



Set-Up Guide

SASA! Together**An activist approach for preventing violence against women**

is a revised edition of the

SASA! Activist Kit for Preventing Violence Against Women and HIV

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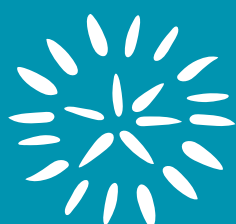
Part 2

Understanding Key Concepts

Fundamental Concepts for Implementing *SASA! Together*

The key concepts in SASA! Together reflect the analysis upon which the approach is built. Alignment with this analysis will allow the spirit of SASA! Together to shine. The fundamentals are described on the following pages, unpacked further in the SASA! Together Training Sessions and infused throughout all activities.

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Violence Against Women



KEY TAKE-AWAYS

- ➡ Intimate partner violence is the most prevalent type of violence against women globally.¹¹
- ➡ Violence against women is a human rights violation and serious public health concern. It hurts everyone.
- ➡ Violence against women is an expression of power and control over women by men.
- ➡ The norms and systems that assert and perpetuate an imbalance of power between women and men are what allows violence against women to happen.

SASA! Together focuses on violence against women by male intimate partners.

What is *violence against women*?

Violence against women is “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.”¹²

The term “gender-based violence” was originally intended to emphasize that the root cause of violence against women is gender inequality. Increasingly, it is misused to refer to violence against both women and men.¹³ To avoid confusion and remain centered on changing unequal power between women and men, *SASA! Together* uses “violence against women.”

Violence against women cuts across all nationalities, races, ethnicities, classes, ages, religions and more. While definitions may vary slightly across organizations, it is important that the underlying analysis of violence stays the same and that everyone works toward balancing power between women and men.

What are the types and consequences of *violence against women*?



There are multiple types of violence against women—including sexual, physical, emotional and economic—which occur both in private and public, directly and indirectly.¹⁴ Most violence women experience is by men, in particular, their male intimate partner or other men they know well.¹⁵ Violence against women causes tremendous harm, across women’s entire lives—and affects their physical and mental health and all aspects of their social, emotional and economic well-being.¹⁶ For instance, when women in the family are experiencing violence, other issues are often present as well—including violence against children, poor mental and physical health of other family members, isolation, financial burdens and lack of women’s participation in family and community life—undermining their overall well-being and prosperity.¹⁷

What causes this *epidemic of violence*?

Violence against women affects one in three women around the world in their lifetime.¹⁸ This global epidemic is a public health and human rights emergency. Few other social problems touch so many, with such profoundly negative effects on women, children, men and whole communities.

According to the Declaration on the Elimination of Violence Against Women (DEVAW), violence against women “is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women, and that violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men.”¹⁹

Simply put, violence against women happens because of the beliefs, norms and systems that assert and perpetuate an imbalance of power between women and men. The many different types of violence to which women are exposed are a symptom of inequality in our communities.

Despite significant progress and investments in recent years toward caring for survivors and trying to address the underlying gender inequality that causes violence against women, this violence still persists at alarming rates all over the world. In fact, many of the gains that have been made by activists, organizations and women’s movements are now under threat or being rolled back due to rising authoritarianism and backlash against women’s rights, exemplified in new laws decriminalizing certain types of domestic violence²⁰ and governments restricting funding for women’s rights organizations.²¹ The problem of violence against women remains urgent and in need of dedicated attention.

Why not use the *term “gender”*?

In *SASA! Together*, you won’t see the word “gender” often, but the concept of gender runs throughout. In many places around the world, using the term “gender” can create more confusion than it resolves. It may be seen as a “foreign” term, is difficult to translate, is

often misunderstood and is interpreted differently in different contexts.²² When talking about violence against women and girls and about women's rights, the language of gender describes the concept of power imbalance between women and men, wherein society privileges males over females. Unfortunately, the term is now frequently used as shorthand to mean "women and men," such that programming on "gender" often focuses on the different needs of women and men rather than on transforming gender-based inequalities between them.²³ To avoid confusion, *SASA! Together* uses the language of "violence against women," with the intent to inspire work that transforms power imbalances.

Why start with *intimate partners*?

There are many types of violence against women, and all are critical to address. *SASA! Together* works at the root cause of violence against women and, therefore, seeks to change the norms and structures that uphold power imbalances. *SASA! Together* intentionally focuses this work on violence perpetrated by men in the context of intimate partnerships with women because of the following:

- Intimate partner violence is the most prevalent type of violence against women globally. An estimated 35% of women worldwide have been raped or physically abused, and the majority of those violent acts are at the hands of an intimate partner, such as a boyfriend or spouse.²⁴
- Intimate partner violence is something that almost all of us are exposed to personally, either through our own intimate relationships or those of our family, friends and neighbors. At the same time, it is an issue about which each of us can take immediate action to address, as we can all strive to use our power more positively in our relationships.
- Our experience with *SASA!* has shown that trying to address all types of violence against women at the same time is less effective and can cause community members to feel overwhelmed.
- *SASA!* has demonstrated significant results in preventing violence against women by their male intimate partner, an area of expertise we continue to build upon.²⁵
- Some forms of violence against women such as sexual violence and harassment require different strategies; a benefits-based approach may not be the most appropriate or impactful.
- Changing dynamics between intimate partners can impact the broader climate in communities. When violence against women in relationships is no longer tolerated, it has a ripple effect on other types of violence and on women's agency and overall empowerment.

Though *SASA! Together* focuses on intimate partner violence against women, we still use the language of "violence against women" for ease and familiarity and to underscore that intimate partner violence shares the same roots as other forms of violence against women and girls.





Genders, Ages and Identities

KEY TAKE-AWAYS

- ➡ All violence is unjust.
- ➡ The fundamental driver of violence against women is distinctly different from drivers of other types of violence (such as violence against children or violence against men) in that it is rooted in systemic oppression—the subordination of women in relation to men.
- ➡ Violence happens to women across their lifespan, which both reflects and reinforces the widespread, systemic nature of violence against women.
- ➡ Violence against women does not impact all women in the same way. The multiple identities women have—such as their age, religion, ability, race, gender identity, ethnicity, sexual orientation, and HIV, immigration, and socioeconomic status, among others—influences their risk of and vulnerability to violence.
- ➡ Violence takes place in all different types of relationships. It is never acceptable.

SASA! Together focuses on violence against women in heterosexual relationships. However, it recognizes that while violence against women affects all women, the experience of violence varies for each woman and is a complex interplay of multiple oppressions, identities, histories and contexts.





What about *men*?

Violence against women is part of a larger system of oppression—patriarchy—that values men over women at every level in our families, communities and society. It is normalized through men’s *power over* women in nearly every aspect of women’s lives. Many men are the victims of some type of violence in their lifetime, and that is unacceptable—all violence is unacceptable. However, it’s important to recognize that the types of violence men experience are not a result of the systemic oppression of men as a group whereas violence against women is a manifestation of the systemic oppression of women as a group.

Adult men, for example, do not generally experience violence *simply because they are men*. When men experience violence, it is often due to other dynamics around their identity—for example, homophobia or ethnic bias—in the context of war,²⁶ or in the pursuit of harmful masculine norms that idealize aggression and dominance.²⁷ Also, violence that men experience is most often perpetrated by other men.²⁸

SASA! Together engages women and men in understanding that violence against women is part of a system of inequality; it recognizes that women as a group—not just individual women—are at risk of violence because of this systematic oppression. In centering violence against women, *SASA! Together* seeks to change circumstances not just for individual women but instead for *all* women by working to shift social norms and practices across all levels of the communities and societies where *SASA! Together* is implemented. Men are involved in every step of this process as essential partners in ending violence against women and are critical allies in creating change. By engaging women and men, as individuals and couples, as leaders and institutional employees, *SASA! Together* invests in ensuring that entire communities work together—in solidarity—to create communities where women can live free from violence.

What about sexual orientation *and gender identity?*

SASA! Together and its artwork and materials focus on adult heterosexual relationships. We use this as a starting point given our expertise in this area, as well as the high prevalence of intimate partner violence in these relationships. However, we support loving relationships regardless of the sexual orientation or gender identity of partners. We hope that many of the ideas in *SASA! Together* can be adapted for relationships across sexual orientations and gender identities, and we encourage everyone to use *SASA! Together* in a manner that includes and welcomes individuals of all identities and sexual orientations. We believe that working in solidarity with groups that have expertise with LGBTIQ issues is vital to realizing everyone’s fundamental right to live free of violence and with dignity.

What about *girls*?

Violence against women happens across their lifespan; this illustrates the systemic nature of the violence. This violence takes many forms and can deeply affect girls' health, well-being, self-perception and potential. However, *SASA! Together* does not specifically address the needs of girls because the focus is on adult relationships. It is important to have specific interventions that address the needs of girls at risk of or affected by violence rather than to “lump them in” with projects addressing the rights and needs of adult women. An adaptation of *SASA!* specifically for girls, called *Power to Girls*,²⁹ has been completed in Haiti by Beyond Borders. There are many other excellent resources on working with girls, which can be used in conjunction with *SASA! Together*, and we encourage further innovation in this area.

What about *children*?

Encouragingly, the *SASA!* Study showed changes in parents' relationships with their children, including reductions in the use of corporal punishment and children witnessing violence in the home.³⁰ *SASA! Together* includes more activities and materials that relate to children (e.g., Quick Chats, Bingo Games, and Deeper Discussions), yet it is not focused on preventing violence against children. For more on violence against children prevention programming, see Raising Voices' **Good School Toolkit**.³¹



Using a Feminist Analysis

KEY TAKE-AWAYS

- ➡ Feminism is grounded in the belief that women and men, girls and boys, have the same rights, value and worth.
- ➡ If you believe in human rights, you believe in women's rights because human rights support equality, justice and dignity for all people.
- ➡ Feminism is about transforming patriarchal power.
- ➡ A feminist analysis of violence against women recognizes and responds to the reality that women, as a group, experience discrimination in relation to men, and this puts them at risk of violence throughout their lives—and that this isn't right, fair or just.

SASA! Together uses an intersectional feminist analysis.

What is a *feminist analysis*?

A feminist analysis recognizes unequal power between women and men, or gender inequality, as the root cause of violence against women. This inequality exists within individual relationships between women and men and is also upheld and reinforced by the institutions, systems, norms and practices that form our communities and societies—which is often referred to as “structural violence.”³²

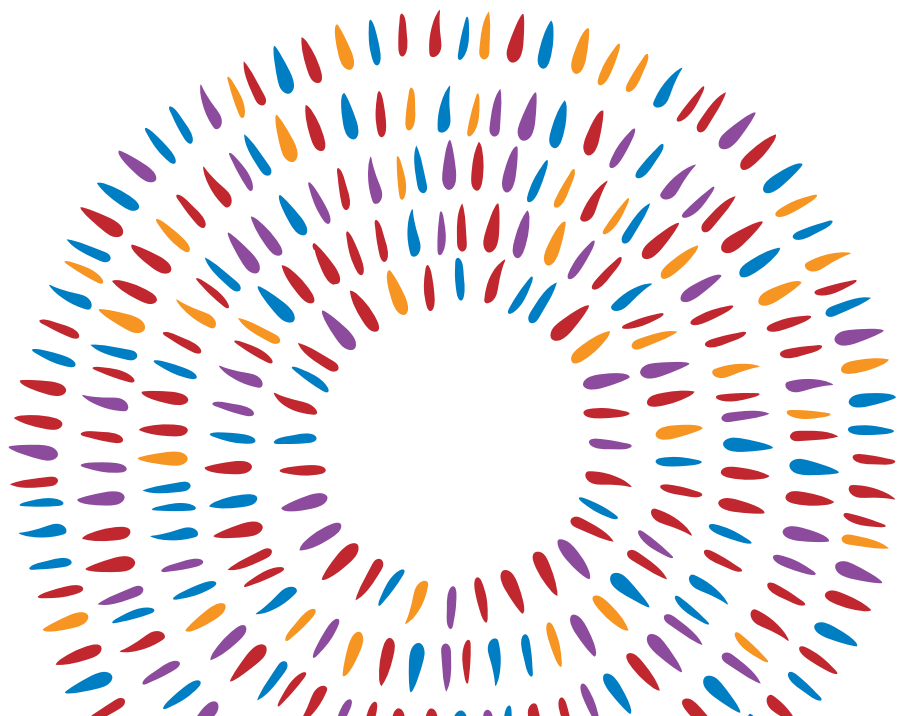
Why is it *important*?

A feminist analysis helps us to understand that violence against women is part of a larger system (patriarchy) that privileges men over women. Violence against women is not random and unrelated incidents of violence or just the result of individual behavior. To

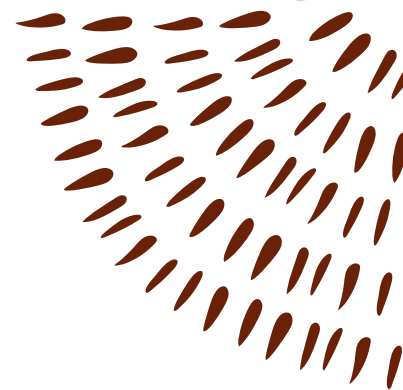
eliminate violence against women, we must work to transform the imbalance of power between women and men not just within individual relationships but also within and across systems as a whole.³³

Is *SASA! Together* intersectional?

SASA! Together recognizes that women are impacted by multiple, intersecting systems of power and oppression based on various aspects of their identities such as race, ethnicity, gender identity, class, ability, sexual orientation, HIV status and education, among many others. An intersectional lens acknowledges that women face power imbalances and violence differently, and it analyzes their lived experiences through recognition of these many identities and systems. *SASA! Together* invites us to reflect on our own power, privilege and prejudices; to respect and value women's diverse realities; and to actively confront the injustices that each woman faces.



Balancing Power



KEY TAKE-AWAYS

- ➡ Everyone has power. One person does not give power to another. We all have power.
- ➡ Power is not in limited supply. Everyone can have power.
- ➡ Power can be used positively or negatively. Men's *power over* women is a negative use of power.
- ➡ Balancing power between women and men prevents men's violence against women.
- ➡ When power is balanced, everyone is equally valued and respected.

SASA! Together is an exploration of power: who has it, how it is used and how balancing power prevents violence against women and benefits everyone.

What does it mean to *balance power*?

