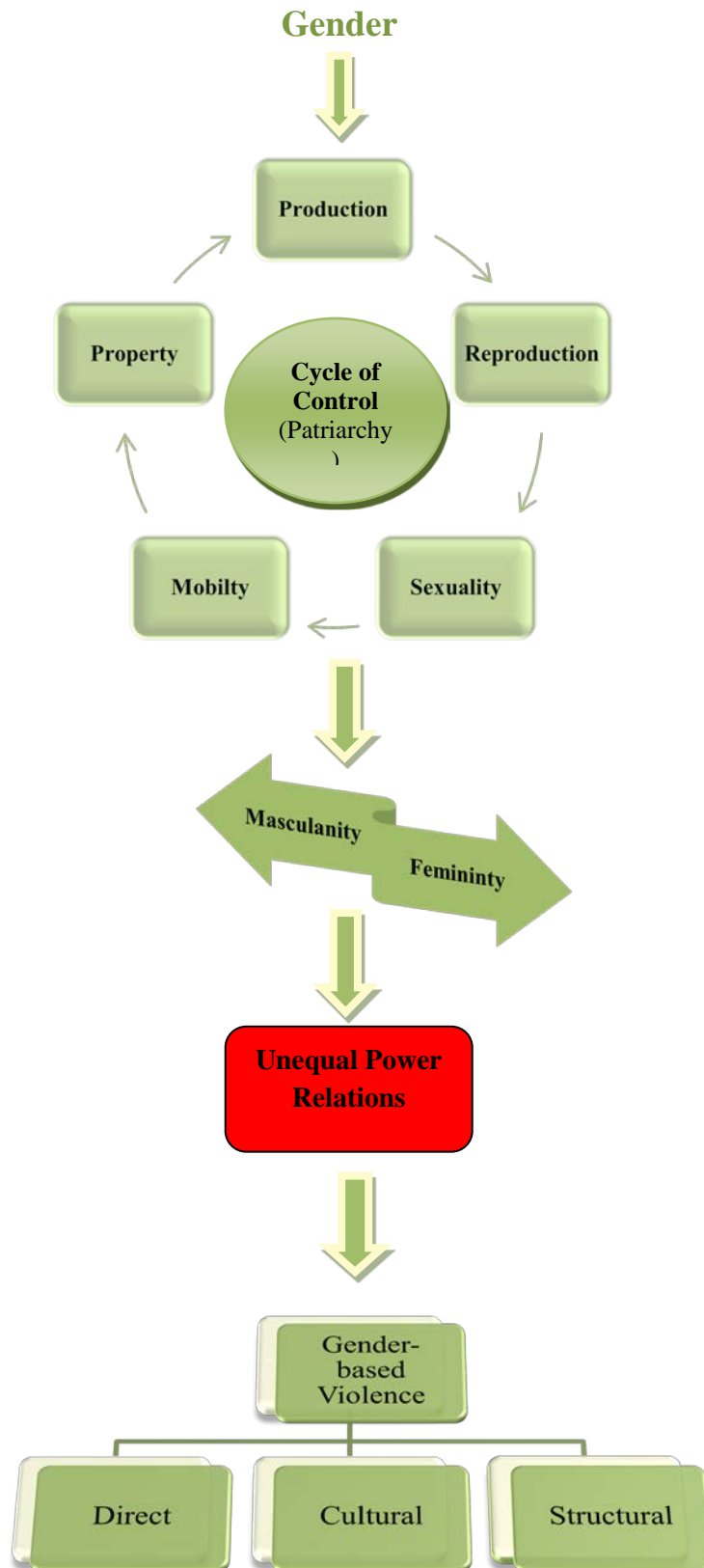
Lahore has earned itself the highest VAW crime rate with 1089 followed by Faisalabad with 742 cases and Sargodha with 473 VAW

Why Do People Act Out Violently?

‘Researchers have now unequivocally confirmed that the roots of family violence can nearly always be traced to the abuser’s family of origin...we can now identify four key conditions that, if present simultaneously, are very likely to turn an otherwise typical child into an angry and abusive adult: insecure attachment, witnessing domestic violence, child abuse and punishment, teaching violence.’ (Linda Mills)



