



# PREVENTING VIOLENCE AGAINST WOMEN

A PRIMER FOR  
AFRICAN WOMEN'S  
ORGANISATIONS



## OVERVIEW

### WHY THIS PRIMER?

This primer provides an overview of key terms, trends, approaches, and evidence used to frame violence against women (VAW) prevention programming. It is designed to strengthen programming, advocacy, and research for evidence-based violence against women prevention in Africa. We hope that it will both contribute to individual learning and promote collective knowledge on VAW—enabling organisations and groups to engage more meaningfully in VAW prevention programming, advocacy, research, and activism.

### WHO IS THIS PRIMER FOR?

This primer is intended for African women’s organisations, African women’s funds, and allied philanthropic actors to broaden their understanding of the trends in the rapidly evolving field of VAW prevention. The primer also serves to increase the participation of African women’s organisations, researchers, activists, and programme developers in advancing evidence-based work on VAW prevention grounded in feminist politics.

Ultimately, it is our hope that this primer supports African women’s organisations to take the lead on VAW prevention programming, innovations, implementation, and advocacy.

## HOW FAR HAVE WE COME IN ADDRESSING VIOLENCE AGAINST WOMEN?

Violence against women is one of the most pervasive human rights violations in the world. The statistics are staggering, with one in three women having experienced physical or sexual violence in their lifetime.<sup>1</sup> In Africa, reported physical violence against women is particularly high, with nearly half of countries reporting a prevalence of over 40%.<sup>1</sup>

The violence that women face prevents them from realising full and equal rights and has severe emotional, physical, sexual, and economic consequences. Women from at-risk or marginalised groups—including rural; disabled; lesbian, bisexual, trans, intersex (LBTI); or refugee populations—may be even more vulnerable to violence. Intimate partner violence (IPV) by a former or current partner is the most common form of VAW.<sup>2</sup>



## THE ROOTS OF A MOVEMENT

The work of ending violence against women (and girls) across Africa was pioneered by African feminists and women's movements and led for most of history—across pre-colonial, colonial, and post-colonial periods—by African women. Women organised for decades against violence by colonial forces.<sup>4</sup> In the independence era, women increased focus on violence perpetrated by intimate partners, strangers in the community, duty bearers, and authority figures.

This work has been undertaken in multiple contexts, places, and spaces—including in conflict settings, cyberspace, and where violence is justified in the name of culture and religion. As a result, across most countries in Africa, there is now public debate, civic action, policy and law, research, and some form of service provision to respond to different forms of violence against women.

## THE CURRENT INSTITUTIONAL, POLICY, AND LEGAL ENVIRONMENT

The past two decades have witnessed extraordinary growth in the efforts to address violence against women. Renewed commitment to prevent and respond to VAW is evidenced at national and regional levels, in the African Union, within the international community, and across a diverse range of donors—from development assistance organisations to private philanthropists.

