

MAY 12

Violence against Women and Girls

CHASE Guidance Note Series

“Discrimination and violence destroys the potential of girls and women in developing countries and prevents them from pulling themselves out of poverty.”

(Andrew Mitchell, International Development Secretary, International Women’s Day, 8 March 2012)

Guidance Note 2

A Practical Guide on Community Programming on Violence against Women and Girls

This is Guidance Note 2 of a series of guidance notes produced by CHASE to support programming on Violence against Women.

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Violence against women and girls (VAWG) is the most widespread form of abuse worldwide, affecting one third of all women in their lifetime¹. Addressing violence against women and girls is a central development goal in its own right, and key to achieving other development outcomes for individual women, their families, communities and nations. DFID’s Business Plan (2011-2015) identifies tackling violence against women and girls as a priority and commits DFID to pilot new and innovative approaches to prevent it.

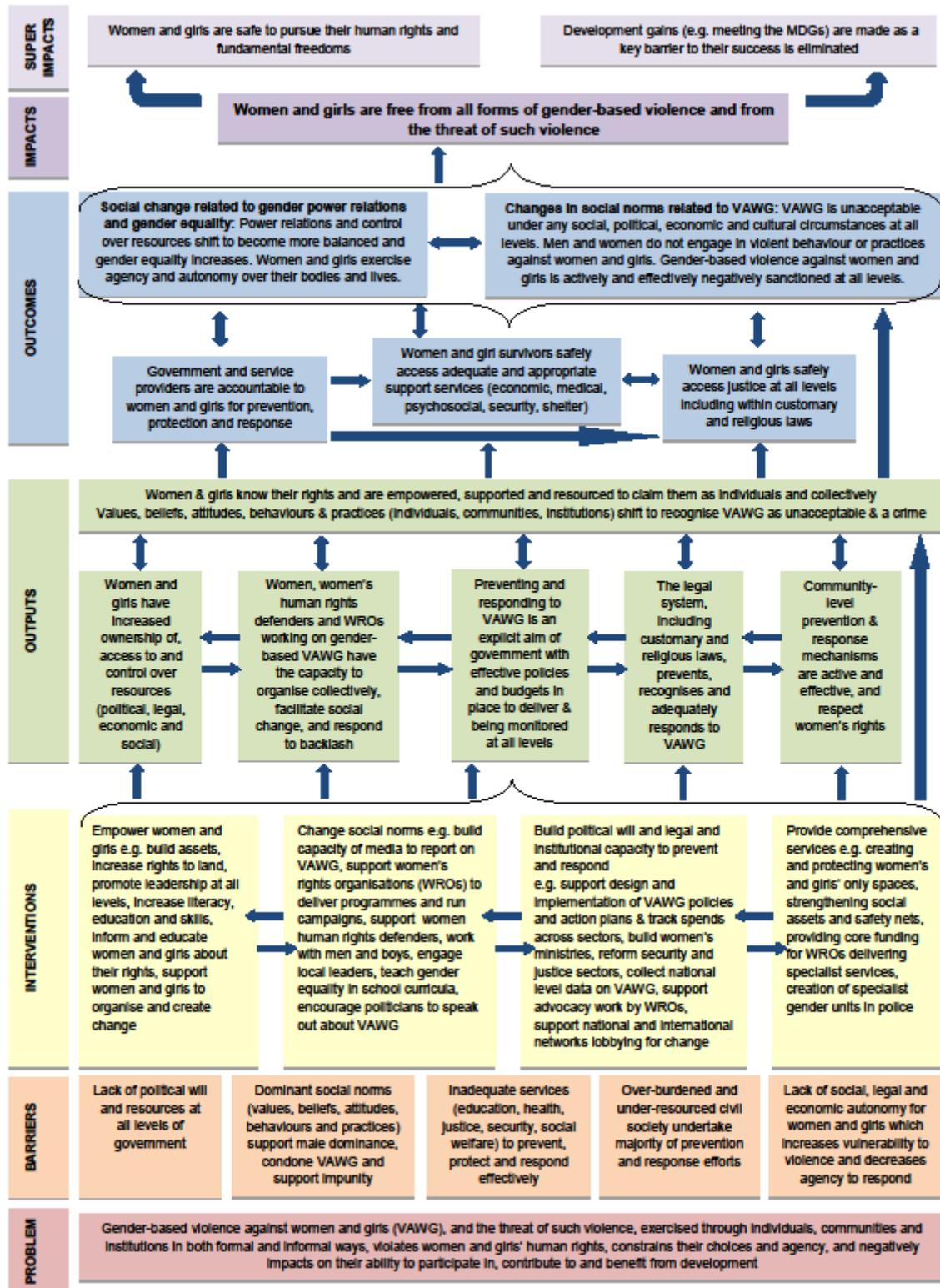
Practitioners and advocates of efforts to tackle violence against women and girls have generated considerable insight into ‘what works’ through decades of experience in the field piloting, refining and studying particular programmes. Drawing on this knowledge, this paper is designed to provide ideas and inspiration for effective community level programming on violence against women and girls. It is to be read in conjunction with the *Theory of Change on Tackling Violence against Women and Girls* (Theory of Change), see diagram on page 3, and *Guidance Note 3: Guidance on Monitoring and Evaluation for Programming on Violence against Women and Girls* (GME).

Ensuring that community-level prevention and response mechanisms are active and effective is a key output in tackling violence against women and girls, as reflected in the Theory of Change. Evidence shows that the traditions, beliefs, norms and practices that operate *within communities* are a major barrier to women's access to justice, protection and freedom from violenceⁱⁱ. Tackling the barriers that exist within communities is therefore critical to the success of interventions at other levels. For example, even where laws have been reformed and police are trained to process violence against women cases appropriately, localised social norms and practices can make it difficult for women to formally report violence and seek justice.ⁱⁱⁱ

Engaging at the community level is also essential to improving support to survivors of violence, who tend to turn to others in the community rather than to formal services.^{iv} This is due in part to impunity and discriminatory treatment within formal legal systems. Efforts to strengthen community-level support and referral networks are therefore needed alongside interventions to improve the provision of specialist VAWG services, if the majority of women affected by violence are to benefit.^v

This guidance focuses specifically on innovative approaches at the community level to address violence against women and girls. These interventions should happen alongside efforts to bring about policy, legal and institutional change at other levels (see Principle 1.3 on the Theory of Change for a discussion on the importance of change on multiple levels).

Theory of Change on Tackling Violence Against Women and Girls – Diagram



A Practical Guide to Community Programming on Violence against Women and Girls

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The guidance package was also informed by the technical advice of a group of experts established specifically for this project^{vii}.

1. Challenges of Working at the Community Level

Working on violence against women and girls at the community level entails specific challenges. For programmes to be effective, it is important to work through local allies who have an understanding of the local context, can diffuse often tense and hostile situations, and are able to engage positively with influential opinion makers (see table 1).

Table 1: Challenges to tackling violence against women and girls at the community level:

<p>1. Navigating local politics and securing the buy-in of those who wield power in a community.</p>	<p>Traditional, religious and cultural leaders can be major adversaries to development programmes on violence against women and girls but they can also be influential allies.^{viii} Acquiring the support of local leaders (including local women leaders) is a crucial first step in gaining acceptance of culturally sensitive programmes at the grassroots level^{ix} and reducing risk of backlash.</p>
<p>2. Fostering local acceptance and instilling a sense of ownership among community members.</p>	<p>This requires building strong relationships with community members which takes time and trust, and establishing processes for regular consultation on programme design, implementation and monitoring.</p>
<p>3. Anticipating and responding to the risk of backlash and violence to individual women and WROs as a result of community interventions.</p>	<p>Experience across countries has demonstrated the potential for the threat and reality of violence to increase when gender norms are called into question and when women have a greater sense of their entitlement to safety.^x In particular, there can be severe backlash against women’s organising at the community level because they pose a direct challenge to the status quo^{xi} (see section 4 of this guide and Principle 1.5, p. 10 of the Theory of Change).</p>
<p>4. Operating in remote contexts where formal service provision is weak or absent.</p>	<p>Decent quality public services rarely exist outside of district capitals or urban zones and are often weak, particularly in fragile and conflict-affected states. Poor women and girls may face economic barriers to accessing services that have user fees or require transport, and cultural barriers to women’s mobility can also inhibit access. In addition, these services may lack the training, equipment and resources required to be effective. Rural populations are often heavily reliant on traditional systems for service provision and meeting their security and justice needs, but these systems often do not uphold women’s rights.^{xii}</p>
<p>5. Sustaining partnerships, and change, beyond a single-programming cycle.</p>	<p>This is important for building trust and increasing positive outcomes over the long term, especially given the reality that changing social norms (values, beliefs, attitudes, behaviours and practices) can be a very slow process.^{xiii}</p>

2. Finding the right partners to engage on violence against women and girls at the Community Level

Due to the intrinsic difficulties related to VAWG programming at a community level, it is particularly important to do a detailed analysis on which partners to engage with to ensure that all VAWG interventions ‘Do No Harm’. At a minimum, this should include undertaking a gender analysis and ensuring ethics around confidentiality and non-discrimination are adhered to.

To be effective, work on violence against women and girls— particularly social norm and behaviour change – must be led by organisations that have a long connection with the community^{xiv}, are well

placed to understand the opportunities, constraints and risks entailed in advocating for change, support existing local agendas^{xv} and provide high quality programmes tailored to women's needs.^{xvi}

Women's Rights Organisations (WROs), i.e. *women-led organisations with a strong commitment to gender equality and advancing women's social, economic, political and legal rights* - can have a particular role to play in tackling violence against women and girls by both creating and sustaining change (see Principle 1.6 on p. 11 of the Theory of Change).

WROs often have a fuller understanding of local social and political structures that put women and girls at risk and have found ways of negotiating plural legal systems to women's advantage and of appropriating international human rights standards into local practices.^{xvii} They are also well placed to tackle forms of violence justified by ideas of 'culture' or 'religion' and to successfully do this within the parameters of cultural framings rather than outside of it, which can reduce resistance in the long-term.^{xviii}

Work with partners that:

- ✓ Genuinely represent local women and have a history of working at the community level and in remote areas, either directly or by supporting implementing organisations – NOT only elite, capital-based organisations which may be perceived negatively by grassroots communities.
- ✓ Already have expertise in violence against women and girls and gender equality – NOT generic NGOs that would require gender training in order to implement effective programmes on violence against women and girls.
- ✓ Have a strong track-record of working on violence against women and girls – NOT organisations that have taken up the issue recently because of the availability of new funds.
- ✓ Show proven commitment to women's human rights – NOT organisations that support conservative agendas narrowly focused on reconciliation and family reunification.
- ✓ Have women in key decision-making positions within the organisation – NOT organisations where senior management is dominated by men.