Understanding Gender & Gender-based Violence



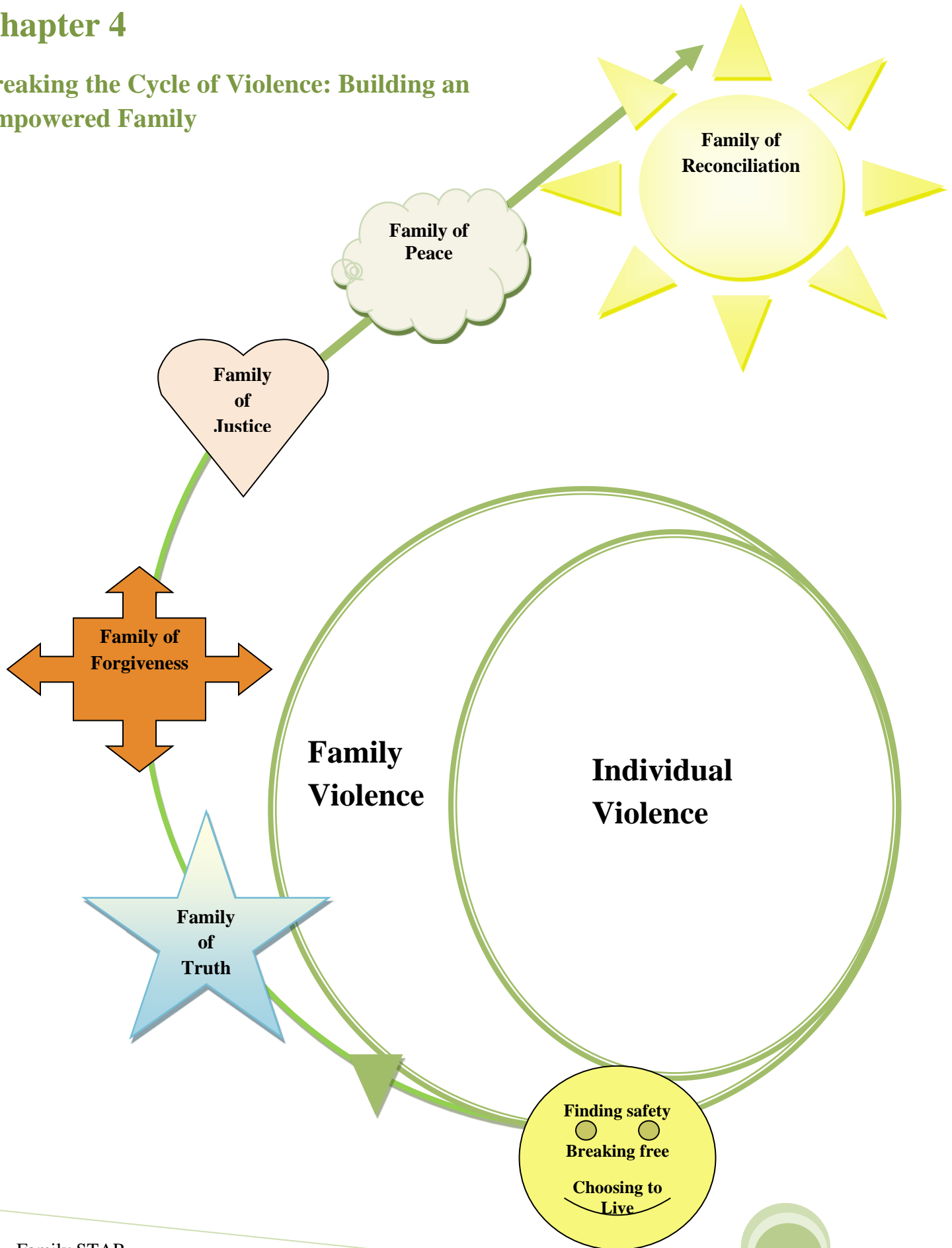


Chapter 4:

Breaking the Cycle of Violence: Building an Empowered Family

Chapter 4

Breaking the Cycle of Violence: Building an Empowered Family



What helps Family break free?

What keeps them stuck in acting in/out cycles?

Breaking Free: Cycles of violence can be repeated many times, but they can also be broken and transformed. The broken line on the cycle symbolizes that we can “**break out**” at any time from these cycles of violence and get on the non-violent healing path. Some of the things that help people break out are:

- **Safety:** Physical, emotional and spiritual
- **Supportive and trusting relationships**
- **Positive Leadership:** The way leaders (Family leaders, community leaders, religious, social and political leaders) interprets events and frame what is happening either helps individuals or groups heal, or further inflames situations keeping individuals and groups stuck in cycles of victimhood or violence. Positive leaders value freedom of speech and the ability to question; separate fantasy from reality, help people reconnect to **families**, clans and other groups (the leader is not

the focal point of giving meaning to people in crises), and evaluate realistic dangers.