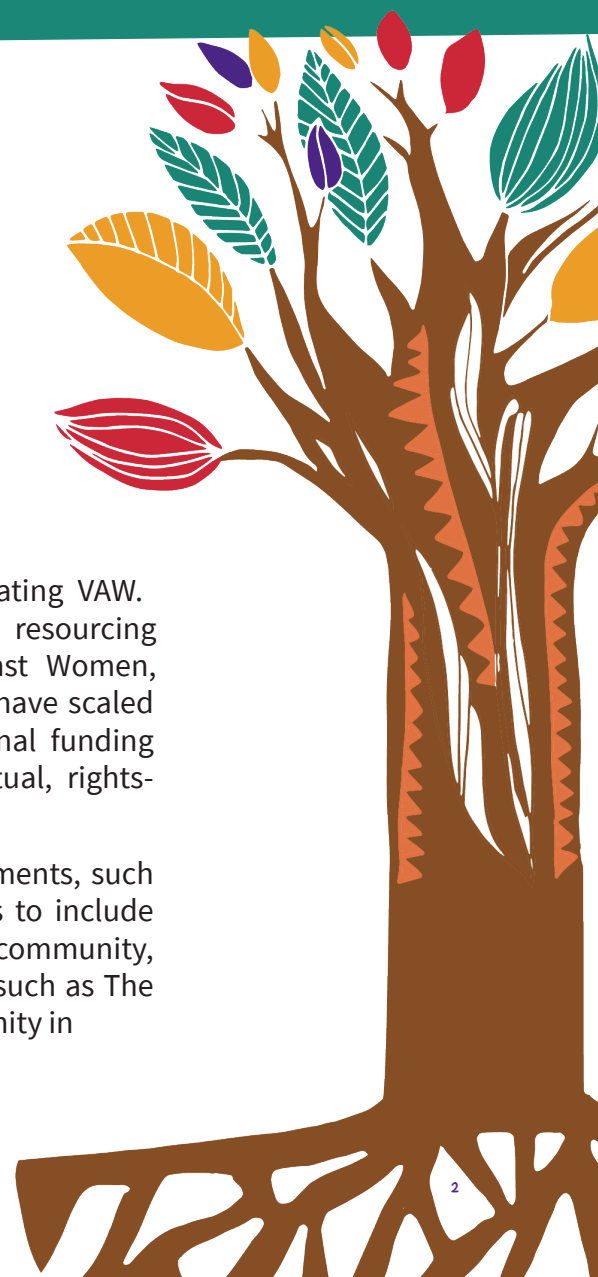
While women's funds have long supported work to end violence against women, today, a wide range of actors are also calling for action to address this issue. Through Sustainable Development Goal 5—which is aimed at achieving gender equality and empowering all women and girls—the UN set a new global roadmap for progress in eliminating VAW. Bi-lateral organisations, private foundations, and international resourcing initiatives—such as the UN Trust Fund to End Violence Against Women, DFID's What Works Program, and the EU-UN Spotlight Initiative—have scaled up investments, in addition to a number of regional and national funding mechanisms, including women's funds, that prioritise a contextual, rights-based approach to funding.

Across Africa, there have been significant regional policy commitments, such as the Maputo Protocol,<sup>3</sup> which expands international definitions to include economic violence and recognises VAW in the family, at work, in the community, and in conflict settings. There are also sub-regional frameworks—such as The Goma Declaration on Eradicating Sexual Violence and Ending Impunity in the Great Lakes Region—that commit governments to end all forms of VAW and take appropriate measures for empowerment and equal representation of women and girls.

### BOX 1. MAPUTO PROTOCOL DEFINITION OF VAW

“Violence against women” means all acts perpetrated against women which cause or could cause them physical, sexual, psychological, and economic harm, including the threat to take such acts; or to undertake the imposition of arbitrary restrictions on or deprivation of fundamental freedoms in private or public life in peace time and during situations of armed conflicts or of war.”<sup>3</sup>

*Article 1, Protocol to the African Charter on Human and Peoples Rights on the Rights of Women in Africa.*



Due to feminist activism and a heightened funding environment, many countries have formalised their responsibility in national policies and legislation<sup>5</sup>—from Kenya’s Sexual Offences Act (2006), Ghana’s Domestic Violence Act 732 (2007) and Sierra Leone’s Domestic Violence Act (2007) to Zambia’s Anti-Gender-Based Violence Act (2011) and Morocco’s Law 103-13 on the Elimination of Violence Against Women (2018), among others. As of 2017, 52.8% of countries in Sub-Saharan Africa and 35.7% of countries in the Middle East and North Africa have laws against domestic violence.<sup>6</sup>

## BOX 2. REGIONAL PREVALENCE OF IPV AMONG EVER-PARTNERED WOMEN<sup>2</sup>

Central Africa

65.64%

East Africa

38.83%

Southern Africa

29.67%

West Africa

41.75%

North Africa/Middle East

35.8%



## FROM INEVITABLE TO PREVENTABLE

In the past two decades, programming and policy have shifted the discourse from framing violence as inevitable to preventable. This has been supported by a growing body of experience—largely emerging from Sub-Saharan Africa—and evidence to show that with the investments in the right approaches, this is indeed true.

## DEFENDING GAINS

Although there have been great strides in violence prevention, the impetus to end VAW globally and in Africa has been met with new challenges, such as:

- A depoliticised approach to VAW;
- Reduced funding for feminist organisations; and
- Funding, programming, and policy that undermines accountability to women and girls.