3. Protecting Women within Programming on Violence against Women and Girls

Backlash both in the form of resistance to change as-well as actual increases in risks of violence against women and girls is likely with interventions tackling violence against women and girls. Women human rights defenders and WROs in particular can face direct threats of violence as a result of their activism in support of women survivors and their efforts to prevent violence against women and girls.^{xix} While resistance to change is likely, it is manageable if there are appropriate mechanisms in place to mitigate and respond to it (see Principle 1.5 of the Theory of Change).

Key principles:

- The emotional and physical safety and security of women involved in programmes is of primary concern.
- All existing or planned programmes should be assessed for the risk they may carry to women in terms of violence and intimidation, and safety must be continuously monitored.

- Plans must be put in place to avert risk and respond to threats, including provision of options for safe shelter from violence and access to medical care.
- The financial and human resources necessary to assess and respond to the risks of violence against women and girls must be earmarked from the outset.

Measures to reduce the risk of violence and respond to violence if it occurs^{xx}

When designing your programme, use approaches which:

- Engage with the whole community, including traditional and religious leaders, rather than targeting only women and girls.
- Work in partnership with WROs that have a sound understanding of the context, power-holders and risks involved.
- Support network-building and coordination between groups, especially when undertaking advocacy work, to reduce the risk of a particular organisation becoming a target.^{xxi}
- Create and protect safe spaces for women and girls to come together. Where these are physical spaces, locate them in an area that is easy and safe for women and girls to reach.

Before commencing programming:

- Raise awareness of staff about the risks of violence against women and girls and the seriousness of these risks.
- Conduct a detailed gender risk analysis and develop strategies for responding to risk. Asking women and girls, including local WROs and women leaders, about potential risks is the most effective approach. This must be done sensitively by a trained facilitator. Safety scan tools can assist this process.^{xxii}
- Build strong relationships with community members and secure the backing of local leaders and officials *before* initiating programmes on violence against women and girls.
- Ensure that basic care and support services are available locally and of decent quality before commencing any activity that may increase risk of violence against women and girls. This must include medical care, counselling and provision of safe shelter from violence. Even if a community does not have formal services, there is likely to be an informal system of support for women through social networks.
- Ensure women are aware of existing services and prepare a referral list. This might require providing local actors with training and information about how to provide basic follow-up support to survivors of violence. Consider setting up a small emergency fund as part of wider VAWG programmes to assist girls and women with transport to services.
- Be careful in the selection of community activists, mentors or volunteers to ensure they have credibility in the community and commitment to preventing violence against women and girls. Make sure that there are routes for people to report inappropriate behaviour or abuse by community activists or volunteers. Make it clear if the role of community activists, volunteers or mentors is unremunerated – backlash can result from an assumption that community members are paid.

During implementation:

- Do not call attention to individual women who may be experiencing violence.
- Conduct on-going monitoring for adverse outcomes, including through regular consultations with women, girls and women’s groups to ensure any protection concerns are highlighted and addressed. Ensure compliance with existing guidelines on documenting and monitoring violence.^{xxiii}
- Establish and support community mechanisms to monitor violence (see the example from Raising Voices at p. 11).
- Provide community activists with on-going specialised training and support to respond appropriately to violence. They are on the frontline and need intensive support. Put strategies in place to ensure their safety, such as working in pairs.
- Establish clear mechanisms for women to choose when and if they are ready to participate in mixed sex groups. Ensure staff have training on how to assess the safety risks involved in bringing women and men together to discuss violence. Do not have mixed sex groups *instead of* women-only groups – these should run concurrently.

Emergency settings:

Additional measures are needed when operating in emergency settings.^{xxiv} These will be explored further within the VAWG Guidance Note series.

Economic and political empowerment interventions:

Particular care is needed when designing and implementing programmes on women’s economic empowerment and political participation as there is well-documented evidence of the threats to women of participating in such programmes in terms of violence.^{xxv} For example, programmes on women’s leadership must not end once women are elected into power – this is exactly the point at which they can face the greatest risk and are most in need of support to manage this.

For further information see:

- Women Human Rights Defenders International Coalition: www.defendingwomen-defendingrights.org
- Urgent Action Fund for Women’s Human Rights: www.urgentactionfund.org
- Urgent Action Fund Africa: www.urgentactionfund-africa.org.ke

4. The Enabling Environment

Effective prevention and response interventions depend on improvements in the enabling environment (see DFID’s Strategic Vision for Girls and Women).^{xxvi} This requires dedicated interventions to empower women and girls so that they have the capacity to resist and challenge violence (see Principle 1.7 on p. 11 of the Theory of Change) and can include:

- Programmes that provide spaces for women to come together to develop their self-confidence, awareness and leadership skills, and build supportive relationships with other women.^{xxvii}

- Raising women’s collective consciousness about violence, which is a precondition to women challenging violence in their own lives^{xxviii}.
- Building up their social assets also means women and girls increase their agency and are better able to respond to safety threats and feel safer in their communities.^{xxix}

Programmes to tackle violence against women and girls can also be empowering in themselves; for example, creating safe spaces for women and girls to come together to build their social assets (see 5.11), or supporting women to take a stand against violence against women and girls for the first time (see 5.2). As noted in the Theory of Change, work on violence against women and girls is most effective when it prioritises women’s needs and rights, is accountable to them and sees their empowerment and rights as ends in themselves.

5. What Works in Tackling Violence against Women and Girls?

Decades of experience of piloting, assessing and honing interventions to tackle violence against women and girls at the community level has generated considerable practice-based insights into ‘what works’.^{xxx} This section highlights case studies of innovative approaches and learning taking place at the community level in countries where DFID works, and draws out lessons from a range of settings.

The interventions introduced in this guidance provide important evidence in support of the assumptions made in the Theory of Change. For example, many of the case studies show how multi-sector approaches, which are more effective in tackling violence against women and girls (see Principle 1.3 of the Theory of Change), can be used at the community level. Others highlight the value of approaches that educate women and girls about their human and legal rights, and support them to claim these rights and mobilise others to do the same (see outputs level of Theory of Change).

While effective responses must take into account the specificities of particular forms of violence against women and girls as well as the dynamics in particular contexts (see Principle 1.1 of the Theory of Change), there are nonetheless principles and lessons that hold true across the disparate examples included in this guidance – summarised in the box below.

<p>What works to tackle violence against women and girls at the community level? Summary of lessons from the case studies in this guidance</p>
<ol style="list-style-type: none"> 1. Partner, directly or indirectly, with WROs that have a strong understanding of the local context, the capacity to mobilise communities, and knowledge of local authorities and structures. WROs are uniquely placed to create and sustain change at the community level and should be treated as innovators not only programme implementers. 2. Ensure women’s human rights and empowerment are guiding principles of any intervention on violence against women and girls. Examples in this guidance include: empowering women survivors to advocate for their rights, provide legal advice to women experiencing violence, use social media to tell their own stories, and lead social change as community activists.

3. Engage with the whole community, including men and boys, and traditional leaders, who can be influential allies. Violence must be seen as a community issue that needs solving at the community level rather than a private matter or a 'women's issue'.
4. Develop and implement programmes to engage men and boys in partnership with WROs and monitor these programmes to ensure they remain women-centred. Women-only spaces must be protected.
5. Integrate prevention and response within interventions, or ensure that prevention and response interventions run concurrently. Support comprehensive services as a basic right but frame service interventions as an entry-point for advocacy and community mobilisation (see example 5.12 below).
6. Develop multi-component interventions since these are more effective than single-focus efforts. Using multiple strategies speeds up the social change process and makes it more solidified – for example, combining group/peer education with community mobilisation, advocacy and media work.
7. Use multi-sector approaches at the community level that bring together actors/institutions from health, education, social services and justice sectors, including traditional authorities and WROs, to tackle violence against women and girls.
8. Connect community-based interventions and women's groups with national and regional-level WROs and networks, and link community activism and advocacy with national and international frameworks on violence against women and girls and women's rights, such as UN Security Council Resolution 1325.
9. Explicitly challenge discriminatory gender norms (values, beliefs, attitudes, behaviours and practices) through approaches that stimulate personal and collective reflection and critical thinking, and inspire informal community activism where change is led by community members.
10. Build girls' and women's social assets and safety nets, for example through the provision of girl- and women-only safe spaces that provide social support and skills training, raise self-esteem, and help cope with crisis.
11. Strengthen informal community support networks, including by building the capacities of women leaders and WROs to develop support and referral networks for women experiencing violence.
12. Build women's resources, assets and agency through interventions to increase women's education and skills, build their leadership and voice, and increase their access to decent jobs and control over economic assets.

13. Put in place strategies to protect women’s safety and ensure that basic ethics regarding confidentiality is included as a minimum standard in all interventions. Recognise that, even in emergency or conflict situations, women will have found ways to increase their safety, which need to be supported.
14. Ensure programmes are tailored to meet the needs of women of different ages, marital status, disability, social class, race/ethnicity, sexual orientation and other identities.
15. Make a long-term commitment and ensure there is a sustained presence in the community and provide long-term core funding and organisational capacity-building for WROs. This is particularly important in post-conflict contexts where civil society is often weak.

5.1 Community Mobilisation

The focus to date in VAWG programming has been on engaging individuals to re-examine their attitudes and on awareness-raising activities, rather than engaging whole communities around social norm change.^{xxxix} Community mobilisation is a promising approach which seeks to inspire changes in social norms and behaviour through community activism. It rests on the premise that effective violence prevention depends on community members leading efforts in their own community.^{xxxix} The aim is to build a critical mass of individuals and groups who no longer tolerate violence against women and girls.

Raising Voices – preventing violence against women and girls through community mobilisation^{xxxix}
 Over the past decade, the Uganda-based NGO Raising Voices www.raisingvoices.org has been developing community-based violence prevention methodologies.