Balancing power means recognizing one's own power and that of others—and respecting them both equally, with neither person's power seen as more essential. An imbalance of power means that one person's interests, needs, voice and/or preferences are valued more than another's.

Balancing power is a constant dynamic in all of our lives, in all our interactions and relationships with others. We can feel varying degrees of powerfulness or powerlessness in different situations, with different people, at different times in our lives and even in our relationship with ourselves. Our personal experience with and use of power require ongoing and critical self-reflection.

Balancing power is about respecting the decisions and autonomy of others, regardless of their background, ability, status, identity or relationship to us.

Why is this *important?*

Often, power is thought of as limited: that some people can and should have power while others should not. Many men fear they will lose power if women gain power. This is faulty thinking. Women and men can and should be able to have and use their power—which means holding their own beliefs, making their own decisions, expressing themselves as they prefer and being who they want to be—as long as this doesn’t include using their *power over* someone else. By changing the imbalance of power between women and men, we can prevent violence against women.

Does everyone *have power?*

Central to the understanding of power is that *everybody* has *power within* themselves and that we can all choose to use our power positively or negatively. While society generally gives some groups more power than others (e.g., rich over poor, men over women, those with formal education over those without), no one person always has power or always lacks power. Even women who are experiencing violence have *power within* themselves, and men who use violence have circumstances and experiences in which they lack power. *SASA! Together* helps everyone to find their *power within* and to use their power positively.

Why start *with ourselves?*

To cultivate relationships and communities that balance power and practice non-violence, we must begin with ourselves. If we can practice balanced power in our own relationships—in both personal and professional contexts—we will be more effective advocates for balanced relationships in communities and societies, including with activists, leaders, allies and other community members we engage with through *SASA! Together*. As you unpack the concept of power in *SASA! Together*, you can begin building the skills and practicing behavior in your everyday interactions that promote respect for and the agency of all people you come into contact with—the clerk at the store, the child walking to school, the assistant in your office and every woman in your life.



Community Mobilization



KEY TAKE-AWAYS

- ➡ Community mobilization for violence against women prevention is an effort to change the norms and behaviors that perpetuate the imbalance of power between women and men across the whole community.
- ➡ Simply doing a lot of activities with a lot of people or activities only at the community level is not community mobilization. This approach requires carefully working to build a “critical mass” of community members to support non-violence.
- ➡ Community mobilization is informed by behavioral change theory—this means it’s strategic, systemic and sustainable.
- ➡ The process of community mobilization is also messy and complex. It evolves gradually according to what arises in the community rather than an organizational time frame or agenda.
- ➡ Community mobilization is personal. Everyone is involved in change.

SASA! Together uses a community mobilization approach to preventing violence against women.

How does community *mobilization* work?

Community mobilization is a highly systematic approach that involves all levels of a community over an extended period of time. It requires engaging, inspiring and supporting a diversity of community members, groups and institutions. Community mobilization elicits critical thinking, develops skills and inspires action to identify and replace negative norms perpetuating violence against women with positive norms supporting safety, non-violence and the dignity of women and men.



Community mobilization to prevent violence against women is NOT about simply doing a lot of activities with a lot of people. It works because it is structured and systematized in the following ways:

- It is theoretically grounded in concepts of behavioral change, feminism and community organizing.
- It engages new community members gradually, starting with those from different areas of the community who support non-violence and the positive use of power.
- It introduces new ideas progressively and only when the community is ready so that each new idea feels like a natural next step in the community conversation and is not too threatening or foreign.
- It encourages community members to question the status quo and to discuss new ideas about how change happens all around us, all the time—in our streets, homes, community gatherings, places of worship, workplaces and institutions.
- It equips and empowers community members to lead and formalize change so that over an extended period of time, an organization supporting community mobilization becomes less visible and eventually is no longer needed.

Organizing such a structured and systematic approach takes time. Using *SASA! Together* enables activist organizations to focus on adaptation and implementation rather than designing a program from scratch.

What does community mobilization do?

Community mobilization strives to create community-level change in norms and behaviors that sustain violence against women, primarily the norm of men's *power* over women. Norms are shared beliefs about expected or acceptable behaviors within a social group.³⁴ Although these beliefs may or may not be true, they are perpetuated and maintained by individuals, communities and societies.³⁵ There are four gendered norms that have been found to underpin violence against women in diverse societies around the world: 1) condoning of violence against women; 2) men's control of decision-making and limits to women's independence in public and private life; 3) male peer relations that emphasize aggression and disrespect toward women; and 4) rigid gender roles and stereotyped constructions of masculinity and femininity.³⁶ Community mobilization is a process of questioning these norms, which in turn compels community members and the institutions on which they rely to change their behaviors and practices.

What does prevention look like in community mobilization?

SASA! Together focuses on preventing violence against women. In practice, it involves community members and leaders engaging with others about power and violence in intensive, informal, person-to-person approaches, as well as repeatedly, in different

ways, over an extended period of time. These engagements include honest, lively and open dialogue, as well as learning and practicing how to support one another in order to create new community events, systems, services and policies that promote new norms and practices of non-violence and equality. Using this active and immersive approach, *SASA! Together* has demonstrated that community-level prevention doesn't take decades but rather is possible within just a few years.

How does community mobilization build *social cohesion*?

To begin, community mobilization requires organizations to shift from an “us-and-them” relationship with communities to one of solidarity and collaboration. Rather than seeing communities as “beneficiaries” of a program, *SASA! Together* is about working through change together. Everyone takes part in the change process, including *SASA! Together* staff, and requires support by family, friends, neighbors and colleagues as they are called on to be activists in their own lives and through their *SASA! Together* roles. No one is exempt from the personal challenges and effort that meaningful change requires. In this way, *SASA! Together* is far from a traditional program.

Next, it is a process of building relationships and connection with and among others in communities. Community mobilization encourages all involved to critically analyze men's *power over* women and to care about and take action toward social justice as individuals and collectively. This requires trust, solidarity and commitment. This is activism; this is movement-building. It lasts well beyond *SASA! Together* and leads to communities creating positive change in areas including and beyond violence against women.

SASA! Together is not about simply dispatching staff to do different activities. It's about helping everyone—from staff to community members—see the importance of violence prevention, feel compelled to take action, and inspire and support each other to do the work to build more just societies.

Will everyone welcome *efforts*?

Everyone in an organization, community or institution will not welcome or be convinced by ideas of balancing power between women and men or women's fundamental right to live free of violence. There will be backlash. For some, it may take the form of active resistance; others may just remain disinterested. This is natural and normal. *SASA! Together* activities are designed to help mitigate backlash on multiple fronts—through supporting the leadership of community members and quality mentoring of these members, as well as introducing strategies for change that are cooperative rather than confrontational. Despite best efforts, not everyone will be convinced—this is OK! The aim of *SASA! Together* is to get enough community members from diverse roles and identities to support these ideas so there is a tipping point at which more community members support than do not—this is the idea of critical mass.





Sustainability and Doing No Harm

KEY TAKE-AWAYS

- ➡ There are some approaches to violence against women prevention that can be dangerous for women and unhelpful and unethical for communities.
- ➡ Many aspects of *SASA! Together* are not “nice-to-haves” but rather “must-haves” to do no harm.
- ➡ All prevention programming must build in mechanisms to support and respond to women experiencing violence.
- ➡ Sustainability emerges when the community takes on the work as their own. Community ownership is a process that requires communities to be meaningfully involved and leading from the beginning, not once a program is in its final stages.
- ➡ Part of doing no harm is creating sustainable activism that continues to support women’s dignity and safety long after the program has ended.

SASA! Together puts women’s safety first.

Why is special care needed in *violence programming?*

Violence against women is a sensitive issue that requires care and attention, including remaining sensitive to the effects of programming in a community. When violence against women is addressed in a community without the necessary preparation, support, care and monitoring, it can actually increase the risk of violence against women and other negative outcomes for women—while at the same time pushing the violence further underground.

How does *SASA! Together* mitigate harm?

SASA! Together ensures programming doesn't bring harm to women by:

- Working over an extended time frame so that programming aligns with community readiness.
- Undertaking thorough community asset mapping and setting up systems of support before engaging any community members.
- Requiring the establishment of referral networks for services for survivors prior to community-based activities, as well as the regular monitoring and updating of a referral list based on the existing informal and formal services available.
- Building organizational and staff readiness, competency and leadership to initiate and sustain sensitive programming.
- Using a network of trained and mentored community members with the time, community presence and tools to stay attuned to community dynamics and programmatic impact.
- Carefully designing materials that are gradually introduced to reduce backlash and potential harm.
- Engaging people collaboratively rather than telling them what to think and do.
- Prioritizing the *quality* over the *quantity* of people's involvement.
- Being *with* community members, working through issues at their pace, rather than prioritizing a time-bound project cycle or program output.
- Prioritizing the safety of *SASA! Together* staff, activists, leaders and allies within all activities.

How does *SASA! Together* support sustainability?



SASA! Together phases ensure everyone has a chance not only to learn about change but also 1) to consider what it means for their own lives and workplaces; 2) to experiment with change; 3) to support others doing the same; and 4) to entrench what's needed to sustain change in individuals, communities and institutions. Without all of these phases, a process of change can be incomplete, unstable and short-lived. Further, the final Action phase is specifically about “formalizing” change—it's full of community-led initiatives that will inspire and support the community to maintain new norms well beyond *SASA! Together*.

Who leads *SASA! Together*?

SASA! Together is designed to gradually shift the leadership on violence prevention from an organization to the community and institutions. With each phase, *SASA! Together* staff become less visible, until at the end, the community and institution are leading their own ongoing process of creating and sustaining change. This is movement-building. A movement goes beyond any specific program or organization and has potential to create impact well past the boundaries of one project or one community. While *SASA! Together* will likely have an impact on levels of violence in a community, sustained attention and action will still be needed within communities, institutions and broader society to maintain positive changes.

Community ownership and leadership free up activist organizations to support other communities through *SASA! Together* or do other movement-building work on violence against women prevention. More importantly, it adds power to the larger violence against women prevention movement.



they *do*. This reflects *SASA! Together*'s approach to creating deep, lasting transformation that touches everyone on a personal level—including their understanding, beliefs and actions—right from the Start phase. You will also be working toward specific operational changes within the institution. These desired results are summarized in the following *SASA! Together* Outcomes table (for the *SASA! Together* Theory of Change, see page 8).

SASA! Together Outcomes

PHASE		Start	Awareness	Support	Action
	<i>Aim</i>	<i>Foster personal reflection about power and nurture power within</i>	<i>Deepen analysis of men's power over women and the community's silence about it</i>	<i>Build skills and encourage community members to join power with others to prevent violence against women</i>	<i>Use collective power to formalize and sustain change that prevents violence against women</i>
EXPECTED OUTCOMES		Women & men in communities and institution(s)...			
	<i>Know</i>	The basics about power	That men's power over women is the root cause of violence against women and that our silence allows it to continue	How to build healthy relationships and support others to create positive change	How to use our power to formalize and sustain changes beyond <i>SASA! Together</i>
	<i>Feel</i>	That we have power within ourselves	That violence against women—and our silence about it—is a problem and that preventing violence will benefit all of us, our communities and our institutions	That it is everyone's responsibility to prevent violence against women and that we have confidence in our own ability to create change	That we are committed to creating and sustaining violence-free relationships, communities and institutions
	<i>Do</i>	Reflect on power in our own lives, communities and institutions	Critically analyze how we and the people around us use power, and begin talking with others about the benefits of change	Create positive changes in our own relationships, support women experiencing violence and hold men to account when they use violence	Maintain positive changes and develop ways to formalize change in our family, community, workplace and institutions
		Operational changes within the institution(s) include...			
		Enhance operational culture (values, employee morale and power dynamics)	Revise protocols/guidelines in alignment with core principles for effective violence prevention and/or response	Ensure protocols/guidelines are fully accepted and well implemented	Create formal mechanisms to deepen and sustain positive changes

Conduct the Introduction to SASA! Together Training for staff.

SASA! Together staff must stay one step ahead in their own learning and change process. This starts with the Introduction to *SASA! Together* Training, introducing staff to the key concepts that will help in program set-up and all of *SASA! Together*.

Participation and Facilitation

This training is conducted initially for all *SASA! Together* staff. It is best led by a senior staff member with significant violence against women and training experience or an accredited *SASA! Together* TA provider (see page 72). Later in the Start phase, once you identify community activists, community leaders and institutional allies, staff will use some of these sessions to facilitate Introduction to *SASA! Together* Training for them as well.

Format and Location

This training session is best implemented as a 3- or 4-day process and, if possible, as a residential workshop. Time away from day-to-day work responsibilities allows staff to be more present and go more fully into the content. If this isn't possible, figure out a way to ensure all of the Introduction to *SASA! Together* Training Sessions are completed before staff begin to engage activists, leaders and allies.

When choosing an offsite location, consider the options for room set-up. We recommend setting up the training room with chairs in a semicircle if possible, without tables or desks so there is lots of room to move around for activities. Wall space is important for hanging flipchart papers. The introductory and L&A sessions use PowerPoint presentations.

Supplies and Preparation

The Training Sessions include necessary preparations, handouts and step-by-step instructions. Each session also identifies any special supplies needed. In general, you should always have basic materials on hand such as extra flipchart and A4 paper, at least 10 markers, tape, extra pens and small manila cards or sticky notes (if available). You'll also need a computer, projector and screen for the introductory and L&A sessions.

Sample Agenda

It is best to implement the Training Sessions in the order they are presented, as one often builds on the next. However, you have the flexibility to group or divide these into whatever time frame works best for your group. Here is a sample agenda for the type of timing frequently used and recommended. This schedule is for *SASA! Together* staff:

Introduction to *SASA! Together* Training for *SASA! Together* Staff

Day 1	<ul style="list-style-type: none">→ Overview of <i>SASA! Together</i>→ Stages of Change→ Motivators and Barriers to Change
Day 2	<ul style="list-style-type: none">→ Circles of Influence→ <i>SASA! Together</i> Strategies and Activities→ <i>SASA! Together</i> Power
Day 3	<ul style="list-style-type: none">→ What Is Activism?→ Facilitating Change→ Creating a Community Asset Map
Day 4	<ul style="list-style-type: none">→ Introduction to Learning & Assessment→ Claim Your Power



Part 4

Moving on to the Start Phase

A Practical Look at When and How to Move Forward

SASA! Together is a comprehensive approach that requires a different level of organizational commitment and engagement with communities than many groups are used to. An honest assessment of the suitability and readiness for SASA! Together will lead to smoother and more successful programming.