The more activist edge of feminist organisations’ work can be dulled by partnerships with large international organisations that often apply an apolitical approach. Funding agreements that position women’s organisations as implementing partners—rather than thought and practice leaders in prevention—can undermine organisational autonomy and contribute to privileging Western or Northern voices and the perspectives of certain disciplines, such as public health. This project-based, short-term funding model weakens programming and civil society at a national level and across movements. Further, the trend towards instrumentalising women’s rights through broader strategic objectives (i.e. “gender equality is the smart business strategy”) dilutes the intrinsic value of defending women’s rights, bodies, and voices.

In the wider political context, as momentum around women’s rights and the demand for an end to violence against women has grown, so has backlash against progress. **Backlash** can include verbal or online harassment of individuals and organisations,

as well as other emotional, economic, physical, or sexual abuse violations and efforts to reverse women’s rights provisions in policy and law.<sup>7</sup> Attacks on both individual and collective activism are exacerbated with the growth of religious fundamentalism,<sup>8</sup> the rise of authoritarianism, and shrinking operating space for civil society in Africa,<sup>9</sup> as in many other parts of the world. These trends have a direct

impact on women’s rights organising and pose great obstacles to the VAW prevention movement. They also underscore how vital it is to maintain political awareness in the work of prevention and speak up against anti-feminist actors that seek to undermine the premise of equality on which prevention is based.

## HOW CAN A FEMINIST APPROACH HELP US BETTER UNDERSTAND VIOLENCE AGAINST WOMEN?

Internationally accepted definitions of violence against women are framed by the feminist analysis that VAW is both caused by patriarchal power relations and is a tool to maintain the unequal relationship between women and men (see box 3). This supports the idea that it is critical to ground programming to prevent and respond to VAW in an understanding of patriarchal power—ensuring that it challenges unequal gendered power and contributes to women and girls’ agency and choice.

Throughout Africa, feminists continue to stress the importance of policy, programming, and funding that supports **transformative** approaches to ending VAW. This means adopting and developing approaches that tackle root causes and increase women’s autonomy and well-being overall. Within this context, African feminists acknowledge the need to consider the diversity of experiences faced by African women and the ways that patriarchy intersects with other systems of oppression—including class, (dis)ability, citizenship, ethnicity, religion, migration status, HIV status, and sexual orientation—which in turn affect the forms of violence that women face and increases their vulnerability to violence.

Due to these multiple vulnerabilities, an **intersectional approach** to VAW prevention work is essential. As the African Feminist Charter explains, “to challenge patriarchy effectively also requires challenging other systems of oppression and exploitation, which frequently mutually support each other.”

### BOX 3. DEVAW DEFINITION OF VAW

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.”<sup>10</sup>

*United Nations Declaration of the Elimination of All Forms of Violence Against Women*

### BOX 4. VIOLENCE AGAINST GIRLS (VAG)<sup>11</sup>

While this primer focuses primarily on violence against women, the realities of women and girls are deeply linked. Both VAW and VAG are caused by patriarchy and the unequal power relations between girls and boys, and women and men. Girls face unique types of violence—including sexual abuse, child, early, and forced marriage, female genital mutilation (FGM), and corporal punishment, among others. In Africa, 30% of girls experience sexual violence in childhood.<sup>12</sup> Programming to prevent violence against girls is growing, although there is not yet a strong evidence base on what works (see below section on evaluation evidence). Further investments are needed in innovative practice and in evaluation research.



## VAW OR GBV?

The terms “violence against women” and “gender-based violence” (GBV) have been used interchangeably in the past. GBV language was originally introduced to highlight the gendered, hierarchical nature of violence against women. However, it has slowly shifted to a definition with a broad protection agenda—encompassing boys and men in addition to women and girls. This can be problematic as it can **undermine the realities of the gender hierarchy** that reinforces male domination and serves as the root cause of women experiencing violence at significantly higher rates.<sup>14</sup> While both terms are still used, many feminist organisations are returning to “violence against women” terminology to ensure that women and girls remain centred in this work.