- **Choice:** An awareness of the cycle we are trapped in and deciding we do not have to continue harming ourselves or others. We can choose to break free and begin walking the healing path by healing the inner pain as well as relationships with others.

This path is not the same for everyone and is not linear.

You may spend time with one of the families on a healing path and find yourself suddenly back in the victim or the aggressor cycle. Knowing there are options often makes it easier to get back on the path.

Depending on the nature of the trauma, one may need to spend time in several of the healing families (family of truth, forgiveness, justice, peace and reconciliation). Searching for answers and learning new skills not only helps the healing process but also builds resilience.

If we are aware, we can make choices.

Activity:

Think of a time that you were stuck in the cycle of victimhood or aggressor. Make a list of things that kept you stuck in those cycles of violence.

Make another list of people, events, things that helped you break free from the cycle of violence.

Family of Truth

In truth a family is what you make it. It is made strong, not by number of heads counted at the dinner table, but by the rituals you help family members create, by the memories you share, by the commitment of time, caring, and love you show to one another, and by the hopes for the future you have as individuals and as a unit. (Marge Kennedy)

One of the primary sites of power is within the family and household. In patriarchal societies, family violence or domestic violence is the mistreatment of one family member by another to gain power and control. To break this cycle of violence, we have to create a family of Truth. The important components of Family of truth are:

Mourning and Grieving: One path to breaking the cycles is remembering and acknowledging what happened in all its complexity and grieving what we lost. Silencing voices of victims and offenders only deepens the wounds of trauma. Body/mind exercises, which allows the body to unfreeze, are very helpful. So is EFT (www.emofree.com), which provides a method to tell our stories and release emotions without being overwhelmed, a common fear after trauma. Rituals greatly aid this process, especially when they are part of cultural fabric. Allowing ourselves time and space to express thoughts and feelings rather than suppressing sadness and tears open us to healing and change.

Accepting what happened - that life has changed - and being able to name and confront fears about the “new reality” helps

Tell the Truth

Family ...

- is one of the primary sites of gender based violence.
- prepares its members for social life, forms gender stereotypes and perceptions of division of labor between the sexes.
- is the arena where physical abuses (spousal battering, sexual assault, sexual abuse) and/or psychological abuses occur. (Domestic violence can also take such forms as confinement, forced marriage of woman arranged by her family without her consent, threats, insults and neglect; overt control of a woman’s sexuality through either forced pregnancy or forced abortion.)
- because violence within the family and household takes place in the home, it is often seen as a ‘private’ issue and information about it is lacking. Yet, there is nothing private about this violation of human rights.

people to heal. One way to do this is by talking about it to others or through **storytelling**. Sometimes it is difficult for victims and offenders to tell what happened - the one that makes our side look good and the other side bad. Usually there are multiple sides of a story, all claiming to tell the truth. Creating safe spaces allows people to tell their stories and their truth **through talking or use of the arts**. It is normal that complex “truth” is often part of traumatic events. Storytelling helps people in ways that move

them beyond helplessness and hopelessness (See compassionate listening).

Memorializing is a way humans ensure that what happened and those who died are not forgotten. Some memorials are healthy. They are places or objects that allow us to remember loved ones and past hurts and to mourn. They provide a place to “store” our memories so that we can move on. **Some memorials keep us in cycle of violence.** They either symbolize our victory (often at the expense of others) or our humiliation in defeat. This may prevent us from healing the wounds of the past and healing present relationships. In addition to building memorials, people remember and memorialize by marching in parades, writing poetry and stories, creating arts, establishing scholarships etc. Healthy memorials remind us of what happened in the past so that the

On December 17, 1999, the United Nations General Assembly designated 25 November as the **International Day for the Elimination of Violence Against Women**. This date came from the brutal assassination in 1960 of the three Mirabal sisters, political activists in the Dominican Republic, on orders of Dominican dictator Rafael Trujillo (1930–1961).

Fact Sheet #4.1

In a national survey of abuse against women in Pakistan, we examined factors related to disclosure - women who had experienced physical violence telling someone about it.

In focus groups, we explored why women do not report domestic violence. Nearly one third of the 23,430 women interviewed had experienced physical violence. Only 35% of them had told anyone about it, almost always someone within their own family. Several personal and family factors were associated with disclosure. Having discussed the issue and feeling empowered to discuss violence were consistent associations. Of the 7,895 women who had suffered physical violence, only 14 had reported the matter to the police. Female focus groups said women who **report violence risk their reputation and bring dishonor to the family**; women fear reporting violence because it may exacerbate the problem and may lead to **separation or divorce and loss of their children.** (SAGE Journals Online)

painful past does not need to keep repeating itself. In addition to building memorials, people remember and memorialize by marching in parades, writing poetry / stories, creating arts, establishing scholarships, etc. Healthy memorials remind us of what happened in the past so that the painful past does not need to keep repeating itself.