The Six SASA! Together Bookspg 90
Suitability & Readiness Assessmentpg 93



The Six SASA! Together Books

Everything you need for *SASA! Together* implementation is packaged into the following six books. These will be your everyday resources, and *SASA! Together* staff will need easy access to them (or your translated/adapted versions).

The Electronic Version of *SASA! Together*

The electronic version of *SASA! Together* contains all six books and fully printable and editable digital versions of all activity materials raisingvoices.org/sasatogether.

Start Here: *Set-Up Guide*

We hope this book has inspired and oriented you to all you need to know about *SASA! Together*. As your *SASA! Together* process unfolds, you will find it helpful to revisit this book to understand its contents more deeply as your own community mobilization is underway. It also includes the Introduction to *SASA! Together* Training Sessions for use with staff, community activists, community leaders and institutional allies.



Phase 1: *Start Phase Book*



This is where you go next after finishing with this Set-Up Guide.

This book provides instructions and materials for moving through the Start phase from beginning to end. It also includes the Start Phase Training Sessions for use with staff, activists, leaders and allies and the Staff Development Exercises for *SASA! Together* staff. When necessary, it refers you to the L&A Guide for more detailed instructions or materials.

This book is the largest because the Start phase includes many one-time activities, such as identifying your *SASA! Together* activists, leaders and allies and identifying the institution(s) you will work with.

Phase 2: *Awareness Phase Book*

This book provides instructions and materials for moving through the Awareness phase from beginning to end. It also includes the Awareness Phase Training Sessions for use with staff, activists, leaders and allies and the Staff Development Exercises for *SASA! Together* staff. When necessary, it refers you to the L&A Guide for more detailed instructions or materials.

Awareness is the first phase to include all activities for all phases, so expect to see some activities you haven't seen before.



Phase 3: *Support Phase Book*

This book provides instructions and materials for moving through the Support phase from beginning to end. It also includes the Support Phase Training Sessions for use with staff, activists, leaders and allies and the Staff Development Exercises for *SASA! Together* staff. When necessary, it refers you to the L&A Guide for more detailed instructions or materials.

Phase 4: *Action Phase Book*

This book provides instructions and materials for moving through the Action phase from beginning to end. It also includes the Action Phase Training Sessions for use with staff, activists, leaders and allies and the Staff Development Exercises for *SASA! Together* staff. When necessary, it refers you to the L&A Guide for more detailed instructions or materials.

This book includes guidance for how to wrap up formal *SASA! Together* programming.



Learning & Assessment: *L&A Guide*

The book includes all of the instructions and tools for L&A in each strategy and phase of *SASA! Together*.

The size of *SASA! Together* can be intimidating—it is not meant to be read cover to cover, book by book!

Remember...

Read the sections that are particularly useful to you.

SASA! Together is designed for easy access to each strategy and the training resources.

Use the activities and materials feasible for your capacity and context.

SASA! Together includes a wide variety of activities for maximum engagement, choice and flexibility in programming. Each organization will use only what is useful and relevant in your context.



Suitability & Readiness Assessment



The foundational work in this Set-Up Guide is essential preparation for successful implementation and also for assessing fit between *SASA! Together*, your organization, and the communities where you hope to work. *SASA! Together* is one of a number of approaches to preventing violence against women. If proceeding through Set-Up has proven difficult, you may find that *SASA! Together* is not the best approach for your organization. Fill out this assessment to determine whether *SASA! Together* is right for you and whether you are ready for the Start phase.

1. Community Mobilization <i>Is your organization ready for...</i>	Yes	No
a. critical reflection about power both personally and organizationally, with a commitment by all staff and leadership to take that journey?		
b. continuous community engagement, recognizing that <i>SASA! Together</i> is not a training manual or a one-off training for communities?		
c. intensive, sustained programming across all three strategies (Local Activism, Community Leadership and Institutional Strengthening)?		
d. <i>SASA! Together</i> staff to spend significant time in the community and institution(s)—likely a few hours on most days (every week) to support activities?		
e. engaging in work that uses a gender-power (feminist) analysis of violence against women?		
f. committing to the <i>SASA! Together</i> L&A process throughout, including consistent use of the L&A tracking tools, quarterly analysis and holding quarterly feedback sessions to apply what you learn?		

2. Organizational Commitment and Funding <i>Has your organization been able to...</i>	Yes	No
a. commit to <i>SASA! Together</i> programming for at least 3 years?		
b. secure at least 1.5 years of funding—with a strong expectation of additional funding for the remaining time?		
c. commit to implementing all four phases and all three strategies of <i>SASA! Together</i> for safe and ethical programming?		
3. Dedicated <i>SASA! Together</i> Staff <i>Has your organization been able to...</i>	Yes	No
a. recruit enough staff to ensure quality programming and mentoring in the chosen communities (see page 67)?		
b. identify who will be responsible for overseeing the various learning and assessment activities?		
c. conduct the Introduction to <i>SASA! Together</i> Training (see page 104) with all staff?		
d. ensure all staff will be able to take on their full <i>SASA! Together</i> responsibilities by the beginning of the Start phase?		
4. Suitable and Interested Community(-ies) <i>Has your organization been able to...</i>	Yes	No
a. explore and understand the context of the community(-ies) you are considering?		
b. engage leaders of the potential community(-ies) and found they are enthusiastic and supportive of <i>SASA! Together</i> ?		
c. ensure that <i>SASA! Together</i> staff will be able to safely access community(-ies) weekly?		
d. identify communities that <i>SASA! Together</i> staff can reach within 1 hour or less?		
5. Technical Assistance and Resources for Staff Support <i>Has your organization been able to...</i>	Yes	No
a. dedicate time and resources to personally supporting <i>SASA! Together</i> staff and to supporting your evolution as an activist organization?		
b. identify an external TA provider and allocate the necessary budget? (OR identify a senior leader or senior violence against women or GBV staff member available within your organization to provide ongoing internal TA to <i>SASA! Together</i> ?)		

6. Resources to Start Work in the Community <i>Has your organization been able to...</i>	Yes	No
a. develop a basic referral system and train <i>SASA! Together</i> staff in basic referral/response skills?		
b. identify what type of adaptation is required for your context and create an adaptation plan (including translation if applicable)?		
c. understand how <i>SASA! Together</i> is organized and familiarized yourself with the books, process and activities using the <i>SASA! Together</i> Process Map (see page 42)?		
d. ensure that <i>SASA! Together</i> is readily accessible to all staff?		
TOTAL		

Tally the total “Yes” and “No” responses, and use the following chart to help evaluate whether *SASA! Together* is right for you. If you still have questions or are unsure, feel free to contact Raising Voices staff for support and discussion.

Total # “YES”	<i>SASA! Together</i> Suitability & Readiness
0–12	<i>SASA! Together</i> may not be right for your organization at this time. Consider other approaches to violence against women prevention or building your preparedness to use <i>SASA! Together</i> in the future.
13–22	<i>SASA! Together</i> may be a good fit for your organization at this time, but there is still important groundwork to do before you get started.
23	Congratulations! Your organization is ready to begin the <i>SASA! Together</i> Start phase. Begin working with the Start Phase Book.

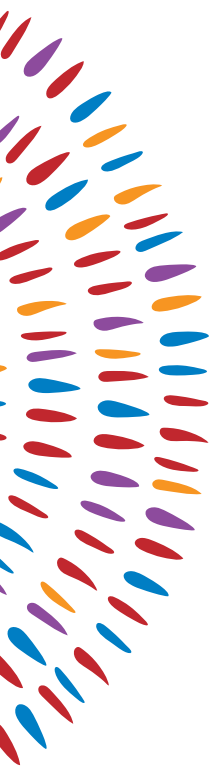
Join the
SASA! Together community!

Write to us at info@raisingvoices.org to get connected to the global community of activists preventing violence against women with *SASA! Together*.



Introduction to SASA! Together Training Sessions





Introduction to SASA! Together Training Sessions at a Glance

Use the Introduction to *SASA! Together* Training Sessions in this Set-Up Guide to help staff, community activists, community leaders and institutional allies understand *SASA! Together*.

Overview of SASA! Together

1 hour | presentation & discussion

A PowerPoint presentation of *SASA! Together* starts off the training to provide the background and overview for the exciting journey that lies ahead. Time allows for questions and lively discussions about *SASA! Together*.

Stages of Change

1 hour, 30 minutes | group work & discussion

By examining stories about change and thinking about change in their own lives, participants discover and discuss the common stages of change experienced by individuals and communities. Participants then link the stages of change to the phases of *SASA! Together*.

Motivators and Barriers to Change

2 hours | role-plays & discussion

Participants role-play different situations to learn about motivators and barriers to change, with the focus on practicing a benefits-based approach.

Circles of Influence

1 hour, 30 minutes | game & discussion

Participants are organized into four concentric circles, signifying the influences that surround every individual. Participants take on identities and read statements that demonstrate their influence on women's and men's beliefs and behaviors. After the exercise, participants discuss why it is important to engage community members in diverse roles to bring about community-wide change.

SASA! Together Strategies and Activities

2 hours | discussion & group work

The facilitator introduces the three *SASA! Together* strategies (Local Activism, Community Leadership and Institutional Strengthening) to participants. The group explores whom each strategy engages and activities designed for each strategy. Modifications for staff, community activists, community leaders and institutional allies are suggested.

SASA! Together Power

1 hour, 30 minutes | visualization & discussion

The facilitator guides participants through an exercise that explains the four types of power in *SASA! Together*.

What Is Activism?

1 hour | group work & discussion

Participants discuss different scenarios related to activism and reach a definition of what activism is. They also explore the links between *SASA! Together* and activism.

Facilitating Change

1 hour | brainstorm & group work

Participants brainstorm in groups to discern what effective facilitation is and how it can inspire change.

Creating a Community Asset Map

2 hours | group work & planning

Participants work in groups to identify the existing strengths and resources in their communities and make plans to use them in *SASA! Together*.

Claim Your Power

30 minutes | shout-out & discussion

Participants take turns stating, “I have power,” and discuss the thoughts and feelings provoked by believing in one’s own power.

Introduction to Learning & Assessment

2 hours | PowerPoint presentation & group discussion

Participants are presented with an overview of *SASA! Together* L&A, including key concepts and tools such as the Community Assessment Survey and Institutional Assessment Survey.



Overview of SASA! Together

(1 HOUR)

Participant Objective

- Gain an overall understanding of the *SASA! Together* approach.

Preparations

- Preview the *SASA! Together* overview PowerPoint presentation (see page 107 and download from the electronic version of *SASA! Together*).
- Set up a projector and the presentation.



Keep in Mind


There are two PowerPoint presentations available: one for staff and one for activists, leaders and allies. Choose which is relevant for your group. Translate the presentation prior to the session as needed.

Steps


1. Greet participants: *“Welcome to our first session of SASA! Together. We are so happy to have you here and to begin this journey with you! SASA! Together is an approach that will inspire and challenge us both personally and professionally. We are on this journey together!”*
2. In a quick brainstorm, ask participants: *“What impressions do you have about SASA! Together?”* Record ideas on flipchart paper.
3. Explain: *“SASA! Together is a community mobilization approach to prevent violence against women. This PowerPoint presentation is an overview to help us all know what SASA! Together is and how it will work.”*

4. Present the PowerPoint. Use the one best suited for your participants. Full PowerPoint Presentations are found in the electronic version of *SASA! Together*.

For SASA! Together staff (28 slides, first 4 below as a sample)




An Overview



SASA! Together is a community mobilization approach to preventing violence against women.

"SASA!" means **"NOW!"** in Kiswahili, emphasizing the urgent need to prevent violence against women.



"Together" emphasizes that change is possible with collaboration, support and solidarity.


SASA! Together seeks to change norms





Social norms are...

- beliefs about what is considered appropriate within a community or group
- unwritten rules that help us decide how to behave.
- reinforced and monitored by community members themselves
- upheld by individuals and institutions

Preventing violence against women involves changing social norms

For activists, leaders and allies (20 slides, first 4 below as a sample)



As a community,
we decide what to
accept
and
tolerate.

Violence against women is a pervasive problem.

- 1 out of every 3 women will experience physical and/or sexual violence by a partner or sexual violence by a non-partner (World Health Organization, 2013).
- In Uganda, 56% of married women aged 15 to 49 have experienced some form of violence inflicted by a spouse or intimate partner (Uganda Demographic Health Survey, 2016).

*Is this acceptable?
Who benefits?*

Violence against women comes in many forms.

Physical <ul style="list-style-type: none"> • Beating • Slapping • Pushing • Hitting 	Sexual <ul style="list-style-type: none"> • Rape • Coerced sex • Infidelity
Emotional <ul style="list-style-type: none"> • Insults • Threats • Withholding affection 	Economic <ul style="list-style-type: none"> • Withholding funds • Not allowing to work

5. Ask participants: *“For many of you, that might have been your first introduction to SASA! Together. Without overthinking it, please just check in with yourself to see how you are feeling. What is the first feeling that comes to mind after hearing about SASA! Together? Please think of one word that represents how you feel.”*
6. Go around the circle of participants, having them share one by one their one-word summary of how they feel after hearing about SASA! Together. (Keep this quick; just go around the circle).
7. Honor all of the feelings that participants shared, recognizing any diversity of feelings. Explain that it is useful to connect with how we feel before starting this work so that we can be aware of the similarities and differences between us, and from this very beginning stage, support each other.
8. Explain: *“We will be unpacking all of the main ideas presented in the following sessions—so don’t worry if things feel very new or even a little overwhelming at this point. Do you have any questions or need for clarification about anything shared in the presentation?”*
9. Answer participant questions. If you are unsure of the answer to any, just say so and let participants know that you will get back to them on any pending issues or that for some issues, you’ll all figure things out together!
10. Summarize key points:
 - a. *“SASA! Together is a community mobilization approach that works to prevent violence against women.”*
 - b. *“SASA! Together staff work with community activists, community leaders and institutional allies to engage as many community members as possible to encourage reflection on power, violence against women and activism.”*
 - c. *“The four phases of SASA! Together are Start, Awareness, Support and Action. Each phase unpacks a different type of power: power within, power over, power with or power to.”*
 - d. *“SASA! Together is an opportunity for personal growth, to strengthen our own relationships and to create a safer and more just community for everyone.”*
 - e. *“We’re in this together—and it’s going to be challenging and very rewarding work!”*

Thank participants for their active participation before closing.