Approach:

SASA! is a community mobilisation approach to prevent violence against women and girls and HIV, which:

- Raises awareness about men’s use of power over women and how the community’s silence about this perpetuates violence against women and girls.
- Mobilises community members to support women experiencing violence and activists speaking out against violence against women and girls, for example by fostering informal networking.
- Encourages action – for example, men making a commitment to stop using violence, share decision-making within the household, put pressure on other men to be more equitable, and support activists speaking out. Structures are created to reinforce these changes, such as community charters or by-laws, or protocols in churches or mosques.
- Uses four strategies – local activism (such as quick chats, dramas, community conversations, and community action groups), media and advocacy, communication materials and training.

Impact:

Monthly and quarterly process and impact monitoring of SASA! is carried out along with rapid assessment surveys, which consistently show improvements.^{xxxix} A rapid assessment survey conducted in 2011 revealed shifts around the social acceptability of violence:^{xxxix}

Lessons:

- ✓ Support programmes that engage with the whole community. This is important in creating a shared belief in new community norms.

<ul style="list-style-type: none"> • Almost all questions on individual attitudes to violence were answered more progressively by women and men in intervention communities than control communities.^{xxxvi} • Over 92% of women and 89% of men from intervention sites felt it is acceptable if a married woman refuses to have sex with her husband in contrast to 55% women and 68% men from control communities. • 83.3% of women from the intervention group believed their community can prevent violence against women and girls compared with 13.9% from control groups. 	<ul style="list-style-type: none"> ✓ Support programmes that inspire person-to-person activism where community members influence their friends, family and neighbours. ✓ Encourage approaches that use ‘power’ as an effective and provocative way of framing conversations about violence. ✓ Use multiple strategies where possible – activism, media, advocacy, training, communication materials. ✓ Support approaches that stimulate critical reflection rather than telling people what to think. ✓ Recognise that social change is an intense process requiring sustained presence in the community. Support organisations that are rooted in communities, have history there, and will maintain a long connection with that community.
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CAUTION! When planning programming on violence prevention and social norm change, be aware of the tremendous backlash that often occurs against women and girls who speak out against violence or question established norms. It is essential that programmes are assessed for the risk they may carry to women and girls, and that plans are put in place to avert this risk and respond to threats and intimidation (see Principle 1.5 p. 10 of the Theory of Change). For example, Raising Voices sets up Domestic Violence Watch Groups made up of community members who actively watch for violence and intervene when appropriate. The Watch Groups document cases of abuse, offer assistance to women experiencing violence such as referrals or accompaniment to services, intervene (where possible and safe) when violence is happening in a home, and seek assistance from local leaders where necessary. Watch Groups include women and men who receive specialised, on-going training in conflict resolution. Regular meetings with Watch Group members strengthen their knowledge and skills, and help monitor safety of group members.

5.2 Grassroots Campaigning

One of the most commonly funded strategies to combat violence in low- and middle-income countries is awareness and advocacy campaigns.^{xxxvii} However, many past interventions have been ad hoc, short-term and small scale,^{xxxviii} often taking the form of standalone awareness campaigns. Whilst such campaigns can create a platform for local advocacy initiatives, they are less effective at shifting behaviours.^{xxxix} However, there is evidence that campaigns like the ‘We Can’ Campaign described below, that combine communication strategies with a community mobilisation approach, hold promise.

Change making in South Asia – the We Can campaign^{xl}

The We Can End All Violence Against Women Campaign (‘We Can’) www.wecanendvaw.org was launched in 2004 in South Asia by the Oxfam GB regional programme. It aimed to generate a mass social

<p>movement to create a climate in which violence against women and girls is not tolerated. Despite being a successful programme, ‘We Can’ nevertheless faced challenges in ensuring that men were not advantaged over women in becoming ‘Change Makers’ due to their increased mobility – what they can do and say, where they can go and how easy it is to travel. In Pakistan, for example, there are more than twice as many male Change Makers as female and in some highly conservative provinces, 80% of Change Makers are male^{xii}.</p>	
<p>Approach: The Campaign mobilises ordinary people – ‘Change Makers’ – to take a stand against violence against women and girls and influence those around them to do the same.^{xiii} It operates through partner organisations, grouped into local and national alliances. By 2010 it had reached 3.4 million people. Drawing on the approach developed for community work by the Ugandan NGO Raising Voices (see above), We Can:</p> <ul style="list-style-type: none"> • Raises awareness and recognition of violent practices as violence. • Mobilises community members to take a public stand and action on violence against women and girls. • Builds networks to sustain change. 	
<p>Impact: A Regional Assessment of the second phase of the We Can Campaign interviewed 560 Change Makers and 1196 people from their circles of influence:</p> <ul style="list-style-type: none"> • Almost all Change Makers reported personal changes in attitudes and practices due to the campaign; 90% also reported influencing others. • 94% of respondents in Change Makers’ circles of influence reported changes in their own attitudes and behaviour as a result of contact with Change Makers. • Attitudinal surveys of respondents from Change Makers’ circles of influence showed that 90% felt that responsibility for supporting women who face violence should be taken up by the community. 	<p>Lessons:</p> <ul style="list-style-type: none"> ✓ The formation of broad alliances is important in increasing the reach and scale of campaigns. ✓ Support from mentors is critical in helping individuals contemplate change in their lives and take steps to do so. ✓ Campaigns on violence against women and girls must be responsive to constraints on women’s mobility which can limit their participation, and should be constantly vigilant to ensure that men do not take over. For example, the We Can campaign in Pakistan held street corner meetings so that women who could not participate in public meetings without risk of backlash could nonetheless sit at open windows and engage without breaking the barriers of mobility. ✓ Interventions to change attitudes and behaviours need solid backing over a long period of time – the Campaign was always conceived as a 10 year commitment.

5.3 Community Conversations

Participatory reflection drawing on human rights principles appears to play a crucial role in bringing about collective change.^{xiiii} This has been well-documented in relation to wide-scale abandonment of harmful practices like Female Genital Mutilation (FGM) and early and forced marriage. An in-depth analysis of interventions that have led to abandonment of FGM shows that programmes are most

effective when they support community members to deliberate collectively on concerns and values within the community and link human rights principles to these local concerns and values.^{xliv}

Ending Female Genital Mutilation – Lessons From Ethiopia^{xliv}

Ethiopian NGO KMG www.kmgselfhelp.org implemented a highly effective programme to tackle FGM in the Kembatta Tembaro Zone of Ethiopia.

Approach:

To build rapport with communities, the project set up a range of community development projects to meet practical needs, such as health centres and livelihood projects. Once trust was established, the project provided space for reflection through ‘community conversations’, where whole communities came together to discuss their values and concerns.

- Human rights concepts were introduced, but were closely related to the concrete local circumstances and concerns identified through the community conversations. For example, participants moved from identifying concrete challenges in their daily lives and communities (such as, ‘some of our friends are victims of domestic violence’) to identifying concrete actions (such as, ‘we need a committee that can protect survivors of violence and intervene when necessary to stop girls from being cut’) to linking this to human rights (such as, ‘everyone has the right to be free from violence’).
- KMG trained girls to become community conversation facilitators and to motivate their peers to take action. Groups of women, uncut girls and students became active promoters of women’s rights.
- Nearly all traditional leaders (*edir*) in the seven districts declared their intention to abandon FGM. A number of *edir* associations drew up a list of sanctions, including expulsion, to be imposed on those who failed to comply. This was followed by more public declarations at the sub-district and district levels. Involvement of government officials meant that they were obliged, but also willing, to take action to enforce these declarations. Community conversation members also reported violations.

Impact:

- The annual public FGM ritual is no longer practiced.
- Before KMG’s intervention, nearly 97% of people said they would have their daughters circumcised; ten years later, after the intervention, this figure fell to less than 5%.
- 85% of villagers believed that uncut girls were no longer ‘despised’ in their villages.
- Girls report feeling empowered to refuse to undergo FGM without fear of being stigmatised.
- Nearly all villagers said they would feel ‘happy’ or ‘very happy’ if their daughters remained uncut.

Lessons:

- Key factors identified as contributing to the changes in attitudes and prevalence are:
- ✓ Using a rights-based approach, which encourages discussion of concrete local circumstances and concerns, and links these to human rights principles.
 - ✓ Introducing community discussions as part of broader community development.
 - ✓ Developing interventions which address practical needs rather than functioning as stand-alone activities.
 - ✓ Holding community conversations at the village level and not only the district or sub-district levels. Programmes in other parts of Ethiopia which engaged only at higher levels failed to change social norms and behaviour because

	<p>village members did not feel the same sense of membership and shared concern.</p> <ul style="list-style-type: none"> ✓ Working with existing clan or community structures and securing the backing of traditional and religious leaders, and sub-district and district structures. ✓ Ensuring project implementation was led by a local organisation trusted by the community. ✓ Having a national legislative framework that could be used to mobilise the community and community leaders and hold government service providers to account.
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5.4 Using Media and Technology

The media, as a ‘culture creator’ (see p. 10 of the Theory of Change), can be a powerful ally in shifting public opinion on violence against women and girls. A range of media strategies have proven effective in disseminating information, rallying support and instigating dialogue which can challenge gender norms around violence against women and girls – from mass media to less conventional community and participatory media approaches. For example, there is an evolving popular entertainment or ‘edutainment’ industry, which is having some success in mobilising communities towards social change through television or radio.^{xlvi}

Community radio in Nepal^{xlvii}

Community-based, participatory media – such as community radio and digital stories – are innovative and low-cost media for reaching dispersed audiences, including those who are illiterate or lack electricity or a television. Supported by the UN Trust Fund, Equal Access Nepal’s www.equalaccess.org VOICES project, set up a weekly radio programme called *Samajhdari*. The radio programme has gained a regular listening audience of over one million since its launch in 2008, being broadcast by 16 local FM stations and Radio Nepal.

Approach:

Samajhdari provides information and facilitates discussion on issues relating to violence against women and girls and HIV.

- Content is sent in by community reporters, who are themselves women experiencing violence, survivors of conflict, and women living with HIV. Community reporters, trained in audio collection, document the stories of women and men from rural areas talking about their experiences of violence, HIV or other issues. This process is empowering in itself and encourages wider community participation.
- The radio programme is combined with outreach activities such as ‘listening groups’ facilitated by community reporters to discuss how the material aired links to people’s own lives and relationships.
- Grassroots women organisers are trained in women’s rights, violence against women and girls, legal literacy and community mobilisation to equip them to lead training for other community members. This and other cascading trainings have resulted in women at the community level who act as focal points to disseminate information on legal rights and link service providers with women who are experiencing violence or are at-risk of violence.

