





A guide for   
 **faith**  
**communities**  
to prevent  
**violence against**  
**women and HIV**

**SASA! Faith**

is an adaptation of the  
*SASA! Activist Kit for Preventing Violence against Women and HIV*  
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***SASA! Faith: A guide for faith communities to prevent violence against women and HIV***

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SASA!



Faith

ESSENTIALS

# About SASA! Faith

Welcome to *SASA! Faith*, a faith-based adaptation of the *SASA! Activist Kit*, which has inspired and changed communities around the world. We hope you find within these pages the ideas and practical advice you need to increase hope and well-being in faith communities.

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# The Basics

قال الله تعالى : وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ( سورة العنكبوت : ٦٩ )

“... Allah is with those who are of service to others.”

— Holy Quran, Surah 29: al-'Ankabut 69

“So you have faith and I have good deeds?  
Show me this faith of yours without deeds, then! It is by my deeds that  
I will show you my faith.”

— Holy Bible, James 2:18

## What is *SASA! Faith*?

*SASA! Faith* is an initiative in which leaders, members and allies of a religion come together to prevent violence against women and HIV. It involves a process of community mobilization—an approach and corresponding activities that engage everyone in living the faith-based values of justice, peace and dignity.

*SASA! Faith* is an adaptation of *SASA! An Activist Kit for Preventing Violence against Women and HIV*,<sup>1</sup> which has been proven to prevent violence against women.<sup>2</sup> *SASA! Faith* takes the structure, process and content of the original *SASA!* and adapts it for use in Christian and Muslim communities. Its format is also intended to invite other faith-specific adaptations.

With *SASA! Faith*, you will do the following:

- Raise awareness about violence against women, its connection to HIV, and how they both hurt everyone.
- Strengthen support for women experiencing violence and for men committed to nonviolence.
- Engage everyone in practical actions that demonstrate their commitment to greater justice, peace and dignity in relationships.
- Do all this in a way that ensures many small actions lead to long-term change.

‘Sasa’ means ‘now’ in Kiswahili.  
Now is the time to prevent violence  
against women and HIV!

## What is a “faith community”?

*SASA! Faith* talks a lot about engaging your “faith community.” A faith community is everyone within a defined area who practices and supports a particular religion. It includes the following people and more:

- religious leaders
- program leaders at local churches/mosques
- members of local churches/mosques and their families
- faith-based media and services
- local faith-based organizations who run programs or provide services

*SASA! Faith* is implemented **by** and **for** the entire faith community. Everyone plays a role and everyone benefits!

One of your first steps in *SASA! Faith* is to determine the boundaries of the faith community you will engage.

## Why focus on violence against women and HIV?

*SASA! Faith* addresses the issues of violence against women and HIV for the following reasons:

- **Violence against women is a serious problem.** Violence against women profoundly affects women throughout the world—across every faith, age, socio-economic background, ethnicity and ability. One in three women experience physical or sexual violence in their lifetime, most at the hands of an intimate partner.<sup>3</sup>
- **HIV is a serious problem.** Women account for 58% of the total number of people living with HIV in sub-Saharan Africa.<sup>4</sup> AIDS-related illnesses, as a result of HIV, are the leading cause of death among women of reproductive age in developing countries.<sup>5</sup>
- **Violence against women and HIV are connected.** Violence against women is both cause and consequence of HIV. For many women, the violence they experience leads to HIV infection. For others, their HIV positive status brings violence.
- **Violence against women and HIV hurt faith communities.** They hurt women in a faith community—causing injuries, sickness, depression and even death. They hurt families in a faith community—causing lost income, poor role modeling for children, and family breakages/separation. They hurt the strength of the faith community itself—due to the absence of women from church/mosque, difficulty attracting new members, and a burden on religious leaders handling disputes.
- **Violence against women and HIV can be prevented!** By living the values of our faith, we can make a difference in our own lives and the lives of others. Faith communities can play a powerful role in stopping violence against women and HIV from happening in the first place.

## A CLOSER LOOK

### What is violence against women?

Violence against women is “any act of verbal or physical force, coercion, or life-threatening deprivation, directed at an individual woman or girl that causes physical or psychological harm, humiliation or arbitrary deprivation of liberty and that perpetuates female subordination.”<sup>6</sup>

In *SASA! Faith*, we use the term “*violence against women*” to talk primarily about violence between intimate partners (women and men who are couples, whether they are married or in another type of romantic relationship). This is the most common form of violence against women worldwide, and faith communities are uniquely positioned to make a difference on this issue.

### What is HIV?

HIV stands for “*Human Immunodeficiency Virus*.” HIV is a virus that attacks the immune system, eventually making it too weak to protect the body from otherwise treatable illnesses. When a person is HIV positive and their immune system has become so weak that it succumbs to other illnesses, it is called AIDS or *Acquired Immune Deficiency Syndrome*.

### What is prevention?

Prevention is *when the conditions that allow a problem to happen are changed*. In the case of violence against women, *SASA! Faith* helps faith communities change the attitudes and behaviors that allow violence to happen—stopping the problem before it starts and breaking its connection to HIV. This is the power of prevention!

## What does *SASA! Faith* look like when implemented?

*SASA! Faith* is designed to get everyone learning, growing and changing together. Within the faith community, it is experienced as the following:

- **Silence is replaced by energy, hope and action:** Silence is broken with a new openness about violence against women and its connection to HIV. Ideas and stories about violence prevention are shared by religious leaders, on the radio, in prayer groups, and more. Hopeful activities with both women and men generate ideas for how to live faith-based values to create change across the community. In time, talk turns into action.
- **A strategic combination of activities that flow naturally:** People in the faith community begin to see *SASA! Faith* in multiple areas of their life, for what feels like a naturally-evolving movement for change. However, *SASA! Faith* is not a series of random activities. Rather, the team overseeing implementation is unfolding a strategic sequence and combination of activities that patiently honors what a faith community needs for meaningful change to occur.
- **It becomes an effort led by the faith community and owned by everyone:** The core implementation team has everything they need to implement *SASA! Faith's* gradual, four-phase process. However, they do not lead the process alone. Instead, they create a group of dedicated faith members to facilitate the various *SASA! Faith* activities. They also identify faith groups and institutions that want to integrate *SASA! Faith* into their services/operations. Lastly, they engage even more people to support in smaller ways by offering their skills, equipment, community spaces, and more. In doing so, what would have been a few people running a program becomes an entire faith community embarking on change in new and powerful ways together.

# Inspiring Faith-Based Change

“And may the peace of Christ reign in your hearts, because it is for this that you were called together in one body. Always be thankful.”

—Holy Bible, Colossians 3:15

وقال تعالى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ  
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ تَعْرَضُوا  
( فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ) سورة النساء : ١٣٥

“Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. . .”

— Holy Quran, Surah 4: An -Nisaa’: 135

## Why are faith communities so powerful in creating change?

*SASA! Faith* was developed because of the incredible power of faith communities to prevent violence against women and HIV. Faith communities are powerful because of the following:

- **Faith community members are guided by their faith.** Many women experiencing violence and men using violence look to their religious leaders, to their friends from mosque/ church, and to the teachings of their religion for guidance and support for change.
- **A purpose of faith is to improve society.** Christian and Muslim religions have a long history of working for justice and helping those in need. They also hold as a primary mission the transformation of human society to reflect faith values.
- **Faith communities have the trust needed for change.** Religious leaders have the trust of a large and committed body of believers who are eager to listen and live their lives based on their guidance and religious principles. Similarly, there is a special trust that often exists between members of a religion.
- **Faith brings people together for change.** Religious institutions often have well-organized networks of people in both urban and rural areas, as well as allies at all levels interested in supporting their efforts. Day to day, homilies or sermons, prayer groups and other faith-based activities bring the same people together again and again, and in doing so, shape those people’s attitudes and behaviors.

## How does a single guide serve both the Christian and Muslim faiths?

*SASA! Faith* focuses on the Christian and Muslim faiths because it originated in Africa where these are the two major religions. Here's how *SASA! Faith* addresses the needs of both:

- ***SASA! Faith* is based on shared faith values.** Christian and Muslim faiths have some clear differences between them, and there are even differences within the branches of each religion. Yet both religions and their various denominations and sects, despite their diversity, share one key similarity: the values of justice, peace and dignity, which form the foundation of *SASA! Faith*.
- **Faith-specific materials are provided when needed.** While the terminology and ideas used throughout *SASA! Faith* are inclusive of both Christians and Muslims, faith-specific materials, such as those including passages from the Holy Bible and Holy Quran are also included.
- ***SASA! Faith* was created with a global faith focus.** It is meant to be easily adapted to any faith in any country. Thus, its structure and content is based primarily on the role and power of faith, generally, in bettering our lives, relationships and communities.

### Do you follow a different religion?

While *SASA! Faith* was written for Muslim and Christian communities in East Africa, other regions of the world and faith communities are encouraged to adapt *SASA! Faith* to fit their needs.

## How does *SASA! Faith* promote justice, peace and dignity?

Justice, peace and dignity are fundamental to the health and happiness of individuals, families and communities. These three values cannot be separated from one another; one cannot have peace without justice, or justice without dignity. Here is how these values live within our faith and within *SASA! Faith*:

JUSTICE	PEACE	DIGNITY
<p><b>Our faith</b> calls on us to act justly with others, and to work for justice in our religious community.</p> <p><b>In <i>SASA! Faith</i></b>, the value of justice is seen in the belief that all people have equal worth and value, no matter who they are—Christian or Muslim, rich or poor, educated or not, female or male, all ethnicities, etc.</p>	<p><b>Our faith</b> calls on us to live in peace with one another.</p> <p><b>In <i>SASA! Faith</i></b>, the value of peace is seen in the belief that all people should live in safety and free of fear. Living with violence or the threat of violence robs a person of peace.</p>	<p><b>Our faith</b> calls on us to recognize each person’s inherent dignity. Each person is born with “fitrah” in Islam, or as a “Child of God” in Christianity; therefore, we are each called to treat each other in a way that recognizes each person’s innate dignity.</p> <p><b><i>SASA! Faith</i></b> shares this value, and recognizes that, when violence is present, people cannot live with dignity. Balancing power between women and men helps us to restore each person’s honor, respect and dignity.</p>

## How does *SASA! Faith* create change that lasts?

*SASA! Faith* is designed to significantly and meaningfully change the way people relate to each other. It explores why people may accept or become silent about violence against women and how they can work together to make nonviolence the new normal in their faith communities. What a community considers “normal” is called its “community norms.” History is full of moments when communities changed what was accepted as normal. However, this kind of change is special and rare, and random or sporadic awareness-raising activities do not change community norms. **Changing community norms requires engaging people in a strategic way, over time—a process known as community mobilization.**



*SASA! Faith* guides faith communities in changing their community norms by doing the following:

## 1. By following a natural process of change.

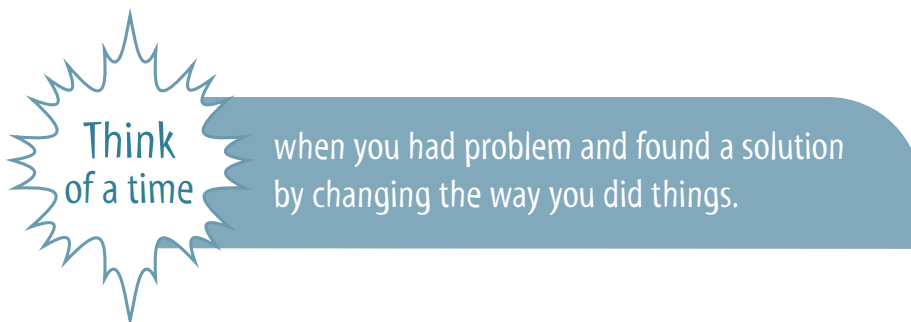
Change cannot be rushed, and if people change because they were pressured, it will not last long. Change is a step-by-step process that—while different each time—typically looks like this:

- (a) Acknowledge there is a **problem**.
- (b) Critically think about the problem and **learn more about it**.
- (c) Look for alternatives and **support**.
- (d) **Make a change** and try to sustain it.

The *SASA! Faith* process is divided into four phases that scale up this natural process of change:

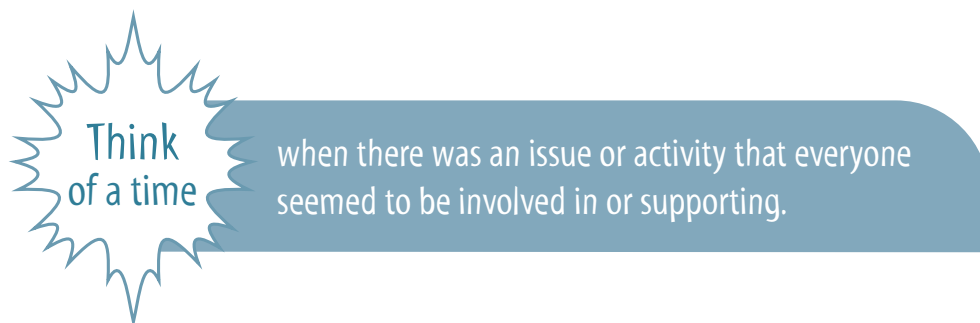
- (a) The faith community acknowledges **violence against women and HIV as a problem**.
- (b) The faith community engages in **critically thinking, talking and learning about violence against women and HIV**.
- (c) The faith community **considers alternatives, while receiving support and encouragement from each other**.
- (d) The faith community **creates ways to change together** and to sustain that change.

By following these phases, the *SASA! Faith* process is designed for patiently guiding people to explore new ideas, and to take action only when they themselves believe in change and feel supported.



## 2. By engaging enough people at all levels.

For nonviolent relationships to feel like the new “normal,” attitudes and behaviors supporting nonviolence need to exist at all levels of faith community life. Everyone needs to be thinking about it, talking about it, and making changes to the way they do their jobs and live their faith. Engagement of the whole faith community is important because everyone—from a respected religious leader, to the announcer on a religious radio station, to a person in a prayer group—influences the faith community’s use or experience of violence. When people at all levels and in all experiences of ones faith are showing new attitudes and behaviors, it makes change easier and more exciting for everyone.



### 3. By focusing on the root of the problem.

Change will only last if we address the root of the problem. At the root of violence against women and HIV is the issue of power. *SASA! Faith* examines how we, as human beings, use our power—both positively and sometimes negatively. It shows how violence against women happens when men use their power negatively over women. It also shows how everyone is happier when women and men learn to balance their power.

*SASA! Faith* explores four kinds of power:

- The *power within* each of us to make a positive change.
- How some men use their *power over* women.
- How we can support each other by joining our *power with* one another.
- How we all have the *power to* take action.



when you experienced a lack of power (e.g., in your family, in your community, in your place of work, during conflict or civil unrest), and think of another time when you used your power for good.

### 4. By highlighting the benefits for all.

Change happens when people see the benefits of that change. *SASA! Faith* avoids blaming and shaming men who are using violence or women who are living with violence, HIV or AIDS. Instead, *SASA! Faith* actively engages both women and men and emphasizes the positive benefits of change for both. For example, instead of only telling a woman or man all the bad things about violence and its connection to HIV, with *SASA! Faith* you also talk about all the positive effects of nonviolence and balanced power:

model relationships as described in the Holy Bible / Holy Quran; united families; trust and connection with children; improved academic performance in children; intimacy within couples; preservation and accumulation of family property; increased participation of women and girls in activities; faith community progress and development; healthy conflict resolution skills, trust and respect in faith community; easy to attract new mosque/church members; greater peace and security for all; and more.



when someone inspired you to do something by explaining how you would benefit.

# Programming

## Considerations

قال تعالى : إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
(يَعْظُمُ لِعَلِّكُمْ تَذَكَّرُونَ ) سورة النحل : ٩٠

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.»

— Holy Quran, Surah 16: An Nahl: 90

“Turn away from evil and do good; seek peace and pursue it.”

—Holy Bible, Psalm 34:14

## How will you use *SASA! Faith?*

Changing community norms in a lasting and meaningful way requires full implementation of *SASA! Faith*. However, for some, this level of commitment is not immediately feasible. Consider the following two options, and choose the option that fits your capacity:

### 1. Full implementation of *SASA! Faith*

Full implementation of *SASA! Faith* is highly recommended, as it has the most potential for bringing about sustained, positive change. It requires time, commitment and resources (especially human!), including the following:

- **Two to three years of implementation:** At first, this can seem like a long time. However, when considering how long violence against women has been entrenched in our communities, it is really quite a short time in which to see measurable change!
- **A commitment to phase-by-phase completion:** To be successful, groups should work through all four phases of *SASA! Faith* in the proposed order. Stopping *SASA! Faith* mid-process or skipping phases can make those who are participating feel vulnerable and unsupported. When you go through all the phases in order, women and men will end up with the resources they need to create meaningful and lasting change in their lives.
- **Dedicated financial resources:** Many of *SASA! Faith's* activities, such as discussion groups and poster discussions, can be woven into the faith community's regularly-scheduled activities to minimize costs. However, if available, some training sessions and other activities will require some funding.

- **A team of determined *SASA! Faith* champions:** *SASA! Faith* requires human resources! It is critical that faith communities have at least a small team of people—including religious leadership—who feel passionately about implementing *SASA! Faith* and who are committed to sustaining programming through expected and unexpected challenges.

## 2. Starting with selective use of *SASA! Faith*

Some communities may not be ready to begin full implementation, while others may already have their own existing plans for addressing violence against women. In either case, selective use of *SASA! Faith* can add momentum to existing programming and enable an introduction to the approach. Using *SASA! Faith* in this way requires the following:

- **An understanding of the limitations:** Some engagement on issues of violence against women and HIV is typically better than none. However, it is important to understand that while selective use of *SASA! Faith* may influence some individuals' thinking and immediate actions, it is unlikely to change long-term behaviors and the community norms that are enabling violence. For this reason, selective use of *SASA! Faith* ideally takes place with the goal of gaining support for future full implementation, or in the context of other broader programming designed to facilitate lasting change.
- **Thoughtfulness and awareness:** *SASA! Faith* can bring hope for women and men wanting to live without violence, and it can bring accountability for men using violence. All of this raises expectations and some uncertainty within individuals and communities. As you choose which activities within *SASA! Faith* to use and how to use them, take the steps to ensure people will feel supported by religious leaders and activity facilitators should the activities set them on a path of self-awareness and personal change.

## Who can initiate the use of *SASA! Faith*?

*SASA! Faith* can be initiated by anyone who cares about violence in their faith community.

For example:

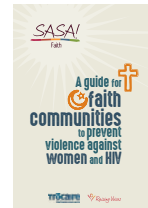
- a dedicated office or group within a faith community (e.g., the Catholic Church's women's desk or a Muslim Halaqat).
- an influential religious leader or faith community member who has the interest, connections and passion to put *SASA! Faith* into action
- a non-governmental organization that works closely with faith communities
- other

Wherever the spark to start *SASA! Faith* comes from, a whole team of individuals and groups within the faith community will be needed to create positive and lasting change. For whoever chooses to initiate *SASA! Faith*, the guide includes all the steps for gaining support from religious leaders and for creating the larger team and network that will be needed.

# What tools and support are available for implementation?

## 1. SASA! Faith

- **A guide for faith communities to prevent violence against women and HIV**  
This is the publication you are reading now and your most valuable tool. It provides the key materials and guidance you need for every step of the SASA! Faith process.
- **A training manual for preparing everyone involved in SASA! Faith**  
This is an essential companion piece to the SASA! Faith guide. It includes easy, step-by-step instructions for conducting the lively and informative training sessions central to each phase of SASA! Faith.



## 2. Resources from allies

By reaching out, you can also receive helpful resources from local institutions (e.g., police, health care centers) as well as advice from other groups implementing SASA! Faith or the original SASA! Activist Kit.

## 3. Additional online resources

There are also additional resources available on the Raising Voices and Trócaire websites ([www.raisingvoices.org](http://www.raisingvoices.org) and [www.trocaire.org](http://www.trocaire.org)), the organizations responsible for creating SASA! Faith.

<sup>1</sup> Raising Voices. (2008). *SASA! An Activist Kit for Preventing Violence against women and HIV*. Kampala: Raising Voices.

<sup>2</sup> Abramsky T, Devries K, Kiss L, et al. *Findings from the SASA! Study: a cluster randomised controlled trial to assess the impact of a community mobilisation intervention to prevent violence against women and reduce HIV risk in Kampala, Uganda*. *BMC Medicine* 2014; 12: 122.

<sup>3</sup> World Health Organization (2013). *Global and regional estimates of violence against women: prevalence and health effects of intimate partner violence and non-partner sexual violence*. Geneva: WHO.

<sup>4</sup> UNAIDS (2014). *Fact sheet*. Available at: [http://www.unaids.org/sites/default/files/en/media/unaids/contentassets/documents/factsheet/2014/20140716\\_FactSheet\\_en.pdf](http://www.unaids.org/sites/default/files/en/media/unaids/contentassets/documents/factsheet/2014/20140716_FactSheet_en.pdf) on July 29, 2015.

<sup>5</sup> World Health Organization (2013). *Women's health*. Available at: <http://www.who.int/mediacentre/factsheets/fs334/en/> on July, 29, 2015.

<sup>6</sup> Heise L.L., Pitanguy J. and Germain A. (1994). *Violence against women: The Hidden health burden*. Washington, D.C.: The International Bank for Reconstruction and Development/The World Bank, 47.

# SASA!



Faith Ideas

*SASA! Faith* is built on key concepts and structures that will become your shared language throughout this work. Many of these have evolved from theories and practices that were established long before the days of *SASA!* and which have guided our global understanding of personal and social change.



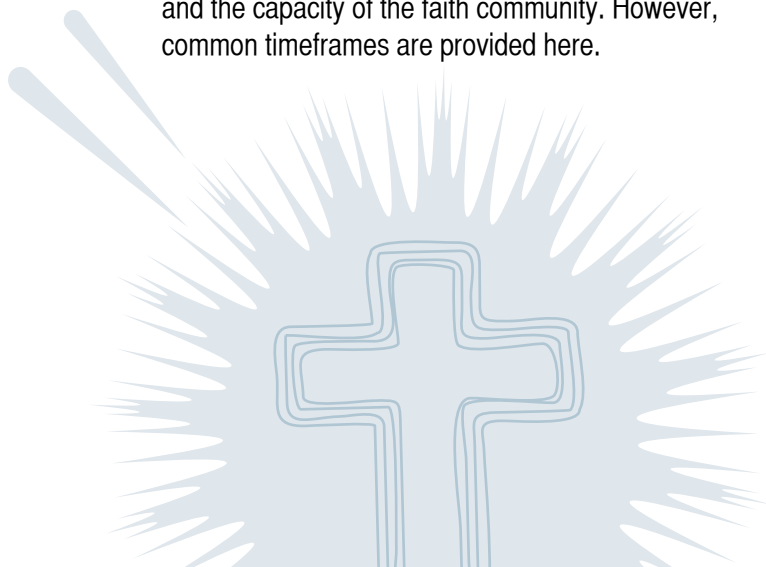
## The Phases

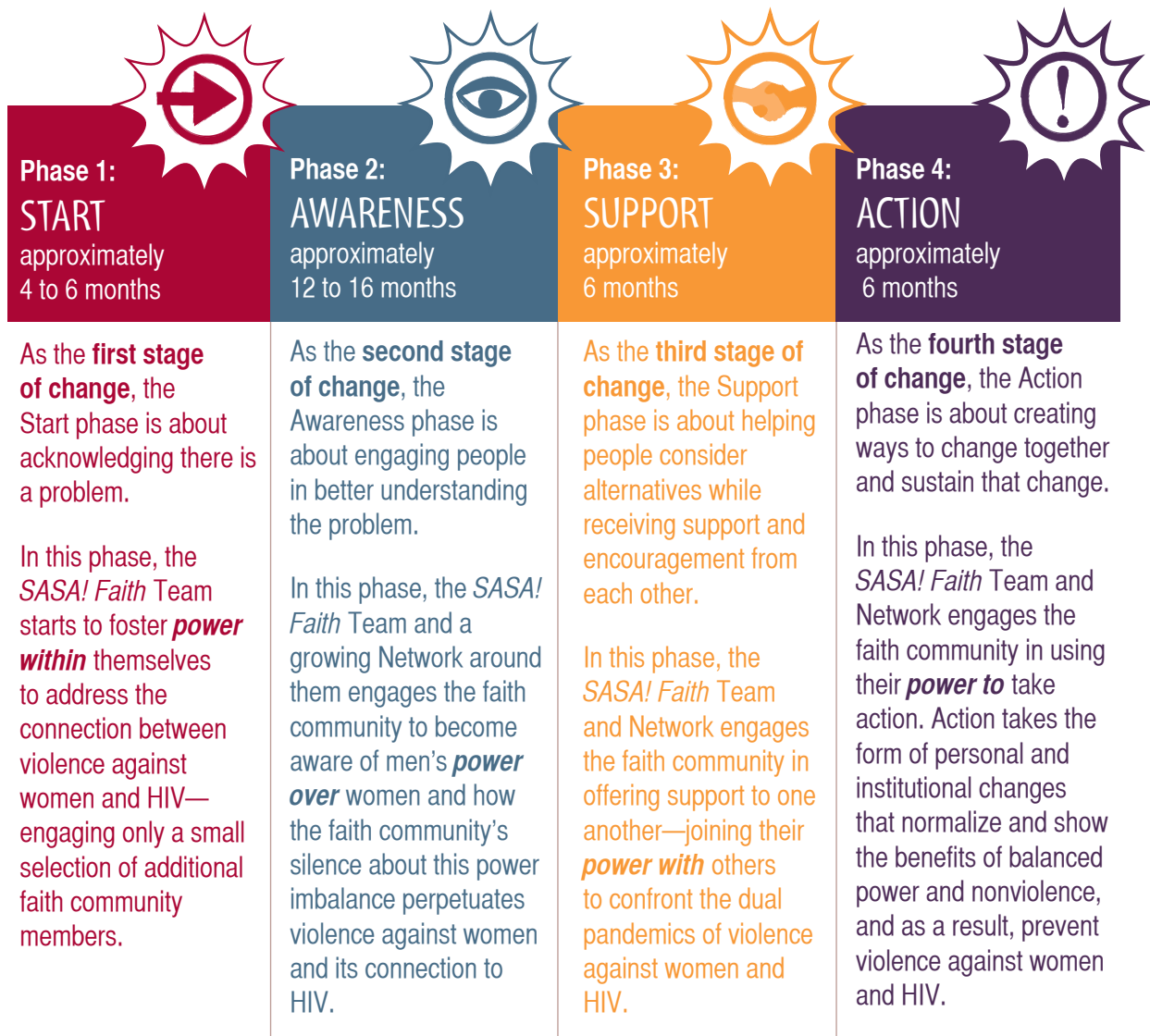
*SASA! Faith* is divided into four phases of community mobilization, with SASA as their acronym:

### ***Start, Awareness, Support, Action.***

Each phase guides your faith community through a different stage of change, and each phase introduces a different kind of power.