Stages of Change

(1 HOUR, 30 MINUTES)

Participant Objectives

- Gain a basic understanding of the stages of change.
- Link the stages of change to the four *SASA! Together* phases.

Preparations

- Write out or tape portions of the four “Stages of Change Stories” onto separate pre-cut pieces of flipchart paper. Gather the sentences for each story in random order and then clip them together so that they do not get mixed up with sentences from the other stories.
- Tape together two vertical sheets of flipchart paper, end to end, to make one long sheet. Write the title “Stages of Change” and the following content, setting aside until ready to use:
 - ⇒ Pre-contemplation: the person does not identify the issue as a problem
 - ⇒ Contemplation: the person begins to identify the issue as a problem
 - ⇒ Preparation for action: the person seeks information, support and alternatives for making a change
 - ⇒ Action: the person begins to make a change in her/his life
 - ⇒ Maintenance: the person sustains the change
- Prepare a flipchart paper with the title “*SASA! Together* Phases” and the following four phases written down the right side of the sheet:
 1. Start
 2. Awareness
 3. Support
 4. Action



Steps

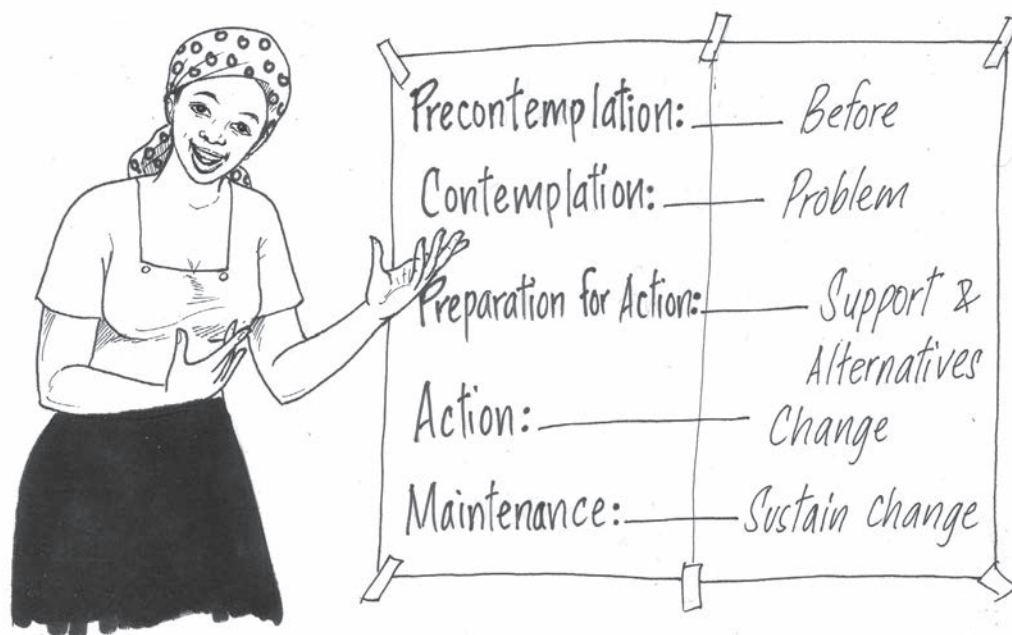
1. Welcome participants to the session. Conduct a short icebreaker or energizer to help participants settle into the space.
2. Introduce the session: *"Welcome! In this session, we will spend time thinking about how change happens and then connect these ideas to the SASA! Together process. Understanding how change happens can help us be more effective in facilitating change in the community."*
3. Ask participants to divide themselves into four groups by counting off from 1 to 4 and then grouping themselves by number.
4. Give each group a stack of randomly organized sentences for one of the Stages of Change Stories.
5. Explain: *"The pieces of paper you've been given make up a story. The task for each group is to read the sentences on each piece of paper and determine their correct order. Make your decisions based on your own experiences of making change or based on what you have witnessed in others. When you're finished, tape the pieces in order on the wall, with the first sheet at the top and last at the bottom. You will have 5 minutes to complete this task."*
6. Ensure there are no questions and begin.
7. Alert the groups when 2 minutes remain, and call, "Stop!" when 5 minutes have passed.
8. Ask the groups to tape their stories on the wall (you can choose any wall in the room where there is space).
9. Explain: *"Each group will present their story and explain why they chose the order they did."*
10. After each presentation, ask:
 - a. *"Why did you choose to put the pieces in this order?"*
 - b. *"Do the other groups agree with this order?"*
11. If there is disagreement, discuss it and come to an agreement on the correct order for the story.
12. After all presentations have been given, tell the group: *"Examine these stories and think to yourself about the similarities between them."*
13. Give the group a few moments in silence to think, and then explain:
 - a. *"I am now going to talk you through a process of remembering and imagining one of your own experiences of making a change. At the end of this exercise, you will share this experience with your neighbor, so imagine an example from your life that you feel comfortable sharing."*



- b. *“Now make yourself comfortable. Close your eyes if you feel comfortable; if not, soften your gaze. Listen carefully to what I say. Create pictures in your mind as I read.”*
- 14. Once everyone has closed their eyes or softened their gaze, read the following directions slowly to the group. When you see the word “pause,” take a deep breath and silently count to 5 to let a few seconds pass:
 - a. *“Please take a minute to think about a change in your own life—something that you decided to change yourself, not something that was forced on you by someone else or by circumstances. (pause) What was that change? Do not say it out loud; just think about it to yourself.” (pause)*
 - b. *“Try to remember in detail the process you went through during that change. What issue did you begin to identify as a problem?” (pause)*
 - c. *“What made you feel that you needed to change something about yourself or your lifestyle?” (pause)*
 - d. *“What did you do next? Did you have information? Did you learn more about the issue? (pause) Who did you talk to? Did you get support from anyone? (pause) Did you try to think of alternatives to that behavior?” (pause)*
 - e. *“Did you change right away, or did it take time? Did you try many different approaches to changing? Try to remember what those approaches were.” (pause)*
 - f. *“How did it feel to accomplish that change? (pause) What did you do to try to sustain the changes you made and not go back to old ways?” (pause)*
- 15. Tell participants to open their eyes and then say: *“Now, please turn to your neighbor and tell her or him about the change you made in your life—and the process you went through to make that change. After 3 minutes, I will ask you to switch roles of teller and listener.”*
- 16. After 3 minutes, ask participants to switch roles so the other person can describe her/his process of change as well.
- 17. Call, “Stop!” after another 3 minutes have passed.
- 18. Ask: *“Would anyone like to describe their process of change to the group?”*
- 19. Invite a few participants to share their stories. Probe to help pull out key details of their story, with questions such as:
 - a. *“What kind of change did you make?”*
 - b. *“How did you become aware that you needed or wanted to make a change?”*
 - c. *“Who and what supported you in making that change?”*
 - d. *“What actions did you take to be successful in making that change?”*
 - e. *“How did you make sure you sustained that change over time?”*



20. Hang the flipchart paper on the wall displaying the stages of change.
21. Explain: “Anyone making a change in her or his life goes through a common process, which typically has five stages.”

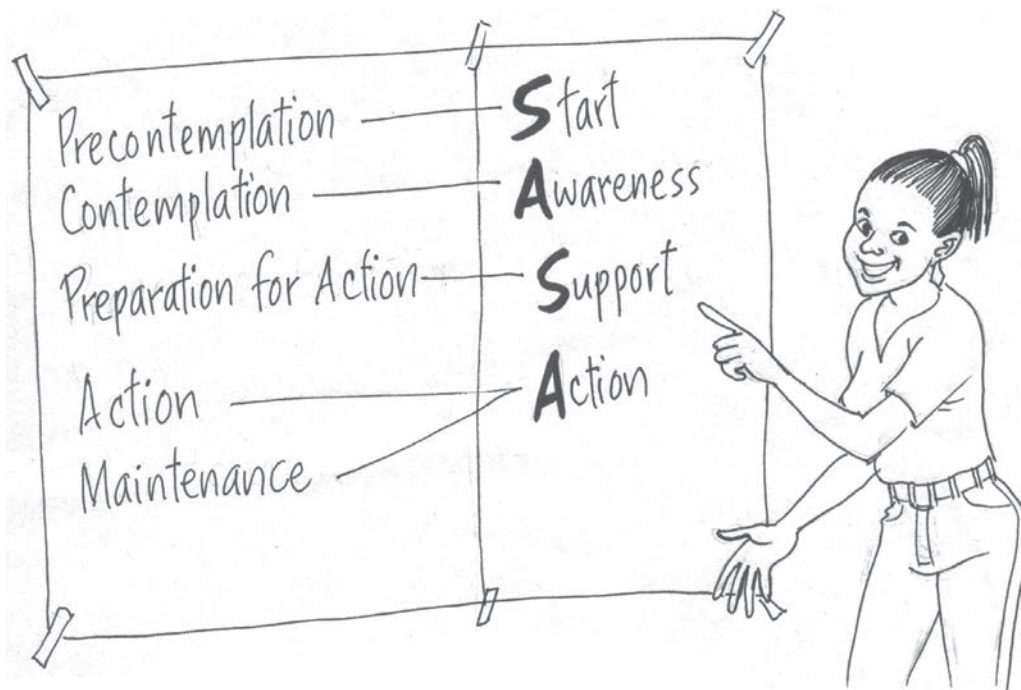


22. Read the stages and descriptions on the flipchart or ask participants to volunteer to read them. Explain that it is not important for participants to remember the formal names of the stages. What is most important is that they understand the different stages and that change is a process.
23. Ask participants: “Think back to the stories that we organized, as well as your own experience of change. Do these stages reflect the process in these stories and in your own lives?”
24. Explain: “SASA! Together is a process of creating change within ourselves and our communities. If we know how individuals typically change, then we can become more skillful in facilitating community-wide change. Through our activism, we will help to bring communities and institutions through the stages of change. The content of SASA! Together activities will evolve and grow as the community moves through the different stages.”
25. Hang the “SASA! Together Phases” flipchart paper directly next to the “Stages of Change” flipchart paper so that the side edges touch.
26. Explain: “SASA!, as you know, means ‘NOW!’ In Kiswahili. It is also an acronym for the four phases of the SASA! Together process: S-A-S-A! The four phases correspond to the stages of change.”



27. Draw arrows from each stage of change to its corresponding phase of SASA! Together (as below), explaining as you go.

Facilitator's Note: Link both the “action” and “maintenance” stages of change to the Action phase. Explain that in the SASA! Together process, the action and maintenance stages have been combined into one.



28. Ask participants: “Please return to your original groups and the story you put in order. Discuss among yourselves how the phases would fit with that story. Write Start, Awareness, Support and Action next to the appropriate sentences.”

29. Once the groups are finished, ask participants to return to the large circle for discussion.

30. Ask:

- a. “Why is it important in our work to recognize how community members change?”

(Possible response: Tailoring our work to the stage that community members are in helps us to work systematically and recognize where community members are in their process; it helps us to be effective in our activism.)

- b. “Do some programs get stuck year after year raising awareness? What effect does this have?”

(Possible responses: Programs often get caught in an endless cycle of awareness-raising. We can see from the stages of change that it is not enough to raise awareness about an issue. In addition to building knowledge, we also need to shift attitudes, build skills and support action in order to make a change. SASA! Together aims to move beyond awareness-raising.)

- c. “Do some community programs jump into action before raising awareness and generating support? What effect does this have?”

(**Possible response:** We often expect community members to change just by giving them new information. We run campaigns with slogans such as “Stop Violence!” or “End Violence Now!” However, these programs may provoke backlash or not be effective because community members are not ready for action or don’t know enough about the problem to take effective action. The stages of change help us to see that we need to support individuals and communities through a process of shifting knowledge, attitudes and skills before expecting them to make and maintain lasting changes.)

31. Summarize key points:

- a. *“Change is a process. It is not an event that happens and finishes immediately.”*
- b. *“Most community members and communities go through a similar process when they change thinking and behaviors.”*
- c. *“Understanding how individuals change can help us become better at facilitating change across the community.”*
- d. *“A community goes through a similar change process as individuals when changing its thinking and behavior.”*
- e. *“SASA! Together uses a ‘phased-in’ approach (working in different phases) to help us more effectively facilitate change with individuals and communities.”*

32. Thank participants for their active participation before closing.



Stages of Change *Stories*

Story 1



Paul smokes a pack of cigarettes a day.

Paul's doctor tells him that smoking is bad for his health. Paul coughs a lot in the morning and wonders if it could be because of smoking, as the doctor said.

Paul asks his friend who quit smoking whether it improved his health. The friend says, "Yes," and encourages Paul to quit too. Paul thinks about how to quit.

Paul stops smoking.

Paul has not smoked for a year and does not cough anymore.

Story 2

Sabi uses a lot of oil in her food and eats very large portions. She has heart palpitations when she carries heavy loads.

Sabi hears on the radio that being overweight is connected to high blood pressure. She wonders whether her palpitations could be linked to her weight.

Sabi asks her friends about the connection between weight and blood pressure. They talk about how to reduce weight.

Sabi decides to put less oil in her food and eat smaller portions.

Sabi seldom has heart palpitations now. She feels great and weighs 5 kilos less.

Story 3



Mary and John are married. They are seen as a healthy couple in the community. John sometimes slaps Mary when he gets annoyed.

When John is at the bar, a community activist from an NGO program comes in with materials about violence against women. The activist starts a discussion with John's friends about the consequences of violence against women and the benefit of non-violent relationships. John begins to think that it is wrong to slap Mary.

John speaks with his father and others in the community he respects about how they maintain healthy relationships with their partners. They discuss alternatives to violence. John commits to not slapping Mary and to treating her with more respect.

John stops slapping Mary when he is annoyed. Instead, when he is annoyed, he goes for a walk or goes into another room to calm down.

John sees that Mary is happier and likes to be around him more. He continues to be non-violent in his relationship.