<p>Impact: Results emerging from systematic monitoring and listener feedback show the programme has provided a space to challenge discrimination against women and to compel men to rethink deeply held attitudes towards women which are a major cause of violence against women and girls and HIV. Changes include:</p> <ul style="list-style-type: none"> • A significant increase from 13% in the baseline to 79% in the endline amongst men, and 26% to 89% amongst women, who strongly agreed with the need to intervene to stop violence against women and girls. • An increase from 41% of all female respondents in the baseline to 68% in the endline who disagreed that women should tolerate violence. • A 14% increase from the baseline to the endline in numbers of respondents indicating that forceful sex with a woman (including your wife) is a crime. • An increase from 66% of respondents in the baseline to 82% in the endline who agreed that forcing women working in prostitution to have sex against their will is a crime. 	<p>Lessons:</p> <ul style="list-style-type: none"> ✓ Mass media approaches are an effective way of reaching large numbers of people and mobilising communities towards social change by instigating critical reflection on attitudes and behaviour. ✓ Approaches are most effective when they combine radio or television with group-methodologies, such as radio listening groups and training peer educators to facilitate community discussions. This helps promote deliberation and dialogue around the issues raised, which is important for shifting attitudes and norms. ✓ Participatory approaches offer an innovative method for enabling women to tell and produce their own stories. This can be empowering as well as helping to challenge common gender stereotypes circulating in the media.
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There are other interesting examples of efforts to put technology, including social media, in the hands of women survivors of violence – for example, through mobile phones or digital story-telling methodologies. These not only enable women to tell their stories but to also produce them, which can be an empowering process in itself.^{xlviii}

The MDG3 ‘Take Back The Tech! To End Violence Against Women’ project

A promising example is the MDG3 ‘Take Back The Tech! To End Violence against Women’ project <http://www.apcwomen.org/>. The project provided small grants to community based organisations in a range of countries to implement projects that build the capacity of women survivors of violence and women’s organisations to use technology to tackle violence against women and girls. It has not yet been evaluated.

CAUTION! Recent interventions have explored the potential of mobile phones to increase women’s safety, although such initiatives may be more effective in preventing violence if they focus on working with groups rather than individuals. In India, for example, a mobile application called ‘Fight Back’ uses GPS to notify family and friends about a woman’s whereabouts via a panic button which sends out an alert. It has been heralded by some as an innovative technological advancement. Others have pointed to drawbacks, like the fact that the application leaves it up to women to try to protect themselves and fails to tackle root causes of violence, such as discriminatory treatment by police officers which deters women from reporting violence.^{xlix} It has been argued that the application would have greater impact if it connected users to a platform for social mobilisation and

consciousness-raising work that could create a critical mass of people who work together to challenge traditional attitudes and norms.ⁱ

5.5 Engaging Men and Boys

Over the past two decades there has been growing interest in programmes to engage men and boys in addressing men’s violent behaviour and driving changes in their personal and inter-personal relationships. The focus has been on changing the attitudes and behaviour of individual men through educational responses that give men information, skills and space to better understand how gender shapes their own lives and relationships.ⁱⁱ Less attention has been paid to enlisting men as allies in women’s rights advocacy and accountability work around violence against women and girls, although there are interesting efforts to take work with men in this direction.ⁱⁱⁱ

Programme H – engaging young men in gender equalityⁱⁱⁱ

Programme H is a community-education approach developed in Brazil by the NGO Instituto Promundo www.promundo.org.br/en to promote gender-equitable attitudes and action among young men. The programme has since expanded to India, Tanzania, Croatia, Vietnam and countries in Central America.

Approach:

- Using a small-group format and a no-words cartoon video, Programme H encourages boys and young men to question traditional views of what it means to be a man.
- Trained facilitators serve as mentors and take participants through a participatory curriculum.
- Group education is implemented through regular sessions over four to six months.
- This is combined with advocacy and lifestyle social marketing aimed at changing community norms. In some settings, the programme includes a parallel programme aimed at young women.

Impact:

After participating in activities, young men report a reduction in their use of violence against women and girls. In India:

- The proportion of men in the urban intervention sites who reported violence against a partner in the last three months declined more than two fold to less than 20%.
- The number of men reporting recent partner violence in the project’s rural intervention site declined from 50% to 37%, in contrast to the comparison sites where reported rates of partner violence increased.
- Young men who expressed more gender-equitable attitudes on a locally adapted version of the GEM Scale^{iv} were less likely to be violent with their partners in intervention sites.

Lessons:

Lessons emerging from evaluations of existing interventions on engaging men and boys include:

- ✓ Programmes are more effective when they are gender-transformative (i.e. seeking to change gender roles and promote more gender-equitable behaviour) than programmes that merely acknowledge gender norms and roles.^{iv}
- ✓ It is important to reach boys and young men when their attitudes about gender and sexuality are developing and before the first perpetuation of violence. Research has shown that adolescence is a time when many boys and young men first experiment with their beliefs about roles in intimate relationships. It is also when intimate partner violence starts to manifest itself.^{vi}
- ✓ Integrated programmes and programmes with community outreach, mobilisation and mass-media campaigns generally prove more effective in producing behaviour change. This highlights the importance of reaching beyond the individual level to the social context, including relationships, social

institutions, gatekeepers and community leaders.

CAUTION! There are challenges and risks associated with programming with men and boys, including to women's safety^{lvii} (see the example below). This makes it essential that high standards and rigour are applied when making decisions about what kinds of programmes to support. See the principles below for guidance.

Challenges of engaging men in ending violence against women and girls: lessons from Liberia^{lviii}

An evaluation by the International Rescue Committee (IRC) www.rescue.org/ of a Male Involvement Project in Liberia identified challenges of engaging men in the prevention of violence, as well as steps to manage these. The project formed men's action groups in nine communities where women's action groups had already been established. Over the two years of the project, the following challenges emerged:

- **Losing sight of women and girls:** some men's groups lost sight of the purpose of the groups – i.e. ending violence against women and girls. They focused on the problems facing men and justified men's violence as part of a process of change. Dealing with these challenges requires that staff have the skills to facilitate processes where men are not allowed to abdicate responsibility for their behaviour as part of the change process.
- **Men taking charge:** when men became involved in mixed-groups with women they assumed leadership positions and advised women on what they should do to end violence. This reinforced unequal gender power relations. IRC staff mitigated this by encouraging men to listen to women and creating spaces for women to speak.
- **Haste towards mixed gender groups:** the merging of men's and women's groups often happened quickly, without any real assessment of whether the men's groups were far enough along in the change process for this to be done safely or whether women were comfortable with merging. Staff need guidance on how to assess the safety risks involved in bringing women and men together to talk about violence. Clear mechanisms are needed for women to choose if and when to participate in mixed groups.
- **Narrow understanding of violence:** it proved difficult to broaden men's understanding of violence beyond individual acts of violence to include other forms of violence against women and girls that women were talking about: abandonment, forced and early marriage, exclusion from control over household finances.
- **Motivations for participation are not always benign:** commitment to ending violence against women and girls is not the only motivation for participating in VAWG programmes. Men were also driven by the fear of losing control over women and girls, the opportunity to influence community decision-making, and perceived access to NGO resources. A key challenge lies in ensuring that men who are participating buy-in to programme goals.

The box below outlines key principles to guide programme managers in making decisions about the kinds of programmes to support for the best results.

Principles for supporting work with men and boys to end violence against women and girls^{lix}

- ✓ Men and boys can be the targets and allies of programmes to prevent violence against women and

girls but women and girls are the primary beneficiaries.

- ✓ The safety of women and girls (beneficiaries, staff and activists) is the paramount consideration (see section 4 in this guidance).
- ✓ Women's rights and empowerment must remain central. Programmes should explicitly seek to challenge discriminatory gender norms and unequal power relations between women and men.
- ✓ Programmes should be developed and implemented in partnership with WROs rather than by men's groups working autonomously. This ensures transparency and accountability to women and WROs.
- ✓ Steps should be taken to promote women's leadership in activities to engage men, such as the decision by the US organisation A Call to Men to have a Board made entirely of women.
- ✓ Women-only spaces must be created and protected.
- ✓ Programmes must be continually evaluated to guard against becoming male-dominated, and checks and balances should be built into projects to ensure they remain women-centred (i.e. focused on the rights of women and girls).
- ✓ Programmes should go beyond small-scale educational interventions that target individual change in attitudes and behaviour, and mobilise men's support for wider societal changes – for example by enlisting men as allies in women's rights campaigns to challenge discriminatory laws and policies. This is important because men are typically the people who make decisions and they need to be making them in women's interests.
- ✓ Programme evaluations must seek out the perspectives not only of male participants but also of the women in these men's lives to validate self-reported changes. All necessary steps must be taken to ensure the confidentiality and safety of those consulted.

5.6 Supporting Women's Participation and Leadership

Support for women's participation and leadership at the community level is essential if normative frameworks, such as UN Security Council Resolution 1325,^{lx} are to be effectively implemented. However, despite some notable exceptions, when agencies consult with and seek the participation of community members, this tends to be with traditional male leadership structures, without fully exploring and building on women's leadership capacities. Yet women and girls almost always organise in some form. Particularly in displacement, conflict and post-conflict settings, it is essential to tap into existing structures and mechanisms that women and girls have developed, both to prevent violence against women and girls and ensure that services for survivors are appropriate and accessible.