Activity:

- Share some of the rituals used for mourning and grieving in your family, community or country?
- Give an example of a “healthy memorial” in your family, community or country?

Family of Forgiveness

Forgiveness does not change the past, but does enlarge the future.” (Paul Boese)

The important components of family of forgiveness are;

- **Reflecting:** It is hard to remember that the person and people who hurt us are human beings. To protect ourselves, we may sometimes think of them as something other than human being. Asking “WHY questions” is a sign of strength. It is a sign that we want to hear truth and achieve justice and peace.
- **Understanding Root Causes:** Reflecting on the history of the “other” help us understanding and address root causes of the trauma.
- **Taking the risk:** Understanding why THEY harmed us may lead to realize that we ourselves can feel safe only if everyone around us feels safe. This may motivate us to approach THEM which can be done in a variety of ways: working on a project together, learning together or participating in rituals. Honestly telling our own story and listening to their story or personal experience is a powerful way to create a space and a relationship where we may choose to forgive.
- **Choosing to Forgive:** Some people say “just forgive and forget”. If we forget what happened, how can we make sure that it will not repeat again? If we don’t forgive, will we be tempted to take revenge?

Fact Sheet #4.2

- A man provides for the family, earns himself and does not depend upon women's income.
- A man needs to control his wife, look after the needs of parents more than the wife, and take major decisions within family.
- Violent behavior and harassment of powerless groups as part of being a real man.
- Men cleanse society and uphold traditions.
- Real men do not look like women.
- A real man should ensure that he remains sexually potent.

Traditional notions of masculinity put men in positions of dominance where relationships are often characterized by unequal power relations and violence is seen as a tool for maintaining control. This control as is at best fragile, in the face of rigid expectations from men regarding sexual virility and dominance as well as their role as primary providers for the family. Understanding and acknowledging these tension points, contradictions and anxieties in men's lives in programming with men can be strategic entry points of discussion and engagement with them on issues of gender based violence and may serve to increase the stakes for men for a more gender-just world.

(http://www.partners4prevention.org/files/resources/understanding_masculinities_pakistan.pdf)

We could say instead “**Don’t forgive and forget, but remember and be changed.**”

How burdened we felt at having to look after the financial needs - not only of our own nuclear family, but at times, our parents', unmarried sisters or younger siblings too. Fathers have the pressure of ensuring a good 'jahez' (dowry) for their daughters.

The country is going to mark March 8th (today) as International Women's Day but it is really pathetic that about 3,379 women were killed for not bringing a dowry with them and asking for their rights. (The Nation 2010)



"An enemy is someone whose story we haven't heard". Hoffman

Activity:

Take a piece of paper and divide it into two columns. In one column make a list of what you think "Forgiveness Is" and in the other column a list of what you think "Forgiveness in not."

As a group make a combined list of your thoughts on forgiveness.

Family of Justice

It is the spirit and not the form of law that keeps justice alive. (Earl Warren)

Justice is fairness. It is a process and is about “making things right.” It is not about revenge. Injustice is present in families, communities, societies and the world. It is often connected to inequality and violence.

People deal with injustice in different ways such as:

- Doing nothing and being harmed over and over
- Taking “injustice” into their own hands, taking revenge
- A person or group in power deciding a punishment
- A healing process where the whole community decided how to make things right and reintegrate the person harmed and the one who harmed back into the community.

What is a just solution? What is a fair solution?

There are 2 sets of questions for helping us decide. One is retributive justice, the other restorative justice.

Retributive Justice: focuses on the one who harmed and the punishment that he or she deserves:

- What happened?
- Who is to blame?
- What is the punishment?

Restorative Justice: focuses on the harm done and making things right or meeting the needs of all affected by the violence:

- What happened?
- Who has been affected and how?
- What do those affected need?
- How can we make things right?

Fact Sheet #4.3

There are currently almost 80,000 people in prison in Pakistan, mostly under trial and they belong to poor class” pointed out Anees Jillani, an advocate and SPARC board member. “Normally, a judge has to deal with an average of 150 cases per day” making justice almost impossible. And thus “implementation of restorative justice is the need of the hour” stressed the speakers at a conference on the ‘Restorative Justice System: A missing approach in the justice system of Pakistan’ organized by the Society for the Protection of the Rights of the Child (SPARC) on Wednesday.