Story 4

Aminah beats her son, Ali, when he does not come home from school on time.

Ali begins to withdraw from Aminah and the family. Aminah notices this change in Ali and wonders if it is because he is afraid of being beaten again.

At her women's group, Aminah tells friends about the change in Ali. They share experiences and discuss other, more positive ways of disciplining children.

Aminah tells Ali that she will no longer beat him, but if he doesn't come home on time with a good reason, then he will have to do extra chores.

Aminah tells her women's group the following week that Ali was only late once and he washed the dishes that night. He is more interactive with the family.

Motivators and Barriers to Change

(2 HOURS)

Participant Objectives

- Realize that community members' feelings during a process of change affect their success in making the desired change.
- Practice a positive, benefits-based approach to facilitating change.

Preparations

- Photocopy and cut out the “Motivators and Barriers to Change Role-Play Scenarios.”

Steps

1. Welcome participants and explain:
 - a. *“In this exercise, we will see how community members’ feelings during a process of change deeply influence their motivation and success in making the changes they desire.”*
 - b. *“You will divide into five groups, and each group will receive a scenario. Read through the scenario and, as a group, create a role-play about it. Each role-play should be no longer than 3 minutes. You will have 5 minutes to prepare.”*
2. Ask participants to count off from 1 to 5 and then group themselves by number.
3. Distribute one role-play scenario to each group and begin the exercise.
4. Alert the participants when 1 minute remains. Call, “Stop!” when 5 minutes have passed and gather participants to share the role-plays.
5. Ask each group to perform their role-play. After each, conduct a discussion using the following questions:
 - a. *“How did the main character feel?”*
 - b. *“How did her/his peers or family treat her/him?”*
 - c. *“What effect did it have on the main character’s ability to change?”*
6. After all the role-plays are finished, ask the participants:



- a. *“What can we learn from this exercise?”*
 - b. *“What are common negative behaviors that hinder change? What are their consequences?”* Responses include:
 - ⇒ *Discouraging (consequence: hopelessness)*
 - ⇒ *Blaming (consequence: defensiveness)*
 - ⇒ *Enabling (consequence: consent)*
 - ⇒ *Judging (consequence: stigma)*
 - ⇒ *Labeling (consequence: shame)*
 - c. Explain: *“In SASA! Together, we are talking about a sensitive issue—specifically, some men’s use of power over women and the community’s silence about it. How can being aware of sensitivities help us become more effective facilitators of change?”* Listen to participants’ responses.
7. Tell participants:
 - a. *“Please return to your groups. Use the same scenario that you already performed, except this time have the characters encourage positive change, and above all, have them talk about the benefits of change. Use the role-play to show that one can emphasize the benefits of change instead of the negative circumstances.”*
 - b. *“In SASA! Together, although we identify violence against women and power imbalance between women and men as problems, our approach will focus on the positive—highlighting the benefits of balancing power instead of just the negative consequences of the problems.”*
8. After 5 minutes of preparation, ask the groups to perform their role-plays again, demonstrating how to be effective and positive facilitators of change.
9. After all of the role-plays, debrief by asking:
 - a. *“What did you learn in this exercise?”*
 - b. *“What are key principles in helping facilitate change?”*
10. Summarize key points:
 - a. *“Behavior change can be a difficult and long process—but it is possible.”*
 - b. *“How community members feel in the process of change affects their success in ultimately making and sustaining the desired change.”*
 - c. *“As family, friends, neighbors and community members, we can be effective facilitators of change.”*
 - d. *“Emphasizing the benefits of change is more effective than just emphasizing the negative.”*
11. Thank participants for their active participation before closing.

Motivators and Barriers to Change

Role-Play Scenarios

Role-Play 1: Discouraging

Role-Play 1: Paul smokes a pack of cigarettes a day. Paul coughs a lot in the morning and wonders if it could be because of smoking. Paul talks to his doctor, who tells Paul that smoking is very bad for one's health but most community members who smoke can't stop. They become addicted. The doctor tells Paul to try but that most patients who try fail because it is very hard.



Role-Play 2: Blaming

Role-Play 2: Sabi has heart palpitations when she carries heavy loads. Sabi wonders whether her palpitations could be linked to her weight. She talks with her friend about it and says that she is worried. Her friend points to her and exclaims, "Of course you have high blood pressure! You're fat! You eat too much and use so much oil! It's your own fault!"

Role-Play 3: Enabling

Role-Play 3: Mary and John are married. Although John loves Mary, he sometimes slaps her when he gets annoyed. John's grandfather notices but ignores it. He sympathizes with John and says that women can sometimes be difficult, so he understands why he slaps her. John's grandfather says, "It's not so good, but really, what can you do? Women can be big-headed."

Role-Play 4: Judging

Role-Play 4: Sarah has sex with Samwel in exchange for school fees and money for clothes. Sarah hears radio programs about transactional sex. They say that girls are bad these days. They are only after money and are stupid to make such choices. The programs tell all girls to abstain or they will "get what they deserve."

Role-Play 5: Labeling

Role-Play 5: Aminah beats her son, Ali, when he does not come home from school on time. Ali begins to withdraw from Aminah and the family, but Aminah doesn't know what to do. Aminah shares this with her peers at her women's group. They scoff at her and call her a bad mother and other names. She goes home and is even angrier with Ali for giving her a bad name.



Circles of Influence

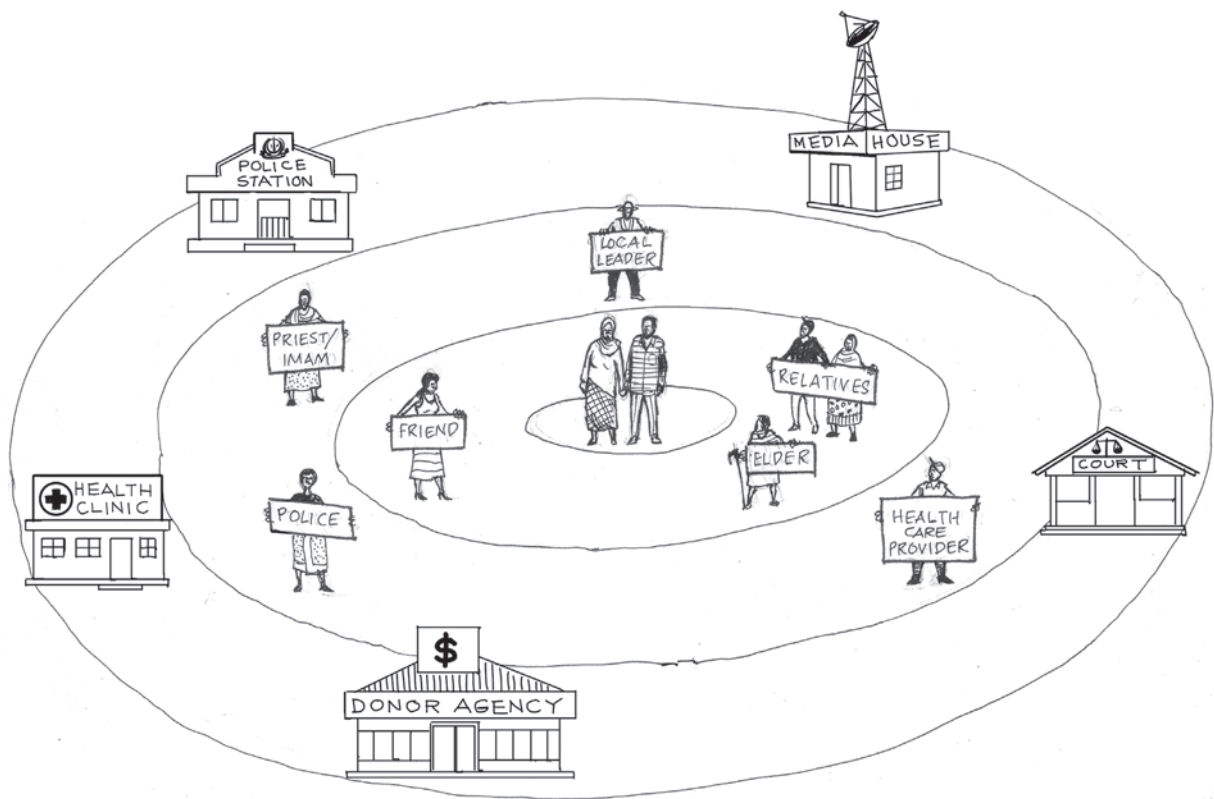
(1 HOUR, 30 MINUTES)

Participant Objective

- Recognize how the thoughts, beliefs and actions of others influence our own.

Preparations

- Bring masking tape, chalk or something else that you can use to mark/draw on the floor. Mark four concentric circles on the floor, large enough for all participants to stand inside of the layers.



- Make 30 numbered name tags by photocopying and cutting out the “Circles of Influence Character Name Tags.”
- Prepare 30 small pieces of tape in advance (for participants to tape name tags onto their chests).

- Photocopy and cut out the “Circles of Influence Character Statements.” Fold each statement in half so that no one can read them. Clip or pile each character statement with the corresponding numbered name tag. You will then have 30 small piles for participants to choose from (with the name tag and the corresponding character statement). Put the 30 pieces of tape nearby.

Facilitator’s Note: This exercise requires everyone to read from pieces of paper. When participants choose papers at the beginning of the exercise, pair those participants who cannot read with others who can. This exercise also requires standing for a long period of time. If any participants are living with a disability or are tired from standing, they may bring a chair into the circles of influence. They should remain within their circles but are welcome to be seated.

Steps

1. Introduce the session: *“Welcome! In this session, we will explore how as SASA! Together activists, we need to reach out to all of the different people and groups in the community to effect community change.”*
2. Explain to participants: *“In this next exercise, we will explore how the thoughts, beliefs and actions of others create community norms and how these norms influence change in the community. Norms are unwritten rules in a community that guide how community members behave. Norms can and do change over time.”*
3. Place the 30 piles of paper on a table or the floor (each consisting of a name tag and folded character statement). Ask the participants to take one pile and a piece of tape. Ask participants to tape the name tags to their chests. Tell them they can read their pieces of paper, but only to themselves.

Facilitator’s Note: Remember to pair any participant who cannot read with another who can. They each take on a different identity and character statement but will support each other to read them.

4. Ask the participants who have chosen the characters of “Betty” and “Benja” to stand inside the smallest, innermost circle on the ground.
5. Explain: *“This woman and man are named Betty and Benja. Betty and Benja, please introduce yourselves to the group by each reading the first statement **only** on your piece of paper.”*
6. Once Betty and Benja have introduced themselves, ask participants:
 - a. *“If you have numbers 3 to 7, please come stand in this next circle around Betty and Benja.”*
 - b. *“If you have numbers 8 to 19, please come stand in this next circle (two levels from Betty and Benja).”*
 - c. *“All of you who have numbers 20 to 30, please come stand in this outer circle.”*





7. Explain the first part of the exercise as follows:
 - a. *"I will ask a participant to introduce her- or himself by reading the **first statement** on her or his paper aloud to Betty and Benja."*
 - b. *"This participant will then tap someone else (in any circle), who will do the same. That person will tap someone else, who will do the same."*
 - c. *"We will continue in this way until all participants have had a turn reading the first statement on their papers."*
 - d. *"You do not have to tap a person near you; you may tap any other participant in the circles."*
8. Ensure there are no questions.
9. Start the exercise by randomly choosing one of the participants to go first. Ask them to read their first statement only. Then have them tap another person, who will do the same.
10. Continue like this until everyone has had a chance to read the first statement written on their papers only.
11. Conduct a short debrief using the following questions:
 - a. *"Which circle do you think has the most influence on Betty and Benja? Why?"*
(**Possible response:** They all have influence, but the inner circle likely has the most influence—those are the family, friends and neighbors whom they see and interact with directly every day.)
 - b. *"Do any of the circles NOT influence Betty and Benja? Why or why not?"*
(**Possible response:** No. All circles have some influence on Betty and Benja; some circles influence them more directly than others.)
 - c. *"What does this exercise tell us about community norms?"*
(**Possible response:** Everyone plays a role in shaping and upholding community norms—women and men at all different levels of a community. These norms influence our thoughts, choices and behaviors, particularly in our personal relationships. Harmful norms from all levels of society affect our most intimate relationships.)
 - d. *"What does this mean for our SASA! Together work?"*
(**Possible response:** We must work at all different levels of a community to achieve change. We will work at each level to help create change.)
12. Summarize:
 - a. *"Everyone is influenced by many factors and community members without even realizing it."*
 - b. *"Community members are usually influenced the most by the family, friends and neighbors who are nearest to them. They influence us in everyday life."*
 - c. *"Even community members who are not as close to us influence how we think and act—in particular, those who have positions of leadership such as religious leaders, elders and service providers who may be helping us."*

- d. “Broader institutional influences—like a health system, police force, the media, and local or national policies or laws—in the outer circle also affect individuals, even if it is at times less direct or immediate.”
 - e. “Around all of us are circles of influence: first, family, friends and neighbors; second, community members and community leaders; and third, institutions.”
- 13. Explain to participants: “You will now continue the exercise as you did before, but this time you will read your **second statements** aloud to Betty and Benja. I will tap someone on the shoulder to start. The game will continue as last time until everyone, except Betty and Benja, has had the chance to read their second statement.”
- 14. When everyone has read their second statement, ask Betty and Benja to read their second statements.
- 15. Debrief the game as follows:
 - a. “What happened when more community members were convinced of the benefits of a violence-free relationship?”
 - b. “Is there any overlap between the circles of influence?” (**Possible response:** Yes! People with roles in the community or institution are also family, friends and neighbors. A police officer is seen as a community leader but also works within and is influenced by her/his institution. This interdependence strengthens SASA! Together.)
 - c. “What can we learn about effective community mobilization from this exercise?”
- 16. Summarize key points:
 - a. “Norms in the community can change. It’s up to all of us!”
 - b. “Everyone has a role to play.”
 - c. “It’s up to everyone in the community to create a supportive environment for new behaviors and norms.”
 - d. “The more community members who take on this issue, the more likely we are to succeed in preventing violence against women.”
- 17. Thank participants for their active participation before closing.