## WHAT ARE THE VARIOUS TYPES OF VAW PREVENTION PROGRAMMING?

Within the VAW sector, interventions fall along a spectrum of prevention and response efforts. **Prevention** efforts often work to transform the power dynamics and gender inequality that lead to VAW in the first place. VAW **response** efforts typically focus on securing services, resources, and support for survivors. *Both prevention of and response to violence against women are essential.* Supporting survivors across a range of areas—from their psychosocial to physical and economic well-being—is critical in all VAW initiative and approaches.

VAW prevention programming includes a number of interventions—including public awareness and social media campaigns, community mobilisation, economic empowerment trainings, or legal reform. These types of programmes are grounded in the socio-ecological model in Image 1.<sup>15</sup>

The growing body of evidence on VAW shows that some of these approaches are more effective than others in changing attitudes and beliefs, as well as reducing incidences of violence and related behaviours. For example, more general awareness raising is useful in sustaining public discussion on VAW, but has not shown to lead directly to a change in attitudes or to a reduction in acts of violence.<sup>16</sup>

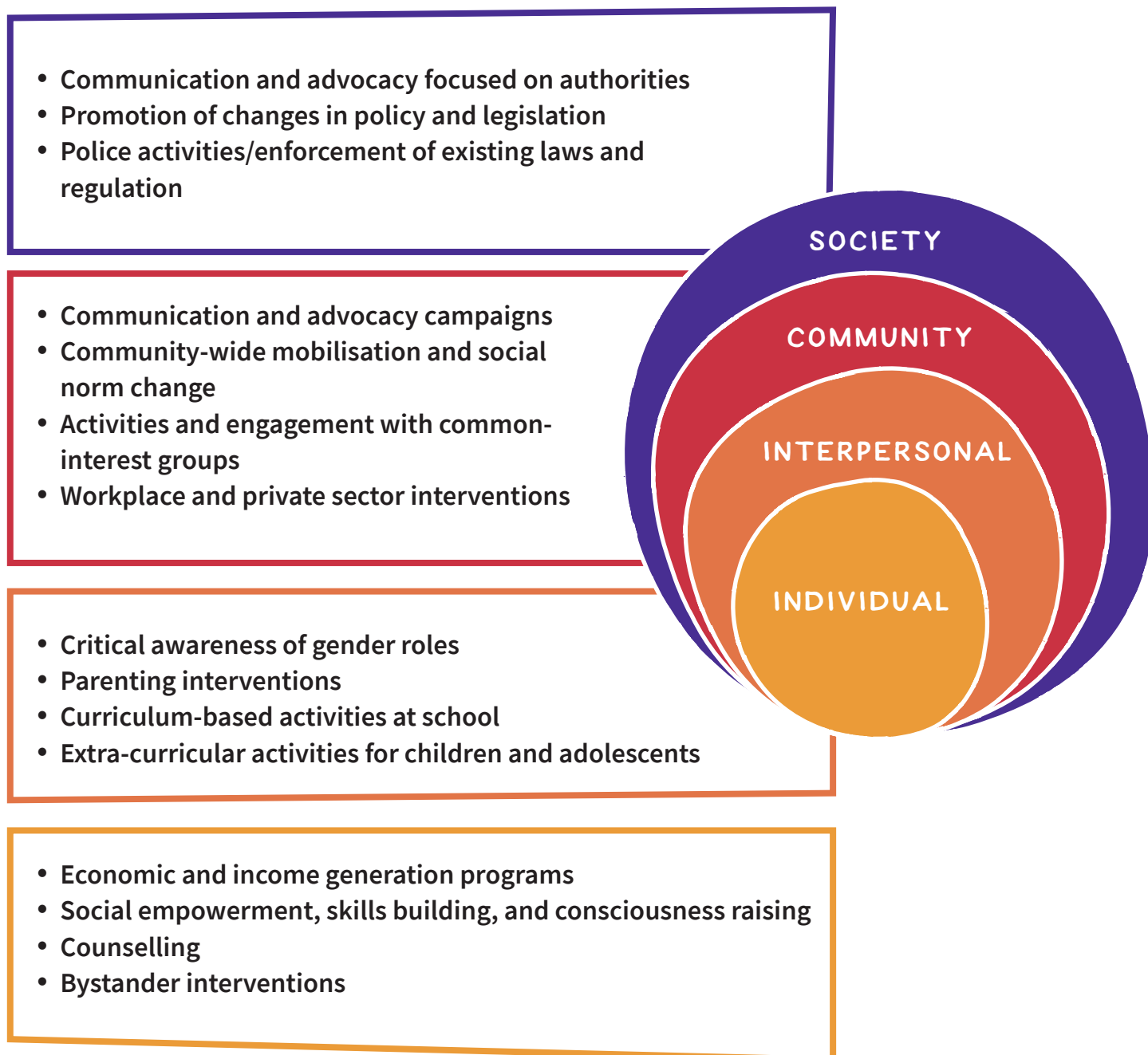
### BOX 5. DEFINITION OF PATRIARCHY

“Patriarchy is a system of male authority which legitimises the oppression of women through political, social, economic, legal, cultural, religious and military institutions.”<sup>13</sup>

- *Charter of Feminist Principles for African Feminists*



## IMAGE 1. TYPES OF VAW PREVENTION PROGRAMMING ACROSS THE SOCIO-ECOLOGICAL MODEL<sup>16</sup>



## WHAT KEY PRINCIPLES SHOULD BE UPHELD WHEN ADDRESSING VAW PREVENTION?

There are several key principles to consider and uphold when working on VAW prevention. Evidence demonstrates programmes are more effective when they:<sup>17</sup>

- **USE AN INTERSECTIONAL GENDER-POWER ANALYSIS**  
Programming based on systemic analysis of drivers of VAW from a gender-power perspective allows organisations to understand the context and culture, as well as related issues/oppressions.
- **WORK ACROSS THE SOCIO-ECOLOGICAL MODEL**  
Integrated and coordinated programming that engages both women and men—using strategic and diverse activities—ensures that a critical mass of the community explores and addresses VAW in a contextually appropriate way.
- **INCLUDE A SUSTAINED, MULTI-SECTORAL, AND COORDINATED STRATEGY**  