The phases must be implemented in sequence to be effective. The length of each phase can vary substantially depending on the size and needs of your faith community, and the capacity of the faith community. However, common timeframes are provided here.





The phases of *SASA! Faith* were inspired by a theoretical perspective called the Stages of Change Model,<sup>1</sup> which examines how change emerges within individuals. *SASA! Faith* scales these ideas to the community level.





# The Power Concepts

Here is a closer look at the power concepts introduced in each phase:

*Power within* is the strength that arises from within ourselves when we recognize abuses of power and our own power to start a positive process of change. This understanding compels us to demonstrate the benefits of change and facilitate support for change across the faith community.

*Power over* is the power that one person or group uses to control another person or group. This control might be used directly in forms of violence, such as physical violence or intimidation. It could also be used indirectly, such as through the social beliefs and practices that position men as superior to women. Using one's *power over* another is an injustice. Fostering a balance of power between women and men benefits everyone.

*Power with* is the power felt when two or more people join together to do something that they could not have done alone. *Power with* includes supporting those in need, those trying to change and those speaking out. It means offering to join *power with* anyone for positive ends and for creating a sense of support in the community. *Power with* also includes asking for help and support.

*Power to* is the belief, energy and actions that individuals and groups use to create change. It is the power felt when individuals are able to enjoy the full spectrum of human rights. *Power to* is the freedom experienced by women and men in the faith community when free to achieve their full potential, no longer bound by norms that accept men's *power over* women.



## A DEEPER LOOK

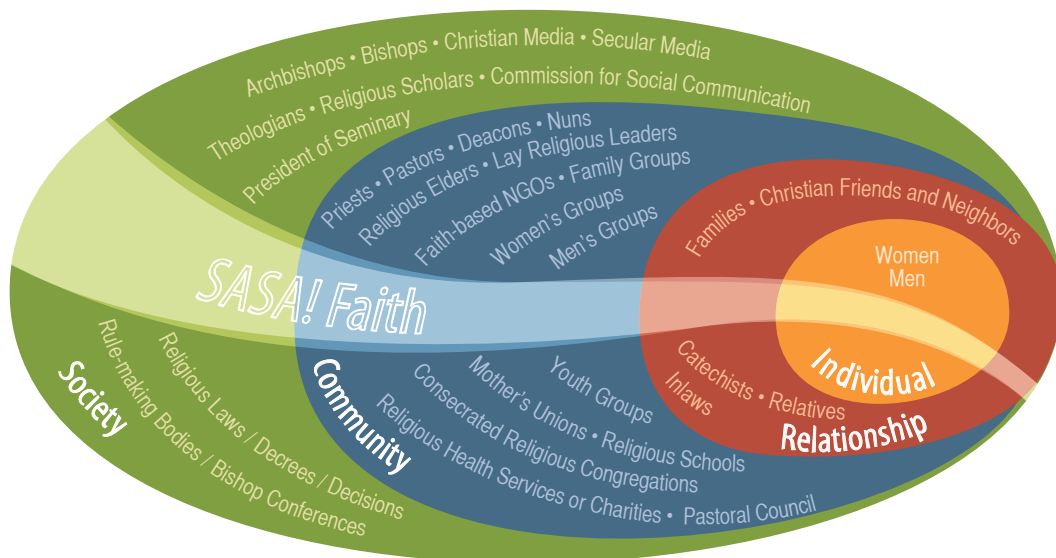
The *SASA! Faith* power concepts<sup>2,3</sup> come from leading thinking about the core drivers of violence against women and what is needed for violence prevention.



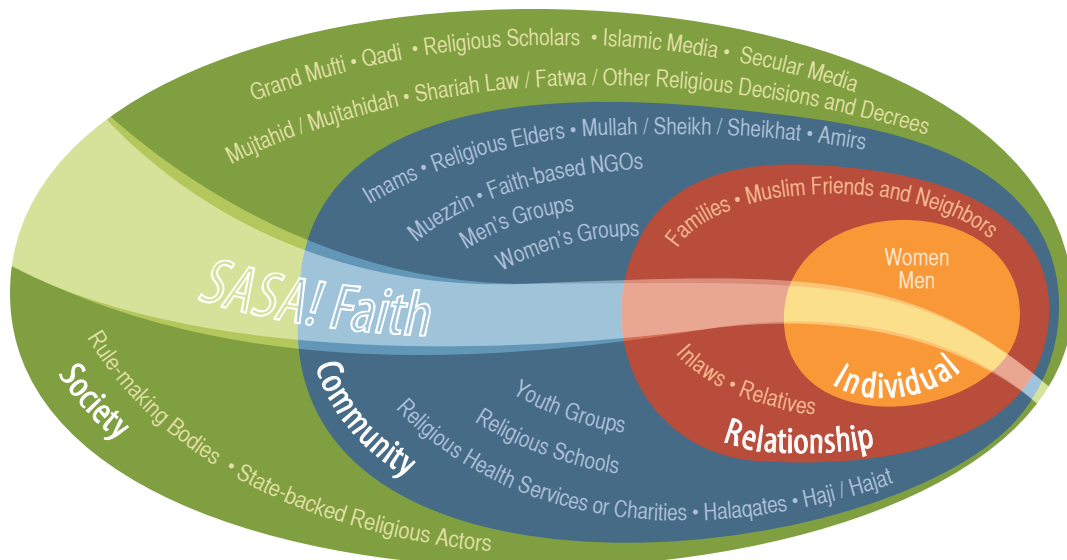
# The Circles of Influence

SASA! Faith talks about your faith community in terms of its **circles of influence**—the layers of community life that influence our actions and experiences. There are four circles of influence: **individual, relationship, community, society** (see image below). One of the priorities of SASA! Faith is to engage diverse people from every circle of influence in every phase. By doing so over all four phases, you build what's called a **critical mass**—the amount of people needed to change community norms.

## ✝ Christian Circles of Influence



## ☾ Muslim Circles of Influence



# The *SASA! Faith* Team and Network

One of the great powers of *SASA! Faith* is that it is not imposed by an external group, but rather becomes owned and led by the faith community itself. Planning and execution of the process is done by what's called the *SASA! Faith* Team and the *SASA! Faith* Network. In the Start phase, there is robust guide for creating and sustaining your *SASA! Faith* Team and Network (see "Creating the *SASA! Faith* Team" page 52).

Here is a summary to start:

## The *SASA! Faith* Team

The *SASA! Faith* Team is the core group that oversees the implementation of *SASA! Faith*. Its primary responsibilities include: *planning* the activities for each phase, *supporting* those who are facilitating the activities, and *monitoring/assessing progress* to see if the intended outcomes are being achieved.

### This group includes the following:

- **Team Leader(s):** One or two staff (ideally paid) from a religious institution and/or non-governmental organization, with training and experience working with violence against women or gender issues.
- **Additional Staff:** Staff (ideally paid) from different divisions/services of the faith community who are interested in coordinating and inspiring maximum participation and leadership from across the faith community.
- **Religious Advisors:** Religious leaders who are passionate about being honorary, volunteer team members who provide high-level advice and leadership to the degree that their schedules allow.
- **Network Representatives:** Select representatives from the *SASA! Faith* Network (see below) who provide community insights for planning and decision-making.

### A DEEPER LOOK

The *SASA! Faith* activities are based on promising practices in social justice activism and have been reviewed by respected theologians.

## The SASA! Faith Network

The *SASA! Faith* Network is a larger unpaid group of activists that brings *SASA! Faith* to life in the community (a few committed members also join the *SASA! Faith* Team). The key to this group is diversity—including women and men of all ages, regular faith members, professionals, community leaders, and more.

### This group includes the following:

- **Community Activists (CAs):** Regular women and men who make a long-term commitment to facilitating *SASA! Faith* activities within the broader faith community. These activists become the heart of *SASA! Faith*.
- **Community Action Groups (CAGs):** Institutional/professional groups that integrate *SASA! Faith* into their existing services/operations—e.g., faith-based organizations providing health and social welfare services; religious media; religious schools and seminaries; women's, men's or youth groups; the security sector.
- **Community Collaborators (CCs):** Anyone who wants to provide smaller kinds of support without an ongoing commitment (e.g., someone may have a large yard or meeting space they can offer, or a group of friends or colleagues they can notify about activities).

## The Activities

Changing community norms is **not** simply about doing lots of things with lots of people. Each phase offers a strategic selection of activities that ensures two things for changing community norms: (1) that *SASA! Faith* reaches all circles of influence, and (2) that people encounter *SASA! Faith* through multiple influences in their lives.

While you will do many things to set-up and sustain programming, *SASA! Faith* activities are the elements of the process designed specifically for community mobilization, that is, for strategically getting all circles of influence thinking, talking, learning and changing together. There are a few activities that will become core to the work. Most of these are repeated in each phase (e.g., posters, dramas, a card game, sermon notes), yet the content changes to match the topics of each phase and the stage of community mobilization. At the beginning of each phase, the *SASA! Faith* Team and Network create plans outlining which activities they will use to engage the faith community.

## Core SASA! Faith Activities

### Activities for preparing the SASA! Faith Team and Network

#### Phase Training

Participatory sessions to explore topics and practice skills related to each phase. For use initially with the SASA! Faith Team and CAs, and then with all interested.

#### Community Activist Engagement

A time to engage with community activists at the start of each phase to determine which activities they will use to mobilize the broader faith community (see list below).

#### Community Action Group Engagement

Phase-by-phase guidance for engaging professional/institutional groups in determining which SASA! Faith activities they will use to lead a process of change within their professions/institutions.

#### Religious Leader Engagement

A seminar (with PowerPoint presentation) as well as phase-by-phase talking points for deepening religious leaders' engagement and exploring their role in each phase. For use with all levels of religious leadership, and leaders of faith-based organizations/programs.

### Activities for mobilizing the broader faith community

#### SASA! Faith Brochure

Basic information about SASA! Faith's objectives, content and process. For use with everyone in the faith community.

#### Info Sheets

Factual information and statistics with simple explanations of violence against women and HIV. For use with everyone in the faith community.

#### Community Conversations

A set of drawings combined with simple discussion questions. For use in lower-literate groups or occasions where there is not much time for a long discussion.

#### Muslim and Christian Power Posters

Images and discussion questions about the power concepts in each phase of SASA! Faith. For use with *everyone* as they go about their day, or as a starting point for discussion.

#### Community Posters

Images with questions for group discussion. For use with *everyone* as they go about their day or as a starting point for discussion.

#### Faith Community Dramas

Interactive storytelling that includes audience discussion questions. For use with everyone in the faith community, including individuals, groups and institutions.

#### Christian and Muslim Discussion Guides

Verses and discussion questions for exploring religious texts related to topics of that phase. For engaging regular women and men individually, individually or in groups.

#### Sermon Notes

Verses from religious texts and talking points related to violence against women and HIV. For religious leaders who regularly give public talks.

#### Radio and Story Ideas

Possible topics for religious/secular media, looking at phase topics in fresh ways. For use by journalists, radio and media outlets.

# The Outcomes

Changing “community norms” requires achieving four types of outcomes:

## Four Outcomes for Change

### Knowledge

Enabling people to learn new facts about violence against women and HIV.

### Attitudes

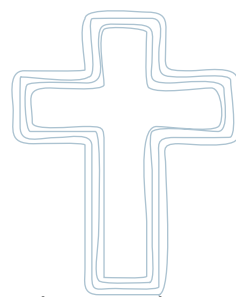
Enabling people to change their feelings and beliefs about violence against women by using the values of their faith.

### Skills

Enhancing what people know how to do.

### Behaviors

Influencing how people choose to act.



Each *SASA! Faith* phase is designed to achieve outcomes required for moving onto the next phase. To keep the intended outcomes of each phase top of mind, the *SASA! Faith* Team does the following:

## Three Practices for Achieving Outcomes in Implementation

### Planning

At the start of each phase, the *SASA! Faith* Team creates a plan for the best way to achieve the intended outcomes of that phase.

### Monitoring

Throughout each phase, the *SASA! Faith* Team monitors what is happening to see if the intended outcomes are, in fact, emerging.

### Assessment

At strategic points in the entire process, the *SASA! Faith* Team conducts surveys to see if community members confirm your observations.



The next section: **Tools for Ensuring Impact** includes detailed guidance and templates to plan, monitor and assess progress toward your outcomes (page 34).



## A DEEPER LOOK

The planning, monitoring and assessment tools of *SASA! Faith* are based on good practice for evaluating activism using research practices. They are based on the larger study<sup>5</sup> that enabled the original *SASA!* to prove that violence is preventable!

# Translation and Holy Text Guidance

There are a few concepts that are important in understanding *SASA! Faith*. In areas where materials will need to be translated, it is important that the *SASA! Faith* Team find a way to translate these concepts, and help the faith community understand them.

## Key Words

In *SASA! Faith* a literal translation is not always possible. Here are notes for a more conceptual translation of the two key terms used throughout the materials:

### Power

In *SASA! Faith*, “power” means having the capacity or ability to influence something or someone—to change reality. Everyone has power, and power can be positive or negative, depending on how a person uses it. It isn’t physical strength or authority but rather the capacity to influence someone or something.

### Faith Community

In *SASA! Faith*, the “faith community” means everyone who practices and supports a particular religion within a defined area. It includes religious leaders, religious program leaders, members of your mosque/ church, faith-based media and services, local organizations who run faith-based programs, and more.

## References from Holy Texts

Please note that the New Jerusalem Bible was used throughout for Christian materials. Holy Quran translations varied, as there is not a common, accepted source, and always includes Arabic verse along with English. Encourage participants to bring a copy of the Holy Quran or the Holy Bible to activities to ease facilitation and use as a reference where needed. A few terms to understand when translating materials, and notes on the use of Holy texts:

### PBUH

PBUH is a standard abbreviation of “peace be upon him,” which is written each time there is reference to a prophet in Islam, to show respect.

### Note on additional resources

There are many verses from the Holy Bible and Holy Quran that can be used to supplement those within *SASA! Faith* tools. Religious leaders and scholars are encouraged to find additional verses and religious texts to support justice, peace and dignity in the faith community.

<sup>1</sup> Adapted from: Prochaska J., DiClemente C., Norcross J. (1992). In search of how people change—applications to addictive behaviors, *American Psychologist*, 47(9), 1102-1114.

<sup>2</sup> For more about power: Pickup FI, Williams SI, Sweetman C. (2001). *Ending violence against women: A challenge for development and humanitarian work*, UK: Oxfam. and Townsend JI, Zapata EI, Rowlands J., Alberti P., Mercado M. (1999). *Women and Power: Fighting patriarchies and poverty*. UK: Zed Press.

<sup>3</sup> Violence against Women and Girls series. November 2014. *Lancet*. Available at: [http://dx.doi.org/10.1016/S0140-6736\(14\)61830-4](http://dx.doi.org/10.1016/S0140-6736(14)61830-4)

<sup>4</sup> Adapted from: Heise L. (1998). An Integrated, Ecological Framework, *Violence Against Women*, Sage Publications, Inc, (4)3, 262-290.

<sup>5</sup> Abramsky T, Devries K, Kiss L, et al. (2014). Findings from the SASA! Study: a cluster randomised controlled trial to assess the impact of a community mobilisation intervention to prevent violence against women and reduce HIV risk in Kampala, Uganda. *BMC Medicine*; 12: 122.



# Tools for Ensuring Impact

When we set out to do something bold that takes patience and time, it can be difficult to keep track of how things are going and whether we have really achieved what we set out to do. With *SASA! Faith* you have tools and processes for always knowing exactly how things are going and what needs to change to create new community norms.

## Overview

This section shows how you ensure that *SASA! Faith* achieves the intended outcomes of each phase, and ultimately has a positive and lasting impact. Specifically, it includes all the planning, monitoring and assessment tools you will use in *SASA! Faith*—as well as the instructions on how to use them. These kinds of tools may be new to many people but are rewarding after a little practice. To begin, you will need the following things:

**1. A Dedicated, Enthusiastic *SASA! Faith* Team Member**

In the “First Steps” section, you will choose the *SASA! Faith* Team member who will oversee these tasks. Choose someone who enjoys or is interested in monitoring and evaluation (M&E) or research, and who is willing and eager to take on the role. These next pages are especially for them, so they can become experts in this part of the process and then support others in playing their part.

**2. An Appreciation for Knowing the True Impact of Your Work**

Each phase in *SASA! Faith* explains exactly what kind of outcomes you are trying to achieve—outcomes that are needed for proceeding on to the next phase. These planning, monitoring and assessment tools help you ensure that those intended outcomes are actually being achieved and help you know when and how you need to adjust your approach.

**3. The Patience to Learn**

These tools take a little effort to learn. You may need to read this section a few times before everything makes sense. This is normal. With patience, these tools will give everyone an exciting connection to the work.



### Research Collaborators

Another option is to contract a local research professional or institution for advice on how to put these tools into practice—still using the instructions in this section. This type of professional or group can also help you to input and analyze the data you collect in the faith community, and can help you use the data to adjust programming as needed. If your organization has limited experience in monitoring, this might be especially useful.



# Planning

At the beginning of the Start phase, the *SASA! Faith* Team creates a plan based on the Start phase checklist (found in the phase overview)—organizing tasks and delegating responsibilities. At the beginning of the Awareness, Support and Action phases, they do the same and then go on to support the community activists (CAs) and community action groups (CAGs) in developing their plans. All of these plans are used, amended and updated throughout each phase, and are essential for keeping track of the wide range of activities that allows for community mobilization.

## The Start Phase

The Start phase is primarily program set-up, preparing for broader community mobilization. Therefore, you will notice that the planning, monitoring and assessment activities are mostly used in the other three phases—with the exception of the very important baseline assessment described in the pages to come.

## Two Planning Templates



**Note:** The full, print-ready planning templates can be found in the *SASA! Faith* CD.

### 1. Phase Plan for the *SASA! Faith* Team

This planning template organizes the activities conducted by the *SASA! Faith* Team and tracks the circles of influence being engaged over the course of the entire phase. It is often best for the *SASA! Faith* Team to develop these plans quarterly.

*Sample (see full template in SASA! Faith CD)*

Phase:		Quarter/Year:		
Activity	Group(s)/People Engaged	Circle of Influence	Timeframe	Person(s) Responsible

### 2. Phase Plan for *SASA! Faith* Network Members

This planning template is used by the CAs to plan the specific activities they are conducting within the broader faith community, and by the CAGs to track how their professions/institutions are integrating *SASA! Faith* into their services/operations. These plans can be developed monthly with each CA aiming to conduct four activities each month.

*Sample (see full template in SASA! Faith CD)*

Phase:		Month/Year:		Completed by:	
Activity	Location	Type Participants	Anticipated Number of Participants	Day/Time	

## Planning Tips

The following tips will add quality and value to both the planning process and the ultimate phase plans:

### For everyone:

- Ensure all relevant members/leaders participate in the planning exercise.
- Use planning as an opportunity to understand the unique needs, skills and interests of those involved and how each person most wants to play a part.
- Ensure the activity dates are spread over an extended period, allowing adequate time for preparation.
- Ensure the delegation of responsibilities get several, diverse people engaged.

### For the *SASA! Faith* Team:

- Ensure all tasks on the phase checklist are represented (see phase overviews).
- Ensure the plan broadly references the work of CAs and CAGs.
- Ensure the combination of activities engages all circles of influence.
- Make a copy of the plan for each *SASA! Faith* Team member.
- Review and adjust the plan at biweekly *SASA! Faith* Team meetings (every two weeks). Always photocopy and redistribute the latest version.

### For CAs and CAGs:

- Ensure that the combination of planned activities engages women and men of all ages.
- Ensure the activities are being implemented to reach as many people as is feasible, while maintaining program quality.
- Make a copy of the plan for the *SASA! Faith* Team and for each CA or CAG member.
- Review and adjust the plan as needed with the *SASA! Faith* Team, at monthly meetings (for CAs) or quarterly meetings (for CAGs). Always photocopy and redistribute the latest version.

## Monitoring

Throughout the Awareness, Support and Action phases, the *SASA! Faith* Team keeps track of whether the activities of that phase seem to be achieving the intended outcomes. This process will address activities facilitated primarily by community activists (CAs). However, community action groups (CAGs) that choose to facilitate *SASA! Faith* activities may also want to join and support the *SASA! Faith* Team's monitoring efforts. Monitoring includes three tasks:

- **Activity Reports:** Write a brief report about each activity conducted.
- **Outcome Tracking:** Graph your progress on outcomes based on observations.
- **Monitoring Check-In Meetings:** Use your monitoring results to adjust/improve implementation.

## Activity Reports

**After EVERY activity** in the Awareness, Support and Action phases, a *SASA! Faith* Team member or community activist (CA) completes an **activity report (pages 35-36)**. The activity report form includes spaces for recording what happened during the event, who attended, and what went well or was challenging. Recording this information immediately helps capture subtle but important details that can be easily forgotten. Detailed reports also help improve future activities.

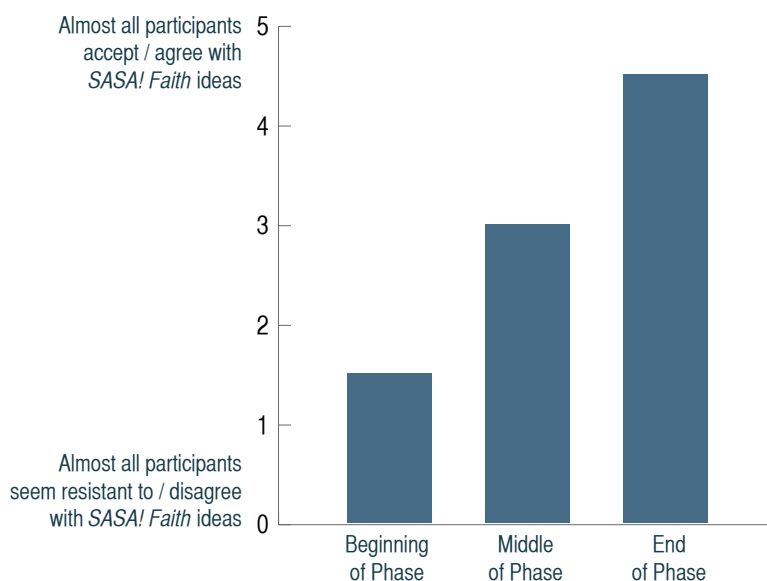
## Outcome Tracking

After **SOME** activities, the *SASA! Faith* Team also completes an **outcome tracking tool** (pages 37-38). This tool is organized according to the four *SASA! Faith* outcome areas: knowledge, attitudes, skills and behaviors. It is designed for tracking progress on the outcomes for that phase, and if you desire, for tracking progress on all four outcome areas in general. Here's how the *SASA! Faith* Team uses the tool:

1. **Systematically select the activities to use with the tool:** Based on the CAs and CAGs plans, count the number of activities to be accomplished each month. Divide the number of activities with the number of times *SASA! Faith* Team members can observe the activities. For example, if there are 60 activities happening in one month and 4 *SASA! Faith* Team members who can use the tool it is  $60 \div 4 = 15$ . Then, on the CA or CAG plan, select every 15<sup>th</sup> activity. If you do not have the capacity to do this monthly, select a month at the beginning, middle and end of the phase to complete this process.
2. **Complete the outcome tracking tool:** For each activity systematically selected, fill in the **outcome tracking tool** after the activity has been implemented (at the same time as you fill in the **activity report**). Specifically, you will be documenting what you observe in people's knowledge, attitudes, skills and/or behaviors by the end of the activity—ranking the degree of resistance or acceptance of community members participating.
3. **Graph the results to see your progress:** Once you have completed the **outcome tracking tool** for a set of activities (i.e., monthly or activities at the beginning of the phase), calculate the average for each outcome category (knowledge, attitudes, skills, behaviors). You can do this by totaling the numbers for each outcome category and then dividing by the number of rankings in that set (see detailed guidance on outcome tracking tool on pages 37-38).

Use the numbers generated to create four bar charts, one for each outcome category (see "knowledge" sample below). To do this, the information can either be plotted on squared (graph) paper, or fed into a simple Excel sheet on the computer. Seek assistance from colleagues skilled in spreadsheets to create this Excel sheet, or download a template from [www.raisingvoices.org/sasa](http://www.raisingvoices.org/sasa).

### Changes in knowledge among *SASA! Faith* activity participants



## Monitoring Check-In Meetings

Throughout each phase, the *SASA! Faith* Team gathers for monitoring check-in meetings. These meetings are for reviewing the activity reports and outcome tracking tools, reflecting on progress, and considering changes that could enhance implementation. Consider pre-scheduling monitoring check-in meetings at regular intervals throughout each phase.