Lessons from Darfur^{lxi}

An Inter-Agency Evaluation of the Humanitarian Response to the Darfur crisis in Sudan revealed some of the weaknesses of emergency responses. Rape was commonplace around the camps for internally displaced persons in Darfur in 2005. However, there is little evidence that programming by UN agencies or NGOs took into account the differential impact of the crisis on women and men, girls and boys, or made efforts to engage with women's leadership structures. By being slow to listen to women, the humanitarian community missed opportunities to prevent rape by providing more appropriate food and cooking facilities. Conversely, by listening to reports of rape from the women that they provided medical care to, Medecins San Frontieres (MSF) was able both to provide suitable care and produce reliable statistics on sexual violence.^{lxii}

The Inter-Agency Evaluation identified key lessons to guide responses to violence against women and girls in emergency settings:

- ✓ Responses should be informed by UN Resolutions on Women, Peace and Security^{lxiii} (1325, 1820, 1888, 1889, 1960) which highlight the specific impacts of conflict on women and mandate the international community to protect women from violence and support their participation in peace negotiations and post-conflict reconstruction.
- ✓ Agencies should support women’s traditional leadership structures and set up processes to hear women’s priorities. Beneficiary participation should constitute a key aspect of programming, and all discussions with communities about interventions should include separate sessions with women and men.
- ✓ Given that sexual violence is often a taboo, education activities should be in place to raise awareness about the issue and the fact that medical treatment is available.
- ✓ Psychosocial interventions are needed to reinforce or restore coping mechanisms.
- ✓ Practical initiatives found to be successful (e.g. fuel efficient stoves) should be taken to scale.
- ✓ A multi-agency approach should be taken to address violence against women and girls in and around camps for Internally Displaced People (IDPs).

Experiences of the Women’s Coalition for Disaster Management in Sri Lanka^{lxiv}

The Women’s Coalition for Disaster Management (WCDM) was initiated by Suriya, a local women’s organisation in Batticaloa, Sri Lanka, in response to the suffering of women and girls after the tsunami. It was the only network in the area run and managed by local women, supported by international NGOs, the UN and government.

Approach:

- The WCDM lobbied for a women’s committee to be set up in every camp. The committees then identified and advocated for women’s basic needs, such as private space, appropriate facilities (like private bathing and toilets), and access to relief supplies.
- The WCDM supported local WROs, providing moral support, mentoring and problem-solving.
- The WCDM formed an action group called Gender Watch, involving local and international NGOs. The initiative enabled women to report domestic violence, sexual harassment and discrimination to the group. Actions taken included facilitating access to the police in the case of domestic violence. The group also documented violations in the camps and distributed the information to international agencies and the government.
- Through its engagement with women in communities and camps, the WCDM developed guidelines on gender which were made available to operating agencies and institutions in the east of Sri Lanka.
- WCDM provided a forum for directly engaging with national policy through its network members.

Impact:

- Practical improvements to women’s safety, such as coverings for separate bathing spaces for women.

Lessons:

- ✓ WROs are often well-networked and can build links between communities and advocacy groups at national levels.

<ul style="list-style-type: none"> • Gender equity was made a core issue in all disaster response forums at the district level. • The WCDM lobbied successfully for women’s inclusion in post-disaster structures, and for gender concerns to be made an explicit part of disaster response. 	<ul style="list-style-type: none"> ✓ Mechanisms for consultation and collaboration with women and women’s groups in affected communities must be established so they can raise their concerns and priorities, and feed into new and ongoing interventions. ✓ Effective responses to violence against women and girls require well-developed mechanisms for collaboration and coordination between women’s groups, governments, donors and NGOs working at multiple levels.
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Peace Huts for Women in Liberia^{lxv}

In Liberia, UN Women, supported by DFID, is working in partnership with the West African Women’s Peace Network (WIPNET) <http://www.gnwp.org/members/wipnet> to tackle VAWG and enhance women’s participation in peace building at the community level by building on traditional conflict resolution structures.

Approach:

Liberian society has a system of community-based dispute-resolution through mediation and negotiation. In rural areas, this takes place in the centre of the community in structures called palava huts. WIPNET has drawn on the concept of the palava hut to build women’s Peace Huts in communities, including those far from the reach of government services. These are a place for women to meet, discuss problems, provide support to one another and build peace in their communities using these traditional mechanisms to hold men to account for violence and raise demands with the community leadership.

- The mechanism varies according to context, involving respected female elders or a ‘Peace Committee’.
- Community members come to the Peace Huts with grievances. The majority of the cases settled by women in the peace huts relate to domestic violence.
- Members of the peace huts work with the local police to identify those suspected of crimes against women, ensuring that they are arrested and interrogated. In other cases, grievances are resolved within the community by a promise not to repeat the offence, enforced through intense community scrutiny.
- The Peace Huts also operate as a safe convening space for women – autonomously or with men – where they can escape abuse and harassment and organise themselves to make their voices heard.
- Outreach has also been carried out with men to create a cadre of male peer educators who speak to other men in their communities about ending violence against women and girls.
- Women identified through the Peace Huts receive basic literacy training and in some communities women in the Peace Huts have started a revolving credit system to offer a path to economic security for vulnerable women in the community.
- Women leaders from the original Peace huts have visited new Peace Huts to provide support and advice to the women and engage with local authorities and traditional leaders.

Impact:

- Evaluations^{lxvi} show that the Peace Hut

Lessons:

- ✓ Initiatives where women themselves have

<p>justice system is reported to be hugely successful and popular with the communities, and that the women in the Peace Huts are reportedly well respected. This has led to replication of peace huts, with at least 16 being constructed in four counties of Liberia.</p> <ul style="list-style-type: none"> • Peace Huts have resulted in an increase in women’s dialogue on violence against women and girls and an increase in their own ability to tackle violence against women and girls. The Peace Huts have nationally become like V violence against women and girls reporting centres, with women reporting cases to the Police and ensuring it gets sent to court. For example, in Weala and Henry’s Town, women have heard and resolved forty cases related to intra-family disputes, leading to a reported reduction in violence. 	<p>adapted traditional or indigenous mechanisms/structures to better suit their justice and security needs can be very effective. This gives the processes and mechanisms more legitimacy and currency in the local communities and ensures they are effective at responding to women’s needs in the communities.</p> <ul style="list-style-type: none"> ✓ Women always organise in some form and there is always some kind of women’s organisation (whether or not labelled as such) in communities, which are often respected by community members, and should be recognised and supported.
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5.7 Developing Multi-sector Responses

A key assumption in the Theory of Change is that multi-sector approaches are most effective in preventing violence against women and girls and provide the most comprehensive protection for survivors of violence (see Principle 1.3 p. 8 of the Theory of Change). The example below provides an interesting model of how multi-sector responses can be established at the community level to support women survivors to access justice.

Multi-sector local security committees in Haiti^{lxvii}

From 2007-9, DFID supported the first phase of a UNIFEM Programme: *‘Supporting Women’s Engagement in Peacebuilding and Preventing Sexual Violence in Conflict: Community-led approaches’*. In Haiti, the programme built the capacities of women’s community-based organisations to develop support and referral networks for women survivors of violence. Despite facing challenges of poor national data collection systems on Sexual and Gender-Based Violence, poor sustainability of Community-Based Organisation (CBO) partners who remain reliant on donor funding, poor state capacity and accountability and multiple agencies risking duplication of efforts, the programme has seen some significant success.

Approach:

- 9 multi-sectoral community-based security committees were established to respond to cases of violence against women and girls and hold service providers accountable to the local population.
- The committees are convened by community women’s groups and bring together local authorities, police, education, health, a local magistrate, and religious leaders, including voodoo and church leaders.
- The committees meet monthly to track progress of cases, plan prevention and awareness raising activities, and liaise with regional-level WROs.
- The WROs have become local hubs where women meet and have space to talk. They are also an

entry point to the referral network, able to provide overnight shelter and accompaniment for survivors of violence. The national government has expressed interest in rolling out local security committees in other communities.

Impact:

The impacts have been significant in a short period of time, especially given the national context which was punctuated by political instability. The presence of women’s rights groups taking action in cases of violence against women and girls has had a deterrent effect that has contributed to reducing levels of violence and the perception of impunity. Specific impacts include:

- An increase in numbers of women speaking out and seeking support from WROs, with 50% of cases now reported to the police.
- An improved response from police commissariats in the 9 communities and increased satisfaction with police action reported by women.
- Increased outreach and improved services to survivors of violence by WROs – direct assistance was provided to 1013 survivors.
- Increased networking and coordination between WROs at community, regional and national levels to hold duty-bearers to account.

Lessons:

- ✓ Multi-sectoral responses are most effective in improving the response to violence against women and girls at the community level and deterring future offenders.
- ✓ Capacity building of WROs at the grassroots level is critical to the success of community-based initiatives. The Haiti programme hired Haitian field assistants to work with community WROs to increase their capacity.
- ✓ Linking women’s rights groups at the community level with larger national and regional WROs can also provide vital support and capacity building.

CAUTION! Programmes supporting women survivors of violence must be designed to minimise risks to survivors. Basic ethics regarding confidentiality, informed consent, appropriate treatment of children/legal minors, safety and security, and upholding the rights, dignity and choice of survivors must be a minimum standard in all interventions. It is also critical that risk factors to survivors seeking services are identified and mitigated (such as perpetrators coming to services with survivors, police known to be abusive of women, community punishment for women seeking services).^{lxviii}

5.8 Using Paralegals

Programmes to increase legal literacy and support women to cope with complex legal processes and plural legal systems are critical in overcoming the barriers that constrain women’s access to justice. Women’s legal rights organisations play a key role in publicising domestic violence laws locally, disseminating information to help women access their rights, and providing advice and support to enable women to navigate legal processes.^{lxix} Community paralegals play a particularly important role in ensuring that excluded women know their rights, can negotiate plural legal avenues (formal and informal) to their advantage, and are able to access the formal system.^{lxx}

Access to Justice for Refugee Women and Girls in Tanzania^{lxxi}

From 2008-11, the Women’s Legal Aid Centre (WLAC) www.wlac.or.tz implemented a project in Mtabila and Nyarugusu refugee camps in western Tanzania. The project assisted refugee women and girls to access

justice and strengthened the capacity of refugee communities to respond to high rates of violence against women and girls.

Approach:

WLAC educates women refugees about their rights and supports them to claim them through legal assistance and counselling. The project worked at several different levels:

- Establishing paralegal units in the camps and training refugee paralegals to provide free legal aid services to survivors of violence.
- Provision of legal and human rights education for refugees via dissemination of educational materials, use of drama and folk music, and radio programmes on refugee rights with information on where and how to access justice.
- Roundtable discussions with community leaders.
- Building the capacity of law enforcers to respond to violence against women and girls including police, immigration officers, social welfare and community development officers, magistrates and camp settlement officers.
- Working with a refugee police force, elected by refugees. WLAC trained refugee police in Tanzanian law and women’s rights, and linked them up with paralegals who provided legal advice and support.
- Working with host communities to encourage them to respect the rights of refugees.