Systematic, coordinated, and longer-term programming—that is adequately equipped with financial and human resources—is more impactful than one-off activities, such as a training or ad-hoc campaigns.
- **ARE INFORMED BY THEORY AND EVIDENCE**  
Grounding VAW prevention in theories of change results in more robust programming that considers the complexity of violence, change, and systems that perpetuate VAW. It also leaves room for innovation through practice-based learning.
- **INSPIRE PERSONAL AND COLLECTION REFLECTION**  
Designing participatory processes that facilitate critical thinking and reflection ensures that communities' and stakeholders' realities, experience, skills, and action guide reflection processes.
- **FOSTER ASPIRATION AND ACTIVISM**  
Applying a benefits-based framework—which emphasises the advantages of changing behaviour, rather than relying on shame and stigma—particularly when working on intimate partner violence, can inspire couples and communities with the discourse of safer, happier, healthier relationships.

## WHAT DOES THE EVALUATION EVIDENCE TELL US ABOUT VAW PREVENTION?

The upsurge in violence prevention programming has brought about new research that explores how we can engage in effective and ethical prevention of violence against women. We now know that prevention is possible within a standard project time frame (i.e. a few years) by using key principles of VAW prevention, ensuring sufficient financial and human resources, and, ideally, applying feminist-driven leadership.

Quantitative and qualitative research each have unique strengths—with quantitative methods generally describing “how much,” “what,” and “for whom,” while qualitative methods address the “why,” “how,” and “under what circumstances.” Using a mixed methods research design to complement and highlight the strengths of each approach is a powerful way to establish a comprehensive picture. Image 2 explains some of the research questions that different methods can answer.





## IMAGE 2. RESEARCH EXAMPLES<sup>18</sup>

### QUANTITATIVE EXAMPLES

- **CROSS-SECTIONAL SURVEYS** can help us answer “What percentage of women in Morocco have experienced violence from their partners?”
- **COHORT STUDIES** can help us answer “How frequently do women in Ghana experience violence over time during their pregnancy?”
- **RANDOMIZED CONTROLLED TRIALS (RCTS)** can help us answer “Did our program increase the number of community members speaking out about violence in the last year—and by how much—compared to communities that didn’t implement the program?”