### Sample Meeting Agenda

1. The *SASA! Faith* Team leaders present an overview of the successes, challenges and lesson learned from activities facilitated since the last meeting.
2. The group uses the activity reports and outcome tracking tools to review the following:

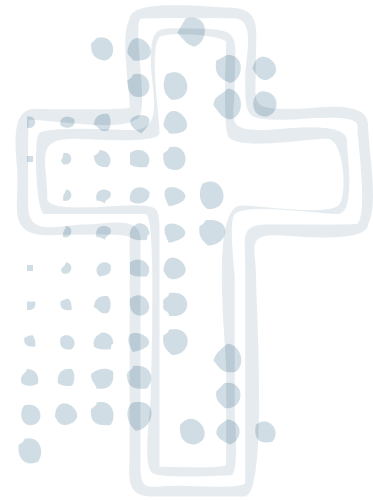
#### Activity Reports

- the circles of influence and whether you are on track for engaging adequate numbers of community members from each
- the activities still to be completed and whether lessons learned suggest adjusting/changing upcoming activities
- the experience of community activists and whether these CAs require additional support or training

#### Outcome Tracking Tools

- the outcomes for that phase and whether you are on track for achieving them

3. Document any programmatic changes that will be required and who will be responsible for each. Start the next meeting by following up these action points.



## Assessment

The *SASA! Faith* **rapid assessment survey** (see pages 39-42) gathers simple quantitative data about changes in the knowledge, attitudes, skills and behaviors of faith community members.

These *quantitative* results of the rapid assessment survey can then be compared to and combined with the *qualitative* observations on the outcome tracking tools for a more accurate picture of progress being made.

The same survey is used for four different assessments:

### Baseline Assessment

*In the Start phase, before ANY community-based activities*

The baseline survey will help you learn the level of knowledge, attitudes, skills and behaviors in your community PRIOR to using *SASA! Faith*. This baseline data will allow you to later demonstrate the impact of *SASA! Faith*. The baseline survey must be conducted before ANY community-based activities, since even the smallest community presence will begin to shift knowledge and attitudes. **It's worth even delaying your presence in the community to ensure you get this powerful data!**

## Two End-of-Phase Assessments

*At the end of the Awareness and Support phases*

These end-of-phase assessments will help you learn what impact *SASA! Faith* is having by the end of the Awareness and Support phases. The results will help you determine if your community is ready to move on to the next phase. If an end-of-phase assessment suggests that the community is not ready to move on, the data may reveal what types of activities you should repeat.

## Follow-up Assessment

*At the end of the entire process / Action phase*

After you feel you have completed all four phases of *SASA! Faith*, you will conduct a follow-up assessment. This information will be compared with the baseline data to measure the overall impact of *SASA! Faith* in your faith community.

## Assessment Basics

### HOW will you conduct the survey?

- The survey is conducted verbally through a one-on-one interview with each respondent.
- Male interviewers interview men, and female interviewers interview women.
- The interviewers read the questions to respondents and record their responses.
- To increase the quality of the data, the survey should NOT be self-administered by the community members who are responding.

**Important Note:** It is not possible to ask specific questions about specific experiences or perpetration of violence, because it is a quick survey done in open areas. More in-depth consent and ethical procedures would need to be followed for asking these personal questions.

### WHERE will you conduct the surveys?

- If you are working with only one or two churches/mosques, use these as the locations for the surveys every time.
- If you are working with many churches/mosques, or other faith-based organizations or schools write down the names of the larger locations (where over 100 people may pray or pass through daily) and the smaller locations (where less than 100 people pray or pass through daily). Put the names of the larger locations in a hat and draw two. Do the same for the smaller locations. Use these four locations every time.
- When conducting a survey at a particular location, aim to complete all the surveys for that location on that same day (e.g., after Friday prayers or Sunday mass).
- Keep a list of locations where surveys are conducted, as you will return to the same locations for each rapid assessment survey.



## HOW MANY people will you survey?

- Aim to conduct the survey with 20 people at each larger location.
- Aim to conduct the survey with 10 people at each smaller location.

## WHO will you survey?

- Interview an equal number of women and men at each location.
- Avoid interviewing people you know, or intentionally choosing people who have positive attitudes about power, violence against women and HIV.
- “Systematically sample” to select your respondents. This means applying a simple rule to identify who to interview, irrespective of their views about violence (e.g., Pick something distinctive about people’s clothes, such as the first 10 people wearing a particular color.) Be sure, whatever you choose as a distinguishing factor, it does not exclude any group in the faith community, for example, anyone could be wearing that color or type of clothing.)

**Important Note:** Use the same sampling criteria every time you do the survey to increase the quality of your data.

- Do not interview children. Before interviewing teens, seek clarification from experienced researchers. In some communities people below the age of 18 are considered minors, and you would therefore need permission from parents. If easier, you can choose to only interview adults for all surveys.
- Ensure women interview only women and men interview only men.
- Keep track of who did not want to be interviewed—to see if there is a particular group of people you may not be reaching and who might be particularly resistant to *SASA! Faith* ideas.



Male researcher selecting eligible respondents (every third man wearing blue)



## Preparing Your Assessment Team

### Who should conduct the rapid assessment surveys?

- The surveys should be conducted by an equal number of female and male interviewers who have been selected and trained for the task. Interviewers should have the following qualities:
  - o good interpersonal skills
  - o sensitive to the issues
  - o comfortable approaching and interviewing people they do not know
  - o can be relied upon to carefully conduct the exercises, record the responses, and keep the information private
- If your *SASA! Faith* Team does not have experience in action research or conducting research interviews, you may consider seeking assistance from research institutes or organizations with this experience.

### What do you need to include in your interviewer training?

- **Review of Survey Questions:** Carefully review and discuss each of the questions in turn. Make sure that everyone is clear what the questions mean. If you are interviewing in more than one language, ensure the translations are accurate.
- **Practice Opportunities:** Have everyone role-play how to ask the questions and record responses on the surveys. Observe the role-plays and share supportive feedback, while also resolving confusions and common mistakes.
- **Emphasis on Ethics:** An important part of training is maintaining privacy and confidentiality (see ethics section that follows). Discuss this in detail with the group.
- **Logistics/Teamwork:** Explain where and when each interviewer should conduct their interviews and how interviewers will work together. Explain the local permissions (from religious or community leaders) received and discuss protocol in case of any problems encountered with respondents or other community members.
- **Review of Onsite Supplies/Support:** Organize and introduce what interviewers will receive/need when at their survey location . . .
  - o **survey supplies:** blank surveys, a pen, a clipboard, and an envelope for the completed surveys
  - o **introductions:** someone to introduce them to the faith community (if they are not a part of it)
  - o **permission:** written permission from a religious/other leader to conduct the assessment
  - o **identification:** a form of identification to let people know who they are working for
  - o **refreshments:** if these are being provided to respondents
  - o **referral list:** information on available services to provide to respondents in need
  - o **credit on their phones:** in case there are problems and interviewers need to phone the office/leader

## What ethics guide the assessment process?

Research ethics are essential for presenting *SASA! Faith* as trustworthy and sensitive, and for ensuring the data you collect is useful. Most of all, interviewers need to ensure **confidentiality** and **consent**. Put safeguards in place to ensure that the following standards are adhered to absolutely.

### Confidentiality

Take the following actions to keep respondents information private. These procedures can also be shared openly with respondents to gain their trust and confidence:

- Although this is a community survey and done in public, ask respondents to step away from others and to try and stand in a quiet spot where neither of you will be overheard.
- Do not write down the names/addresses of participants **anywhere**, and do not report on what any specific individual has told you. At most, you could record the age and sex of a person.
- Do not share your completed surveys with anyone. Put them into an envelope, and return that to the group leader or your office for data entry.
- Keep the notes and completed surveys in a locked cabinet at your office. Do not leave them laying around, and limit access to essential staff only.
- Once the data has been analyzed, carefully dispose of the surveys. Burning is the safest method.

### Consent

Take the following actions to gain voluntary consent from all respondents:

- Do not use incentives or compensation to encourage people's participation.
- Invite people to participate by explaining the value and purpose of the research itself.
- Explain how the information people share will be kept private and confidential.
- To thank community members for participating, you can offer a simple refreshment; however, only do this if you are confident that this is not seen as coercion for participation.

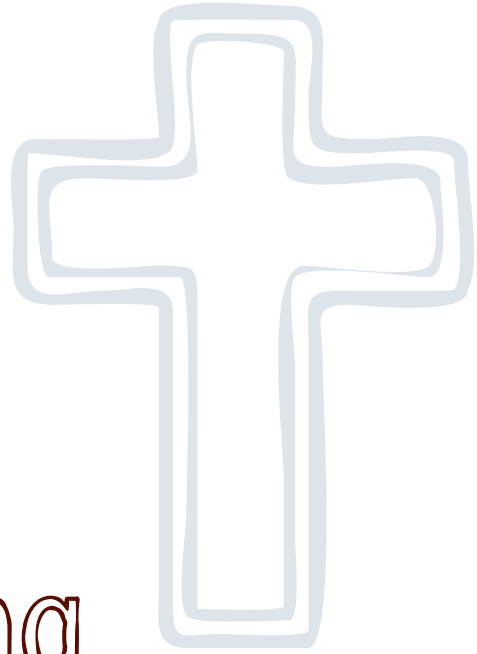




## What do you do with the findings?

After the completed surveys have been collected and analyzed, hold a meeting with the entire *SASA! Faith* Team to report the findings and discuss the following:

- Are faith community members generally knowledgeable about violence against women and its connection to HIV?
- To what degree is it accepted in the community that an imbalance of power between women and men leads to violence and women's risk for HIV infection?
- Is it becoming more acceptable to discuss power, violence against women and HIV openly in the community?
- Did issues emerge that were unexpected or that might need further exploration by the *SASA! Faith* Team?
- Does the *SASA! Faith* Team feel informed, equipped and prepared to begin the next phase of *SASA! Faith*? If not, what additional support is needed and how can the Team receive that support?
- Are we ready to move on to the next phase? (To ask at the end of the Awareness and Support phases.)
- Have we achieved the desired end of the *SASA! Faith* process? (To ask at the end of the Action phase.)
- How can we write up or share survey data with different groups?



# Planning, Monitoring and Assessment Tools



### Activity Report Form

Phase:

Activity	Date	Location	Attendance Breakdown:			Total Number of People Attended
			Women	Men	Youth (12yrs +)	

Main Activity Topic(s)/ Take Home Idea: .....

Facilitator Name(s): .....

**Type of facilitator (circle):** CA   CAG member   Religious leader   Drama group   Prayer group leader

Staff   Other \_\_\_\_\_

<p><b>Ranking Scale:</b> 1 = poor quality, 2 = some concerns about quality, 3 = satisfactory, reasonable activity quality and skill competence; 4 = very good, above average skills and quality of activity; 5 = excellent, exceeds expectations</p>			
<p><b>1. Activity Analysis</b></p> <p>a. Quality of mobilization                      Rank.....</p> <p>b. Relevance to phase                            Rank.....</p> <p>c. Level of interest/participation              Rank.....</p> <p>    Men (when applicable)                      Rank.....</p> <p>    Women (when applicable)                  Rank.....</p> <p>d. General response to ideas                    Rank.....</p> <p>e. Dynamic/ exciting activity                  Rank.....</p>		<p><b>2. Facilitator Skills</b></p> <p>a. Effort demonstrated                          Rank.....</p> <p>b. Content mastery                                Rank.....</p> <p>c. Probing/ Creating positive environment    Rank.....</p> <p>d. Positive feedback/respect to group        Rank.....</p> <p>e. Involve all                                        Rank.....</p> <p>f. Confidence                                        Rank.....</p> <p>g. Can focus discussion                         Rank.....</p> <p>h. Summary                                         Rank.....</p>	

**Successes/ Challenges:**

**Community comments:** (1-3 comments maximum)

 .....

Feedback to activist by \_\_\_\_\_ On: \_\_\_\_\_

**Great job on:**

**For next time try:**

<ul style="list-style-type: none"> <li>•</li> <li>•</li> </ul>	<ul style="list-style-type: none"> <li>•</li> <li>•</li> </ul>
--	--

## Community Activity Report Form Ranking Guide

**Ranking:** 1 = very serious concerns about quality of activity; 2 = weak activity, have concerns with skills / activity quality; 3 = satisfactory, reasonable activity quality and skill competence; 4 = very good, above average skills and quality of activity; 5 = excellent, exceeds expectations

### Activity Analysis

- a. Quality of mobilization** \_\_\_\_\_
- Is the number and type of faith Community Members (CMs) in attendance reasonable for the activity? (e.g. not only children, same sex as appropriate, enough participants to make activity meaningful, etc)
  - Does the location fit with desired group? (e.g. finding men where men are, dramas in large open spaces, etc.)
  - Is the method of mobilization effective? (e.g., based on building relationships & helping people see the benefits, not promising things or threatening / ordering them to come, etc)
- b. Relevance to phase** \_\_\_\_\_
- Does the activity topic and conversation stay within the current *SASA! Faith* phase objectives?
  - Were phase appropriate suggestions given for how to get involved in *SASA! Faith* (e.g. in Awareness phase, they can talk with others / start the conversation, share materials, etc.)
- c. Level of Interest and Participation** \_\_\_\_\_
- Is the activity holding the attention of CMs?
  - Are CMs participating actively (e.g., asking questions, making comments, sharing ideas)?
  - If the activity seeks to engage men primarily or women primarily, does that group feel free to speak? Is conversation showing benefits to them for contributing?
  - Do any CMs want to take action about this problem? (Note: in awareness - talking with others, mobilizing others to come, taking and hanging materials, etc.)
- d. General response to ideas** \_\_\_\_\_
- Are CMs open to the ideas? (e.g. without intense resistance or anger)
  - Are CMs able to identify with issues discussed? (e.g., the topics are raised with informal language, use of familiar situations, grounded in local realities, etc)
- e. Dynamic/ Exciting activity** \_\_\_\_\_
- Is there energy and liveliness to the activity? Does it look/sound exciting?
  - Would you want to be a part of this activity if you weren't working and were in your community?
- b. Content mastery** \_\_\_\_\_
- Is the facilitator knowledgeable about activity topic and able to clear up misconceptions?
  - Does the facilitator effectively and accurately respond to questions from participants?
- c. Probing/ Creating positive environment** \_\_\_\_\_
- Does the facilitator ask questions which cannot be answered with "yes" or "no"?
  - Does the facilitator use CMs comments to generate more discussion among the group, and throw strategic questions back to the group for further debate?
  - Does the facilitator generate dialogue and ask thought provoking questions, rather than giving simple messages or avoiding controversy?
  - Does facilitation seem memorized / given lecture style or spontaneous and relevant to participants?
- d. Positive feedback & respect to CMs** \_\_\_\_\_
- Does the facilitator appreciate and encourage the group when people give opinions/ ask questions? ("Good question!" "Many people think this way, yet we know . . .")
  - Does the facilitator speak as equals to the CMs?
  - Does the facilitator use accessible language?
- e. Involve all** \_\_\_\_\_
- Does the facilitator notice if certain CMs are not engaged and attempt to involve them (without singling anyone out or embarrassing them)?
  - Does the facilitator notice if one/ a few participants dominate and try to change that?
- f. Confidence** \_\_\_\_\_
- Does the facilitator seem confident in their knowledge and skills?
  - Does the facilitator seem comfortable in front of groups?
- g. Can focus discussion** \_\_\_\_\_
- Does the facilitator's information and questioning revolve around the selected topic?
  - Does the facilitator bring the group back to the topic if they get off topic?

### Facilitator Skills

- a. Effort demonstrated** \_\_\_\_\_
- Does the CA demonstrate effort to quality mobilization and facilitation?
  - Is s/he trying to learn and grow from feedback given?
- h. Summary** \_\_\_\_\_
- Does the facilitator accurately sum up discussions to end the session? (e.g. avoid putting words in participants' mouths, and give relevant information to clear up misconceptions or victim blame)
  - Does facilitator end with a clear take home idea?
  - Does the facilitator tell the group that there will be more activities done and make suggestions for how they can get involved in *SASA! Faith*?

### Outcome Tracking Tool

Date: \_\_\_\_\_ Activity: \_\_\_\_\_ Location: \_\_\_\_\_

	<b>Negative Statements</b> —Resistance to / disagree with <b>SASA! Faith</b> Ideas  <i>Participants tend to say that:</i>	← 1      2      3      4      5 →					<b>Positive Statements</b> —Acceptance of / agree with <b>SASA! Faith</b> Ideas  <i>Participants tend to say that:</i>
		Almost all participants seem resistant to / disagree with <b>SASA! Faith</b> ideas	More than half of participants are resistant to /disagree with <b>SASA! Faith</b> ideas	Half the participants are resistant to <b>SASA! Faith</b> ideas, half are accepting of <b>SASA! Faith</b> ideas	More than half of participants accept / agree with <b>SASA! Faith</b> ideas	Almost all participants accept / agree with <b>SASA! Faith</b> ideas	
Knowledge	violence against women is only physical						violence against women may be physical, emotional, sexual, economic
	violence against women does not have negative consequences						violence against women has negative consequences
	women who experience violence are not at risk for HIV and AIDS						women who experience violence are at risk for HIV and AIDS
	<i>Totals</i>						
		← 1      2      3      4      5 →					
Attitudes	some forms of violence against women are acceptable						violence against women is never acceptable
	men should have power over women in a relationship						women and men should balance power in a relationship
	women and men should not share roles in their families and community						women and men should share roles in their families and community
	<i>Totals</i>						
		← 1      2      3      4      5 →					
Skills	there are no alternatives to violence in a relationship, it must be there						there are alternatives to violence in relationship, it does not have to be there
	we should keep quiet if we know women experiencing violence						we should reach out to and support women experiencing violence
	activists speaking out should be ignored or shunned						activists speaking out should be supported
	<i>Totals</i>						
		← 1      2      3      4      5 →					
Behaviors	they cannot balance power in their relationship						they do balance power in their relationship
	they must use / experience violence – it is unavoidable						they do not use / experience violence
	they do not promote non-violence in their community						they promote non-violence in their community
	<i>Totals</i>						

Completed by: .....

## Outcome Tracking Form Guidance

**What is the Outcome Tracking Tool?** This is a monitoring tool designed to help the *SASA! Faith* Team track the progress on key outcomes for each phase. It is done by observing an activity and then ranking the degree of resistance or acceptance of community members participating.

The Outcome Tracking Tool can be used either in sections or as a whole. It is organized according to the four *SASA! Faith* outcome areas: knowledge, attitude, skills and behaviors. Those organizations with less experience or skills in monitoring could use only the sections relevant to the current phase (e.g., knowledge and attitudes in the Awareness phase; skills in the Support phase; and behaviors in the Action phase) to track change for the specific phase outcomes during that period. For others, they may choose to use the whole Outcome Tracking Tool to track progress and change for all four outcomes throughout each phase. Choose what you feel is best and most manageable for your organization.

**How to use the Tracking Tool.** In the far left column (column labeled: Negative Statements / Resistance to *SASA! Faith* Ideas) of each table, there are three key statements. Across the table in the far right column are the *opposite* of these statements (column labeled: Positive Statements/ Acceptance of *SASA! Faith* ideas). In the middle is an arrow that spans across squares labeled 1 – 5. The task of the observer of the *SASA! Faith* activity is to listen to the comments that are made by community members participating in the activity in order to roughly assess the level of resistance to or acceptance of *SASA! Faith* ideas.

For example, using the knowledge section of the Outcome Tracking Tool, if **almost all** participants are stating that acts can only be considered violence if there is serious physical injury that requires medical care, then you would make a tick in the column labeled 1. On the other hand, if you felt that **more than half** of participants are accepting of *SASA! Faith* ideas then you would rank a 4. This is because more community members express ideas closer to the statement: *violence is only physical* than to the statement: *violence may be physical emotional, sexual or economic*. If the issue was not discussed do not rank, just leave blank.

**Compiling Results.** When the ranking is complete, bring down the number of the column (1, 2, 3, 4 or 5) into the final row (see below). Add these numbers across the row (in example below  $1 + 3 + 4 = 8$ ) and divide by the number of statements ranked (in example below, 3 statements ranked so,  $8 \div 3 = 2.6$ ). Continue to do this for each activity that you selected for tracking. When all the activities you selected have been tracked and totaled, plot the numbers on a simple chart.

	Negative Statements / Resistance to <i>SASA! Faith</i> Ideas						Positive Statements / Acceptance of <i>SASA! Faith</i> Ideas
		1	2	3	4	5	
	Participants tend to say that: Almost all participants seem resistant to <i>SASA! Faith</i> ideas More than half of participants are resistant to <i>SASA! Faith</i> ideas Half the participants are resistant to <i>SASA! Faith</i> ideas, half are accepting of <i>SASA! Faith</i> ideas More than half of participants accept <i>SASA! Faith</i> ideas Almost all participants accept <i>SASA! Faith</i> ideas						Participants tend to say that: violence against women is only physical violence against women may be physical, emotional, sexual, economic violence against women does not have negative consequences violence against women has negative consequences women who experience violence are at risk for HIV and AIDS women who experience violence are not at risk for HIV and AIDS
Knowledge	violence against women is only physical violence against women does not have negative consequences women who experience violence are not at risk for HIV and AIDS	1		3	4		violence against women may be physical, emotional, sexual, economic violence against women has negative consequences women who experience violence are at risk for HIV and AIDS
	Totals	1		3	4		$8 \div 3 = 2.6$

### SASA! Faith Rapid Assessment Survey

Hello, my name is \_\_\_\_\_ and I am working with \_\_\_\_\_ to help them learn about your faith community. If you don't mind, I would like to ask you a few questions about your thoughts about men and women's health, relationships and what happens in families in our community. This should not take much of your time, and you can choose to stop the interview at any time, or to skip any questions if you like. Your responses are confidential, and your name will not be written down. We will use the information that you provide to plan activities, and to see how well we are doing in our work.

Do you have any questions?

Are you happy to proceed with the interview? Yes  No   
(IF NO, THANK AND SAMPLE SOMEONE ELSE)

#### SECTION 1: About the respondent

1	Record the <u>sex</u>	FEMALE ..... 1 MALE ..... 0
2	Record the <u>date</u> of the interview	DAY [ ][ ] MONTH [ ][ ] YEAR [ ][ ][ ][ ]
3	Record the <u>location</u> of the interview	CHURCH/MOSQUE..... COMMUNITY/VILLAGE.....
5	Have you participated in this faith community for at least 1 year?	YES.....1 NO.....0 (IF NO, THANK AND SAMPLE SOMEONE ELSE)
6	How <u>old</u> are you?	[ ][ ] (IF LESS THAN 18, THANK AND SAMPLE SOMEONE ELSE)
7	What is your <u>marital status</u> ?	MARRIED ..... 1 SINGLE..... 0 WIDOWED ..... 2 CO-HABITING ..... 3 DIVORCED ..... 4 REFUSE TO ANSWER..... 9
8	What is your level of <u>education</u> ?	NO FORMAL EDUCATION..... 0 COMPLETED PRIMARY EDUCATION..... 1 COMPLETED 'O' LEVEL..... 2 COMPLETED 'A' LEVEL..... 3 DIPLOMA HOLDER ..... 4 UNIVERSITY DEGREE..... 5 OTHER..... 6 REFUSE TO ANSWER..... 9
9	Have you been <u>employed</u> in the last 3 months?	NO..... 0 YES..... 1



## SECTION 2: Knowledge and Attitudes

*In this community and elsewhere, people have different ideas about families and what is acceptable behavior for men and women in the home. In these questions, we'd like to learn from you what you think about some of these issues. I am going to read some statements, can you please tell me if you agree or disagree with them? There are no right or wrong answers, please answer honestly.*

Knowledge		
10	It is okay, for a man to control movements and determine friends for his wife as way to prove his authority over her.	AGREE ..... 0 DISAGREE ..... 1 REFUSE TO ANSWER..... 9
11	Sometimes as head of the family it is okay for the man to shout at his wife to prove his status.	AGREE ..... 0 DISAGREE ..... 1 REFUSE TO ANSWER..... 9
12	If a husband is violent toward his wife, she is at higher risk for getting infected by HIV.	AGREE ..... 0 DISAGREE ..... 1 REFUSE TO ANSWER..... 9
13	Women often experience violence from their husband after sharing their HIV positive status.	AGREE ..... 0 DISAGREE ..... 1 REFUSE TO ANSWER..... 9
14	A man cannot rape his own wife, since her primary role in marriage is to provide sex whenever her husband wants.	AGREE ..... 0 DISAGREE ..... 1 REFUSE TO ANSWER..9
15	Smart men do not beat their wives, they simply withdraw support from the family.	AGREE ..... 0 DISAGREE ..... 1 REFUSE TO ANSWER..... 9

*Thank you very much. This next section is about what you think about common issues that come up in relationships between women and men as we are interesting in learning your opinion. Please answer yes or no and remember, there are no right or wrong answers.*

Attitudes		
16	In your opinion, can a married woman refuse to have sex with her husband if she doesn't feel like it?	YES..... 0 NO ..... 1 REFUSE TO ANSWER..... 9
17	Do you think that a woman should tolerate violence from her husband to keep her family together?	YES..... 0 NO ..... 1 REFUSE TO ANSWER..... 9
18	Do you think that women are to blame for the violence their husbands or boyfriends use against them?	YES..... 0 NO ..... 1 REFUSE TO ANSWER..... 9
19	If a married woman has been beaten by her husband, is it okay for her to tell others?	YES..... 0 NO ..... 1
20	Do you think women are mostly to blame for bringing HIV to the household?	YES..... 0 NO ..... 1 REFUSE TO ANSWER..... 9
21	Is it acceptable for a married woman to ask her husband to use a condom?	YES..... 0 NO ..... 1 REFUSE TO ANSWER..... 9
22	If a husband beats his wife, do you think others outside the couple should intervene?	YES..... 0 NO ..... 1

### SECTION 3: Skills and Behaviors

In the next few questions, I am going to ask you about some common situations that happen in communities. We would like to know what you think about them. Please answer yes or no, there are no wrong answers, please be honest.