Impact:

The baseline survey conducted by WLAC showed women were reluctant to report violence against women and girls cases because police referred the cases back to be handled by families. It also showed that women were discouraged by the community from reporting cases. The final evaluation report revealed significant changes:

- Refugee communities have become vigilant on violence against women and girls issues and rally behind women who seek justice after experiencing violence. Community leaders and others in the community accompany women to report violence and are no longer ashamed to associate with them.
- Camp Leaders and Local Tribunal members who administer customary laws in the camps now refer violence against women and girls cases to the police, WLAC or paralegals rather than handling them themselves.
- Refugees, particularly women and girls, have more knowledge about their rights and are accessing them. There has been an increase in the number of cases reported to the police – from a negligible number prior to 2008, to

Lessons:

- ✓ Empower women in communities to provide legal services: trained refugee paralegals are equipped with valuable skills that will remain useful should they return to their country of origin. Women refugees are much more comfortable approaching fellow refugees about violence.
- ✓ Work at multiple levels: with beneficiaries, camp/community leaders, relevant authorities.
- ✓ Engage men as allies: WLAC trained roughly equal numbers of women and men as paralegals as part of a deliberate strategy to avoid resistance.
- ✓ Tailor programmes according to age: girls interviewed as part of the evaluation recommended more programmes in camps tailored to their specific needs, for example girl-only discussions, girls’ clubs, engagement in schools.

<p>400-500 cases a year by 2011.</p> <ul style="list-style-type: none"> • Women report being taken more seriously by the police. • There have been successful cases where perpetrators have been convicted. 	
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5.9 Engaging with Informal Justice Systems

The access to justice outcomes in the Theory of Change include both formal and informal avenues. Most women’s experiences of accessing justice, if they do at all, is through informal or traditional mechanisms made up of male elders whose interpretation of customary law tends to favour men.^{lxxii} However, there are promising initiatives underway in developing countries, many of which are yet to be rigorously evaluated. These include experiments with ‘restorative justice’, non-formal approaches to community sanctioning,^{lxxiii} and alternative women-led adjudication and arbitration systems. Opinion of these more informal systems is mixed, however, and more rigorous evaluation of their potential to deliver justice for women is needed.

<p>Non-formal, alternate arbitration systems in India^{lxxiv}</p> <p>Faced with the failure of the caste village councils and civil courts to deliver justice, collectives of rural, lower caste women in Gujarat state, India, set up their own local, alternative dispute-resolution systems called <i>Nari Adalats</i>.</p>	
<p>Approach:</p> <p>These informal ‘women’s courts’, run by women, bring acts of domestic violence into the public sphere, resolve situations of violence against women and girls, and remove women from violent circumstances.</p> <ul style="list-style-type: none"> • Nearly 35% of women whose cases are heard by the <i>Nari Adalats</i> have already approached traditional leaders but failed to obtain a resolution or received an unjust verdict. • Women can go to court alone rather than accompanied by a male family member, as is required in the traditional <i>Panchayats</i>. • The informality of the courts makes them less intimidating. • Disputes are resolved cheaply and quickly (between 3 to 8 months) and generally in a way that is to the satisfaction of both parties. 	
<p>Impact:</p> <ul style="list-style-type: none"> • The <i>Nari Adalats</i> have gained clout and credibility within communities to arbitrate disputes involving women and hand out judgments, such as return of property and protection against violence by family members. • Judgments have a high rate of compliance because of strong social pressure. <p>However, there are problems with the <i>Nari Adalats</i>:</p> <ul style="list-style-type: none"> • Cases largely relate only to violence within 	<p>Lessons:</p> <ul style="list-style-type: none"> ✓ Alternative, women-centered dispute resolution systems can be more accessible and effective than formal systems in penalising perpetrators and removing the culture of impunity surrounding violence against women and girls by naming and shaming, even if they cannot hand out enforceable judgments. ✓ Given the challenges (outlined left), support for non-formal systems must happen alongside ongoing efforts to reform formal justice institutions and challenge women’s barriers to

<p>marriage; forms of violence against women and girls such as sexual harassment, female foeticide, or women victims of inter-caste violence are rarely addressed.</p> <ul style="list-style-type: none"> Judgments are largely pragmatic and consensus-based. This can lead to resolutions that are far less progressive and women-centered than women are entitled to under the formal legal and judicial system. This can be exacerbated by weak understanding of legal procedures and provisions by those delivering judgments. 	<p>accessing them.</p> <ul style="list-style-type: none"> ✓ Further research and evaluation of these non-formal approaches is needed.
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In many countries, women are more likely to approach a community leader than a government official when they have a grievance.^{lxxv} However, community leaders resolve disputes according to local customs, which rarely protect women’s interests. At the same time, as ‘custodians of culture’, traditional leaders have the power to change customs and traditions to uphold women’s rights, and can be important allies. There are many examples of local rights-based organisations initiating constructive dialogues with customary leaders on women’s rights.

<p>Traditional Leaders Changing Traditions in Zambia^{lxxvi} Women for Change (WfC) www.wfc.org.zm is a Zambian women’s organisation that uses popular education methodologies and human rights education to promote critical reflection on traditional norms and practices in rural communities. Recognising the influential role of traditional leaders, WfC established a Traditional Leaders Programme that works with Chiefs and Village Headpersons to re-examine and abolish customs that discriminate against women including sexual cleansing,^{lxxvii} wife inheritance,^{lxxviii} early marriage, and trafficking.</p>	
<p>Approach:</p> <ul style="list-style-type: none"> Provincial and district gender sensitisation and human rights training workshops were held for Chiefs in all of Zambia’s provinces, and Village Headpersons in 64 out of Zambia’s 72 districts, who have then conducted training sessions at the village level. Regional workshops were held for Chiefs from other Southern African Development Community (SADC) countries, which led to the establishment of the SADC Council for Traditional Leaders. Peer-to-peer exchanges have been piloted between traditional leaders from Zambia and Tanzania to build commitment and share learning. Efforts are underway to ensure sustainability of this work by partnering with NGOs in SADC countries. 	
<p>Impact: In Zambia:</p> <ul style="list-style-type: none"> Chiefs have banned sexual cleansing in their chiefdoms and introduced financial penalties for people found continuing these customs. Chiefs have annulled early marriages, charging parents for their involvement and 	<p>Lessons:</p> <ul style="list-style-type: none"> ✓ Culture is dynamic and can be changed, but change requires bringing the gatekeepers of culture on board and engaging them respectfully as allies. This is key for building a broad consensus for abandonment of practices that are treated as ‘traditional’ which undermine

<p>sending girls back to school.</p> <ul style="list-style-type: none"> • Chiefs have appointed female Village Headpersons, a marked break with tradition. <p>In Tanzania, following the peer-to-peer exchange:</p> <ul style="list-style-type: none"> • Traditional leaders backed anti-FGM initiatives led by NGOs for the first time and formed a network to combat FGM in the Tarime district. 	<p>women's rights.</p>
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5.10 Strengthening Community Support Networks

In many contexts, especially rural communities, few services exist to meet the immediate medical and psychosocial needs of survivors of violence.^{lxxxix} Even where services exist, the reality is that most survivors of violence never use them.^{lxxx} The WHO's multi-country study on domestic violence found that those who do seek support turn to informal networks (immediate family or close friends) rather than formal services.^{lxxxi} Strengthening informal support networks, including equipping those around women in the community to respond appropriately to disclosures of violence, is therefore critical in meeting the needs of women survivors of violence at the community level.

<p>Community Based Action Teams in Ghana^{lxxxii}</p> <p>Since 2002, a national Ghanaian WROs, the Gender and Human Rights Documentation Centre (Gender Centre) www.gendercentreghana.org, has been supporting the development of community-based systems to respond to violence against women and girls in rural communities across four regions of Ghana.</p>	
<p>Approach:</p> <p>Working in partnership with community-based organisations, the Gender Centre set up community-based action teams (COMBATs), which have been effective in improving support mechanisms for rural women experiencing violence.</p> <p>COMBATs are made up of women and men selected by the community who work with traditional leaders, the wider community and state agents to raise awareness of violence against women and girls and support women experiencing violence to access support by:</p> <ul style="list-style-type: none"> • Holding intensive, on-going education and sensitisation workshops. • Providing direct support to women and girls to resolve cases of violence, including visiting homes to carry out sensitisation and dealing with the formal adjudication of complaints. • Supporting women experiencing violence through counselling, mediation, referrals to the police and health services, and by directly accompanying women to police or medical services. • Linking with staff in state institutions to improve the referral of cases. 	
<p>Impact:</p> <p>One of the most significant changes in the 18 communities where the Gender Centre worked is that violence is no longer seen as something that must be kept secret. The project evaluation shows that:</p> <ul style="list-style-type: none"> • Community members and staff from state 	<p>Lessons:</p> <ul style="list-style-type: none"> ✓ Mobilise respected members of the community to act as role models and lead social change. Community activists should be nominated by the community to create ownership of the process and ensure they have credibility – this is key to

<p>agencies have reported a decline in the incidence of violence, which they ascribe to the work of the COMBATs. Up to 90% of community members (men and women) reported a reduction in violence in their community.</p> <ul style="list-style-type: none"> • Community members reported greater understanding of violence as not only about physical abuse but also neglect and emotional abuse, and a growing recognition of women’s rights. 	<p>their advice being taken seriously.</p> <ul style="list-style-type: none"> ✓ Put strategies in place to ensure the safety of community activists, such as working in pairs, and providing on-going training and support in how to respond appropriately to violence. ✓ Establish links between community volunteers and state agencies to facilitate the referral of cases to relevant institutions. ✓ Take steps to reduce resistance by the community, for example securing the backing of power brokers before beginning dialogue with the wider community, and be explicit about the fact that community activists are not remunerated for their work, since backlash often results from an assumption that community members are being paid. ✓ Provide continual support to ensure sustainability – even an annual visit to the community can help maintain the momentum for change. ✓ Link community mobilisation with national legal frameworks – having a Domestic Violence Act in place at the national level acted as a deterrent and sent an important message about the unacceptability of violence.
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5.11 Creating Safe Spaces

Girls are particularly vulnerable to violence, especially at the onset of puberty when their ability to move freely in the community becomes constrained, weakening their social networks.^{lxxxiii} Research shows that adolescent girls are less likely than boys to have strong friendship networks, somewhere to go if they need a place to stay, a friend to borrow money from if they are in need, or resources that can protect them if they are in danger at home.^{lxxxiv} By building up their social assets, women and girls are less likely to be targets of violence, are better able to respond to safety threats, and feel safer in their communities.^{lxxxv}

Girl asset-building programmes for protecting girls at risk

Girl asset-building programmes were pioneered by the Population Council www.popcouncil.org and are used by the Nike Foundation in their work with adolescent girls. This approach:

- Creates safe ‘girl-only’ spaces where girls can meet regularly.
- Fosters girls’ social networks.
- Provides girls with mentors who implement the curriculum, offer support and advice, and act as role models. Mentors are young women from the community with whom the girls can identify.

violence against women and girls is addressed in all programmes, combined with literacy training, sexual and reproductive health education, and developing life skills such as interpersonal negotiation, basic financial literacy and leadership. A flexible curriculum is used to allow girls to raise issues of concern to them. Most programmes last between one and two and a half years, and take place alongside efforts to create safer communities by engaging with men and boys and community members.^{lxxxvi} See the box below for a detailed example.