### QUALITATIVE EXAMPLES

- **OPEN ENDED QUESTIONS** on surveys can help us answer “What do women in South Africa consider to be the most frequent type of violence in households?”
- **IN-DEPTH INTERVIEWS** can help us answer “How do we understand what helps some men who grow up in a violent context and become violent themselves?”
- **FOCUS GROUP DISCUSSIONS** can help us answer “Are refugees in Dadaab camp familiar with available services for survivors of violence?” or “what are the common attitudes in a community that may prevent a woman from reporting violence she has experienced?”

## BOX 6. WHAT IS EVALUATION EVIDENCE?

Evaluation evidence tells us if a programme works or doesn’t work, and how it might be improved. To be reliable, evaluations must scientifically gather data—either from quantitative (using numbers to document trends and patterns) and/or qualitative sources (using discussions, interviews and participatory activities to explore thoughts and ideas).

Findings from rigorous studies are globally accepted as “evidence.” When a programme is “evidence-based,” it means that the programme was subjected to an evaluation and found to have a positive impact in that setting. Just because an idea or concept is popular does not mean it is effective or “good practice.”

Evaluation evidence is one type of knowledge we can use to deepen and build on what we know can work to prevent violence, as well as to identify gaps where further innovation is needed. An iterative approach to understanding impact is beneficial, where we can value failure and prioritise learning through adaptations and implementation in various settings.

## WHAT WE KNOW ABOUT EVIDENCE-BASED VAW PREVENTION

- Much of the research around prevention programming to date has focused on **intimate partner violence**, in some cases through interventions that also aim to change gendered attitudes and behaviours that increase risk of HIV transmission. Several evaluations have also focused on the effectiveness of programming to prevent female genital mutilation (FGM).
- Some types of programs have proven to be ineffective on their own, such as awareness-raising and training. Many initiatives are now increasingly using **multiple strategies**, which have shown to be most effective in preventing violence.<sup>17</sup>
- **Transformative** approaches that engage both women and men are more effective than initiatives that target specific groups.<sup>19</sup>
- **Feminist movements** are the biggest driver of progressive policy level change for VAW.<sup>4,20</sup>

While what we have learned in the past decade through evaluation studies<sup>21</sup> and practice-based knowledge has been inspiring,<sup>22 24</sup> there is still much more we don't know about VAW prevention. By investing in African feminists, organisations, and movements, we can continue building the evidence base and advocating for local ownership of research and programming.

## EVIDENCE-BASED VAW PREVENTION PROGRAMMES

The following are a range of evidence-based programmes across the region that have been effective in reducing VAW. These include interventions such as community mobilisation, engaging faith leaders, and women's economic empowerment coupled with gender training.

### **SASA!** (UGANDA, GLOBAL)

*SASA!*, created by Raising Voices in Kampala, Uganda, is a community mobilisation approach to prevent violence against women that works to change social norms that perpetuate VAW. *SASA!* inspires and supports critical reflection and discussion about power across a community with women and men, leaders, service providers, and institutions to build support and action for balanced power and non-violence. A randomised controlled trial of *SASA!*, as implemented by the Center for Domestic Violence Prevention, found a 52% reduction in the risk of intimate partner violence against women in *SASA!* communities after 3 years.<sup>25 26</sup> The *SASA!* study was the first of its kind in Sub-Saharan Africa to demonstrate population-level impact on intimate partner violence against women.

### **ENGAGING WITH FAITH GROUPS TO PREVENT VAWG IN CONFLICT AFFECTED COMMUNITIES (DEMOCRATIC REPUBLIC OF CONGO)**

Tearfund and Heal Africa's programme trained faith leaders and community volunteers to challenge harmful attitudes around violence against women and girls (VAWG) by speaking up

### BOX 7. WHAT IS PRACTICE-BASED LEARNING?

"The cumulative knowledge acquired from designing and implementing ideas and methodologies over a sustained timeframe, including insights gained from observation, direct experiences, and program monitoring."<sup>23</sup>

and integrating topics into sermons, prayer groups, and youth groups. These community conversations address the root causes of violence—gender inequality and harmful social norms—and discuss how to better support survivors and create safer communities. The programme evaluation saw a 58% reduction in women’s experiences of domestic violence, and a 20% reduction in women’s experiences of sexual violence from a non-partner.<sup>27</sup>