Skills and Behaviors		
23	In the last 12 months, have you helped a woman who was experiencing violence at home?	YES ..... 0 NO ..... 1 DOESN'T APPLY..... 8
24	In the last 12 months, have you told a local leader about domestic violence in a home nearby?	YES ..... 0 NO ..... 1 DOESN'T APPLY..... 8
25	In the last 12 months, have you spoken out about violence against women to others in your community?	YES ..... 0 NO ..... 1 REFUSE OR N/A ..... 9
26	<b>If talking to a woman ask:</b> Do you regularly do things that are typically thought of as men's role? <b>If talking to a man ask:</b> Do you regularly do things that are typically thought of as a woman's role?	YES ..... 0 NO ..... 1 REFUSE TO ANSWER..... 9
27	<b>If talking to a woman ask:</b> Does your partner regularly help with washing dishes in the home? <b>If talking to a man ask:</b> Do you regularly help with washing dishes at your home?	YES ..... 0 NO ..... 1 REFUSE TO ANSWER..... 9
28	During the last 12 months, has your partner made most of the decisions about your own health care?	YES ..... 0 NO ..... 1 DOESN'T APPLY..... 3 REFUSE TO ANSWER..... 9
29	During the last 12 months, when your partner and you disagree, do you get your way most of the time?	YES ..... 0 NO ..... 1 DOESN'T APPLY..... 3 REFUSE TO ANSWER..... 9
30	During the last 12 months, did your partner make most of the decisions about when you could visit your family/relatives?	YES ..... 0 NO ..... 1 DOESN'T APPLY..... 3 REFUSE TO ANSWER..... 9
31	During the last 12 months, have you usually felt respected by your partner?	YES ..... 0 NO ..... 1 DOESN'T APPLY..... 3

**SECTION 4: Exposure to SASA! Faith**

*Thank you so much, we are almost finished. These last questions are about what you see in your community about violence prevention. Please answer yes or no.*

<i>Exposure to SASA! Faith</i>		
32	In the last 12 months, have you seen people in your community doing something to prevent violence against women?	YES ..... 0 NO ..... 1 REFUSE TO ANSWER..... 9
33	Have you seen any of the <i>SASA! Faith</i> materials?	YES .....0 NO ..... 1
34	Do you know anyone from your community who talks about <i>SASA! Faith</i> ?	YES ..... 0 NO ..... 1 REFUSE TO ANSWER..... 9
35	In the last 12 months, have you participated in any activity about safe and healthy relationship?	YES ..... 0 NO ..... 1 REFUSE TO ANSWER..... 9
	35a. <b>If yes</b> , was it a <i>SASA! Faith</i> activity?	YES ..... 0 NO ..... 1 REFUSE TO ANSWER..... 9
36	How many times have you participated in a one of these activities?	NONE..... 0 ONCE..... 1 TWICE..... 2 MORE THAN TWICE..... 3 REFUSE TO ANSWER..... 9

*Thank you for your time. I really appreciate you talking with me and sharing your thoughts.*

*Would you like a list of organizations/people who you could talk confidentially with about any of these issues?*

(If yes, give referral list. If no, thank again and remind them of the name of your organization in case they are interested in follow up.)

Phase 1

START



# The Start Phase Overview

As the **first stage of change**, the Start phase is about **acknowledging there is a problem**.

In this phase, the *SASA! Faith* Team starts to foster **power within** themselves to address the connection between violence against women and HIV—engaging only a small selection of additional faith community members.

## In this section ...

Overview

page 44

Activities & Materials

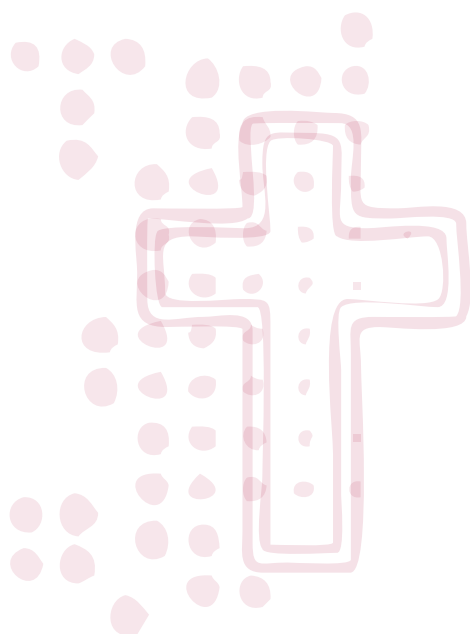
page 48

For preparing the *SASA! Faith* Team and Network

page 49

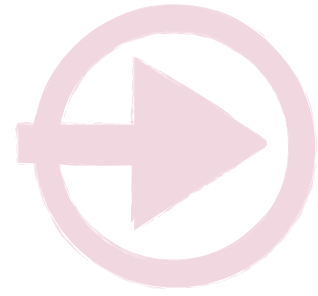
For mobilizing the broader faith community

page 86



# Start Phase 1

## of the *SASA! Faith* Approach



Approximately 4–6 months

### Objectives

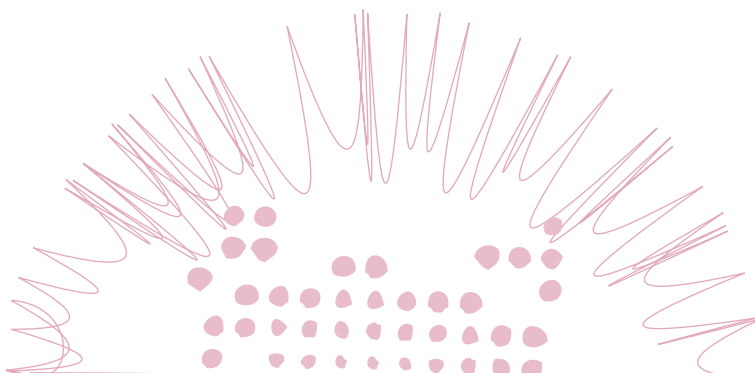
1. **Create** the *SASA! Faith* Team and Network, including the engagement of key religious leaders.
2. **Identify** community assets and services that could help with *SASA! Faith*.
3. **Train and enable** the *SASA! Faith* Team and Network to feel the *power within* themselves.
4. **Make** initial community connections, spreading the word about *SASA! Faith*.

### What to Expect

Unlike the other phases of *SASA! Faith*, the Start phase includes many activities done only once for program set-up and for the initial engagement of the *SASA! Faith* Team and Network. However, toward the end of the phase, there are a few activities for introducing *SASA! Faith* to the broader community, such as using the *SASA! Faith* brochure and Start phase power poster.



In *SASA! Faith*, we start with ourselves—fostering and developing our own power within to understand connections between power, violence against women and HIV.



# Checklist

**It all begins here!** This checklist describes how you will lay the foundation for a multi-year engagement and set in motion the process of community mobilization.

**Note:** Since this phase is largely program set-up, there is no formal activity monitoring in this phase.

Start Phase Checklist		
Preparing the <i>SASA! Faith</i> Team and Network		
✓	Tasks	Activities & Materials
	1. Talk to key religious leaders and establish their support for implementing <i>SASA! Faith</i> .	Gaining Support from Religious Leaders, page 50
	2. Decide what geographical area and institutions will be included in your faith community.	Determining the Size of Your Faith Community, page 51
	3. Create the <i>SASA! Faith</i> Team, including the engagement of key religious leaders.	Creating the <i>SASA! Faith</i> Team, page 52
	4. Review all the Start phase materials, and adapt and translate them if needed.	Translation and Holy Text Guidance, page 22
	5. Create a Start phase plan for the <i>SASA! Faith Team</i> based on this checklist, organizing and assigning responsibilities.	Planning, page 25
	6. Conduct the very important baseline assessment to later know the impact of <i>SASA! Faith</i> .	Assessment, page 28
	7. Connect with social/health services that could help people in need, and collect their names on a referral list.	Developing a Referral List, page 54
	8. Identify community activists (CAs) and community collaborators (CCs) for the <i>SASA! Faith</i> Network, and immediately establish systems of support for CAs.	Identifying Community Activists and Community Collaborators, page 58 Supporting Community Activists, page 64
	9. Engage further with religious leaders, as honorary members of the <i>SASA! Faith</i> Team.	Religious Leader Meeting Notes and Seminar, page 56 and 66
	10. Conduct the Start phase training with the entire <i>SASA! Faith</i> Team and all CAs.	Phase 1: Start Training Overview, page 77
	11. Create a community asset map with the CAs, to identify the strengths of the community that could help with <i>SASA! Faith</i> .	Faith Community Asset Mapping, page 80
	12. Identify potential community action groups (CAGs) for the <i>SASA! Faith</i> Network.	Getting Started with Community Action Groups, page 84
Mobilizing the broader faith community		
✓	Tasks	Activities & Materials
	13. Build relationships in the faith community using the <i>SASA! Faith</i> brochure, and support CAs in using the power poster with friends and neighbors.	<i>SASA! Faith</i> Brochure, page 87 Power Poster, page 90
	14. Build connections with the media, and get to know the community's media usage.	Getting Started with the Media, page 93
	15. Launch <i>SASA! Faith</i> by inviting key community members and media to a celebration and press conference.	Getting Started with the Media, page 95



# Outcomes

The *SASA! Faith* Team and community activists (CAs) will always need to be one step ahead of the general faith community in their demonstration of new knowledge, attitudes, skills and behaviors. Since the Start phase is largely set-up, there is no assessment at the end of this phase. You can determine your readiness to move on to the Awareness phase based on your personal observations.

**You are ready to move on to the Awareness phase when . . .**

**The *SASA! Faith* Team has explored and identified the following:**

- Potential services for the referral of community members in need.
- Community assets and strengths that can be used in *SASA! Faith*.
- Key religious leaders and their readiness to support *SASA! Faith*.
- Women and men in the faith community who want to engage others as community activists.
- Potential community action groups for *SASA! Faith*.
- All the ways to support the community activists already recruited into the *SASA! Faith* Network.
- The faith community's perceptions of violence against women, HIV and power.
- Media in the faith community and how it is used.

**The *SASA! Faith* Team and CAs demonstrate knowledge of the following:**

- The *SASA! Faith* approach.
- The meaning of "power".
- The types and consequences of violence against women.
- The fact that men's *power over* women is the root cause of violence against women and increased HIV risk for women.
- The fact that violence against women is cause and consequence of HIV infection.

**The *SASA! Faith* Team and CAs demonstrate attitudes that support the following statements:**

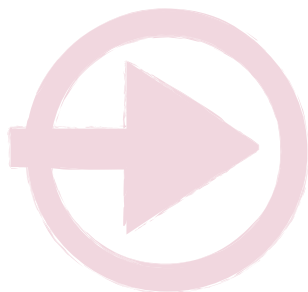
- Violence against women is never acceptable.
- Women and men can move beyond the roles society sets for them.
- Balanced power between women and men is healthy, safe and benefits both.
- Everyone has power.
- Women should not be blamed for violence against them.
- Violence against women and its connection to HIV is now a community issue, not a private issue.

# The Start Phase

## Activities and Materials

The following activities and materials are those created specifically for the Start phase and located in the pages to follow. See the Start phase checklist for the location of planning and monitoring materials.

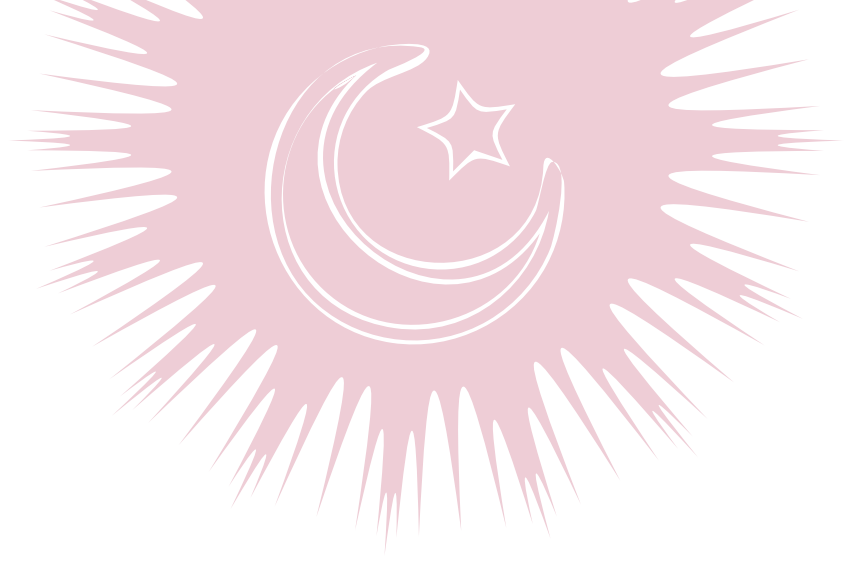
### For preparing the *SASA! Faith* Team and Network:



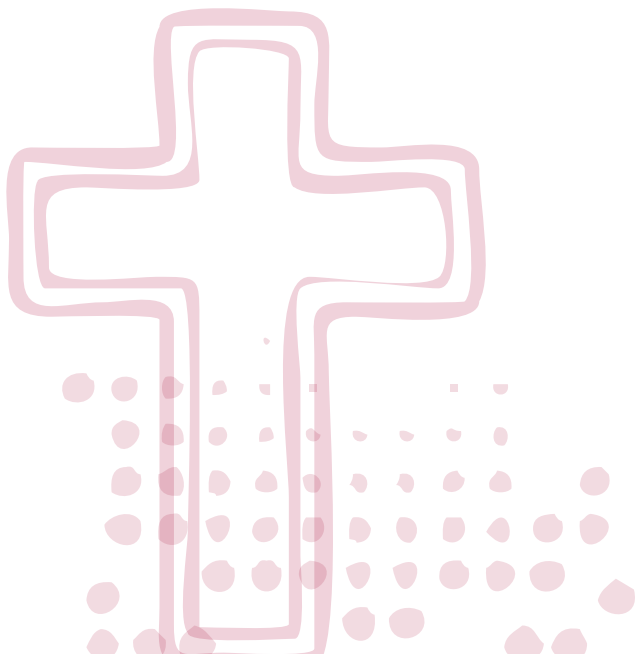
Gaining Support from Religious Leaders	page 50
Determining the Size of Your Faith Community	page 51
Creating the <i>SASA! Faith</i> Team	page 52
Developing a Referral List	page 54
Religious Leader Meeting Notes	page 56
Identifying Community Activists and Collaborators	page 58
Supporting Community Activists	page 64
Religious Leader Seminar	page 66
Training Module Overview	page 77
Faith Community Asset Mapping	page 80
Getting Started with Community Action Groups	page 84

### For mobilizing the broader faith community:

<i>SASA! Faith</i> Brochure	page 87
Muslim and Christian Power Posters	page 90
Getting Started with the Media	page 93



For preparing the  
*SASA! Faith*  
Team and Network





# Gaining Support from Religious Leaders

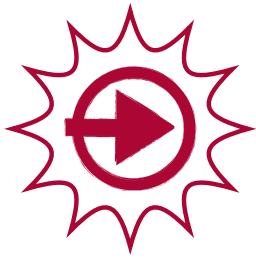
Once you feel excited about *SASA! Faith*, then it's time to propose the idea to key religious leaders in your faith community (e.g. a pastor, priest or imam, and/or other members of the religious hierarchy). If you are a religious leader yourself, then some of these steps may still be helpful for gaining religious leader allies.

## Here's how:

1. Start with the religious leader of your mosque/church. Share with them the *SASA! Faith* brochure (page 87), and explain from your heart why you think *SASA! Faith* is important for the faith community.
2. Do your best to gain support for full implementation of *SASA! Faith*, as this will bring the long-term change for lasting prevention of violence against women and HIV. However, be sure to also discuss what kind of commitment and resources would be required.
3. Explain the possible roles they could play on the *SASA! Faith* Team. Let them determine how deeply to get involved:
  - appointing someone to represent them
  - providing high-level guidance
  - having light involvement
  - having substantial involvement
4. Ask for their support in connecting you with other religious leaders, including at the regional and country level, to either get these leaders actively involved or to get permission to name them as supporters. (You may prefer to do this as part of the next task: when determining the size of your faith community.)

### Why is this important?

- Support from leadership shows others that *SASA! Faith* is important and worthwhile.
- It encourages people to trust the ideas of *SASA! Faith*.
- It also influences others to become involved.



# Determining the Size of Your Faith Community

A faith community is everyone within a defined area who practices or supports the same religion (religious leaders, program leaders, faith members, faith-based services, allied organizations, etc.). With the religious leader of your church/mosque, define the boundaries of the faith community that *SASA! Faith* will engage.

## Here's how:

1. Think of small, medium and large versions of the faith community you could engage, for example:
  - Small: Your church/mosque and nearby faith-based services.
  - Medium: Two churches/mosques and the faith-based services related to each.
  - Large: Multiple churches/mosques and the faith-based services in their shared geographic region.
2. Choose the option that best meets the following criteria:
  - Easy access and geographic connections between the individuals and institutions involved.
  - A history of positive collaboration.
  - A broad mix of faith-based activities/services (e.g. faith-based radio shows, prayer groups, schools/seminaries, health and social welfare services, etc.)
  - The financial, human and material resources to support the effort.
3. Starting with your preferred option, gain support from the other religious leaders that would need to be involved for *SASA! Faith* to succeed.
4. Once *SASA! Faith* is underway, do not be afraid to redefine the boundaries of the faith community if needed!

### Why is this important?

- *SASA! Faith* works best in a faith community that already has strong and respectful connections.
- Having a mix of services and resources to draw upon will strengthen all efforts.



# Creating the *SASA! Faith* Team

The *SASA! Faith* Team will be responsible for the planning and organizing of activities prior to each phase, as well as the monitoring and assessment of activities during each phase. Remember, the goal of *SASA! Faith* is to get a much broader group involved in the actual facilitation of activities, leaving the *SASA! Faith* team to play a critical, yet sometimes less visible, oversight role. With this in mind, now is the time to create this core team of people who will share your passion and determination to bring *SASA! Faith* and all its benefits to your faith community.

## Here's how:

1. With the key religious leaders already involved, identify possible individuals for the following positions on the *SASA! Faith* Team:
  - **Team Leader(s):** One or two staff (ideally paid) from a religious institution and/or non-governmental organization, with training and experience working with violence against women or gender issues.
  - **Additional Staff:** Additional staff (ideally paid) from different divisions/services of the faith community who could coordinate and inspire maximum participation and leadership from others.
  - **Religious Advisors:** Religious leaders, who are passionate about being honorary, team members who provide support, high-level advice and leadership to the degree that their schedules allow.
2. Review your list of possible *SASA! Faith* Team members, and add more names if necessary until you have all of the following:
  - a fairly equal mix of women and men.
  - people representing diverse areas/experiences of the faith community (e.g. a leader of a mother's group, a person from the peace and justice department, a sheikh or catechist/layperson).
  - people who are determined to see positive change happening, and not easily deterred by obstacles.
  - people who see the opportunity/value of playing a supportive oversight role rather than leading all the activities themselves.
  - religious leaders representing, at minimum, each of the churches/mosques within the faith community.
3. Clarify the commitment for each role, and present the opportunity to each of the possible candidates until a sufficient *SASA! Faith* Team has been chosen.

4. As a newly formed *SASA! Faith* Team, do the following:

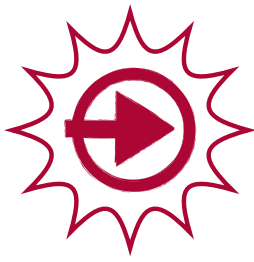
- Review together all the *SASA! Faith* Essentials and Start phase materials.
- Choose three members of the *SASA! Faith* team to be the point persons for each of planning, monitoring and assessment roles (page 24). Choose members who enjoy or are interested in M&E or research, and who are willing and eager to take on these roles.
- Assign other roles if desired.
- Determine a regular meeting schedule to maintain throughout *SASA! Faith*.

### Why is this important?

- A passionate team will bring immediate ideas, strength and energy to the process.
- A committed team will endure the challenges along the way.
- A diverse team will attract more supporters.

Don't worry if your  
team is small at first,  
as long as they are  
**committed!**





# Developing a Referral List

Prior to training community activists in the Start phase, develop a list of where the *SASA! Faith* Team and Network can refer women experiencing violence in the community. This will help everyone to stay focused on their role in prevention, while ensuring that women experiencing violence receive the best support services available.

Try to ensure the referral list includes the following support services:

- emotional support
- accompany throughout medical and legal processes
- health services (*including injury treatment, completion of any medical forms needed by the justice system, and access to post-exposure prophylaxis (PEP) to prevent HIV, and other critical medicines in case of sexual violence*)
- access to legal justice
- safe housing
- child-friendly services for children who have experienced sexual violence
- other services important in your area

In many communities, there are gaps in services that women experiencing violence need. Some of these services (like PEP) will be far away; in other cases, caring individuals rather than organizations may be potential referrals for emotional support and accompaniment. You may have to look outside of your faith community to find many of these resources.

**Note:** See “HIV Info Sheet” (page 113) for more information about post-exposure prophylaxis (PEP).

Help the *SASA! Faith* Network learn how to make good referrals including:

- connecting them with key contact people on the referral list
- visiting the key service organizations
- writing notes of referral if required by the service provider or requested by women
- helping women know what to expect from service providers
- encouraging women experiencing violence to access services rather than seeking to provide everything themselves

Update the referral list regularly—at least before each phase training. If you receive negative feedback from women about specific services, follow up and make any necessary changes to the referral list.

Developing, maintaining and sharing a referral list can help the *SASA! Faith* Team and Network remember the importance in their roles in prevention, and help them identify gaps in existing services and advocacy goals for work throughout *SASA! Faith*.

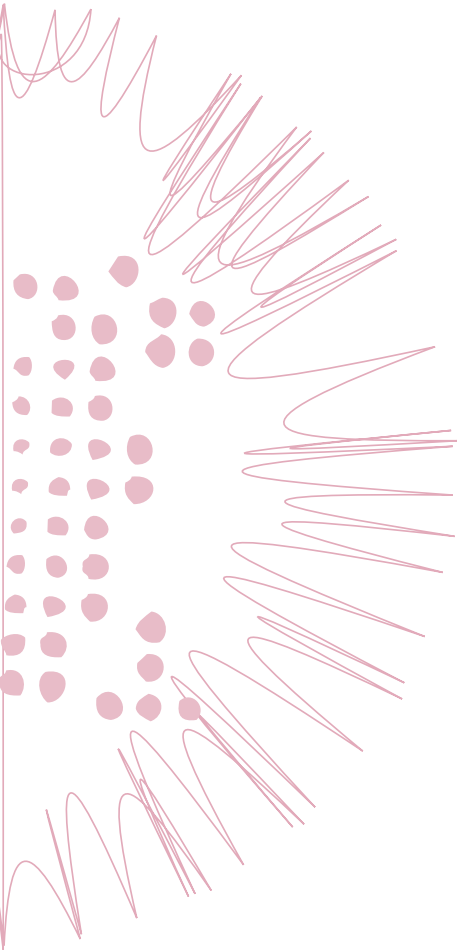
This following Referral List form may be a useful way to organize the information.

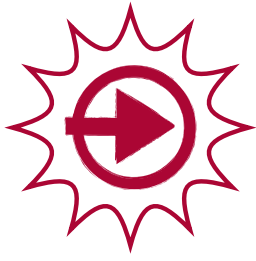


The full, print-ready referral template can be found on the *SASA! Faith* CD.

*Sample*

Institution / Organization	Type of Services	Physical Location	Contact Person	Hours of Operation	Cost of Service	Phone Number





# Religious Leader Meeting Notes

Religious leaders like pastors, priests or imams of your congregation are essential to the success of *SASA! Faith*, and there are many ways to encourage them to play an active role throughout the process.

It is also helpful—and in some contexts, essential—to have the support and leadership of the senior leaders in your faith community at a regional or country level. Even if their support comes in name only, it is important to include them throughout every step of the process.

The following are suggestions for quarterly meetings to hold with one or more religious leaders, to keep them engaged and informed throughout the *SASA! Faith* process. The meeting notes consist of topics and talking points that can be adapted based on your context. Each meeting note includes just a few key points, so the meetings can be short and respectful of religious leaders' busy schedules.

Some local religious leaders may be able to be involved in *SASA! Faith* well beyond quarterly meetings. In this case, these engaged, local religious leaders may be able to accompany you in using the meeting ideas to keep senior religious leaders informed of *SASA! Faith*'s progress.

## Start meeting, Topic 1: Introducing *SASA! Faith*



### Preparations

- Review the *SASA! Faith* brochure and be prepared to explain *SASA! Faith* in a few key points.
- Bring enough copies of the *SASA! Faith* brochure for each religious leader.

### Ideas to Discuss

- Explain *SASA! Faith*: what it is, what it entails, who is involved, and why you think it is important.
- Describe *SASA! Faith*'s commitment to the values of the religion: justice, peace and dignity.
- Explain how *SASA! Faith* can benefit the religious community, and ask for their ideas about it.
- Ask for endorsement to implement *SASA! Faith* in the faith community, and clarify in what ways they would like to be involved.

## Start meeting, Topic 2:

# Recommending community activists and community action groups

### Preparations

- Read *Making SASA! Faith a Reality and Identifying Community Activists*. Bring the documents along if you want to refer to them in the meeting.

### Ideas to Discuss

- Explain who a community activist is in *SASA! Faith*.
- Ask for recommendations for names of potential community activists.
- Explain the selection process and invite their participation in it.
- Explain community action groups and ask for connections with and introductions to specific, existing groups.