Circles of Influence

Character Name Tags



1. Betty	2. Benja	3. Parent
4. Benja's Friend	5. Betty's Friend	6. Relative
7. In-Law	8. Elder	9. Neighbor
10. Adolescent	11. Food Seller	12. Farmer
13. Bus Driver	14. Market Seller	15. Local Leader
16. Pharmacist	17. Priest/Imam	18. Police Officer
19. Healthcare Provider	20. Head of Police	21. Head Teacher
22. NGO Staff Member	23. Head of the National Hospital	24. Judge
25. National Lawmaker	26. Donor	27. Radio Announcer
28. United Nations Official	29. Minister of Health	30. Newspaper Editor

Circles of Influence

Character Statements

1. i. My name is Betty. I am married to Benja. We used to be OK, but nowadays, Benja shouts at me a lot and even sometimes hits me. I fear him and so do my children.
- ii. My name is Betty. My husband now respects me. We talk about our problems and solve them together. There is no more fear in my heart or in my house.



2. i. My name is Benja. I am married to Betty. For some time now, things at home have not been so good. My wife annoys me, and I have no choice but to shout at her. Sometimes I even beat her. I guess this is what happens in marriage.
- ii. My name is Benja. I made a commitment to Betty and my children that I will not solve problems or frustrations through shouting or hitting. Our house is now a happier place, and even the children are doing better.

3. i. I am your parent. We were raised knowing that men can discipline women. This is how things should be.
- ii. I am your parent. Violence is not acceptable in our family or clan.

4. i. I am a friend of Benja. We go out drinking together. I see how you drink and then go home angry. But it is normal for men.
- ii. I am a friend of Benja. When we are out drinking, I advise you to stop before having too much so you won't go home drunk.

5. i. I am Betty's friend. You and I discuss everything together. My relationship is similar to yours—men are the head of the house, and we have to endure.
- ii. I am Betty's friend. One person as the head of the household is unnecessary. Couples can and should make decisions together.

6. i. I am your relative. I ensure you respect the family customs.
- ii. I am your relative. In my house, we are non-violent. Why don't you do the same to make your family peaceful and happy?

7. i. I am your in-law. You are now part of our family, where women stay quiet and don't complain.
- ii. I am your in-law. In this family, women and men have equal rights and live violence-free.

8. i. I am an elder. You respect me and follow my advice. Men have to make all of the decisions for a family.

ii. I am an elder. I advise you to make decisions together as a family.



9. i. I am your neighbor. I hear your fights at night but say nothing. It isn't my business.

ii. I am your neighbor. I let you know that I know about the violence and invite you to come over if there is a problem.

10. i. I am an adolescent. I keep silent—what can I do?

ii. I am an adolescent. I helped the teacher organize an event for students about equality between girls and boys.

11. i. I am a food seller. I see her bruises but keep silent.

ii. I am a food seller. I went to a market sellers' association and talked with them about setting up a women's/men's group to talk about our issues.

12. i. I am a farmer. I think a woman is not equal to a man. A woman should obey her husband.

ii. I am a farmer. I made a presentation at my farmers' meeting about how women and men can work together for a better harvest.

13. i. I am a bus driver. I think violence should be used against a woman once in a while. Otherwise, women start thinking they can do anything.

ii. I am a bus driver. I talk to passengers in my bus about human rights.

14. i. I am a market seller. Women and men are not equal. If a man wants to show that he has more power, then that is a woman's fate.

ii. I am a market seller. I support women and men to balance power in their relationships.

15. i. I am a local leader. I don't think it is worth my time to get involved in relationship issues—what happens between partners is their business.

ii. I am a local leader. Violence between partners in our community is not tolerated! We have a bylaw against it!

16. i. I am a pharmacist. You buy things from me and ask for my advice. I think women must be patient and endure.

ii. I am a pharmacist. When you come to buy medicine for your injuries, I refer you to a counselor to talk about violence.

17. i. I am a priest/imam. I keep silent. God will take care of things.
 ii. I am a priest/imam. I've been going through SASA! Together trainings and now do premarital counseling with all couples about non-violence and respect.



18. i. I am a police officer. Men sometimes can't avoid using a little violence at home. Our police department sees it as a domestic issue.
 ii. I am a police officer. My institution requires that we take all cases of violence in the home seriously.

19. i. I am a healthcare provider. I take care of injuries but don't ask anything. It's not my business.
 ii. I am a healthcare provider. My institution organized a seminar among healthcare providers to learn more about violence and health. We are trained on how to provide support to clients experiencing violence.

20. i. I am the head of police. Men sometimes can't avoid using a little violence at home. Our police force sees it as a domestic issue.
 ii. I am the head of police. I ensure all employees of my institution are trained on and follow the protocol on handling reports of violence against women.

21. i. I am the head teacher. Making jokes about girls is just for fun; it doesn't do any harm.
 ii. I am the head teacher. My school has a zero-tolerance policy toward any sexual harassment.


22. i. I am an NGO staff member. My organization tells community members to stop being violent because only bad people use violence.
 ii. I am an NGO staff member. My organization talks with community members about how they use power in their relationships. We help community members see the benefits of non-violence!

23. i. I am the head of the national hospital. I see violence in the community, but my institution has many more important issues to prioritize.
 ii. I am the head of the national hospital. Violence is a serious health issue. We have a clear referral system so women experiencing violence access the services they need.

24. i. I am a judge. Sometimes women file cases just for simple violence. I dismiss these cases.
 ii. I am a judge. In my court, I take all cases seriously. Violence, no matter if it's between partners or strangers, is a crime.

25. i. I am a national lawmaker. There are no laws in my country specifically about violence—that's a private matter!

ii. I am a national lawmaker. The law of this country says that no person has a right to use violence against another person—no matter what their relationship.

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26. i. I am a donor. I fund violence prevention programs in Africa. I fund experts to train community members about what's right and wrong. Otherwise, communities can't change.

ii. I am a donor. My agency supports community activism to address the root cause of the problem—communities can lead their own process of change!

27. i. I am a radio announcer. You hear my messages every day. We joke about women and violence—what's the harm?!

ii. I am a radio announcer. We can have fun on the air at my station, but there are rules about what is acceptable. We cannot demean women—or anyone!—in our jokes.

28. i. I am a United Nations official. I monitor countries' progress on international conventions, but I don't see the connection between violence against women and power.

ii. I am a United Nations official. Violence against women and women's rights are covered in international conventions. I ask governments how they are responding to these issues.

29. i. I am the minister of health. I decide which services are available at health centers. Women's rights issues don't belong in clinics—we prescribe drugs!

ii. I am the minister of health. We have a nationwide protocol all healthcare providers must follow when women report violence.

30. i. I am a newspaper editor. I show explicit photos of women in my paper because it sells!

ii. I am a newspaper editor. Our newspaper has a policy to protect the rights and dignity of all community members in the stories and images we publish.

SASA! Together Strategies and Activities

(2 HOURS)


Participant Objectives

- Understand the *SASA! Together* strategies and activities.
- Plan whom to reach and how to reach them through the *SASA! Together* activity ideas.

Preparations

- Prepare three “Circles of Influence” flipchart papers, each with one of the following titles, and then set aside:
 - ⇒ Interpersonal: influencing family, friends, neighbors and other community members
 - ⇒ Community: influencing leaders, groups and community service providers
 - ⇒ Institutional: influencing an institution as a whole
- Prepare three “*SASA! Together* Strategies” flipchart papers, each with one of the following:
 - ⇒ Local Activism: Community activists lead informal and provocative activities about power, violence and activism with their family, friends, neighbors and other community members.
 - ⇒ Community Leadership: Community leaders use their influence, role and platform to promote non-violent relationships, peaceful families and happy communities.
 - ⇒ Institutional Strengthening: Institutional allies lead transformative processes within their institution to align protocols and guidelines on violence against women with good practice.
- 🕒 (If using with staff) Make available at least one copy of *SASA! Together*, and copy all of the “Strategy Activities” for all participants (Local Activism activities page 32, Community Leadership activities page 37, Institutional Strengthening activities, page 41).



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- (If using with community activists, community leaders or institutional allies) Photocopy only the “Strategy Activities” for that group for all participants (e.g., community activists will have only Local Activism activities, see on the previous page).

Steps

1. Welcome participants to the session and explain:
 - a. *“As we experienced in the last exercise, all members of a community influence norms and values.”*
 - b. *“In this next exercise, we will use this knowledge to think strategically about how to reach different individuals and groups through our activism.”*
 - c. *“Think back to the ‘Circles of Influence’ session, in which we saw the ways different people in the community can use their unique roles to influence community norms. Let’s review the circles of influence together.”*
2. Hang the three “Circles of Influence” flipchart papers you have prepared (interpersonal, community and institutional) on the wall in three different locations in the room.
3. Give out markers to several participants and ask all participants to come up and write examples of the types of people and institutions in each circle on the relevant flipchart paper, sharing markers as useful and referring to what they remember from the “Circles of Influence” session. Allow about 5 minutes for this.
4. Read the examples on the flipcharts quickly, adding ideas as helpful (possible responses below).
 - a. Institutions: Police departments, health systems, schools, media houses, government, ministries of health, etc.
 - b. Community: Cultural and religious leaders, support groups, local government leaders, sporting clubs, traditional healers, healthcare workers, police officers, women’s groups, community-based organizations, teachers, etc.
 - c. Interpersonal: Family, friends, neighbors, elders, clan members, drinking joint peers, neighbors, taxi drivers, market sellers, women at home, men working together at a carpentry, hawkers, fishers, farmers, students, hairdressers/barbers, etc.
5. Explain: *“The strategies and activities in SASA! Together are designed to help us reach community members from all circles of influence.”*
6. Tape each of the “SASA! Together Strategies” flipchart papers to the wall right next to the corresponding circle of influence:
 - a. Next to the **interpersonal** circle of influence, **Local Activism**.
 - b. Next to the **community** circle of influence, **Community Leadership**.
 - c. Next to the **institutional** circle of influence, **Institutional Strengthening**.

7. Invite a participant to read each aloud.
8. Explain: *“It is important to remember that the institutional circle of influence relates to strengthening the institution **as a whole** to better prevent or respond to violence against women. The community circle of influence can engage community leaders and service providers (such as police or healthcare providers) in their role **as individuals**, but it is not designed to transform the institution for which they work. The interpersonal circle of influence involves people with more informal influence in the community—our family, friends, neighbors and others.”*
9. Ensure the difference between the three strategies is clear by asking, for example, *“Are there any questions about who each strategy aims to reach?”*
10. Explain: *“There is a key group of people conducting activism in each of these strategies.”*
11. Write “Community Activists” next to “Local Activism” on the “SASA! Together Strategies” flipchart paper. Write “Community Leaders” next to “Community Leadership” and “Institutional Allies” next to “Institutional Strengthening.”
12. Explain:
- a. *“Within each strategy, these people conduct different **activities**, designed to be of interest to each circle of influence. For example, the head of police might not be interested in or easy to reach through a community drama but might be interested in and easy to reach through a PowerPoint presentation.”*
 - b. *“Similarly, a cultural leader might find Community Talking Points useful, but a woman selling food at the market might instead like to be involved in a Community Conversation.”*
 - c. *“While the activities stay the same in each phase, their content changes. For example, a Quick Chat in the Awareness phase will be different than a Quick Chat in the Support phase because each phase focuses on a different stage of change.”*
13. Depending on the type of participants, group them as follows (see 14a & b below):
- a. SASA! Together staff—3 groups
 - b. Community activists—7 groups
 - c. Community leaders—5 groups
 - d. Institutional allies—3 groups
14. Explain:
- a. **(If using with staff)** *“Each group will be given a list of activities for a specific strategy: Local Activism, Community Leadership or Institutional Strengthening. You will read through that list as a group. Your task as a group is to come up with a creative way to share the types of activities used in your strategy with the rest of the group. There are hard copies of SASA! Together here in case any of you would like to see any of the activities described or use them when sharing with the larger group. You will have 30 minutes to prepare. Each group will have a maximum of 5 minutes to share back to plenary.”*



- b. (If using with community activists, community leaders or institutional allies)** *“Each group will be given a different type of activity in SASA! Together found in your strategy [Local Activism with community activists, Community Leadership with community leaders or Institutional Strengthening with institutional allies]. Your task as a group is to learn about this activity and to share it with the rest of the group. You will have 15 minutes to prepare. Each group will have a maximum of 5 minutes to share back to plenary.”*

15. Assign strategies or activities to the different groups. Ensure there are no questions.
16. Circulate among the groups to provide encouragement and any support needed.
17. Alert the groups when 5 minutes remain. When the time has passed, call, “Stop!”
18. Invite one group to present their work. After their presentation, ask for further ideas or comments from other participants.
19. Discuss the work of the other groups in the same way.
20. Thank participants for their contributions.

Facilitator’s Note: If using this session with staff, you might explain that even though some activities may be found in a specific strategy, any activity can be used with any circle of influence, particularly Local Activism and Community Leadership activities—it just depends on what works for your community. Adaptations can be made to suit the setting.

21. Summarize key points:
 - a. *“Reaching many people within all three circles of influence allows us to influence community norms in many ways.”*
 - b. *“Becoming clear about which people or groups we can reach will help us be more systematic and strategic.”*
 - c. *“Each group will be interested in different things, so we need to use diverse activities.”*
 - d. *“Organizing the activities into three strategies can also help us remain organized.”*
 - e. *“We can use multiple SASA! Together activities to reach any one group.”*
22. Thank participants for their active participation before closing

SASA! Together Power

(1 HOUR, 30 MINUTES)

Participant Objective

- Gain a basic understanding of the four types of power in *SASA! Together*.