### **COMBAT: A RURAL RESPONSE TO PREVENTING VIOLENCE AGAINST WOMEN (GHANA)**

The Gender Centre’s Community Based Action Teams (COMBAT) is a community mobilisation strategy aimed at reducing the incidence of VAWG in rural communities in Ghana, protecting women’s rights through state and community structures, and raising public awareness about the consequences of VAWG. Women and men are trained on the types, causes, and impact of VAWG—along with family laws, conflict resolution, advocacy, and counselling. They also use a multi-method participatory approach to mobilise the community and build bridges between communities and state actors. Project results indicated a 50% reduction in past year physical partner violence, and a 55% reduction in past year sexual partner violence.<sup>28</sup>

### **IMAGE (SOUTH AFRICA)**

The Intervention with Microfinance for AIDS and Gender Equity (IMAGE) builds women’s economic autonomy, while integrating elements of women’s personal and collective empowerment. A randomised controlled trial demonstrated a 55% lower risk of physical or sexual violence from a sexual partner for women engaged in the combined microfinance and participatory learning programme.<sup>29</sup>

## **WHAT ARE THE ONGOING CHALLENGES AND DEBATES?**

### **RETHINKING THE GOLD STANDARD**

Robust evaluation findings help inform good practices and identify gaps in the field of VAW prevention. However, the overreliance on particular standards of evidence—for example, the consideration of randomised controlled trials as the “gold standard” of evidence—can also hinder innovation and curtail learning. By prioritising RCT-evaluated evidence, efforts to explore and rethink practice-based research and learning<sup>22</sup> are overlooked and under-valued.

As we build the global evidence base, it is crucial that the work of activists—including their expertise, experience, and knowledge—is not overlooked and is applied across learning structures. This means providing the resources and support for African feminist organisations and allied researchers to create, strengthen, and disseminate their own politicised,

### **BOX 8. EQUITABLE PARTNERSHIPS FOR RCTS**

Overreliance on RCTs can not only discourage innovation, but can also perpetuate a Global North-South divide that privileges Northern expertise over Southern experiences and approaches. Often, it is researchers and academic institutions in the Global North that have the resources necessary to conduct RCTs. While efforts to engage in more collaborative research are increasing, these relationships can sometimes become extractive, where the “local” perspective is offered and ownership and decision-making over the research are retained in the Global North institution. In order to address this, we can build and require equitable collaboration and seek out partnerships with research institutes in the Global South.

contextualised analysis of approaches, rather than relying on a small sample of methodologies that have “passed the evidence test.”<sup>30</sup> By encouraging and valuing practice-based learning, robust evaluation evidence, and activism, feminists in the African region can inspire, contribute to, and create new knowledge in VAW prevention.

## PROGRAMMING AT SCALE

To end VAW at a global level, donors, governments, research institutions, and other international organisations are increasingly interested in investing in VAW interventions that reach more diverse locations and populations, also referred to as “scaling up” interventions.

However, programmes at scale sometimes run the risk of reducing the quality of programming by applying a technical, politically neutral approach to social norms change that does not challenge root power inequalities. Working at scale may also mean that different actors take the lead—for example, government or business sector actors who may not bring the same transformative approach and understanding that the interventions were built on. We cannot expect the same outcomes at scale when methodologies are not followed—including shortened timeframes, reduced intensity, underfunded programmes, and inadequate selection, training and support of staff/community facilitators. In fact, scaling such initiatives can lead to harm for women and communities, as well as misused resources.

Based on experience, the Community for Understanding Scale Up (CUSP) maintains six key principles on what it takes to go to scale:

- Prioritise accountability to communities;
- Fully understand the principles of and align with the values of the methodology;
- Ensure adequate time and funding for programming;
- Maintain fidelity to the elements of the original methodology;
- Involve originators of the methodology; and,
- Re-examine the role of government and international organisations in effective and ethical scaling.<sup>31</sup>

Evidence shows that prevention programming is possible in the traditional project timeframe of a few years. However, changing deep-seated social norms and dismantling patriarchy calls for sufficient intensity, time and resources for reflection, deliberation, and action. Given the realities of backlash, medium- to long-term commitment, as well as local leadership, is necessary to sustain change.