## Start meeting, Topic 3:

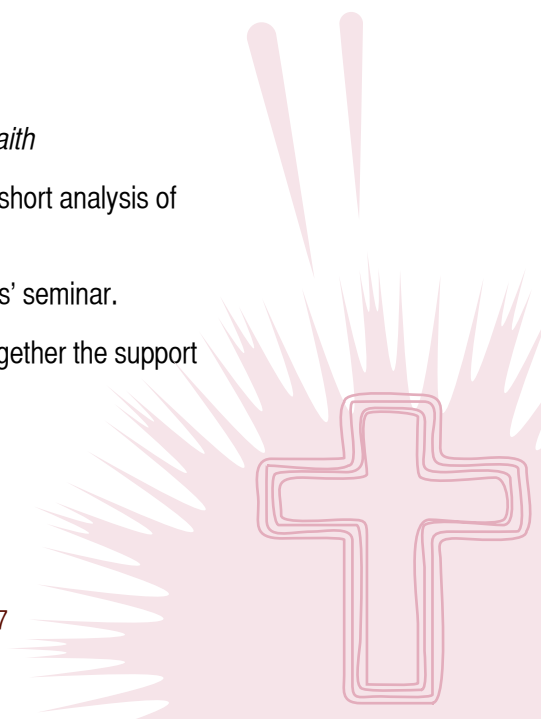
# Baseline results and religious leaders' seminar invitation

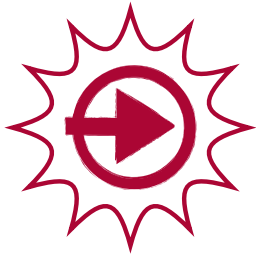
### Preparations

- Create a short summary of what you want to share about the *SASA! Faith* baseline results.
- Print and/or photocopy invitation letters to the Start phase religious leaders' seminar and bring them to the meeting.
- Read the Start phase religious leaders' seminar guidance (page 66) in *SASA! Faith* and be ready to give an overview of the basic contents and process of the seminar.

### Ideas to Discuss

- Give an update on the progress of the Start phase of *SASA! Faith*
- Give a brief summary of the *SASA! Faith* baseline results and short analysis of what they mean for the faith community.
- Invite the religious leader(s) to the Start phase religious leaders' seminar.
- Kindly request their support during the seminar and discuss together the support that would be most valuable.





# Identifying Community Activists and Collaborators

**Community activists (CAs)** are regular faith community members who become the heart of *SASA! Faith* and who make up the majority of the *SASA! Faith* Network. They implement most of the *SASA! Faith* activities and bring a unique wisdom based on their close connection to community life. Without them, *SASA! Faith* could not become the community-driven effort that it does, nor have the power to engage the critical mass needed for changing faith community norms. However, having the right mix of community activists is key to success!

Below are some steps for identifying CAs, the last of which addresses **community collaborators (CCs)**. They are also essential to community mobilization and engagement, and frequently become CAs later in the process. Community collaborators are acting as activists themselves, yet with less formal commitment. They offer visible, tangible support to *SASA! Faith* activities (such as their compound for hosting activities, or particular supplies they have access to). However, while community collaborators can join the process naturally on an ongoing basis, identifying community activists takes more focus and intention:

## How to Get People Involved

- 1. Find one or more religious leaders who would like to be actively involved in the following steps.** Religious leader insights and approval are important for identifying community activists.
- 2. Review the characteristics of good community activists:**
  - stable and respected faith community members
  - good commitment to promoting balanced power between women and men
  - passionate about preventing violence against women and HIV
  - friendly and positive in how they use their religion
  - enthusiastic about creating change based on faith values
  - working to join their *power with* others' to create a supportive environment
  - well-known to other faith community members
  - articulate and creative
  - well-respected by religious leadership
  - available 1-2 hours per week, and for scheduled trainings for each phase
- 3. Determine the number of community activists you will select.**

Typically, each *SASA! Faith* Team staff member mentors approximately six to ten community activists. Success depends on having as many community activists as you can effectively mentor and support. Each staff member is responsible for visiting at least two activities per month for each community activist they are supporting. So choose a total number that will facilitate this.

#### 4. Spread the word and seek recommendations.

- Ask key religious leaders and well-connected faith community members to recommend candidates.
- Ask relevant family, women's and men's groups/unions and other groups in the faith community for interested members.
- Ask faith-based organizations working on violence and/or HIV prevention for their recommendations.
- Post flyers and notices in your mosque/church.
- Notify those who make recommendations that candidates will be invited to a "Getting to Know *SASA! Faith*" meeting, after which community activists will be selected.

#### 5. Collect the names/numbers of candidates until you have more than you need.

- Ensure you have a sufficient number of both women and men to select from.
- Ensure you have people representing different aspects of the faith community.
- Try to find out more about each candidate from additional reliable sources.
- Remove from the list anyone who you do not feel should be considered for selection—for example, they don't fit the criteria or you have concerns about their use of violence. Inform and thank the person who provided the referral.

#### 6. Invite everyone on the list to a "Get to Know *SASA! Faith*" meeting (page 60).

This meeting is an opportunity for participants to get to know *SASA! Faith* and the role of community activists, and for the *SASA! Faith* Team to identify the ideal mix of community activists from those who remain interested. You can also invite key religious leaders to participate in the meeting, as this may help in securing their future support. Maximum participation is 30 people, which may mean you host more than one meeting.

#### 7. Conduct the "Get to Know *SASA! Faith*" meeting.

See page 60 for the full meeting outline.

#### 8. Select a group of community activists who match the characteristics in Step 1, including a mix of the following:

- women and men
- adults of all ages
- ethnic backgrounds
- socio-economic levels (farmers, businessmen, local leaders, taxi drivers, etc.)
- sets of skills and interests
- life experiences (women who have experienced violence, men who have rejected violence, women and men who are HIV-positive, etc.)

#### 9. Telephone and send a welcome letter to each person selected.

In each person's notification, provide a suggested date for meeting her or his *SASA! Faith* Team mentor and, if available, provide the date for the Start phase training. Make a one-on-one connection within a week to ensure their engagement and availability for these dates.

#### 10. Contact participants who were not selected.

Explain to these candidates that their involvement is still critical to success, and talk to them about ways to become **community collaborators**—sharing their skills and assets to support activities as needed. Ensure everyone who is interested finds a role! (See more about community collaborators in the meeting outline that follows.)

# The 'Get to Know SASA! Faith' Meeting

**Time**  
2.5 hours

## Format

Choose between the following formats, ensuring you have no more than 30 participants per meeting:

- Conduct the suggested activities within existing meetings in your faith community.
- Organize a separate single meeting for all candidates.
- Organize multiple separate meetings to accommodate a larger group of candidates.

## Objectives

- Interested faith community members learn about *SASA! Faith* and get to know the members of the *SASA! Faith* Team.
- The *SASA! Faith* Team gets to know faith community members interested in being community activists to determine what type of roles they could each play.

## Preparations

- Bring flipchart paper and markers.
- Arrange the room so participants can sit in a circle without any tables in front of them.
- Be prepared to briefly explain *SASA! Faith*: its objectives, who is involved, and why you think it is important for the faith community. See the *SASA! Faith* brochure (page 87) and *SASA! Faith* Essentials (pages 6-10) for ideas.
- Prepare a flipchart paper with the following explanations:

**Community Activist:** *Requires one to two hours per week time commitment, ability to facilitate regular activities, participation in total of three to four days of training per phase, and willingness to transform self and others.*

**Community Collaborator:** *Does not require a regular time commitment, but you can offer what you have. You may have a large compound or meeting space you can offer to a community activist and the SASA! Faith Team, or you may be able to mobilize faith community members for community activist activities.*

## Recommended Team

- One facilitator who can lead the exercises.
- A few observers who can pay careful attention to and take notes about participants' contributions and involvement (these observations will help you decide how to involve each participant in your work). To play their roles well, it is helpful for observers to review 'Who are Community Activists?' (page 61) and the criteria for community activists.



### Who are Community Activists?

Community activists are women and men of all ages who feel moved to create positive change and to work for the health and well-being of their religious community. They are driven by their connections and commitment to their friends, families, neighbors in their faith community and by their desire to make their community stronger.

As part of *SASA! Faith*, they conduct regular activities to spark dialogue and reflection, but they also transform their own lives to model balanced power between women and men. Their personal transformation and their activism spark others to do the same. If they lead well, in time they will each develop a group of people who not only attend their activities, but also become activists who start to speak out about the issues of violence against women and HIV.

## Steps

### Introduction (30 minutes)

1. Welcome everyone and introduce yourself and other *SASA! Faith* Team members.
2. Ask participants to introduce themselves by giving their names, explaining something about their work or family and something fun they like to do.
3. Thank everyone for coming and showing interest in *SASA! Faith*.
4. Briefly explain *SASA! Faith*.
5. Post pre-prepared flipchart and explain the role of community activists and community collaborators in *SASA! Faith*.
6. Explain that the session will introduce participants to the issues discussed in *SASA! Faith* and will help the *SASA! Faith* Team determine what role they could each play in preventing violence against women and HIV.

### Power Sharing Brainstorm (45 minutes)

1. Explain the exercise:
  - “The first exercise involves working in small groups to discuss the statement: **“Women and men should balance power in their relationships and the community.”** Write this statement on a sheet of flipchart, and hang it on the wall.
  - “You will have **10 minutes** to discuss this statement. Your group will then be asked to share the highlights of your group’s discussion. Designate a notetaker and a reporter for your group.”
2. Divide the participants into small groups of four or five. Provide each group with a piece of flipchart paper and a marker.
3. After **10 minutes** ask participants to return to the main circle. Give each group **three minutes** to present their ideas. Remember, this is not a training session, allow all ideas to be shared and resist expressing your own opinion.

During the group work, walk around the room so that you can observe participants' interactions and listen to their ideas. It's not only important to learn who is participating and who has great ideas. It's also important to determine how the participants relate with others, how they share time with others, and how respectful they are of others' ideas and opinions.



Note to Observers

### Power Paper (45 minutes)

1. Explain the exercise:
  - *"This exercise will help us get in touch with **the experience of power.**"*
  - *"Please form groups of four or five people. Please sit together and avoid talking. This is a silent exercise."*
2. While the participants are organizing themselves in small groups, give each group one piece of flipchart paper.
3. Read the following statement slowly and calmly to participants. Pause after questions, giving participants time to think. Do not rush:
 

*"Now, please sit quietly, close your eyes and focus on my questions. Think about them silently and answer them to yourself. What does 'power' look like to you? (pause) When you hear the word 'power' what comes to mind? (pause) What images do you see in your mind? (pause) Think about power in your own life. (pause) Do you feel you have power? (pause) How does it feel to have power? (pause) How do you use your power? (pause) Do you feel that others have more power than you? (pause) How does this feel? (pause) Would you like to have more power?"*
4. Say to participants: *"Slowly open your eyes. When you are ready, stand up with one hand behind your back. Please take the flipchart paper given to your group. Hold it between all of you using only one hand each. The group members will be holding the paper together, each person with one hand on the paper. This piece of paper represents the power in your group. All the power that you as individuals and the group have is contained in this single piece of paper. On the count of three, you should all 'take your power.' One, two, three."*
5. Allow participants to act out in whatever way they wish. Allow this to continue for a minute or so. Observe what the reactions of the group are during this exercise and ensure that no one behaves violently or aggressively.



Note to Observers

It will be useful for you to see how potential community activists handle this exercise. Are they impulsive and hungry for power, or are they balanced and more interested in sharing power with others? Listen to the quality and depth of the participants' thoughts after the exercise is over. This discussion will give you a good indication of which potential activists are critical thinkers and sensitive to power issues.

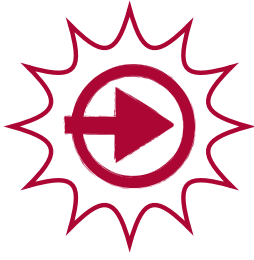
6. **After one minute** ask participants to put down their papers, stay with their small groups and have a seat. Debrief the exercise using the following questions:
- *“How did you feel in the first part of the exercise? What came to mind when imagining power?”*
  - *“How did you feel when you were asked to imagine that all your power was contained in a single piece of paper?”*
  - *“What happened in your group when you were asked to ‘take your power’?”* Probe by asking whether anyone became aggressive and pulled the paper away from others, whether groups stayed calm and decided how to share the paper, etc.
  - *“Could the sharing of power have happened differently in your group?”*
  - *“How did you feel during this exercise?”*
  - *“Did your experience in this exercise reflect how people deal with power in our faith community?”*

### Wrap-Up (30 minutes)

1. Post the pre-prepared flipchart with the commitment for community activists and community collaborators, and read it aloud.
2. If participants can read and write, consider making a simple questionnaire with the following questions. Otherwise, hold a group discussion using these questions:
  - *“After this session, are you more interested in being a community activist or a community collaborator, or neither? Please explain?”*
  - *“What skills or talents do you have? List everything you can think of, even if you don’t see how these skills or talents would apply to your activism work!”*
  - *“What kinds of things would you like to learn more about?”*
  - *“What groups in the faith community do you belong to?”* (Possible responses: women’s group, men’s group, prayer group, etc.)
  - *“How much time would you be able to spend on SASA! Faith activism each week?”*
3. When the session is complete, thank everyone for participating. Explain that the session was helpful for the SASA! Faith Team to figure out what roles each person can play in SASA! Faith, now and in the future, and that anyone who is interested in being involved will be invited to fill a role! Explain that it is possible not everyone who is willing to be a community activist will become one right now, but if not, there will be other chances in the future, as SASA! Faith continues.



Remember: it is important for the facilitator, observers and key religious leaders to debrief right after the workshops, while thoughts are fresh in everyone’s minds. Then, continue with the process of community activist selection, detailed on page 59.



# Supporting Community Activists

Community activists (CAs) are essential partners in your work. These CAs are grounded in the realities of life for women and men in your religious community. Their personal experiences, connections and wisdom bring a critical perspective to your activities and planning, and are essential for *SASA! Faith's* success. Be sure to tell and show them that the *SASA! Faith* Team is always available as a resource and for helping them solve any problems they may encounter.

Start

Community activists may hold beliefs that reflect the community and not necessarily the *SASA! Faith* Team—this is good! It means they are starting from the same place as others in the faith community, and are joining them in the process of change.

## Three Ways to Support Community Activists

**Support for community activists starts immediately!** As soon as CAs are selected in the Start phase, take the initiative to support them in the following three ways:

### 1. Offer one-on-one support from a dedicated staff member.

Every staff member on the *SASA! Faith* Team becomes a dedicated mentor for approximately six to ten community activists. For each community activist they are supporting, the *SASA! Faith* Team staff member provides the following:

- **Activity Visits:** Attending **at least two activities per month** facilitated by that community activist—offering positive and constructive feedback and a helping hand.
- **Ongoing Activity Support:** Making activity resources and supplies easily available, and providing additional support at the start of each phase, while at the same time treating the activist as an expert and looking to them for insights and recommendations.
- **Community Connections:** Connecting the activist to others who can further support their work, and making their leadership known to respected people in the community.

## 2. Create support structures that community activists can depend upon.

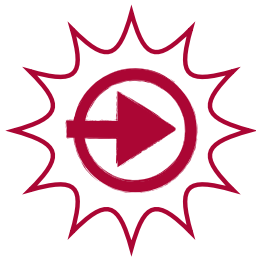
Having a consistent pattern of check-ins and connection points ensures that communication is constantly flowing in all directions and that relationships are continually growing stronger within the team. Here are some options that you can tailor to fit your needs:

- **Community Activist Meetings (monthly or twice a month):** It is important to bring everyone together regularly. Monthly or bi-monthly meetings with all community activists are opportunities to discuss progress on phase outcomes, review unexpected challenges/opportunities, share experiences, strengthen skills, practice activities, organize logistics, build relationships, conduct refresher trainings and more.
- **Feedback/Appreciation Gatherings (annually):** Approximately once a year, hold a feedback meeting with community activists to invite more in-depth dialogue about the highs and lows and their *SASA! Faith* experience. This is a great time to hold a party to show your appreciation for community activists and/or to ask religious leaders to recognize their efforts in front of everyone.
- **Additional Training (mid- or end-of-phase):** In addition to the training provided for each phase, provide more training as needed (such as, for developing facilitation and public speaking skills). A great time for additional training is at the end of the Awareness and Support phases.
- **Recognition and Celebration (often):** Celebrate all milestones and successes. Recognize group and individual achievements, big and small. Sing songs to people on their birthdays. Attend graduation and marriage ceremonies. Use these important moments to affirm that this is a real partnership and to build trust and rapport among the group.

## 3. Support female and male community activists equally.

*SASA! Faith* needs both female and male community activists. One common tendency when working with issues of violence is for women to have a higher awareness of the issues initially, due to different life experiences. Despite this difference, it is essential to keep engaging female and male activists equally, and for them to engage both female and male community members. Here are a few tips:

- **Supporting Women:** Encourage female community activists to ask questions that will help their male counterparts better understand the life experiences of women. Recognize that many women do not have experience of speaking publicly so may require more support at the beginning. Women may also feel more comfortable initially reaching out to other women. Consider pairing women together as they start their activism so they can build confidence.
- **Supporting Men:** Encourage and support male community activists to be very aware of their own biases and perspectives, which might inadvertently contradict *SASA! Faith* ideas. Assure them that change is a process and provide space for male activists to talk openly and honestly about their struggle to balance power in their own relationships. Support them in creating thought-provoking questions that will speak to men's interests and attract their participation (as men are typically more reluctant to engage in organized activities) while remaining accountable for negative use of power.
- **Supporting Both in Balancing their Power:** Support female and male community activists in balancing power between themselves, as a model of change for the community!



# Religious Leader Seminar

Religious leaders have a tremendous amount of *power to* prevent violence against women and HIV, and their support is needed to make *SASA! Faith* a success. Holding a seminar for religious leaders may be helpful if there are several religious leaders you want to engage in *SASA! Faith*. Engagement of religious leaders in *SASA! Faith* is essential—as honorary members of the *SASA! Faith* Team, as major spokespeople for violence prevention (in word and actions) and as connectors between different faith community members. Their support is necessary, and this seminar is one chance to secure it. It's also a chance for leaders to get to know each other, the *SASA! Faith* Team, and the *SASA! Faith* methodology more deeply.

## Objectives

The main objectives of the seminar are as follows:

- To explore the power that religious leaders have to prevent violence against women and HIV.
- To help religious leaders gain a deeper understanding of the *SASA! Faith* approach and their roles within it.

## Not Enough Leaders?

If you do not have enough religious leaders in your faith community to conduct this seminar, you can use a printout of the PowerPoint presentation to discuss even with one or a few leaders, and then engage them in other trainings and individual meetings to work toward the same two objectives.

## Timing

This seminar can be facilitated either the first time you meet with religious leaders on the topic of *SASA! Faith*, or it can be conducted after some private visits and meetings. In the latter case, the religious leaders may already be acting as advisors to the *SASA! Faith* Team.

## Logistics

Consider where and when you will hold the seminar to maximize the convenience for the leaders and minimize interruptions from other work. In invitations, encourage leaders to bring copies of the Holy Book, for use in discussions.

## A Positive Experience

In the seminar, ensure that religious leaders enjoy themselves, that they are comfortable and feel respected and that you continue to build relationships with them throughout the seminar's breaks and eating time. Many religious leaders appreciate the opportunity to connect with others and discuss theology. Encourage their questions and discussion, and always be respectful, even if the leaders disagree with some of the points you are hoping to make. However, feel free to respectfully ask questions as needed to help them to think through some of their assumptions.



## Laying a Foundation for the Future

Most importantly, use this seminar to help secure the religious leaders' future engagement in *SASA! Faith*, even if that means shifting the agenda a bit as the day goes on to fit with their questions, interests and needs.

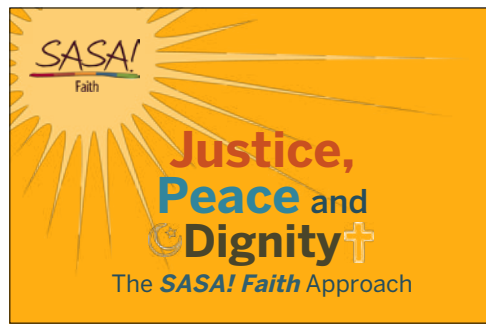
**Remember:** If religious leaders enjoy this experience, they will be more likely to respond positively to your requests for additional seminars and meetings on *SASA! Faith*. **Prepare well, and have fun!**

## Religious Leader Seminar Agenda




Time	Session	Description
9:00 – 9:45	Welcome	<i>Participants open in prayer, do an energizer and introductions, and go over the agenda and objectives together.</i>
9:45-10:15	Justice, Peace and Dignity: The <i>SASA! Faith</i> Approach	<i>SASA! Faith PowerPoint presentation with question and answer session.</i>
10:15-11:15	How Violence Impacts Us	<i>Religious leaders brainstorm the effects of violence against women for women, men, children, families, and members of the faith community.</i>
11:15-11:30	Break	
11:30-12:10	Circles of Influence	<i>Exercise and discussion about why it is important to engage faith community members in diverse roles to bring about community-wide change. (Note: This activity is abbreviated and adapted for religious leaders in <i>SASA! Faith</i> Start phase training.)</i>
12:10-12:50	The Power of Faith, the Power of Leadership	<i>Small group and plenary discussions to help religious leaders explore the values of justice, peace and dignity in the Holy Quran/ Holy Bible and to discuss their personal power to prevent violence against women and HIV.</i>
12:50-1:00	Evaluation/ Closing Prayer	<i>Brief discussion to gather feedback on the seminar and <i>SASA! Faith</i>, and provide closure to the seminar. Closing prayer led by one or more of the religious leaders.</i>
1:00-2:00	Lunch	<i>Religious leaders and <i>SASA! Faith</i> team share a meal together and has an opportunity to get to know each other.</i>





# Religious Leaders PowerPoint



Start

<p>1</p> <p><b>1 in 3</b> women experience <b>physical or sexual</b> violence in their lifetime, most often at the hands of an <b>intimate partner</b> and often combined with <b>economic and emotional</b> violence.</p> <p>HITTING BEATING SLAPPING BURNING PUNCHING RAPE FORCED SEX SHOUTING THREATS ISOLATION INTIMIDATION INFIDELITY SEXUAL ASSAULT CONTROLLING BEHAVIOR TAKING MONEY EXCLUDING FROM FINANCIAL DECISIONS PREVENTING INCOME EARNING ABANDONMENT</p> <p>SASA! Faith</p>	<p>2</p> <p>SASA! Faith</p> <p>The Prophet Mohammed (PBUH) said, "The best of you is the best to his wives, and I am the best of you to my wives." — Al-Tirmidhi hadith 4269, alt. Vol. 1, Book 46, hadith 3895</p> <p>"Husbands, love your wives and do not be harsh with them." — Holy Bible, Colossians 3:19</p>			
<p>3</p> <p><b>WHY?</b> Because <b>SILENCE</b> has suggested it's permissible and should be tolerated.</p> <p>SASA! Faith</p>	<p>4</p> <p>If we put our <b>faith</b> into <b>action</b>, we can break the silence, bringing an end to the consequences of <b>violence against women</b>.</p> <p>SASA! Faith</p>			
<p>5</p> <p><b>Violence against women is both cause and consequence of HIV.</b></p> <p>According to the World Health Organization (WHO), AIDS is the leading cause of death among women of reproductive age in developing countries.</p> <p>SASA! Faith</p>	<p>6</p> <p><b>Violence against women hurts the FAITH COMMUNITY.</b></p> <table border="0"> <tr> <td data-bbox="861 1276 1005 1433"> <p> Injuries/sickness Depression Lack of participation Death</p> </td> <td data-bbox="1005 1276 1165 1433"> <p> Lost family income (property damage, hospital bills, etc.) Poor role modeling for children Family breakages/separation</p> </td> <td data-bbox="1165 1276 1340 1433"> <p> Absence of women from church/mosque Poor reputation of faith community when violence known Burden on religious leaders handling disputes</p> </td> </tr> </table> <p>SASA! Faith</p>	<p> Injuries/sickness Depression Lack of participation Death</p>	<p> Lost family income (property damage, hospital bills, etc.) Poor role modeling for children Family breakages/separation</p>	<p> Absence of women from church/mosque Poor reputation of faith community when violence known Burden on religious leaders handling disputes</p>
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<p>7</p> <p>Why does <b>violence against women</b> happen?</p> <p>It happens because some men use power over women and the rest of us stay silent.</p> <p>SASA! Faith</p>	<p>8</p> <p><b>POWER</b> can be used <b>positively</b> or <b>negatively</b>.</p> <p>Using <b>power over</b> another person is an <b>injustice</b>. In our community, some men often use power over women. This creates fear and violence. We can <b>use our collective power positively</b> to stop violence against women.</p> <p>SASA! Faith</p>			
<p>9</p> <p><b>Religious leaders</b>, as the voices of faith, have the power to guide their communities to <b>justice, peace and dignity</b>.</p> <p>"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." — Holy Quran, Surah 16: An-Nahal 90</p> <p>"Let the peace of Christ rule in your hearts, since as members of one body you were called to peace." — Holy Bible, Colossians 3:15</p> <p>SASA! Faith</p>	<p>10</p> <p><b>SASA! Faith</b> is a tool that supports religious leaders in engaging <b>everyone</b> in a journey of change.</p> <p><b>Everyone =</b></p> <p>Religious leaders, elders, female and male faith community members, youth groups, faith-based service providers, religious media, and more</p> <p>↓</p> <p>All who participate in faith-based activities led by many different members of the religious community</p> <p>↓</p> <p>To encourage reflection and open discussion, build awareness and understanding, create systems of support, and join together to take action</p> <p>SASA! Faith</p>			