The objective of the conference was to initiate a debate on the existing justice system, promote the culture of restorative justice for juveniles and find gaps in the justice system of Pakistan and understand challenges of institutionalizing the restorative justice in Pakistani society. Restorative justice (RJ) is a response to criminal justice that focuses on repairing harm. Howard Zehr, a pioneer in the field of RJ, states that “it is an attempt to correct some of the weakness of western legal system which focuses on punishing the offender and not repairing harm.”

<http://pakobserver.net/detailnews.asp?id=90443>

Justice will not be served if we maintain our exclusive focus on the questions that drive our current justice system: What laws have been broken? Who did it? What do they deserve?

True justice, requires, instead, that we ask questions such as these: Who has been hurt? What do they need? Whose obligations and responsibilities are these? (*Howard Zehr*).



Activity:

Think of a time when someone hurt you or your group.

What did you want to ask the ones who did harm?

What could they have done to make it right for you or your group?

Family of Peace

"Peace in society depends upon peace in the family." – Augustine

Many people avoid conflict because they think it may turn violent. Conflict can turn violent, but it does not have to be so. Conflict and violence are not the same.

Conflict is bad only when it is addressed with violence, which can lead to broken relationships, destruction and death.

Many positive solutions have been created because of nonviolent approaches to conflict such as civil rights movement, fall of the Berlin wall and independence of Indo-Pak.

Conflict when addressed non-violently, is a way of challenging what is not fair and making the world a better place.

Most people have a preferred way of responding to conflict or violence. The three most common responses are;

- Avoiding violence
- Accommodating violence
- Counter-violence

Two Hands of Nonviolence

- **Avoiding Violence:** Depict by covering your eyes with your hands. It's a sense of retreating from the situation and not being involved.
- **Accommodating Violence:** Depict by extending your arms in front of you with your palms facing up. It's the experience of passively accepting whatever is happening.
- **Counter-violence:** meeting violence with violence: Depict by extending your arms straight out in front of you, parallel to the ground, palms facing away from you, pushing outward.
- **Active Nonviolence:** Combine two previous poses- one arm is outstretched at a 45-degree angle with the palm facing up and the other arm is straight out in front, parallel to the ground. Pull these 2 hands (in their same mode) closer to the body in a relaxed but steady way.

Activity

- Perform each of the responses and hold each pose for 15-20 seconds. Notice any feelings you have.
- Return to the approach you use most in responding to conflict or violence.
- Now return to the approach you use least.
- What did you notice in doing the postures? What did you feel in your body?
- Did you notice any difference between the first 3 responses and the fourth?

Family of Peace



Avoiding violence



Accommodating violence



Counter Violence



Active- Nonviolence

Family of Reconciliation

We are all one - or at least we should be - and it is our job, our duty, and our great challenge to fight the voices of division and seek the salve of reconciliation. (Roy Barnes)

When truth, forgiveness, justice and peace meet, a family of reconciliation is formed.

Truth, Justice, Forgiveness and Peace Exercise:

- Instruct participants to choose one concept they feel attracted to or with which they are less comfortable. Make sure there is an adequate number of people to represent each concept.
- Allow for 20-30 minutes for the group to discuss the concept and choose one person who will speak in the first person, answer the two questions:
 - I am truth and I am concerned about
 - In the midst of conflict, I need or require.....
- Reconvene the groups and seat the four spokespersons at the front, in the following order. Give each spokesperson a sign to wear identifying what they represent. Each person is addressed as Brother/Sister.
 - Brother/Sister....who are you? Are you many people or one
 - Brother/Sister Forgiveness...Is it forgiveness, being weak or

just wanting to forget and move on?

- Sister/Brother....why does it seem like every time we try to bring you in we create more injustices?
- Sister/Brother Peace.....Why do people talk about you very much? What is special about you? Why do you take so long to come in during conflict?

- Invite the rest of the participants into discussion. Ask what questions do you have for Sister/Brother Truth? Forgiveness? Justice? Peace? Allow time for each of them to be asked questions.
- Allow participants to reflect about the situation in their communities and invite them to discuss the order in which the four must come in a conflict situation. Do we need Truth, Forgiveness, Justice then Peace?
- Ask the participants to sculpt a model of how the four can come together to address the conflict or trauma they have experienced as a community or individuals. Where do they see the four meeting?
(Adapted by John Paul Lederach)

Family of Reconciliation