Safe-spaces for migrants and domestic workers in urban slum areas of Ethiopia^{lxxxvii}
 The Population Council’s Biruh Tesfa programme in Ethiopia addresses the social isolation of out-of-school adolescent girls aged 10–19, including rural-to-urban migrants, domestic workers and orphans
www.popcouncil.org/projects/41_BiruhTesfaSafeSpaces.asp.

Approach:
 Biruh Tesfa mobilises girls into groups that meet with adult female mentors at community halls three to five times a week.

- Following training, mentors systematically identify out-of-school girls who are eligible for the programme by going from house-to-house. Eligible girls are invited to participate, and mentors secure permission for participation from parents, guardians or employees.
- If a girl is absent for three or more group meetings, mentors visit the girl’s household to learn the reason for her absence. Frequently, the girl’s employer has denied her participation, in which case mentors renegotiate on behalf of the girl.
- The programme links girls with health facilities and other services. For example, Biruh Tesfa partnered with a local organisation which offers shelter and support to girls who are survivors of sexual violence. Girls receive counselling and legal support and benefit from the friendship of other girls in the shelter.
- Counsellors from the local organisation also visit the Biruh Tesfa groups to teach girls how to reduce their risks and to publicise their services.

Impact:
 By December 2009, more than 17,000 girls had benefitted from the Biruh Tesfa programme, 32% of which were domestic workers. The Population Council evaluated Biruh Tesfa in its pilot site in Mercato, Addis Ababa. Before implementation, baseline surveys of girls aged 10 to 19 were undertaken in experimental and control communities in Addis Ababa, with follow-up surveys taking place two years later.

- At baseline, 29% of girls in the experimental site reported having ‘many friends’, compared with 35% after programme implementation. In the control site, there was no change in the percentage of girls reporting many friends (21% at baseline and endline).
- At baseline, only 7% of eligible girls in

Lessons:

- ✓ Create and protect safe spaces for women and girls to come together. Within these spaces, girls are able to foster social connections that contribute to risk reduction through group affiliation, which enhances negotiation and communication skills and generates self-confidence.
- ✓ Engage mentors to act as role models and provide girls with support and advice. In settings (like the example from Ethiopia above) where careful negotiation is required with parents and employers regarding girls’ participation in programmes, mature mentors are most effective.
- ✓ Use multiple points of entry to make girls safer. While it is essential to work with girls and women to empower them and to build their assets, it is

<p>Mercato said they had a ‘safe space’ in their community in which to meet female friends. At endline, 25% of girls reported having a safe space, a statistically significant difference.</p> <ul style="list-style-type: none"> At endline, girls in the experimental site were significantly more likely to be considered ‘socially participatory’, compared with girls in the control site. 	<p>not sufficient if community members – parents, men and boys, local leaders – are not also engaged.</p> <ul style="list-style-type: none"> ✓ Adopt holistic approaches that incorporate financial literacy and livelihoods skills alongside social asset building. ✓ Create safe-spaces for young girls aged 10-14 as well as older girls in order to reach girls before the age of school dropout or early marriage. ✓ Design interventions to fit around girls’ needs and existing obligations, such as school, housework or agricultural work.
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5.12 Supporting Survivors in Post-Conflict Settings

As the Theory of Change notes, context is critical and must inform VAWG programming (see Principle 1.1 p. 5 of the Theory of Change). In post-conflict settings, formal state and public services are often extremely weak and rarely exist outside of large urban areas. They often lack capacity for effective outreach and so service a very limited population. In addition, service providers may lack training, equipment and resources to do their job effectively. The example below combines activities to assess and respond to immediate needs of survivors, as well as building survivors’ capacity to advocate for their rights.

<p>Isis-Wicce: working with survivors in post-conflict contexts^{lxxxviii} Uganda-based WRO Isis-Wicce www.isis.or.ug has pioneered an integrated model of intervention to support women and girl survivors in post-conflict contexts and to mobilise women to engage in peace-building and reconstruction processes. This model has been implemented in Northern Uganda, Southern Sudan and Liberia.</p>	
<p>Approach: Isis-Wicce works in partnership with other WROs, and where appropriate with local and national government authorities, to:</p> <ul style="list-style-type: none"> Conduct field documentation to gather evidence on violations of women’s and girls’ rights. Engage local women’s groups to provide a space for a) addressing trauma by sharing testimonies and building peer support, and b) training women survivors in governmental obligations under 1325 to strengthen their capacity to use UN resolutions to hold local and national governments accountable. Host trainings for national advocates – women survivors, ex-combatants, women in politics – to engage with peace and post-conflict reconstruction processes and ensure women’s demands are included in these processes. Provide direct services for women survivors of violence, such as medical treatment and counseling, and train local health workers so they have the capacity to provide these specialist services. 	
<p>Impact: For a small organisation with only 5 programme</p>	<p>Lessons: ✓ Engage survivors as primary agents of change.</p>

<p>staff and a small budget Isis-Wicce have achieved a huge amount. Since 1995, Isis-Wicce has supported:</p> <ul style="list-style-type: none"> • Over 2,000 women to receive gynecological surgeries and treatment. • Over 3,000 individuals to receive counseling and trauma management. • Over 1,000 women to be trained in human rights and peace building. Many of these individuals have gone on to become community and national advocates for women's rights and peace. <p>In addition, Isis-Wicce has been pivotal in raising the voices of women in peace, recovery and development efforts:</p> <ul style="list-style-type: none"> • In north eastern Uganda, the organisation played a lead role in the formation and support of the Women's Task Force (WTF), a network which carries out community consultations with women in their districts to engage in the implementation and monitoring of the national development plan for peace and recovery. • In South Sudan, Isis Wicce invested in training women to participate in formal politics and peace processes. Many of the women they trained went on to contest elections in 2010, with 15 of them (out of the 52 women elected) securing seats as Ministers in the new south Sudanese parliament. 	<p>This should include building their capacity to engage in documentation and advocacy. This transforms women from victims to advocates.</p> <ul style="list-style-type: none"> ✓ Frame services interventions as both a right and a basis for advocacy. Health service provision can provide direct services to survivors while mobilising them to engage in advocacy around justice for past violations and inclusion in post-conflict reconstruction agendas. ✓ Engage formal authorities as well as civil society. By engaging with government authorities Isis-Wicce is able to contribute to national-level capacity to respond, and facilitate dialogue between marginalised women and national authorities. ✓ Commit for the long-term. Isis-Wicce commits, in principle, to longer-term engagement with its partners. This is critical given that recovery and reconstruction is a long-term process.
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ⁱ UN (2005) SG's Study

ⁱⁱ Batliwala, S. (2008) *Changing their World: Concepts and Practices of Women's Movements*, Toronto: AWID, available at: <http://www.awid.org/About-AWID/AWID-News/Changing-Their-World>; Hagemann-White, C., Kavemann, B., Kindler, H. , Thomas Meysen, T. and Puchert, R. (2011) *Review of Research on Factors at Play in Perpetration*, available at: http://ec.europa.eu/justice/funding/daphne3/multi-level_interactive_model/bin/review_of_research.pdf; Barker, G., Contreras, M., Heilman, B., Singh, A., Verma, R., and Nascimento, M. (2011) *Evolving Men: Initial Results of the International Men and Gender Equality Survey (IMAGES)*, Washington, DC: International Center for Research on Women and Rio de Janeiro: Instituto Promundo, available at: <http://www.icrw.org/publications/evolving-men>

ⁱⁱⁱ Batliwala, S. (2008) *Changing their World: Concepts and Practices of Women's Movements*, AWID, available at: <http://www.awid.org/About-AWID/AWID-News/Changing-Their-World>

^{iv} Heise, L. (2011) *What Works to Prevent Partner Violence? An Evidence Overview*, London: DFID, available at: http://www.dfid.gov.uk/R4D/PDF/Outputs/Gender/60887-Preventing_partner_violence_Jan_2012.pdf; AusAID (2008) *Violence against Women in Melanesia and East Timor: Building on Global and Regional Promising Approaches*, Canberra:

AusAID, available at: http://www.ausaid.gov.au/publications/pubout.cfm?ID=4140_9790_4186_8749_8769; World Bank (2011) 'Chapter 4: Promoting women's agency', in *World Development Report 2012: Gender Equality and Development*, Washington, DC: World Bank: 150-192, available at:

<http://siteresources.worldbank.org/INTWDR2012/Resources/7778105-1299699968583/7786210-1315936222006/chapter-4.pdf>

^vIbid.

^{vi} **The Gender & Development Network** (GADN) brings together expert NGOs, consultants, academics and individuals committed to working on gender, development and women's rights issues. Their vision is of a world where social justice and gender equality prevail and where all women and girls are able to realise their rights free from discrimination. Their goal is to ensure that international development policy and practice promotes gender equality and women's and girls' rights. Their role is to support our members by sharing information and expertise, to undertake and disseminate research, and to provide expert advice and comment on government policies and projects.