<p>11</p> <p style="text-align: center;"><b>SASA! Faith</b> is about living the values of <b>JUSTICE, PEACE and DIGNITY.</b></p> <p style="text-align: right;"></p>	<p style="text-align: center;">Living the values of <b>JUSTICE, PEACE and DIGNITY.</b></p> <p style="text-align: center;"><b>JUSTICE</b></p> <p>Our faith calls on us to act justly with others, and to work for justice in our religious community.</p> <p>In <b>SASA! Faith</b>, the value of justice is seen in the belief that all people have equal worth and value, no matter who they are—Christian or Muslim, rich or poor, educated or not, female or male, all ethnicities, etc.</p> <p style="text-align: right;"></p>
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<p>13</p> <p style="text-align: center;">Living the values of <b>JUSTICE, PEACE and DIGNITY.</b></p> <p style="text-align: center;"><b>PEACE</b></p> <p><b>Our faith</b> calls on us to live in peace with one another.</p> <p>In <b>SASA! Faith</b>, the value of peace is seen in the belief that all people should live in safety and free of fear. Living with violence or the threat of violence robs a person of peace.</p> <p style="text-align: right;"></p>	<p>14</p> <p style="text-align: center;">Living the values of <b>JUSTICE, PEACE and DIGNITY.</b></p> <p style="text-align: center;"><b>DIGNITY</b></p> <p><b>Our faith</b> calls on us to recognize each person's inherent dignity. Each person is born with "fitrah" in Islam, or as a "Child of God" in Christianity; therefore, we are each called to treat each other in a way that recognizes each person's innate dignity.</p> <p><b>SASA! Faith</b> shares this value, and recognizes that, when violence is present, people cannot live with dignity. Balancing power between women and men helps us to restore each person's honor, respect and dignity.</p> <p style="text-align: right;"></p>
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<p>15</p> <p style="text-align: center;">What is the <b>opportunity for RELIGIOUS LEADERS?</b></p> <p style="text-align: center;">Leading <b>real</b> change.</p> <p style="text-align: center;">Leading <b>respectful</b> change.</p> <p style="text-align: center;">Leading <b>supported</b> change.</p> <p style="text-align: center;">Being <b>models of</b> change.</p> <p style="text-align: right;"></p>	<p>16</p> <p style="text-align: center;">What is the <b>opportunity</b> for religious leaders?</p> <p style="text-align: center;">Leading <b>real</b> change</p> <p><b>SASA! Faith</b> supports <b>religious leaders</b> in understanding where to <b>START</b>, and how to carry their communities through a gradual journey of change that will have a <b>lasting affect on people's lives.</b></p> <p><b>Example:</b> Religious leaders learn about <b>SASA! Faith</b> and help build its network.</p> <p style="text-align: right;"></p>
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<p>17</p> <p style="text-align: center;">What is the <b>opportunity</b> for religious leaders?</p> <p style="text-align: center;">Leading <b>respectful</b> change</p> <p><b>SASA! Faith</b> helps <b>religious leaders</b> become <b>AWARE</b> of not blaming and shaming men who are using violence, nor women who are living with violence, HIV or AIDS. Instead, <b>SASA! Faith</b> provides tools for actively engaging both women and men in <b>understanding the benefits of change for all.</b></p> <p><b>Example:</b> Religious leaders give sermons, homilies or talks, or lead prayer groups on violence against women and HIV.</p> <p style="text-align: right;"></p>	<p>18</p> <p style="text-align: center;">What is the <b>opportunity</b> for religious leaders?</p> <p style="text-align: center;">Leading <b>supported</b> change</p> <p><b>SASA! Faith</b> helps <b>religious leaders</b> strengthen their faith communities' power to <b>SUPPORT each other through change.</b></p> <p><b>Example:</b> Religious leaders include discussions of violence and HIV in premarital counseling, and support couples to live without violence.</p> <p style="text-align: right;"></p>
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<p>19</p> <p style="text-align: center;">What is the <b>opportunity</b> for religious leaders?</p> <p style="text-align: center;">Being <b>models of</b> change</p> <p><b>SASA! Faith</b> helps <b>religious leaders</b> use their words and <b>ACTIONS</b> to be <b>models of change for their communities.</b></p> <p><b>Example:</b> Religious leaders work with the faith community to create rules on nonviolence in the church or mosque.</p> <p style="text-align: right;"></p>	<p>20</p> <p style="text-align: center;"><b>SASA! Faith</b> can work!</p> <p><b>SASA! is a community mobilization approach</b> used in over 25 countries that has proven to prevent violence against women.</p> <p><b>SASA! Faith is an adaption of the original SASA! Activist Kit</b>, based on the teachings of the Holy Bible and the Holy Quran, and rooted in the work of well-known theologians and scholars of both major religions.</p> <p><b>SASA! Faith isn't a project of an organization with another mission in mind. It is for faith communities,</b> and it is designed to be used and adapted based on our faith community's particular reality.</p> <p style="text-align: right;"></p>
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With **SASA! Faith**, you can engage others in better living the values of our faith.

**SASA! Faith** starts with you.

[contact info]

Start

# Step-by-Step

## Religious Leader Seminar Guidance

### A. Welcome (15 minutes)

#### Objectives

- Participants become acquainted with each other, the facilitators and the space.
- Participants gain a common understanding of the seminar's objectives and agenda.

#### Preparations

- (Optional) Prepare a game or energizer that is 5 minutes in length to help participants introduce themselves.
- Copy agenda onto flipchart paper and hang in front of the room.
- Set up PowerPoint projector.



**Note:** The Religious Leaders' PowerPoint can be found on the *SASA! Faith CD*.

#### Steps

1. Welcome participants, and briefly introduce yourself.
2. Invite a religious leader to lead the group in prayer.
3. Go around the room and have participants briefly introduce themselves. Either ask each leader to briefly say something interesting about themselves that others may not know, or conduct a 5-minute energizer/game to help facilitate introductions and break the ice.
4. Review the day's agenda.
5. Explain the seminar's objectives.

### B. Justice, Peace and Dignity: The *SASA! Faith* Approach (30 minutes)

#### Objectives

- Religious leaders come to understand the definition and types of violence against women.
- Religious leaders come to understand *SASA! Faith* and its core components.

#### Preparations

- Ensure the PowerPoint projector is set up, or photocopy the presentation for participants if projection is not possible (see *SASA! Faith CD* or pages 68-69).
- Have copies available of the "*SASA! Faith Brochure*" and "*Violence Against Women Info Sheet*" for all participants (page 87 and 115).

#### Steps

1. Show the PowerPoint presentation: "Justice, Peace and Dignity: *The SASA! Faith Approach*" and leave at least 5-10 minutes for questions at the end.
2. At the end of the session, distribute the "*SASA! Faith brochure*" and the "*Violence Against Women Info Sheet*" to all participants. Review them together briefly, if time allows.
3. Thank participants for all of their contributions.

## C. How Violence Impacts Us (60 minutes)

### Objectives

- Identify and examine the effects of violence against women.
- Brainstorm connections between violence against women and HIV.

### Preparations

- Hang six flipcharts on the wall, each with one of the following titles:
  1. women
  2. men
  3. children
  4. families
  5. religious groups/ institutions
  6. the whole community



*Participants may focus on extreme forms of violence and brainstorm only extreme consequences, e.g., suicide, divorce, dropping out of school. The purpose of this exercise is to try to understand the common effects of violence against women that effect all of us, such as what it means for a relationships when one partner fears the other, in addition to those severe consequences. It is important to help participants connect with this issue personally and to probe in ways that helps them identify various impacts of violence against women and ways it hinders the healthy functioning of a couple, family, and community.*

### Steps

1. Explain to participants: *"In this exercise, we will explore the effects that violence against women has on women themselves, men, children families and the broader faith community."*
2. Draw participants' attention to the flipcharts on the walls showing the six categories.
3. Explain to participants: *"In a moment, we will walk around the room and write single words or phrases on the posted flipcharts to describe the effects of violence for women, men, children, families, religious congregations/institutions and communities."*
4. Ensure there are no questions, and begin the exercise.
  - Consequences for women include: hopelessness, stress, injury, HIV infection, isolation, faster onset of AIDS, etc.
  - Consequences for men include: sadness, poor relationships with children, unhappiness, imprisonment, lack of intimacy, ill health, etc.
  - Consequences for children include: depression, poor performance in school, fear, distrust of adults, etc.
  - Consequences for the family include: resources spent on health care for injuries, lack of harmony and happiness, tension, family break ups, etc.
  - Consequences for religious groups/institutions include: absences of women and girls from mosque/church activities, failing to live the relationships encouraged in the Holy Quran/Holy Bible, difficulty attracting new members, burden on religious leaders handling disputes, etc.
  - Consequences for the whole community include: lack of development, lack of peace, increased number of children on the streets, overburden on social services (police, health care providers, local leaders), etc.



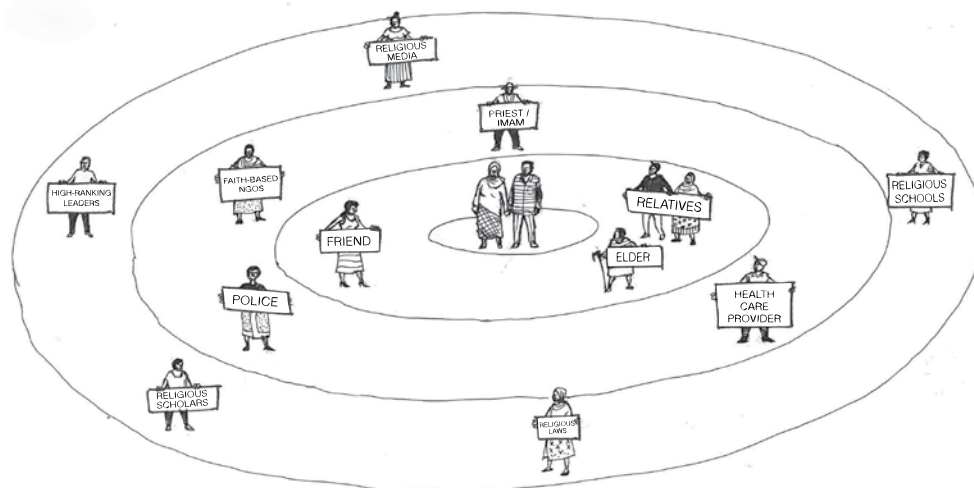
5. Review the six flipcharts with the whole group.
6. After every flipchart, ask: *“Are there any comments or questions? Does anyone want to add something to this list of effects?”*
  - After reviewing the effects for women, if HIV has been mentioned, point it out and go on to the next step. If it has not been mentioned, ask: *“Do you think HIV is also a consequence of violence against women? How? Can the experience of violence speed the onset of AIDS for a woman? How?”* Add HIV to the list of effects on women if not already noted.
  - Ask: *“Sometimes the use of violence, by a man against a woman, leads to the woman being infected with HIV. How do you think this happens?”* (Probe until examples from all four types of violence have been provided.)
  - Ask: *“When a woman tests HIV positive, her partner may also be violent as a way to express his anger and fear. How might he use violence?”* (Probe until examples from all four types of violence have been provided.)
7. Summarize:
  - a. *“There are many negative effects of violence against women—for women, men, children, families, religious groups/ institutions and the whole community.”*
  - b. *“HIV infection is one of the many effects of violence against women. Similarly, women who are HIV positive also experience violence as a result of their positive status.”*
8. Distribute the “SASA! Faith Brochure” to all participants (see page 87).
9. Thank participants for all of their contributions

## D. Circles of Influence (40 minutes)

 Abbreviated for religious leaders

### Objective

- Guide participants in recognizing how the thoughts, beliefs and actions of others influence our own.



### Preparations

- Bring masking tape, chalk or something else that you can use to mark/draw on the floor.
- Mark or draw four concentric circles on the floor as shown in the drawing.
- Photocopy and cut out the character statements, provided at the end of the section (page 76). Fold the character statements in half so no one can read them.

## Steps

1. Explain:
  - a. *"In this session we will explore how as SASA! Faith activists we need to reach out to all the different people and groups in our faith community in order to affect community change."*
  - b. *"We will also explore the concept of power, and discuss the power we as religious leaders have to prevent violence against women and HIV."*
2. Ask 10 participants to come and take one piece of paper (i.e., character statements). Explain that they can read their pieces of paper, but only to themselves. (Note: If there are less than 10 participants, you can have a participant take two papers.)
3. Ask the participants who have chosen the characters of "woman" and "man" to stand inside the smallest, innermost circle.
4. Announce to participants: *"This woman and man are named Chandra and Adam. They belong to our faith community. Chandra and Adam, please introduce yourselves to the group by each reading the first sentence on your piece of paper."*
5. Once Chandra and Adam have introduced themselves, ask participants:
  - a. *"The person who has number 3, please come stand in this next circle around Chandra and Adam."*
  - b. *"All of you who have numbers 4 to 8, please come stand in this next circle."*
  - c. *"Those of you who have numbers 9 and 10, please come stand in this outer circle."*
6. Explain the first part of the exercise as follows: *"For this game, I will ask a participant to introduce her/himself and to read their first sentence aloud, to Chandra and Adam."*
7. Ensure there are no questions.
8. Start the exercise by inviting the "Family member in the faith community" to **read their first sentence aloud**, and then ask the person with No. 4 to go, and so on.
9. Once everyone has had a turn, conduct a short debrief using the following questions (make sure participants remain in position):
  - a. *"Today we did a shortened version of this activity, which means that each of you represent many other people in your same circle of influence. For example, the people in the inner circle can also represent neighbors or others worshipping in the same church/mosque who have a close relationship with the couple. The people in the middle circle can also represent others who have influence in the faith community, and the people in the outer circle can represent people with wide influence in our religion."*
  - b. *"Keeping this in mind, which circle do you think has the most influence on Chandra and Adam? Why?"*
  - c. *"Do any of the circles not have any influence on Chandra and Adam? Why or why not?"*
  - d. *"What does this mean for our SASA! Faith efforts?"*
10. Summarize key points:
  - a. *"Everyone is influenced by many factors and people, without even realizing it."*
  - b. *"People are usually influenced the most by the people who are the nearest to them. They influence us in everyday life."*
  - c. *"Even faith community members who are not as close to us as friends and family influence how we think and act."*

- d. *“Broader societal influences, like the religious and lay media, religious law, national laws and international conventions, also affect individuals, even if it isn’t as direct or immediate.”*
  - e. *“Around all of us are circles of influence: family and friends, faith community members and society.”*
11. Invite participants to each read their **second sentence** aloud to Chandra and Adam, but now we will go in reverse order, from number 10 to number 1.
  12. When everybody has read her/his second sentence, ask Chandra and Adam to read theirs.
  13. Debrief the exercise as follows:
    - a. *“What happened when more people were convinced of the benefits of a violence-free relationship?”*
    - b. *“What can we learn about effective faith community mobilization from this exercise?”*
  14. Summarize key points:
    - a. *“Norms in our faith community can change. It is up to all faith community members.”*
    - b. *“Everyone has a role to play.”*
    - c. *“It is up to everyone in the faith community to create a supportive environment for new behaviors and norms.”*
    - d. *“The more people who take on this issue, the more likely we are to succeed in preventing violence against women and HIV.”*
    - e. *“Unity is a key to peace in our faith community. When we remain close to each other, we can easily inspire our neighbors, friends and all faith community members to live with justice, peace and dignity in our homes.”*
  15. Thank participants for all of their contributions.

## E. The Power of Faith, the Power of Leadership (40 minutes)

### Objectives

- Religious leaders explore the values of justice, peace and dignity in the Holy Book.
- Religious leaders discuss their personal power to prevent violence against women and HIV.

### Preparations

- Write the following group discussion questions on a flipchart, or write each on its own piece of paper for distribution to discussion groups:
- Our faith holds values of justice, peace and dignity. What examples from our Holy Book show us these values, and help us reflect on our power?
- What groups of people do religious leaders have the power to influence?
- What opportunities are there within the typical week of a religious leader to influence the opinions and values of faith community members? (Give specific examples, e.g., in premarital counseling sessions, while giving sermons, etc.)

### Steps

1. Explain: “In this session, we will discuss our religious values of justice, peace and dignity, and talk about how they relate to our power as religious leaders to prevent violence against women and HIV.”
2. Ask participants: “What is power? What images or examples come to your mind when you think of power?”
3. Write responses from participants on flipchart.



4. Explain:
  - a. *“Power can be considered strength, ability, authority, force, violence, control, etc.”*
  - b. *“Power is something we all have, and it can be positive or negative, depending on how we use it.”*
  - c. *“While it is true that every member of the faith community has power to shape and change norms, religious leaders hold a special power for guiding the norms of the faith community. In the time remaining, we will discuss this power.”*
5. Divide participants into three groups. (Facilitator’s Note: If there are not enough participants to divide into groups, you may consider all three questions briefly as a large group, discussing one after another or asking leaders to choose the question that seems most relevant.)
6. Give each group their discussion question, and explain that they have 10 minutes to discuss this question, and 3 minutes to present their reflections back to the group.
7. After 10 minutes, call ‘stop!’
8. Invite each group to present their group’s discussion question and answers. After each presentation, invite the other participants to comment briefly or ask questions.
9. Thank all participants, and summarize the session:
  - a. *“The Holy Book shows us many examples of how we can live our lives with justice, peace, and dignity.”*
  - b. *“Religious leaders have a tremendous amount of influence and power to prevent violence against women and HIV.”*
  - c. *“There are many opportunities to promote the values of justice, peace, and dignity by helping prevent violence against women and HIV in the faith community.”*

## F. Evaluation & Closing Prayer (10 minutes)

### Objective

- Gather feedback on the seminar and *SASA! Faith*, and provide closure to the seminar.

### Preparation

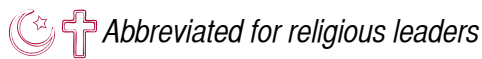
- Have flipchart and marker available.

### Steps

1. Explain the idea of feedback in the form of a “sandwich”—something positive represents the first piece of bread; something to improve represents the meat or filling in the sandwich; and another positive thing represents the last piece of bread in the sandwich.
2. Ask: *“Who would like to give their feedback about the seminar and about SASA! Faith in the form of a sandwich?”* Listen to feedback from as many participants as possible, noting their remarks on a flipchart paper.
4. Thank participants for their feedback, and acknowledge if there are things that can be changed for future meetings and seminars.
5. Explain any next contact expected with the *SASA! Faith* Team (another seminar, a visit, etc.)
6. Thank the participants for their contributions.
7. Invite an appropriate religious leader to lead the group in closing prayer.



## Circles of Influence



Abbreviated for religious leaders

### Character Statements

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

---

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

---

3. i) I am your **family member**, also in the faith community. We were raised knowing that men can discipline women. This is how things should be. The Holy Book is clear that a woman must submit to her husband. Besides, it is none of my business, so I keep silent.  
 ii) I am your **family member**, also in the faith community. Violence in a couple is not acceptable in our religion. The Holy Book shows examples of mutual respect and speaks of the importance of justice, peace, and dignity.

---

4. i) I am a **religious leader**. I keep silent. God/Allah will take care of things.  
 ii) I am a **religious leader**. I went through the *SASA! Faith* training and now do premarital counseling with all couples about nonviolence and respect. I regularly give sermons about violence against women and HIV.

---

5. i) I am a **health worker** at a faith-based health center. I take care of injuries but don't ask anything. It is not my business.  
 ii) I am a **health worker** at a faith-based health center. We organized a seminar among health care providers to learn more about violence and health. We now ask clients about violence.

---

6. i) I am a **women's prayer group leader**. I see her bruises but keep silent.  
 ii) I am a **women's prayer group leader**. I went to the women's group meeting and proposed that we set aside time during each meeting to talk about our issues.

---

7. i) I am the **men's prayer group leader**. Men sometimes can't avoid using some small violence at home. It is a domestic issue.  
 ii) I am the **men's prayer group leader**. I talk actively to the men's group about being a model of nonviolence and peace in our homes, and about taking all cases of violence in the home seriously.

---

8. i) I am a **director of a religious school**. I think violence should be used against a woman once in a while. Otherwise women start thinking they can do anything.  
 ii) I am a **director of a religious school**. We now have a mandatory seminar for all staff on violence against women and girls and require staff to sign codes of conduct against violence.

---

9. i) I am a **radio announcer** at a religious radio station. You hear my messages every day. We joke about women and violence – what's the harm?!  
 ii) I am a **radio announcer** at a religious radio station. I organize a talk show in which many different people come to talk about the negative consequences of violence against women.

---

10. i) I am a **religious scholar**. I decide what aspects of the scriptures are discussed at conferences and meetings. Women's rights issues don't belong in religion – we talk about the Holy Book!  
 ii) I am a **religious scholar**. I ensure there is a class in seminary and discussion among theologians that helps religious leaders to respond to violence against women. They practice using quotes from the Holy Book to help encourage justice, peace and dignity!

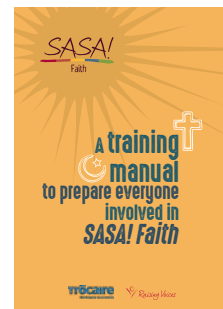
# Phase 1: Start

## Training Module

### Overview

Each phase of *SASA! Faith* includes a lively, in-depth training module that explores key ideas essential to that phase. The training sessions are foundational to all the work in *SASA! Faith* and should be used with the *SASA! Faith* Team, community activists, community action group members, key religious leaders and everyone who will be involved in *SASA! Faith*.

The following is an overview of sessions in the Start Training Module. Step-by-step guidance for facilitating the sessions can be found in the *SASA! Faith* Training Manual.



Start

#### Fostering the *power within ourselves* for activism.

SESSION 1.1 — Understanding Power (2 hours 20 minutes)	
A. Start Wordplay	10 minutes   brainstorm & discussion Participants briefly brainstorm words and expressions associated with the word “start.”
B. Types of Power	50 minutes   imagination & discussion The facilitator guides the participants through an exercise that helps them to reflect on the concept of power, and introduces the four types of power in <i>SASA! Faith</i> .
C. Our Experiences with Power	50 minutes   individual reflection & discussion Participants think about their own power, identifying the situations in which they feel they have power and the situations in which they feel they lack power.
D. Powerful Choices	30 minutes/ discussion & personal reflection. Reflection and worksheet lead to the observation that in our faith communities, women do not have a fair chance. In a personal reflection, participants then evaluate their own use of power.

**SESSION 1.2 — Power and Activism (2 hours, 50 minutes)**

A. Stages of Change	50 minutes   group work & discussion  By examining stories about change and thinking about change in their own lives, participants discover and discuss the common stages of change experienced by individuals and communities. Participants then link the stages of change to the phases of <i>SASA! Faith</i>
B. <i>SASA! Faith</i> Power	60 minutes   imagination & discussion  The facilitator guides the participants through an exercise that helps participants learn to explain the types of power in <i>SASA! Faith</i> .
C. The Space Between Us	60 minutes   provocative game & discussion  In this game, certain statements are read to the participants. Participants take a step forward or a step back based on their life experiences as a woman or a man. Men move ahead more quickly and have a large head start for the race that follows. This exercise and its debrief reveal that society is not supporting equality between women and men.

**SESSION 1.3 — Violence against Women: The Basics (2 hours)**

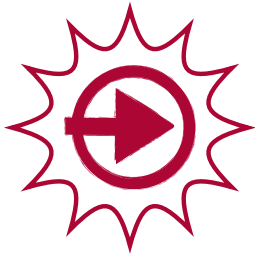
A. Understanding Violence against Women	60 minutes   group work & discussion  Four groups come up with examples of the four types of violence against women and girls. A discussion follows about the definition of violence against women and the link between power and control.
B. How Violence Impacts Us	60 minutes   group exercise & discussion  Participants brainstorm the effects of violence against women for women, men, children, families, and members of the faith community and conduct a brainstorming session on the connections between and VAW.

**SESSION 1.4 — HIV and AIDS: The Basics (1 hours, 45 minutes)**

A. What are HIV and AIDS?	45 minutes   presentations & discussion Groups prepare presentations on the basics of HIV and AIDS. Presentations are followed by a discussion.
B. Women's Social Vulnerability	60 minutes   group work, presentations & discussion Participants reflect back on the four types of violence against women. Then in groups, practical examples are discussed of how violence against women is both a cause and consequence of HIV among women.

**SESSION 1.5 — People, processes and change (3 hours)**

A. Circles of Influence	80 minutes   game & discussion Participants do an interactive exercise to simulate the influence of all circles of influence on a couple's beliefs and behaviors. Participants then discuss why it is important to engage many different faith community members to bring about community-wide change.
B. Motivators and Barriers to Change	60 minutes   role plays & discussion Participants role play different situations to learn about motivators and barriers to change, with the focus on practicing a benefits-based approach.
C. Ideas into Action	30 minutes   brainstorm, game & discussion Participants briefly brainstorm words and expressions associated with the word "activism." The facilitator then introduces the four phases of <i>SASA! Faith</i> , and conducts a short game to foster understanding of these phases.
D. Start Debrief	10 minutes   discussion Participants summarize and discuss what they learned during the Start training module.



# Faith Community Asset Mapping

## About Asset Mapping

Asset mapping is identifying or “mapping” the strengths and abilities of a faith community—which are also known as its “assets.” An asset is anyone and anything in your faith community that can contribute to the effectiveness of *SASA! Faith*. There are many assets in every faith community yet we often overlook them. This activity will help the *SASA! Faith* Team start from a place of strength and optimism about your community.

**Asset mapping celebrates what is great about your community.**

By engaging all of the faithful in talking about their community’s strengths, you will build people’s confidence and ensure that *SASA! Faith* is seen as a positive, helpful force in the community.

**If you look closely, you can find community assets everywhere.**

We all have skills, talents or perspectives that would benefit the prevention of violence and HIV. And the community is filled with locations, events, activities and items that can be used or built upon to implement *SASA! Faith*.

**Asset mapping helps everyone see their part in creating change.**

Social change is only possible if everyone feels the need and desire to contribute to the effort. Asset mapping reveals what different people can contribute, whether their skills, their office space, their resources, etc.