Preparations

- Photocopy and cut out the “Power Images” (a copy of each drawing per one to two participants).
- Review the “Types of Power” handout at the end of these instructions.
- Hang a blank flipchart paper on a flipchart stand or the wall at the front of the room.
- On separate pieces of A4 paper (or flipchart paper cut in half), write the following in big, bold letters (one per paper). Tape each to a different wall in the room and fold or cover them until it’s time to use them in the session:
 - ⇒ Power within
 - ⇒ Power over
 - ⇒ Power with
 - ⇒ Power to



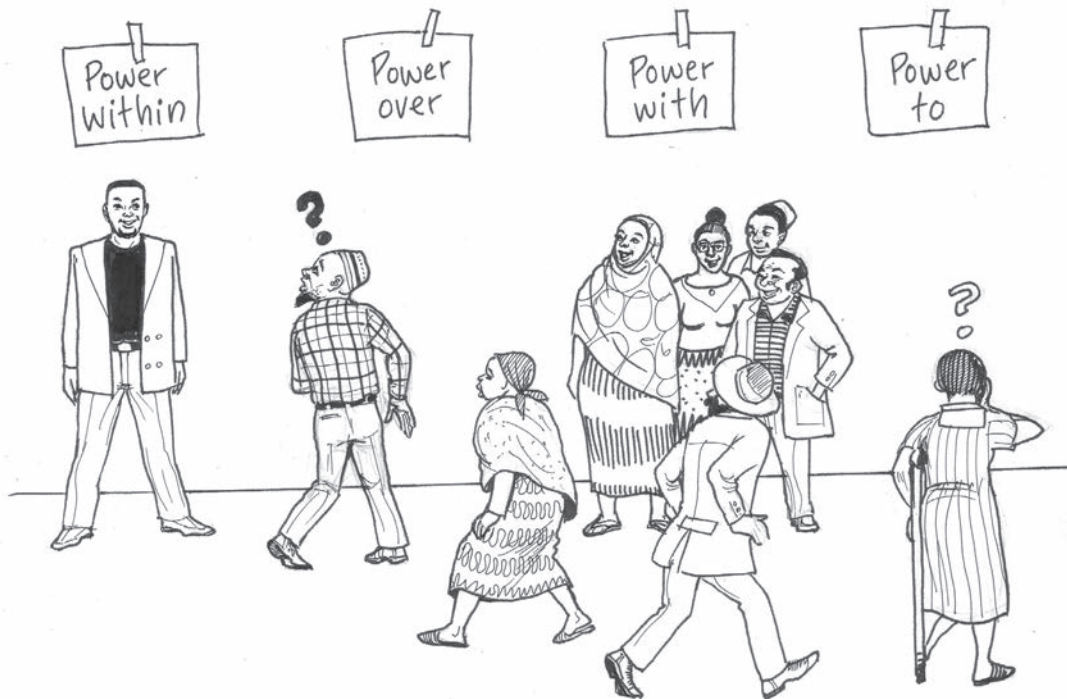
Steps

1. Welcome participants, and introduce the session: *“In this session, we will spend time thinking about power. Power is something that is always in our lives. It influences our decisions and choices, yet we rarely think about it.”*
2. Ask participants: *“Please close your eyes for a few moments or sit back and get comfortable. I will ask you to imagine some things in your mind.”*
3. Once everyone’s eyes are closed, continue: *“Now in your own mind, try to imagine ‘power.’ (pause) What does power look like to you? (pause) What images come into your mind? (pause) Now, please open your eyes.”*

4. Ask: “What was it that you imagined? What images did you see?” Encourage participants to describe or even act out the images they saw of power (e.g., a fist, a political authority, money, a man with a large belly or a king).
5. After several participants have described or acted out their images of power, explain that power is *the influence we have in our own lives and in the lives of others*. Ask for any quick reflections or thoughts.
6. Pass around the first power image (“Power within”) until all participants have received one. Hold one copy up at the front of the room.
7. Ask participants:
 - a. “Did you imagine anything like this when you were thinking about power?”
 - b. “How would you describe this type of power?”
8. After both questions have been discussed, introduce the matching SASA! Together power term—“power within.” Tape the drawing to the blank flipchart paper at the front of the room and write “power within” next to the image.
 - a. Refer to the “Types of Power” handout to help you describe “power within.” Highlight key points such as:
 - ⇒ Power within comes from inside each of us.
 - ⇒ We all have some power within, regardless of whether we are women, men, rich, poor and so on.
 - ⇒ We may not always recognize it or have the chance to exercise it, but we all have it.
9. Repeat this process with the remaining images, moving in order from “power over” to “power with” and finally to “power to.”
10. Once you have discussed each of the four power images and the corresponding power terms, summarize: “Power is the ability to influence our own or others’ experiences. It can be used positively or negatively. There are four different types of power.”
11. Ask all participants to stand in the middle of the room. Uncover the four pieces of paper around the room.
12. Explain: “To further explore what these four types of power mean, we will do another exercise. I will read a series of statements. After each statement, move to the paper showing the type of power that you feel the statement most describes. Remember to answer honestly and not simply follow others.”



13. Ensure the directions are clear, and then begin reading the “Power Situations” statements.



14. After each statement, invite one of the participants standing by each of the terms (participants may stand at different flipchart papers or all at the same one) to share with the group why they chose that term. If there is disagreement, discuss and try to come to a consensus. Try to engage participants who have not spoken and ensure there is clear understanding of the concepts.

Facilitator’s Note: You do not need to read every one of the power situations on the sheet. You may skip some and focus on others according to how you see the group progressing.

15. Bring participants back to their seats and give out the “Types of Power” handout.

16. Summarize key points:

- a. “There are different types of power. In SASA! Together, we will focus on power within oneself, power over someone else, power with others and power to act.”
- b. “Power can be used positively or negatively.”
- c. “‘Power within,’ ‘power with’ and ‘power to’ are positive uses of power. ‘Power over’ is a negative use of power.”
- d. “Power is not in limited supply. One person having power does not mean she or he must take power away from another person. Everyone can have power.”

17. Thank participants for their active participation before closing.

Power *Images*





Types of *Power*

SASA! Together is all about power—what it is, who has it, how it is used and how power dynamics between women and men can change for the better. All of the *SASA! Together* strategies, activities and trainings are designed to get people reflecting on, talking about and ultimately changing the way they use power.

Here are the basics of SASA! Together power:

Power is the influence we have in our own lives and in the lives of others.

Power within is the strength in each individual that allows us to recognize our own worth and to believe in ourselves and our right to just treatment from others.



The aim of the Start phase is to foster personal reflection about power and nurture **power within**.

Power over is the influence that one person or group uses to control another person or group. This control might be used directly in the form of violence, such as physical violence or intimidation. It can also be used indirectly, such as through the norms and practices that position men as superior to women. Using one's *power over* another is an injustice. Respecting everyone's *power within* and balancing *power with* others are positive alternatives.



The aim of the Awareness phase is to deepen analysis of men's **power over** women and the community's silence about it.

Power with is the power felt when two or more people join together to do something that they may not have done alone. *Power with* includes supporting those in need, those trying to change and those speaking out. It means joining *power with* others for positive change and creating a sense of support and possibility in the community. *Power with* also includes asking for help and support and holding men who use violence accountable.



The aim of the Support phase is to build skills and encourage community members to join **power with** others to prevent violence against women.

Power to is the belief, energy and actions that individuals and groups use to create change. *Power to* is the freedom and power experienced by women and men when they are able to make decisions, act and achieve their full potential, no longer bound by norms that accept men's *power over* women.



The aim of the Action phase is to use collective **power to** formalize and sustain change that prevents violence against women.

Power *Situations*

- | | |
|---|--------------|
| 1. A “sugar daddy” promises his young girlfriend a new phone. | Power over |
| 2. Elizabeth has faced many hardships but does not let them spoil her life. | Power within |
| 3. The community passes a bylaw about violence against women. | Power to |
| 4. Harriet does not feel ready for sex yet, but Yassin convinced her by threatening to look for another girlfriend. | Power over |
| 5. Daniel encourages his friend who is trying to change. | Power with |
| 6. Janet talks to her friends about the connection between power and violence against women. | Power to |
| 7. Charles feels that he can create change and balance power in his relationship. | Power within |
| 8. Richard whistles at women and girls on the street. | Power over |
| 9. Chaz shows a poster about stopping violence against women to men at the bar and starts a discussion with them. | Power to |
| 10. Rehema tells Sabi that she can stay with her if she feels scared at home. | Power with |



What Is Activism?

(1 HOUR)

Participant Objectives

- Receive an introduction to the concept of activism.
- Consider how activism works in *SASA! Together*.

Preparations

- Photocopy and cut up the “Activism Scenarios.”
- Prepare a flipchart paper that says “Activism is...”
- Prepare another flipchart paper with the definition of activism:
“Activism means taking action, based on one’s own deep beliefs, to create social change.”

Steps

1. Explain to participants: *“Activism is at the heart of SASA! Together. Whether we are staff, community activists, community leaders or institutional allies, we use our power within as activists to challenge the status quo.”*
2. Ask participants: *“What comes to mind when you think of ‘activism’?”* Write down words or phrases that capture their contributions on the “Activism is...” flipchart paper. Record all ideas without facilitator comments, brainstorming for up to 5 minutes.
3. Divide participants into groups of two or three.
4. Explain: *“Each group will now receive a sheet of paper with a brief scenario. You will read this together and discuss two questions.”*
 - a. *“Is this an example of activism?”*
 - b. *“Why or why not?”*
5. Give an activism scenario to each pair or triad.
6. Call, *“Stop!”* when 5 minutes have passed.
7. Ask participants, *“Who would like to share what their small groups discussed?”* Participants can read their scenario out loud and explain why their group did or didn’t think their example was activism. Encourage other participants to share if

they agree or disagree with the group's analysis of their scenario. (For example, a group might not think that volunteering at a clinic is a form of activism, while another participant feels otherwise.) Invite a few groups to share their scenario and reflections.


8. Ask: *“Overall, what are your reflections about what activism is from this activity?”*

Facilitator's Note: Participants should reach the conclusion that all of the scenarios are examples of activism.

9. After participants have shared, explain: *“Activism can look many different ways. No matter how big or small the act, we can all be activists whether in the home, at work or being with friends.”*
10. Put up the flipchart paper with the definition of activism. Explain: *“Activism means taking action, based on one's own deep beliefs, to create social change. It is about living your beliefs by taking a stand against injustice.”*
11. Ask participants for reflections or comments.
12. Go back to the “Activism is...” brainstorm flipchart paper and ask: *“How has the understanding of activism expanded during this session?”* (Possible responses: Participants may have thought that all activism is related to politics or that activism has to involve large groups of people or be public protests.)
13. Ask: *“Why can activism be an effective way to end violence against women?”* (Possible responses: Activism is personal; activism can influence all areas of our life; activism is sustainable; activism can reach many people.)
14. Summarize key points:
- a. *“There is an emphasis on activism in SASA! Together because change in a community is only possible when community members themselves lead that change—in small and large ways.”*
 - b. *“SASA! Together helps us find the activist within each of us.”*
 - c. *“Activism is personal and driven by our desire to change our communities for the better.”*
 - d. *“SASA! Together inspires all of us to reflect on our attitudes and behaviors personally and professionally and work together to create a violence-free community.”*
15. Thank all participants for their active participation before closing.

Activism *Scenarios*

Martha volunteers at the local clinic providing health education to young people.

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Peter intervenes when he sees a young boy teasing his peers.

Hassan creates a petition to increase wages for teachers at his school.

Miriam tells her boss that her colleague has been harassing women in their workplace.

Alex meets with his school headmaster to ask for healthier lunch options at school.

Rashida paints a mural on her shop wall about peace and non-violence.

Robert raises money to build a new church.

Beth performs in a drama about the importance of exercise.

Elizabeth intervenes when her neighbor insists her daughter shouldn't go to school.

Albert starts a neighborhood book exchange to encourage the community to read.

Barbara participates in a local meeting to discuss challenges for women in the community.

Yusuf reads stories to children in primary school once a month.

Abdul raises money to build a wheelchair ramp for his village health clinic.

Facilitating Change

(1 HOUR)

Participant Objective

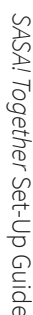
- Identify the characteristics of effective facilitation.

Preparations

- Make four copies of the “Characteristics of Effective and Poor Facilitation” table provided at the end of these instructions. For each copy, cut the statements into strips and put them in a pile in random order. You should have four complete piles of statements.

Steps

1. Welcome participants and introduce the session: *“In your roles, you will be responsible for facilitating SASA! Together activities with others. Sometimes, this may be facilitating a formal training session, but more often, it will be facilitating discussions in many different ways to encourage reflection. In this session, we will identify the characteristics of an effective facilitator so that we can be more effective in our activism.”*
2. Ask: *“Overall, what does a facilitator do? Why are they called a ‘facilitator’?”*
3. Listen to several responses and then explain: *“**An effective facilitator makes a process or action easier for someone—they facilitate community members’ learning.** In SASA! Together, we strive to make it easier for community members to think critically about power and violence against women, to discuss issues with others and to make positive changes in their relationships and community. We are not the experts or teachers; we facilitate others thinking for themselves.”*
4. Explain the next exercise comparing poor and effective facilitation:
 - a. *“We are going to divide into four groups. In your groups, create a flipchart paper with two columns: ‘Poor Facilitation’ and ‘Effective Facilitation.’”*
 - b. *“Each group will get a set of papers with 11 characteristics of effective facilitation and 11 characteristics of poor facilitation written on them.”*
 - c. *“As a group, discuss and decide which statements are characteristics of effective facilitation and which are characteristics of poor facilitation. Tape*



11. Thank participants for their active participation before closing.

Characteristics of *Effective and Poor Facilitation*

Characteristics of Effective Facilitation	Characteristics of Poor Facilitation
1. Asks questions rather than giving out information or advice	Emphasizes giving out information and advice over asking questions
2. Balances power between participants and the facilitator	Views one person as the “expert” or “authority”
3. Recognizes the independence and maturity of adult learners	Expects participants to be obedient and have “good behavior”
4. Creates a safe environment where participants feel free to speak their minds	Creates an environment where participants will accept what they say as fact and may not speak their minds
5. Ensures the space, services and sessions are physically accessible and accommodate different abilities	Meets the needs of the majority, leaving differently abled participants to “sort themselves out”
6. Does not believe in “right” or “wrong” answers	Believes in “right” and “wrong” answers
7. Values feelings, attitudes and beliefs	Values only logic
8. Fosters collaboration among participants	Fosters competition among participants
9. Inspires others to think for themselves	Focuses on memorizing facts
10. Values personal experiences	Values academic theories more than lived experience
11. Tries to be creative and fun!	Tries to gain the participants’ respect through being strict and serious

Creating a Community Asset Map

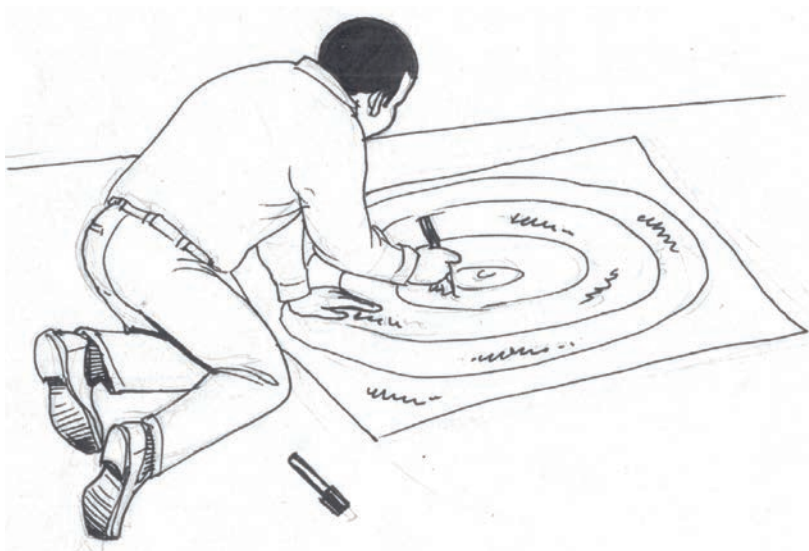
(1 HOUR)

Participant Objective

- Identify existing strengths and resources in their communities that can be used in *SASA! Together*.