^{vii} Members of the expert group include: Srilatha Batliwala Scholar Associate, AWID; Heather Cole Technical Advisor for the Women's Protection and Empowerment Unit, International Rescue Committee; Lori Heise Lecturer and Researcher, London School of Hygiene and Tropical Medicine; Jessica Horn Women's Rights Consultant, Akiki Consulting; Sarah Maguire Human Rights Consultant; Lyndsay McLean Hilker Senior Associate Consultant, Social Development Direct; Lecturer in Anthropology and International Development, Sussex University; Suzanne Williams Social Development Consultant, Goukamma Consulting

^{viii} UNICEF Innocenti Research Centre (2010) *The Dynamics of Social Change: Towards the Abandonment of Female Genital Mutilation/Cutting in Five African Countries*, Florence: UNICEF IRC, available at: http://www.unicef-irc.org/publications/pdf/fgm_insight_eng.pdf; UN Population Fund (2004) *Guide to Working from Within: 24 Tips for Culturally Sensitive Programming*, New York: UN Population Fund, available at:

<http://www.unfpa.org/public/home/publications/pid/1410>

^{ix} Adapted UNICEF and Innocenti Research Centre (2010) *The Dynamics of Social Change: Towards the Abandonment of Female Genital Mutilation/Cutting in Five African Countries*, Florence: UNICEF IRC, available at: http://www.unicef-irc.org/publications/pdf/fgm_insight_eng.pdf;

^x International Rescue Committee (2009) *Part of the Solution: Engaging Men as Partners to Prevent Violence Against Women and Girls*, London: International Rescue Committee

^{xi} Correspondence with Jessica Horn, Expert Group Member, February 2012; Women Human Rights Defenders International Coalition (WHRD International Coalition) (2012) *Global report on the Situation of Women Human Rights Defenders*, Geneva: WHRD International Coalition through the Asian Forum for Human Rights and Development (Forum Asia), available at: http://www.defendingwomen-defendingrights.org/pdf/WHRD_IC_Global%20Report_2012.pdf

^{xii} Correspondence with Lyndsay McLean Hilker, Expert Group Member, February 2012

^{xiii} UN Population Fund (2004) *Guide to Working from Within: 24 Tips for Culturally Sensitive Programming*, New York: UN Population Fund, available at: <http://www.unfpa.org/public/home/publications/pid/1410>

^{xiv} Correspondence with Lori Michau, Director of Raising Voices, January 2011

^{xv} Pathways of Women's Empowerment (2012) *Empowerment: A Journey Not a Destination*, Brighton: Pathways of Empowerment, available at: <http://www.pathwaysofempowerment.org/PathwaysSynthesisReport.pdf>

^{xvi} Ibid.

^{xvii} UN Women (2011) *Progress of the World's Women 2011-2012: In Pursuit of Justice*, New York: UN Women, available at: <http://progress.unwomen.org/pdfs/EN-Report-Progress.pdf>

^{xviii} For example, in Nigeria national WROs have been at the forefront of defending women facing prosecution under Shari'ah law for adultery. A coalition of women's rights organisations organised a successful national campaign alongside legal arguments, which resulted in charges against Amina Lawal being dropped.

^{xix} Austrian, K. and Ghati, D. (2010) *Girl Centered Program Design: A Toolkit to Develop, Strengthen and Expand Adolescent Girls Programs*, Population Council: Nairobi

^{xx} Compiled from Inter-Agency Standing Committee (2005) *Guidelines on GBV Interventions in Humanitarian Settings: Focusing on Prevention of and Response to Sexual Violence in Emergencies (Field Test Version)*, Geneva: Inter-Agency Standing Committee, available at: <http://www.humanitarianinfo.org/iasc/downloadDoc.aspx?docID=4402>; World Health Organisation (2007) *Ethical and Safety Recommendations for Researching, Documenting and Monitoring Sexual Violence in Emergencies*, Geneva: World Health Organisation, available at:

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^{xxi} AusAID (2008) *Violence against Women in Melanesia and East Timor: Building on Global and Regional Promising Approaches*, Canberra: AusAID:16, available at:

http://www.ausaid.gov.au/publications/pubout.cfm?ID=4140_9790_4186_8749_8769; Women Human Rights Defenders International Coalition (WHRD International Coalition) (2012) *Global report on the Situation of Women Human Rights Defenders*, Geneva: WHRD International Coalition through the Asian Forum for Human Rights and Development (Forum Asia), available at: http://www.defendingwomen-defendingrights.org/pdf/WHRD_IC_Global%20Report_2012.pdf

- ^{xxii} Safety Scan tools have been used by the Population Council in their programmes with adolescent girls to understand the times, conditions and situations in which girls feel safe or unsafe, and to help girls develop safety strategies. See Austrian, K. and Ghatai, D. (2010) *Girl Centered Program Design: A Toolkit to Develop, Strengthen and Expand Adolescent Girls Programs*, Population Council: Nairobi
- ^{xxiii} See for example World Health Organisation (2007) *Ethical and Safety Recommendations for Researching, Documenting and Monitoring Sexual Violence in Emergencies*, Geneva: World Health Organisation, available at: www.who.int/gender/documents/vawethics/en/index.html;
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- ^{xxv} Heise, L. (2011) *What Works to Prevent Partner Violence? An Evidence Overview*, London: DFID, available at: http://www.dfid.gov.uk/R4D/PDF/Outputs/Gender/60887-Preventing_partner_violence_Jan_2012.pdf
- ^{xxvi} Available at: <http://www.dfid.gov.uk/Documents/publications1/strategic-vision-girls-women.pdf>
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- ^{xxx} Ibid.
- ^{xxxi} Ibid.
- ^{xxxii} Michau, L. (2007) 'Approaching Old Problems in New Ways: Community Mobilisation as a Primary Prevention Strategy to Combat Violence Against Women', *Gender and Development Journal*, 15(1): 95-109
- ^{xxxiii} Adapted from: Michau, L. (2008) *The SASA! Activist Kit for Preventing Violence against Women and HIV*, available at: http://www.raisingvoices.org/sasa/kit_download.php and http://www.raisingvoices.org/sasa/kit_start.php; and an interview with Lori Michau, Director of Raising Voices, January 2012
- ^{xxxiv} An evaluation study of SASA! is being carried out by Raising Voices in collaboration with the London School of Hygiene and Tropical Medicine, Makerere University and the Centre for Domestic Violence Prevention in Uganda. Results are due in 2012.
- ^{xxxv} This rapid assessment survey conducted in Kampala interviewed 432 women and men across control and intervention sites.
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- ^{xxxvii} Heise, L. (2011) *What Works to Prevent Partner Violence? An Evidence Overview*, London: DFID, available at: http://www.dfid.gov.uk/R4D/PDF/Outputs/Gender/60887-Preventing_partner_violence_Jan_2012.pdf
- ^{xxxviii} World Health Organisation (2007) *Engaging Men and Boys in Changing Gender-based Inequity in Health: Evidence from Programme Interventions*, Geneva: World Health Organisation, available at: http://www.who.int/gender/documents/Engaging_men_boys.pdf; Heise, L. (2011) *What Works to Prevent Partner Violence? An Evidence Overview*, London: DFID, available at: http://www.dfid.gov.uk/R4D/PDF/Outputs/Gender/60887-Preventing_partner_violence_Jan_2012.pdf
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- ^{xli} Figures for June 2008 from the Pakistan Change Maker database
- ^{xlii} The intention is that each Change Maker mobilises a further ten people.
- ^{xliii} UNICEF Innocenti Research Centre (2010) *The Dynamics of Social Change: Towards the Abandonment of Female Genital Mutilation/Cutting in Five African Countries*, Florence: UNICEF IRC, available at: http://www.unicef-irc.org/publications/pdf/fgm_insight_eng.pdf
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- irc.org/publications/pdf/fgm_insight_eng.pdf; Supplemented by an interview with KMG's Director and Womankind's Programme Manager for Ethiopia
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- ^{xlviii} Ibid.
- ^{xlix} Bachan, K. (2012) *Can Mobile Phone Apps Prevent Violence Against Women?*, available at: www.girlsreport.wordpress.com/
- ⁱ Ibid.
- ⁱⁱ Greig, A. and Edström, J. (2008) 'Men, Sex and HIV: Directions for Politicising Masculinities' *IDS In Focus Issue 4*, available at: <http://www.ids.ac.uk/files/dmfile/InFocus4.pdf>
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- ^{lvii} International Rescue Committee (2009) *Part of the Solution: Engaging Men as Partners to Prevent Violence Against Women and Girls*, London: International Rescue Committee
- ^{lviii} Case Study adapted from *ibid.*
- ^{lix} Compiled from: International Rescue Committee (2009) *Part of the Solution: Engaging Men as Partners to Prevent Violence against Women and Girls: Principles and Promising Practice*, London: International Rescue Committee; UN Division for the Advancement of Women (2008) *The Role of Men and Boys in Achieving Gender Equality*, New York: UN Division for the Advancement of Women, available at: <http://www.un.org/womenwatch/daw/public/w2000/W2000%20Men%20and%20Boys%20E%20web.pdf>; UN Women (2012) 'Men and Boys', *Virtual Knowledge Centre to End Violence Against Women and Girls*; Consultation with Expert Group Members, February 2012, available at: <http://www.endvawnow.org/en/modules/view/9-men-boys.html>
- ^{lx} See <http://progress.unwomen.org/2011/06/united-nations-security-council-resolutions-on-women-peace-and-security/> for more information
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- ^{lxvii} The programme worked in Afghanistan, Haiti, Liberia, Rwanda, Timor Leste and Uganda. In each country the programme had: (i) a national component working with government, police, parliament and national WROs on areas like drafting and legislative reform, advocacy, institutionalising training for the police and judiciary, and national campaigns; (ii) a community-level component, involving work in pilot communities.
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- ^{lxxvii} Sexual cleansing is where a newly widowed woman must have sex with one of her husband's male relatives in order to exorcise his spirit.
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- ^{lxxix} Irish Joint Consortium on Gender Based Violence (2010) *Effective Responses for Gender Based Violence: Developing a Community Based Approach, Learning Brief No. 1*, available at: <http://www.gbv.ie/wp-content/uploads/2010/01/Brief-1-Community-responses-final.pdf>
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- ^{lxxxii} For example, a study of selected regions and cities in nine countries found that only about 10% of women who had been physically abused sought services. Just a very small percentage of women reported visiting formal services. See World Bank (2011) 'Chapter 4: Promoting women's agency', in *World Development Report 2012: Gender Equality and Development*, Washington, DC: World Bank: 150-192, available at: <http://siteresources.worldbank.org/INTWDR2012/Resources/7778105-1299699968583/7786210-1315936222006/chapter-4.pdf>
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