## Common Faith Community Assets

Community assets can be any of the following five things:

### People

e.g., their skills, talents, knowledge and perspectives—such as artistic skills, planning skills, expertise in human rights, or experience living with violence

### Places

e.g., meeting places, community centers, event venues, theatre space, workshop space

### Groups

e.g., women’s, men’s and family groups; religious choirs; theatre groups

### Events

e.g., Eid, Ramadan, Christmas, Easter, Advent and other festive seasons and days of celebration

### Items

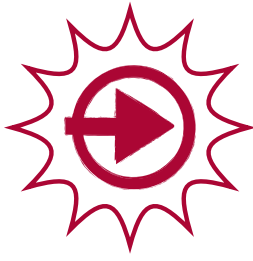
e.g., copies of the Holy Quran, Holy Bible or other religious texts; office supplies; electrical equipment; sound systems; musical instruments

## Where to Find Community Assets

In *SASA! Faith*, we look for assets in each circle of influence. This is one way of ensuring people from all circles of influence are engaged in implementing *SASA! Faith*. Remember, engaging all circles of influences helps build the critical mass of support for changing community norms.

In each **circle of influence**, there are **people, places, groups, events** and **items** that could support the implementation of *SASA! Faith*.

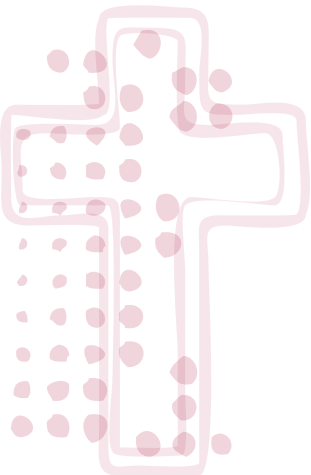
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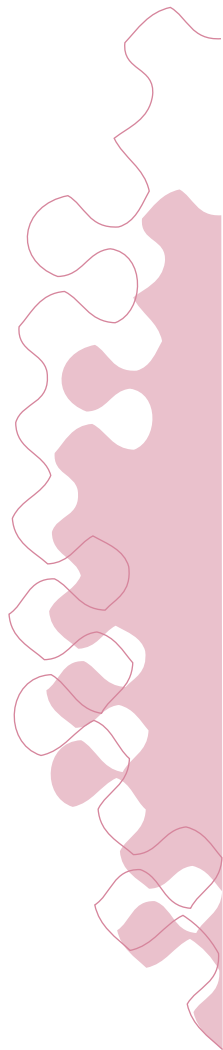
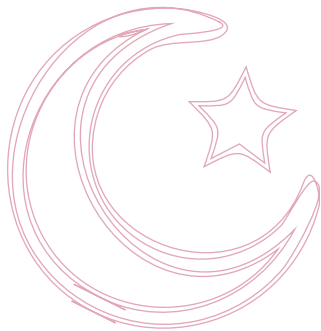
# How to Create Your Faith Community Asset Map

Start

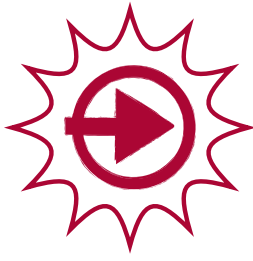
1. **Bring together the SASA! Faith Team and key persons involved in the faith community for a brainstorming session.** Be sure to also invite others who have specific experience and knowledge of the faith community.
2. **Begin the session by introducing the following ideas:**
  - **Asset-Based Approach:** Focusing on the strengths and assets of the faith community that could be engaged and utilized in the prevention of violence against women and HIV.
  - **Asset Mapping:** A process of identifying and organizing assets in your faith community that could contribute to the SASA! Faith movement, including people, places, groups, events and items.
  - **Circles of Influence:** A way of thinking about your faith community and the roles that individuals play in the community.
3. **After explaining these concepts, use the following questions to prompt discussion,** relating each question to the related circle of influence. Record contributions on cards or flipcharts:
  - **Individual:** *“What skills, experiences, knowledge and items do YOU have to contribute?”*
  - **Relationship:** *“Think about the people in your lives, your friends and family within our faith community. How are they themselves assets to SASA! Faith, and what other assets could they bring to the process?”*
  - **Community:** *“Reflect on the groups our faith community has, such as women’s groups, men’s groups, youth groups, family groups, the choir, or others you think may be important. What are the assets of these groups?”*
  - **Community:** *“Consider the formal leadership structures and hierarchy of our faith community, such as imams, pastoral Coordinators, religious leaders, councils, etc. Are there key allies and other assets within these institutions?”*
  - **Society:** *“What are the assets of our religion that can contribute to SASA! Faith at a wider level—for example, religious media, higher officials who are allies, rulemaking bodies, conferences, influential theologians, pastoral trainers, laws, decrees, communications or declarations?”*



4. **Once the asset list is created, refine the list by doing the following:**
  - visiting gathering places or people's homes in the faith community and asking people's opinions
  - holding a meeting of faith community leaders and asking their help to refine the list
  - checking out groups in local faith-based newsletters, directories or newspapers
  - doing a walkabout and talking with people in your faith community along the way
5. **If appropriate, mark assets on a community map.** Marking the location of people, places, groups, events and items of interest could reveal a new layer of insight. However, keeping your community asset map in a list format is fine as well.
6. **During each phase of *SASA! Faith* review and update your community asset map.** Assess which assets you are using and building on, whether you are using assets from all circles of influence, and what new assets can be added to the list.
7. **Help others create asset maps.** After developing an asset map with the *SASA! Faith* Team, hold the same session with CAs, CAGs, religious leaders or any other group actively involved in *SASA! Faith*.







# Getting Started with Community Action Groups

## Five Types of Community Action Groups

Community action groups are another powerful way to engage the “community” and “society” circles of influence. These circles of influence include diverse faith-based professionals, institutions and organizations with broad social influence. While various individuals will become personally involved in *SASA! Faith*, with community action groups you can engage a group/profession as a whole—working with them in the Awareness, Support and Action phases to integrate *SASA! Faith* into how they operate and serve others. There are five types of community action groups. Most *SASA! Faith* programs will have the capacity to choose one or two community action groups to work with over time. Select groups where you already have allies who are open to collaboration and interested in *SASA! Faith*. For each type, you could engage one major institution or a diverse group of professionals from a specific sector.

### 1. Health and Social Welfare Action Groups

Many hospitals, health clinics and social welfare agencies are run and financed by religious institutions. Faith-based health and social welfare providers are at the heart of the dual pandemics of violence against women and HIV. They are the front-line caregivers who are essential in prevention and response.

**Possible Members:** *Faith-based health institutions or social welfare organizations, including their doctors, nurses, home-based care givers, health outreach workers, VCT counsellors, premarital counsellors, social workers, community counsellors, etc.*

### 2. Media Action Groups

Religious media—including radio stations, newsletters, newspapers, TV programmes, magazines, and more—have the potential to reach large numbers of faith community members. In many places, religious media already have their own associations and networks, which can make ideal media action groups.

**Possible Members:** *Religious media groups, including their media directors, media personnel, journalists, TV and radio presenters, social media personalities, etc.*

### 3. Education Action Groups

Religious institutions run many universities, technical schools and secondary schools. Future religious leaders are also trained in specific seminaries and theological institutions. Engaging with these institutions and their staff can be a powerful way to spark change in the coming generations.

**Possible Members:** *Religious schools, including their directors, staff, parents, and curriculum writers; students of seminary or other religious school programs and religious departments.*

#### 4. Peer Action Groups

Many faith communities have women's, men's and youth groups; mother's/father's groups; prayer groups, etc. as spaces where faith community members can find support, inspiration and courage. (If these types of groups do not already exist, you can create them as an additional activity of *SASA! Faith*.) Gathering the leaders of several of these groups in one peer action group, and training them in the *SASA! Faith* approach, can substantially increase the spread and facilitation of *SASA! Faith* activities.

**Possible Members:** *Leaders of women's, men's or youth groups; mother's/father's groups; prayer groups; etc.*

#### 5. Security Groups

Security organizations, while typically secular, often already work in partnership with faith-based organizations, receiving referrals from them for faith members in need. They can play an important role in the prevention of and response to violence—supporting women reporting violence and sending clear messages that violence against women is not acceptable. A security action group can help build and strengthen these connections.

**Possible Members:** *Police officers, probation officers, community liaison officers, etc.*

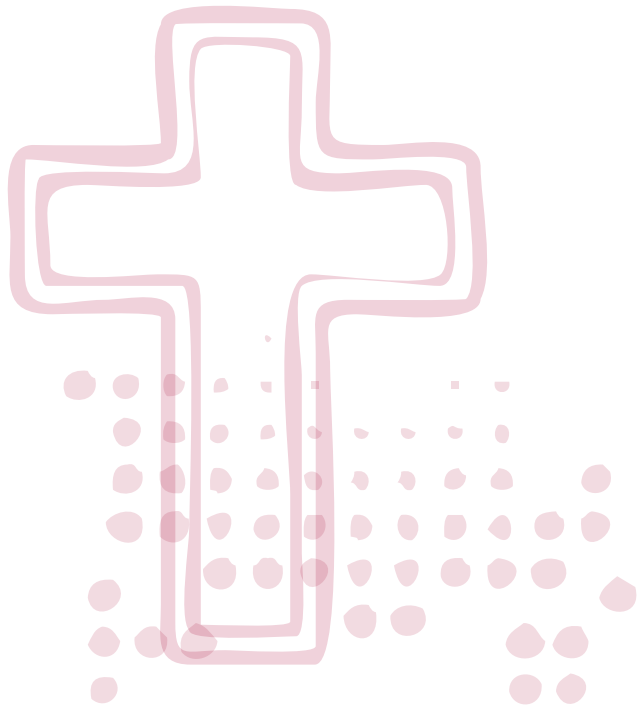
## Start Phase Preparations

The Start phase is when you determine which groups in your faith community are good candidates for becoming community action groups.

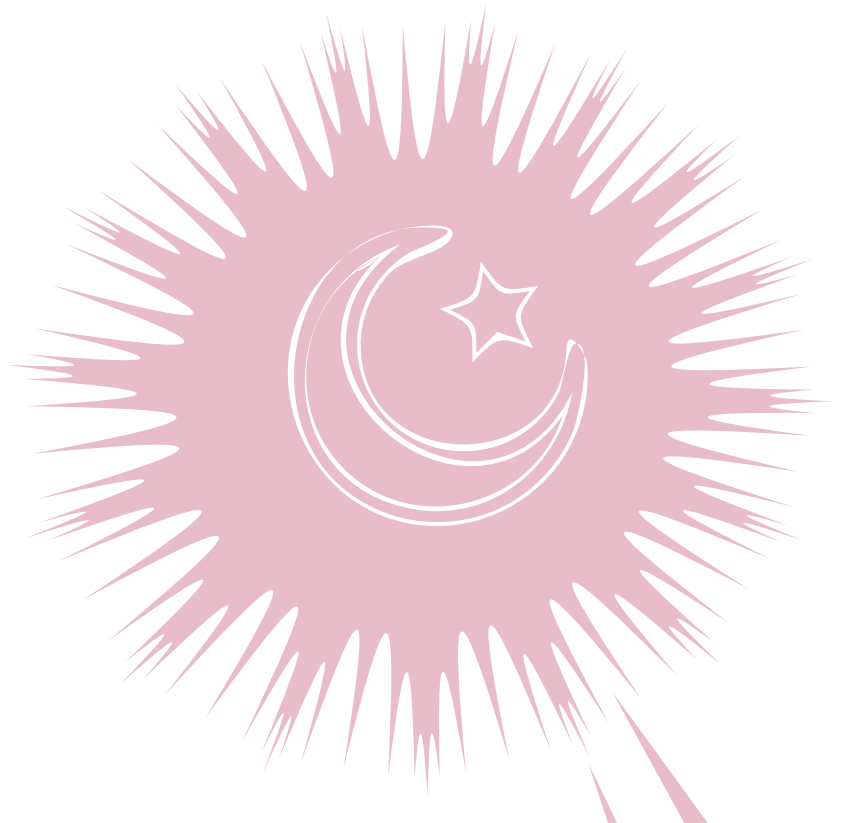
Here are some tips for how to do this:

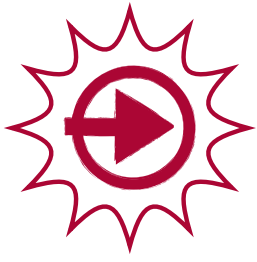
1. **Choose the two or three types of action groups you are most interested in exploring.**  
You can use what you learned from the community asset map created earlier in the Start phase.
2. **Read the ideas for how to work with those particular action groups in the next three phases of *SASA! Faith*.**  
Consider what could be achieved with your groups over the *SASA! Faith* process.
3. **Learn more about the institutions/professions that relate to those action groups.**  
For example, if you want to focus on health care providers, learn what associations and groups already exist that bring faith-based health care providers together.
4. **Respect hierarchies and protocols by making appointments with leaders.**  
Introduce yourself and *SASA! Faith*. Leaders' endorsement of *SASA! Faith* can make or break future efforts.
5. **At your meetings with leaders, learn more about existing structures.**  
Ask questions about existing meeting times, leadership and current projects. Remember that most groups are already very busy. Help them see the benefits of engaging with *SASA! Faith*, but avoid being too pushy, especially at the start.
6. **Gather the *SASA! Faith* Team to discuss what you learned.**  
Be sure to discuss which options are most sustainable given your human and financial resources.
7. **Choose one or more action groups to initiate in the Awareness phase.**  
Don't rush into starting an action group immediately. There is support in the Awareness phase for doing that.

**Note:** When you begin to engage groups in the Awareness phase, you may want to come back to the Start phase training sessions to use with the groups first, before moving onto Awareness training sessions.



For mobilizing  
the broader  
faith community





# SASA! Faith Brochure

Throughout the phases of *SASA! Faith* and particularly in the Start phase, the *SASA! Faith* Team and Network will be introducing *SASA! Faith* to many different individuals and groups. The *SASA! Faith* brochure is a tool that can support these discussions by providing a simple summary of what *SASA! Faith* is, why it is important, who can get involved and how they can be a part of *SASA! Faith*.

## Ideas for using the *SASA! Faith* brochure

- Always have at least twenty copies of the *SASA! Faith* brochure in your office for drop-ins.
- If you have a separate brochure for your organization or religious institution, consider clipping the two brochures together and handing them out as a set.
- Bring the *SASA! Faith* brochure to all activities, enough for all new participants and a few extras for them to share with friends.
- For mixed literacy groups, consider handing out the brochure and then reading and discussing it together.
- Leave the brochures at gathering spaces in your mosque/church, other institutions in the community, service providers or health clinics.
- Share additional copies with the religious leaders in your *SASA! Faith* community so they can share it with their visitors and colleagues.



**Note:** A print-ready *SASA! Faith* Brochure can be found on the *SASA! Faith* CD.



## Faith

# Preventing Violence Against Women and HIV

**Sasa** is Kiswahili for *now*.

As a faith community we urgently need to work together to prevent the interconnected issues of violence against **women** and **HIV**.

**Starting NOW!**

You can be part of positive change in your religious community!

### The Violence Against Women and HIV Connection

- Violence against women is a serious global problem.
- Women who experience violence are more susceptible to HIV infection.
- Women who are HIV positive are more at risk for violence.
- All over the world, women are being infected with HIV at higher rates than men.

## The Possibility for Prevention

Violence against women stems from what we are taught to believe as children—that men have more value than women, and they have a right to control women, even with violence. This idea hurts us all! In reality, having equal power and making a commitment to nonviolence actually leads to less stress and a happier, more successful family for everyone.

We can **prevent** violence and its connection to HIV  
by helping women and men in intimate relationships learn to  
**balance their power** and live **happier lives**.

“So you have faith and I have good deeds? Show me this faith of yours without deeds, then! It is by my deeds that I will show you my faith.”

-Holy Bible, James 2:18

قال الله تعالى: وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْاِحْسَانِ (سورة العنكبوت: ٦٩)

“... Allah is with those who are of service to others.”

-Holy Quran, Surah 29: al-'Ankabut 69

## About *SASA! Faith*

*SASA! Faith* is a guide about how the leaders, members and allies of a religion can come together to prevent violence against women and HIV. It describes a process of community mobilization—an approach that engages everyone in living the faith-based values of justice, peace and dignity.

### How does *SASA! Faith* promote justice, peace and dignity?

Justice, peace and dignity are fundamental to people's health and happiness. These three values are held deeply in Muslim and Christian communities, and the three cannot be separated from one another. Here is how justice, peace and dignity live within *SASA! Faith*:

**JUSTICE:** In *SASA! Faith*, the value of justice is seen in the belief that all people have equal worth and value, no matter who they are—Christian or Muslim, rich or poor, educated or not, female or male, all ethnicities, etc.

**PEACE:** In *SASA! Faith*, the value of peace is seen in the belief that all people should live in safety and free of fear. Living with violence or the threat of violence robs a person of peace.

**DIGNITY:** *SASA! Faith* recognizes that, when violence is present, people cannot live with dignity. Balancing power between women and men helps us to restore each person's honor, respect and dignity.



Everyone within a defined area who practices and supports a particular religion, including: religious leaders, program leaders at local churches/mosques, members of local churches/mosques and their families, faith-based media and services, local faith-based organizations who run programs or provide services

***SASA! Faith*** is implemented **by** and **for** the entire faith community. Everyone plays a role and everyone benefits!

## Why are faith communities so powerful in creating change?

- Many women experiencing violence and men using violence look to their religious leaders, to their friends from church/mosque, and to the teachings of their religion for guidance and support for change.
- Christian and Muslim religions have a long history of working for justice and helping those in need.
- Religious leaders have the trust of a large and committed body of believers who are eager to listen and live their lives based on their guidance and religious principles.
- Religious institutions often have well-organized networks of people that come together again and again, for homilies or sermons, prayer groups and other faith-based activities that shape those people's attitudes and behaviors.

### Get Involved in *SASA! Faith*

Different individuals and groups are getting involved in *SASA! Faith*. Together, we are creating real, positive change for everyone in our community!

To learn more about ***SASA! Faith*** contact us:

# Muslim and Christian Power Posters

In *SASA! Faith*, the Power Posters are a tool for group discussion. They are not just for giving out or hanging up, however, once they have been used for discussion, they can be the perfect leave-behind for people to post and share with friends, neighbors and others in the faith community. There is one Muslim and one Christian Power poster in each of the four phases of *SASA! Faith*.

Posters are among the most flexible activities in *SASA! Faith*—easy to use anywhere with almost any group. They:

- include images and minimal, simple language, making them useful for audiences with low or mixed levels of literacy
- show common scenarios while asking provocative questions to help community members think more deeply

The Power Posters are designed to help a faith community deeply explore ideas around the four types of power in *SASA! Faith*: *power within*, *power over*, *power with*, *power to*. Simple scenarios are used in each poster to illustrate power dynamics while asking a critical question about the implications of power. In addition to the main slogan and question on the front of the poster, each one has a series of questions that can spark and guide discussions. The Power Posters and questions below can be found on the CD for easy translation and printing.

Use these materials among all the groups you work with in *SASA! Faith*, particularly community activists in the Start phase. Encourage them to use the posters to start discussion with others! Be sure to help facilitators use the question guides on the back of the posters – they can help focus a discussion and ensure that key points are being addressed.

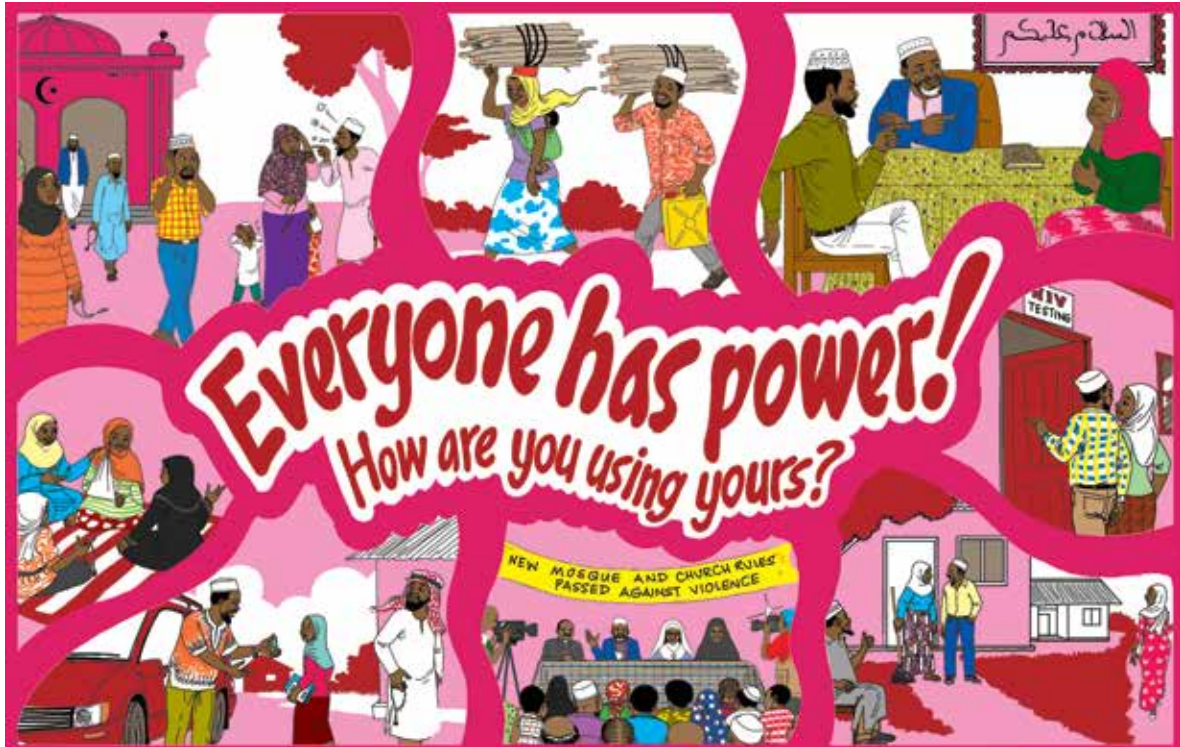
The Start phase Muslim and Christian Power Posters illustrate multiple forms of power – both positive and negative as a way of starting discussions about power with community members.



**Note:** Print-ready Power Posters can be found on the *SASA! Faith* CD.



## Start Muslim Power Poster



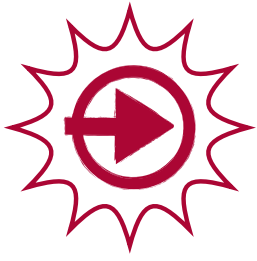
Start

### Muslim Discussion Questions

1. What do you see happening in this poster?
2. How are the members of the Muslim community in this poster using their power? Do you see any couples using their power in ways that put women at risk of violence and HIV?
3. How do you use your power in your relationships with others? Do you use power differently with different people? Give examples.
4. How does the Holy Quran encourage us to use our power in intimate relationships? What does it say about treating each other with justice, peace and dignity?







# Getting Started with the Media

## Two Ways to Engage the Media

The media—e.g., faith-based and secular television shows, radio stations, newsletters and other printed publications—is a key way to reach the “community” and “society” circles of influence. *SASA! Faith* includes two ways to engage the media:

### 1. Radio and Story Ideas

The Awareness, Support and Action phases of *SASA! Faith* each include radio and story ideas that can be used on faith-based or secular television shows and radio stations, as well as in newsletters and other printed publications. This type of media coverage can help make violence against women and its connection to HIV a popular media topic and a catalyst for new knowledge, attitudes, skills and behaviors in the faith community. Although journalists and commentators on media programs alone cannot change community norms, they can provoke and contribute to a dialogue that leads to such change.

### 2. Community Action Groups

In addition, you can engage any media organization or group of media professionals as a **media action group**. This means not only engaging them in sharing the *SASA! Faith* radio and story ideas, but also working more intensely and systematically with them to integrate the ideas of *SASA! Faith* into their other services and operations (see page 106).

## Start Phase Preparations

However you choose to engage the media, **the Start phase** is the time to prepare in a few important ways:

- Learn how your faith community uses media.
- Develop relationships with key media personnel.
- Create a media engagement plan.
- Hold your first press conference to launch *SASA! Faith*.

### Learn how your faith community uses media.

To reach the widest diverse audience in the most cost-effective way, it is important to learn what media outlets and programs are most compelling to members of your faith community. For example, if most people do not have televisions but listen to radio, you will want to learn this so that you are sure to set radio as your priority. If there is one particular radio program that most people in your faith community listen to each day, or a certain time of the day when people tune in, you will want to learn this to make sure *SASA! Faith* stories are aired at a time when they will be heard by the most people. In this way, you can plan which journalists, media outlets, and programs will have the most impact.

## Here are ways to gather these kinds of insights:

1. Ask questions by a show of hands at large events in the faith community.
2. Have a simple, quick chat with a variety of women, men, girls and boys after church/mosque gatherings.
3. Add some questions to the *SASA! Faith* baseline rapid assessment survey, such as the following:
  - What media do you watch or listen to that helps you shape your opinions? Choices may include radio, television, newspaper, newsletters, social media (Facebook, Twitter, etc.) and others.
  - What days and times of day do you typically listen to the radio or watch TV?
  - What radio/TV stations do you listen to and watch the most?
  - Which programs on those radio/TV stations do you most regularly tune into?
  - What newspaper (if any) do you most regularly read?
  - Are there specific journalists or radio/TV personalities that you follow the most?
4. Whenever appropriate as you gather these insights, record the approximate age and the sex of the people you ask, so that if you are trying to reach a particular group, you know which preferences were theirs.

## Develop relationships with key media personnel.

*SASA Faith!* begins with relationships. Take some time to get to know the journalists, presenters, producers and editors at the media outlets of greatest interest to you. This is a chance for media personnel to get to know you and *SASA! Faith* and for you to find out their openness to new content.

Start with accessible media outlets to gain experience and build your reputation, then use those experiences and connections to talk with the personnel at larger media outlets. Also, start paying attention to which journalists and which media outlets are covering violence against women and HIV. As you watch and listen, pay attention to their quality of reporting, and use that to further help you identify the journalists and media personnel you could develop relationships with.