Preparations

- Put the following definition on flipchart paper:
SASA! Together community asset mapping: identifying the strengths and abilities of a community that can help to prevent violence against women
- Photocopy “Group Work Instructions: Creating a Community Asset Map” so each group has a copy, and prepare five flipcharts papers, each with one of the following titles:
 - ⇒ Community Members
 - ⇒ Places and Events
 - ⇒ Community Leaders and Groups
 - ⇒ Institutions
 - ⇒ Items
- Label a flipchart paper “Next Steps” with three columns: “Task,” “Person Responsible,” and “By When.”
- Write Circles of Influence diagram on a flipchart paper.



Steps



1. Welcome participants to the session and explain:
 - a. *“Every community has strengths and resources that are already present there. These strengths and abilities are also known as ‘assets.’”*
 - b. *“An asset is anyone and anything in your community that can benefit the community. In this session, we will explore the assets that can contribute to the effectiveness of SASA! Together.”*
 - c. *“For example: Is there a religious leader in your community who speaks out against violence? Is there a community center with a large meeting room that is easily accessible? Is there a local theater group that is interested in creating performances about non-violence?”*
 - d. *“These are all assets that can contribute to and become part of SASA! Together”*
 - e. *“To capture these, we are going to do community asset mapping.”*
2. Put up the flipchart paper with the definition of SASA! Together community asset mapping and invite a participant to read it aloud.
3. Explain:
 - a. *“We are going to identify the specific strengths and abilities of the community where we are working with SASA! Together to see which of its positive aspects we can build upon to help us prevent violence against women.”*
 - b. *“To do this, we will break into groups. Each group will detail specific community members, places, groups, institutions or items we know about in our community. Each group will have a short instruction sheet, as well as a flipchart paper to fill in with your ideas. We will have 15 minutes to do this work, and we will each present a flipchart paper full of our ideas in about 3 minutes.”*
4. Ensure there are no questions. Divide participants into groups by counting off from 1 to 5 or in any other way. Give each group their worksheet to complete and the flipchart paper with their topic title.
5. Circulate among groups to ensure groups are moving forward. Alert participants when 5 minutes remain.
6. After 15 minutes, call, *“Stop!”* and invite community members back to the large group.
7. Invite the first group to present, encouraging others to think critically about what they are saying.
8. After each group, ask: *“Do we have other ideas to add to their list?”* Invite the group to write additional ideas on their lists. After each group presents, put their flipchart paper on a wall so that everyone can still see it.
9. Repeat this process until each group has presented and the larger group has added any ideas to their lists. Thank participants for their ideas.

10. Put up the circles of influence diagram and explain:

- a. *“In SASA! Together, we engage the three circles of influence. By working with each circle of influence, we can generate the critical mass required to effect real change. Therefore, when asset mapping, we must explore the assets of each circle:*
- ⇒ *“The assets of individuals, family, friends and neighbors (the ‘interpersonal’ circle of influence);*
 - ⇒ *“The assets of local leaders, professionals and community groups (the ‘community’ circle of influence); and*
 - ⇒ *“The assets of formal institutions like police departments, health centers, NGOs, government offices and the media (the ‘institutional’ circle of influence).”*



11. Ask: *“Looking at each of our three group lists, are there any of these circles of influence we do not see enough examples of? Is there any idea for a person, place, group, institution, event or item we would like to add to reach that circle of influence better?”*
12. Spend a few minutes brainstorming and adding, as needed, to the lists.
13. Explain: *“There may be other community members who can help us to expand our lists further or to refine our lists. This is a great occasion to bring new community members into SASA! Together.”*
14. Ask: *“Whom else can we ask about SASA! Together asset lists that may have additional ideas or perspectives?”*
15. Write these community members’ names on a blank sheet of flipchart paper.
16. Hang up the “Next Steps” flipchart paper. Explain: *“Now, let’s talk about practical next steps to further refine our asset map. How can we further strengthen it?”* (Possible suggestions: Type up the asset list, talk with others, or do a community walk.)


17. Explain: *“A SASA! Together staff member will coordinate the asset map, which includes typing up all of our ideas today. We need other volunteers to:*
- a. *“Talk with other community members and leaders,*
 - b. *“Visit local groups or institutions, and*
 - c. *“Walk around the community on foot looking for organizations, businesses, open public spaces or other assets we may not have noticed before.”*
18. Ask for volunteers to do each of these things, if they make sense as ideas to the larger group, and set deadlines for each. Write commitments on the “Next Steps” flipchart paper.
19. Explain: *“Now that we have deadlines to type and refine our asset map, we can further discuss this in our next planned meeting. It will feed into our SASA! Together work plans, and we will regularly revisit it throughout the phases to keep expanding and building on the assets in our community.”*
20. Summarize key points:
- a. *“The community has many strengths and abilities that can help to prevent violence against women. These are called ‘assets.’”*
 - b. *“Assets can be community members, places, groups, institutions, events or items.”*
 - c. *“It is important to have assets from all of the circles of influence: interpersonal, community and institutional.”*
 - d. *“When we list these, or ‘map’ them out, it helps us use all of our assets in creating change through SASA! Together.”*
 - e. *“We will continue to think and talk about the community’s assets and engage them in creative ways throughout the life of SASA! Together in our community!”*
21. Thank participants for their active participation before closing.



Group Work Instructions: *Creating a Community Asset Map*

Group 1: Community Members (people with skills, talents, knowledge and perspectives, such as those with artistic, networking or planning skills, expertise in human rights, or experience living with violence or supporting those who have experienced violence)

Is there an emerging leader among us—among our families, friends, neighbors or others? Is there someone with unique and creative ideas who just needs encouragement to begin creating real change? Please list them on a piece of flipchart paper.

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Group 2: Places and Events (meeting places, event venues, theater spaces, workshop spaces, public grounds, traditional celebrations, religious festivals, sports championships, etc.)

Are there religious, community or other group meeting places that have space available for *SASA! Together* meetings, trainings or other gatherings? When does the community already have events—large or small—where community members gather together? Please list them on a piece of flipchart paper.

Group 3: Community Leaders and Groups (women's groups, student groups, police officers, faith-based groups, healthcare workers, local leaders, NGOs, etc.)

Do income-generating groups provide women with some financial independence? Do church groups discuss healthy families, and could they incorporate discussions about power? Are there particular police officers or healthcare workers who are well known in the community? Please list them on a piece of flipchart paper.

Group 4: Institutions (police departments, health systems, judiciary, media houses, local government, ministries, etc.)

What do community institutions do in relation to non-violence, peace, family and health? What resources do they have that might be useful? Are there local media houses that give free airtime to or cover social or health issues? Are there special services for women experiencing violence at the local health center? Are there agencies committed to investing in funding? Please list ideas for groups and institutions, and what resources they might provide, on a piece of flipchart paper.

Group 5: Items (office supplies, electrical equipment, paint, sounds systems, etc.)

What items might be needed to make *SASA! Together* a success that we might find already available within our community? Are there chairs for meetings, office supplies, training materials or equipment for major events? List these items, as well as where we might find them for free, if possible, on a piece of flipchart paper.

Claim Your Power

(30 MINUTES)

Participant Objective

→ Explore the importance of claiming our power.

Preparations

→ There are no preparations for this session.


Steps

1. Welcome participants and ask them to sit in a circle. Explain:
 - a. *"We can spend hours talking about and planning how to prevent violence against women in our communities. But if we do not truly believe in our power to influence positive change, then all that work may get only partly done or may progress too slowly."*
 - b. *"Before we can use our power and take action, we must believe we have power. The first step in believing something is speaking it out loud."*
2. Explain that all participants need to practice this. Ask each participant to take a turn standing up and saying loudly, "I have power!"



3. Debrief the exercise using the following questions as a guide:
 - a. *“Did having to say this make anyone feel slightly scared or put-off? Why?”*
 - b. *“Who felt strange making that statement? Why?”*
 - c. *“Who felt silly? Why?”*
 - d. *“Did anyone doubt whether the statement was true? Why?”*
 - e. *“How did it feel to watch other people stand up and take their turn?”*
 - f. *“How did it feel when it was your turn?”*
4. Ask participants: *“On the count of three, let’s all say together, ‘We have power!’ One, two, three...”* Cheer!
5. Summarize:
 - a. *“Although this exercise may feel strange, remember that we need to feel power within to begin the work of preventing violence against women. Our work with SASA! Together will attract attention. Sometimes, it might feel a little like standing up and saying, ‘I have power.’”*
 - b. *The first few times you speak up, introduce SASA! Together or run an activity, you might feel strange, but the more you do it, it will start to feel natural.”*
6. Thank participants for their active participation before closing.





Introduction to Learning & Assessment

SASA! Together
staff only

(2 HOURS)

Participant Objectives

- Appreciate the importance of learning and assessment (L&A) for strengthening programming.
- Gain an understanding of *SASA! Together* L&A.
- Become familiar with the Community Assessment Survey and Institutional Assessment Survey.

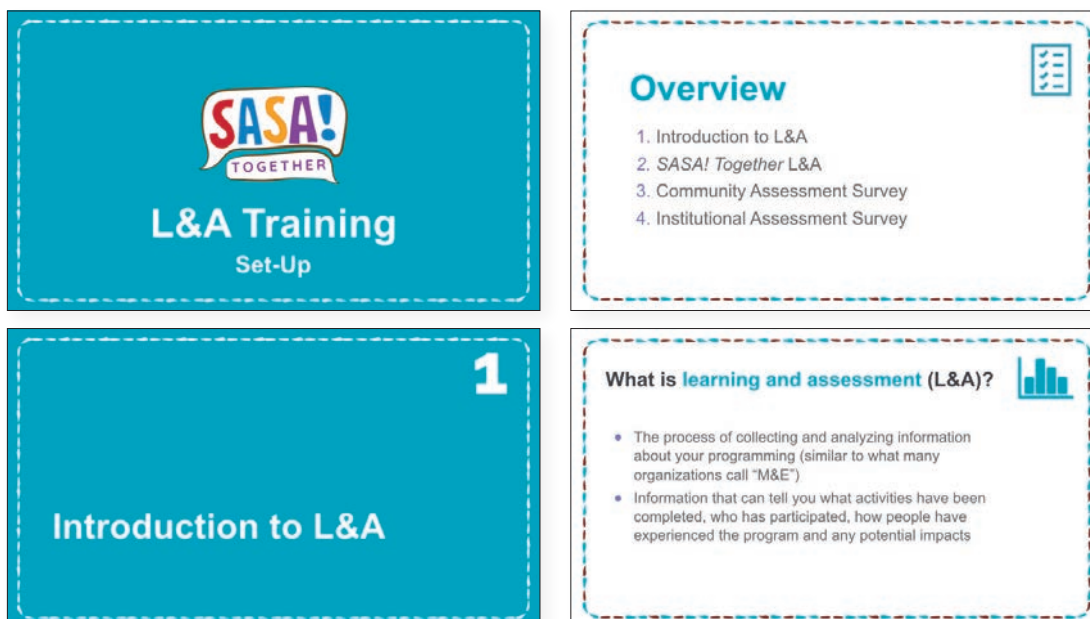
Preparations

- Preview the L&A Set-Up PowerPoint presentation and customize as needed (see page 154 and download from the electronic version of *SASA! Together*).
- Set up a projector and the presentation.

Steps

1. Welcome participants: *“We are going to learn more about learning and assessment today and why it’s important for SASA! Together”*
2. In a quick brainstorm, ask: *“What are the first words that come to mind when you think of learning and assessment?”* Record ideas on flipchart paper.
3. Explain: *“Learning and assessment, or L&A, can be simple, fun and useful! SASA! Together L&A is designed to be easy for anyone to use, even if you aren’t a specialist in monitoring and evaluation.”*

4. Present the L&A Set-Up PowerPoint presentation. Full PowerPoint Presentations are found in the electronic version of *SASA! Together* (28 slides, first 4 below as a sample).



5. Ask participants: *“After hearing more about SASA! Together’s approach to L&A, how do you feel? Are there any challenges you anticipate or questions you still have?”*
6. Answer participant questions and respond to their concerns. If you are unsure of the answer to any, just say so and let participants know that you will get back to them on any pending issues or that for some issues you’ll all figure things out together!
7. Explain: *“We will be using L&A throughout SASA! Together as we reflect on the health of our programming. L&A will be integrated into our trainings, but we can also organize more technical assistance to make sure that everyone feels as comfortable as possible!”*
8. Summarize key points:
 - a. *“In SASA! Together, you don’t have to be a research or monitoring and evaluation expert to learn from and assess your programming.”*
 - b. *“Across each phase, we have different aims and outcomes and use several tools to measure the outcomes at the community and institutional levels.”*
 - c. *“L&A helps to identify ways we can improve our programming and informs us when we are ready to move on to the next phase.”*
 - d. *“Before we start activities, it’s important that we take time to carry out a reliable baseline using the Community Assessment Survey and the Institutional Assessment Survey. This will give us a strong foundation to build upon!”*
9. Thank participants for their active participation before closing.

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