## STAYING ACCOUNTABLE TO WOMEN AND GIRLS

While many women’s rights organisations have been working with men on VAW prevention for decades, in recent history, organisations focused on engaging men and use of men’s engagement strategies have grown. However, evidence on male engagement strategies has largely focused on interpersonal level change, with less evidence at the household, community, and structural levels. Further, evaluations have highlighted shifts in attitudes, rather than behaviour.<sup>32 33</sup> Transforming masculinities



and engaging men in gender equality does not occur in isolation. Rather, it is embedded in holistic social norms change programming<sup>34</sup>—as a complement to strong response services for survivors and alongside activism by feminist movements.

Furthermore, experience demonstrates that some male engagement efforts de-centre the experiences of women and girls and can replicate the patriarchal structures feminist activism is seeking to transform, especially when there are no linkages to the women’s rights movement.<sup>35 36</sup> *VAW prevention initiatives are most effective when they remain accountable to the experiences, values, leadership capacity and agency of women and girls.*

## HOW CAN WE CULTIVATE A FEMINIST VISION FOR ENDING VIOLENCE AGAINST WOMEN IN AFRICA?

Over the past decade, incredible progress in supporting women’s rights to safety and agency has been achieved. Women’s organisations in Africa are leading the way on VAW prevention and groups across the world are looking to our achievements.

To maintain the momentum and build upon the success in the region, we can:

- Document and share experiences in VAW prevention;
- Deepen our understanding of a feminist analysis of VAW;
- Nurture a feminist organisational culture that internalises the principles of VAW prevention;<sup>37</sup>
- Read and learn more about the evidence of VAW prevention;
- Contribute to further knowledge production and evidence-generation—including through partnerships with African researchers;
- Encourage, support, and promote innovation and practice-based learning;
- Collaborate across movements to deepen intersectional approaches;
- Advocate for and build a sustainable resource base for prevention work; and
- Foster self-care so that it is an integral part of everything we do.

By building solidarity across our feminist networks—and sustaining our well-being through self and collective care<sup>38</sup>—we can dismantle the patriarchal norms that underpin violence against women, and foster communities that enable women to thrive, lead, and inspire.

### BOX 9. HOW TO ADDRESS BACKLASH

We can mitigate the risk and consequences of backlash by anticipating and monitoring backlash throughout our work, working in solidarity with like-minded organisations, supporting communities to understand the issues at their own pace, and practicing self and collective-care.<sup>6</sup>





## BOX 10. STAYING ACCOUNTABLE TO WOMEN AND GIRLS INCLUDES STAYING ACCOUNTABLE TO OURSELVES.

In developing and implementing prevention programming, staff and community members involved will likely be exposed to women's experiences of violence. They may also find themselves remembering or confronting experiences of violence in their own lives. It is important to pay attention to self and collective care needs and build these into programme design and budgets. There are several tools available now to support this:

- **Self and Collective Care:**  
<http://preventgbvafrica.org/understanding-vaw/zines/self-and-collective-care/>
- **Develop your Self-Care Plan:**  
<https://youngfeministfund.org/develop-self-care-plan/>
- **Self-Care and Self-Defense Manual for Feminist Activists:**  
<https://www.strategicliving.org/self-care-brochure.pdf>
- **Guidelines for the prevention and management of vicarious trauma:**  
<https://www.svri.org/sites/default/files/attachments/2016-06-02/SVRIVTguidelines.pdf>

## ONLINE RESOURCES FOR FURTHER READING

- GBV Prevention Network <http://preventgbvafrica.org>
- Coalition of Feminists for Social Change <https://cofemsocialchange.org>
- What Works <https://www.whatworks.co.za>
- Preventing Violence Against Women and Girls <https://www.preventvawg.org/>
- Sexual Violence Research Initiative <https://www.svri.org>
- Prevention Collaborative <https://prevention-collaborative.org/>
- RESPECT Framework: <https://www.who.int/reproductivehealth/publications/preventing-vaw-framework-policymakers/en/>

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