Here's one way to start building these relationships:

1. Watch the media for a story related to violence against women or HIV.
2. If you like the story, thank the journalist or media personnel for the quality work, as a way of building rapport.
3. Ask that journalist or media outlet if you can contact them when you have a story idea. Be sure to provide your full name and contact information.
4. Share documents from *SASA! Faith* or elsewhere to help the journalist and other media personnel learn about violence against women and HIV.

## Create a media engagement plan.

Once you start to learn more about local media outlets and their key personnel, the *SASA! Faith* Team can create a basic media engagement plan. Make a plan for what is realistic and strategic for you, and get other members of the *SASA! Faith* Team involved. Your planning process can be as simple as discussing the following questions as a group and using this completed table as your engagement plan:



Media Engagement Plan	
<b>Which types of media and which media outlets will you focus on?</b>	
Question	Answer
Which form of media does the faith community use most (e.g., radio or television)?	
Which media outlets (e.g., stations, programs) does the faith community engage with most?	
Is there specific media that attracts a key group within your community (e.g., women, youth, men)?	
<b>Which media personnel will you engage?</b>	
Question	Answer
Which journalists and other media personnel are most open to working with you?	
Which personnel would have the most impact on the faith community's attitudes and behaviors related to violence and HIV?	
<b>How will you engage with the media outlets and personnel?</b>	
Question	Answer
Will you reach out to them in the Awareness, Support and Action phases with specific radio and story ideas?	
Will you invite some journalists/outlets to become a media action group (see page 106)?	
Will you explore other creative collaborations, such as appearing on popular programs to talk about preventing violence against women and HIV? If so, what ideas do you have?	
<b>Are there other opportunities that seem appealing and possible given your budget and human resources?</b>	
<b>Answer:</b>	
<b>How will you spread the word when you do get media exposure, so that everyone will notice?</b>	
<b>Answer:</b>	
<b>Important! Where and how will you file/save all of your media exposure throughout <i>SASA! Faith</i>? Who will be responsible for doing this?</b>	
<b>Answer:</b>	

### Hold your first press conference to launch *SASA! Faith*.

Holding a press conference as you launch *SASA! Faith* is a great opportunity for letting the faith community—and beyond—know about your efforts. You can hold the *SASA! Faith* launch at the end of the Start phase, after you have gone through the above steps of connecting with the media. At a press conference, you can assemble people who are relevant to *SASA! Faith*, such as religious leaders, people who have experienced violence and HIV, community activists (CAs) who have just been trained, community collaborators (CCs) who are ready to help out, and any other people who are relevant to the topics in *SASA! Faith*. This gives journalists a chance to learn more about the issue and even conduct interviews immediately after the press conference.

Press conferences can also be held when there are major events during the *SASA! Faith* process, particularly in the Awareness, Support and Action phases, so this press conference for the *SASA! Faith* launch can also be a way to build skills and contacts for press conferences to come.



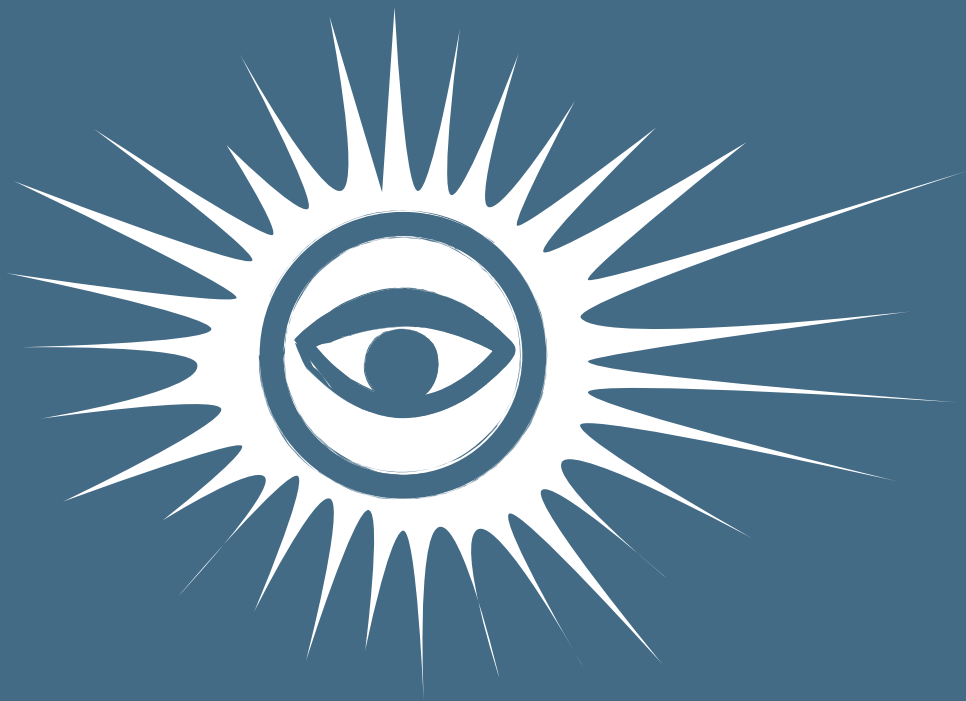
# Congratulations!

You have reached the end of the  
**Start phase** of  
*SASA! Faith.*

Review the checklist on page 46  
to see if you are ready to move to the  
Awareness phase.

Phase 2

AWARENESS





# The Awareness Phase Overview

As the **second stage of change**, the Awareness phase is about **engaging people in better understanding the problem**.

In this phase, the *SASA! Faith* Team and a growing *Network* around them **engages the faith community** to become aware of men's **power over** women and how the faith community's silence about this power imbalance perpetuates violence against women and its connection to HIV.

## In this section ...



Overview	page 98
Activities & Materials	page 102
For preparing the <i>SASA! Faith</i> Team and Network	page 103
For mobilizing the broader faith community	page 111

You can't rush change!  
Remember that to achieve the Awareness phase objectives, you will first need to accomplish the Start phase outcomes.

# Awareness Phase 2

## of the *SASA! Faith* Approach



Approximately 12–16 months

### Objectives

1. **Raise awareness** in the faith community about the connection between violence against women and HIV.
2. **Introduce** an analysis of men's *power over* women, and how this imbalance and the faith community's silence about it is the root cause of violence against women and its connection to HIV.
3. **Spark personal reflection**, critical thinking and public dialogue about how the imbalance of power between women and men in relationships, families and the faith community affects us all, and how change can benefit us all.

### What to Expect

In this phase, you will begin implementing simultaneous activities across the faith community. Within these activities, you will be talking about familiar issues in a new way, with people from all circles of influence. The *SASA! Faith* analysis of power will be provocative and inspiring when aligned with the teachings of the faith community. It is okay for people to feel uncomfortable about **what** you are saying (discomfort is actually necessary for change) as long as they feel safe and respected by **how** you are engaging with them—that is, with equal conviction and compassion. Above all, in this phase, you will guide faith community members in considering what all these ideas mean to them personally.

The activities in this phase will help you do this through the following:

- asking thought-provoking questions rather than telling people what to think
- emphasizing the benefits of nonviolence and balanced power, rather than the blaming of others
- focusing on how *SASA! Faith* ideas are link to faith-based values, such as justice, peace and dignity

In *SASA! Faith*, we break the silence that has surrounded violence against women and its connection to HIV.



# Checklist

The real energy of community mobilization starts now!

This checklist describes how you will prepare and support the *SASA! Faith* Team and Network for full-scale community mobilization.

Awareness Phase Checklist		
Preparing the <i>SASA! Faith</i> Team and Network		
✓	Tasks	Activities & Materials
	1. Review all the Awareness phase materials. Adapt, translate and print them if needed.	Translation and Holy Text Guidance, page 22
	2. Create an Awareness phase plan for the <i>SASA! Faith</i> Team based on this checklist, and schedule biweekly meetings.	Planning, page 25
	3. Conduct the Awareness phase training with the <i>SASA! Faith</i> Team and community activists (CAs).	Phase 2: Awareness Training Module Overview, page 104
	4. Support CAs in planning which Awareness activities they will use for engaging the broader faith community, and schedule monthly meetings.	Planning, page 25 For Mobilizing the Broader Faith Community, page 111
	5. Confirm your community action groups (CAGs). Support CAGs in planning their activities for the Awareness, and schedule quarterly meetings.	Planning, page 25 Community Action Group Ideas, page 106
	6. Conduct a meeting with key religious leaders about their role in the Awareness phase, and schedule quarterly meetings.	Religious Leader Meeting Notes, page 108
Mobilizing the broader faith community		
✓	Tasks	Activities & Materials
	7. Support community activists (CAs) as they implement <i>SASA! Faith</i> activities in the faith community, including community visits.	CA plan created in item No. 4 above. Supporting Community Activists page 64
	8. Support community action groups (CAGs) and as they apply <i>SASA! Faith</i> activities to their services/operations.	CAG plan created in item No. 5 above.
	9. Monitor progress on achieving Awareness phase outcomes, adjusting your work based on what you learn.	Monitoring, page 26
	10. Conduct an end-of-phase assessment after all activities have been implemented. If needed, continue implementing activities until all the phase outcomes are achieved.	Assessment, page 28
	11. Celebrate and share learnings with the <i>SASA! Faith</i> Team and Network, and update any materials, such as your referral list and community asset map.	Existing referral list Existing community asset map

# Outcomes

In the Awareness phase, the *SASA! Faith* Team and Network learn to engage all circles of influence to facilitate new knowledge and attitudes across the faith community.

You are ready to move on to the Support phase when . . .

**Faith community members** demonstrate **knowledge** of the following:

- The meaning of “power”.
- The fact that men’s power over women is the root cause of violence against women and increased HIV risk for women.
- Types and consequences of violence against women.
- The fact that violence against women is cause and consequence of HIV infection.

**Faith community members** demonstrate **attitudes** that support the following statements:

- Violence against women is never acceptable.
- Women and men can move beyond the roles society sets for them.
- Balanced power between women and men is healthy, safe and benefits both.
- Everyone has power.
- Women should not be blamed for violence against them.
- Violence against women and its connection to HIV is now a community, not private issue.

# The Awareness Phase

## Activities and Materials

The following activities and materials are those created specifically for the Awareness phase and located in the pages to follow. See the Awareness phase checklist for the location of planning and monitoring materials.

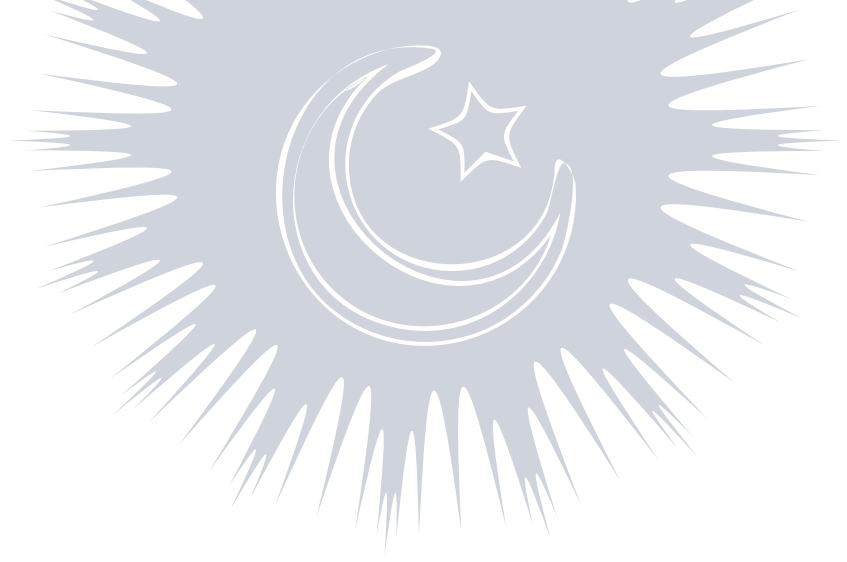
### For preparing the *SASA! Faith* Team and Network:

Training Module Overview	page 104
Community Action Group Ideas	page 106
Religious Leader Meeting Notes	page 108

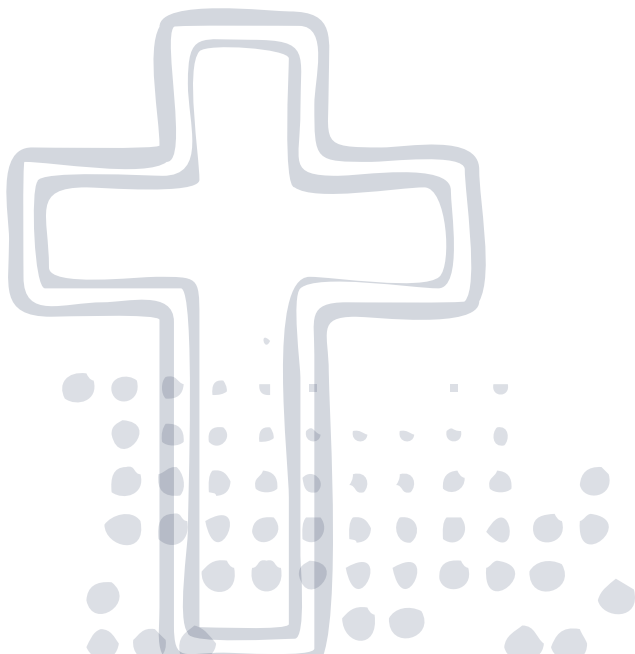
### For mobilizing the broader faith community:

HIV Info Sheet	page 112
VAW Info Sheet	page 115
Community Conversations	page 117
Muslim and Christian Power Posters	page 120
Community Poster	page 122
Faith Community Dramas	page 123
Christian and Muslim Discussion Guides	page 129
Sermon Notes	page 137
Radio and Story Ideas	page 144





For preparing the  
*SASA! Faith*  
Team and Network



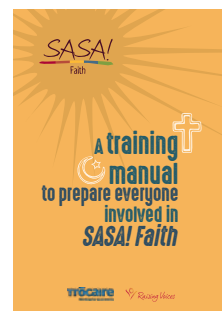
# Phase 2: Awareness

## Training Module

### Overview

Each phase of *SASA! Faith* includes a lively, in-depth training module that explores key ideas essential to that phase. The training sessions are foundational to all the work in *SASA! Faith* and should be used with the *SASA! Faith* Team, community activists, community action group members, key religious leaders and everyone who will be involved in *SASA! Faith*.

The following is an overview of sessions in the Awareness Training Module. Step-by-step guidance for facilitating the sessions can be found in the *SASA! Faith* Training Manual.



**Raising awareness about men’s *power over* women as the root cause of violence against women.**

SESSION 2.1 — Understanding Power Imbalances (2 hours)	
A. Awareness Wordplay	10 minutes   brainstorm & discussion Participants brainstorm words and expressions associated with the word “awareness.”
B. The New Planet	60 minutes   game & discussion Participants simulate a new civilization where rights are given, power imbalances created, and rights taken away by those with more power. The debrief leads to an understanding of men’s <i>power over</i> women.
C. Root Cause	50 minutes   exercise & discussion Groups explore why the imbalance of power between women and men is the root cause of violence against women. Their exploration includes discussion and examination of other factors that contribute to violence against women in the faith community.

**SESSION 2.2 — Connecting Power and Violence (2 hours)**

A. Social Expectations	60 minutes   exercise & discussion Participants choose whether certain societal expectations are typically female or male. Participants debate and discuss their opinions.
B. Relationship Self-Evaluation	60 minutes   exercise & discussion Each participant fills in a self-evaluation of the power balance within her/his intimate relationship (includes modification for youth groups and singles). Then, the group uses the same evaluation to assess the faith community as a whole.

**SESSION 2.3 — Skills Building for Raising Awareness (4 hours, 10 minutes)**

A. Instruct, Inform or Question?	1 hour, 30 minutes   mini role plays & analysis Participants analyze three methods for raising awareness. Discussion leads to an understanding of the value of using a questioning technique. Participants then practice using the technique to discuss <i>SASA! Faith</i> issues.
B. Dos and Don'ts of Raising Awareness	30 minutes   brainstorm & game The do's and don'ts when raising awareness are brainstormed in group. Subsequently, the groups play a game to compete for who can think of the most do's and don'ts.
C. What Does our Faith Say about Violence against Women?	2 hours   discussion & role play Participants discuss the Holy Book and what their religion says about violence against women. They then practice using their new awareness to facilitate discussion.
D. Awareness Debrief — <i>Power Over</i>	10 minutes   discussion Participants review the Awareness Module's activities and their new understanding of men's power over women.



# Community Action Group Ideas

In the Start phase of *SASA! Faith*, you decided which of the five types of community action groups to engage. In the Awareness phase, you will begin to build relationships with the potential participants of these action groups, ultimately confirming whether they are interested in taking part. Through this exploratory process, you will begin raising their awareness of power, violence, HIV, and how these are all connected.

Energy, focus and diplomacy are all required when engaging groups. Each of the recommended ideas for community action groups represents a process that takes time, careful planning and determination. Remember, you can support the development of all or just some community action groups, depending on what is feasible and sustainable for your team.

Below are five types of groups, followed by recommended steps for each during the **Awareness** phase.

Types of Action Groups	Possible Members	Why consider working with this group?
<b>Health and Social Welfare Action Groups</b>	Faith-based health institutions or social welfare organizations, including their doctors, nurses, home-based care givers, health outreach workers, VCT counselors, premarital counselors, social workers, etc.	Faith-based health and social welfare providers are at the heart of the response to the dual pandemics of violence against women and HIV. They are front-line caregivers who are essential in prevention and response. Participating in a community action group provides these professionals and their institutions with support and resources for creating new structures, practices and services that better support women and families.
<b>Media Action Groups</b>	Religious media groups, including their media directors, media personnel, journalists, TV and radio presenters, social media personalities, etc.	Religious media—including radio stations, newsletters, newspapers, TV programs, magazines, and more—have the potential to reach large numbers of faith community members. A media action group can help media personnel develop the knowledge, practices and programming that could contribute to the creation of new community norms.

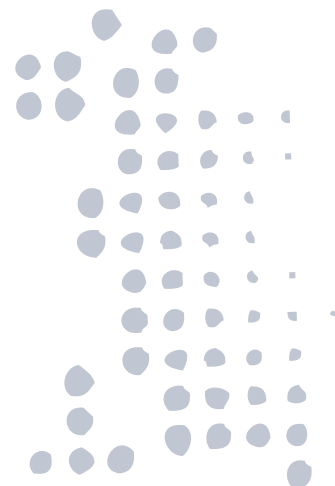




Types of Action Groups	Possible Members	Why consider working with this group?
<b>Education Action Groups</b>	Religious schools, including their directors, staff, parents, and curriculum writers; students of seminary or other religious school programs and religious departments.	Religious institutions run many universities, technical schools and secondary schools. Future religious leaders are also trained in specific seminaries and theological institutions. These groups are powerful in setting norms for the next generation and for guiding the practices of future religious leaders. With an education action group, the ideas of <i>SASA! Faith</i> can become a powerful force in the classroom, within administrative decision-making, and throughout campus life.
<b>Peer Action Groups</b>	Leaders of women’s, men’s or youth groups; mother’s/father’s groups; prayer groups; etc.	Many faith communities have women’s, men’s and youth groups; mother’s/father’s groups; prayer groups, etc. as spaces where faith community members can find support, inspiration and courage. These groups are uniquely suited to playing a role similar to community activists (CAs), since they already serve the broader community in personal or informal ways.
<b>Security Action Groups</b>	Police officers, probation officers, community liaison officers, etc.	Security organizations, while typically secular, often already work in partnership with faith-based organizations, receiving referrals from them for faith members in need. These security personnel can play an important role in the prevention of and response to violence—by supporting women reporting violence and sending clear messages that violence against women is not acceptable. <i>SASA! Faith</i> can guide them in developing the knowledge, protocols and skills for doing so.

# Ideas for working with Community Action Groups

1. Decide with the *SASA! Faith* Team which type of individuals within each of the suggested Community Action Groups you are well suited to work with and where you feel significant engagement is possible.
2. Learn how this institution/group is structured – the leadership, how it is organized, the hierarchy, programming or services provided (if relevant), etc. Understand the protocol you must observe to gain entry.
3. Meet with key leaders of this institution/group, and explore with them the possibilities of engaging with *SASA! Faith*.
4. With leaders' permission and support, spend some time with personnel or members to understand existing practices and challenges related to violence against women and HIV. Observe the existing sensitivity of staff to violence against women and HIV, as well as the challenges they face and opportunities that may exist for engaging them on these issues.
5. Based on what you observe, consider what activities would be best for this group during the Awareness phase. You can use some or all of the Start and Awareness phase training modules. In addition, you could use any other activities from these two phases to further raise their awareness of the issues.
6. Provide leaders with a written copy of the activities you propose. Discuss each of these openly, welcoming their questions and never getting defensive. If the leadership has hesitations or concerns, aim to get support and buy-in for at least one small trial activity. This will be enough to demonstrate your professionalism and to build rapport.
7. Conduct the activities agreed upon with the leadership.
8. After the activities have been implemented, meet with all leaders and key providers to discuss their experience. Ask if they would like to continue as an action group—receiving training, resources and support from the *SASA! Faith* Team to create change in the community through their work.





# Religious Leader Meeting Notes

The following are suggestions for quarterly meetings to hold with one or more religious leaders, to keep them engaged and informed throughout the *SASA! Faith* process. The meeting notes consist of topics and talking points that can be adapted based on your context.

## Awareness meeting, Topic 1: Public launch of *SASA! Faith*

### Preparations

- Create a list of possible ways to launch *SASA! Faith* (e.g. in sermons, on religious radio, with banners or signs, etc.).
- Read the *Awareness Phase Overview*, and bring it along to refer to during the meeting as needed.

### Ideas to Discuss

- Explain that in the Start phase, the focus was on building the *SASA! Faith* Team and sparking change *within* the *SASA! Faith* Team. In the Awareness phase, the focus changes to the team sparking those changes in the whole faith community.
- Suggest that it is an ideal time to launch *SASA! Faith* publicly. Ask for ideas about how to launch *SASA! Faith*, and share some of the ideas on your list.
- Make plans together for how the religious leader(s) can participate in/ lead the launch.

## Awareness meeting, Topic 2: Sermon notes

### Preparations

- Prepare a few talking points to refer to, in order to update religious leaders on *SASA! Faith* progress (include major successes, challenges, etc.).
- Bring copies of Awareness phase Sermon Notes (page 137) for each religious leader.

### Ideas to Discuss

- Give a brief update on *SASA! Faith* progress. Express appreciation for their involvement in and support of *SASA! Faith*.
- Ask if they would be willing to talk in a sermon or prayer session about how power, violence and HIV relate to the teachings of the Holy Book.
- Share copies of the Awareness phase Sermon Notes and discuss how these could be used. Offer support in planning the sermon or prayer. Discuss together with them, if appropriate, the main points they would like to get across.

## Awareness meeting, Topic 3: Leadership and building connections

### Preparations

- Prepare a few talking points to refer to, in order to update religious leaders on *SASA! Faith* progress (include major successes, challenges, etc.).
- Bring copies of the HIV and VAW Info Sheets for each religious leader.
- Note any individuals or groups you have had trouble reaching thus far.



### Ideas to Discuss

- Give a brief update on *SASA! Faith* progress.
- Share a copy of the HIV and VAW Info Sheets with the religious leaders. Discuss the main points, and specifically the ways they could raise awareness about VAW and HIV.
- Ask if the religious leader(s) have connections with any other groups or individuals that could help in making *SASA! Faith* a reality (e.g. religious radio station leaders, senior religious leaders) and ask for introductions. Ask for support in helping to engage relevant individuals and groups within the faith community whom you've had trouble reaching so far.

## Awareness meeting, Topic 4: Engaging religious media

### Preparations

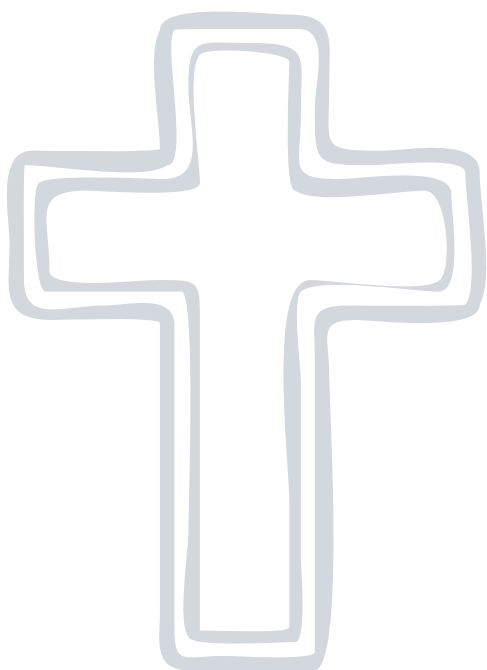
- Prepare a summary of highlights from the *SASA! Faith* end-of-phase results (if you have reached this point; otherwise prepare a summary of general updates).
- Identify one topic related to VAW and HIV that the religious leader(s) seems most comfortable or skilled in talking about for possible media engagement.
- Ensure a religious radio station or other media appearance is a possibility in terms of agreement of radio/media outlet and costs (if not, suggest another sermon rather than media appearance).

### Ideas to Discuss

- Give a brief summary of the *SASA! Faith* end-of-phase results (if applicable) or general updates.
- Invite feedback and reflections on *SASA! Faith* thus far. Follow up on their use of Sermon Notes or actions taken as a result of the HIV and VAW Info Sheet discussion.
- Discuss the ways in which the faith community can show leadership on issues of VAW and HIV both within their churches/mosques (e.g. sermons, prayer sessions, individual communication) and beyond (e.g. through religious radio, media, events).
- Share the topic you have identified in preparation for the meeting. Ask if the religious leader(s) would be willing to talk about this topic in the religious media (or sermon, if media is not possible).
- Offer any support needed in planning for the religious media appearance. Plan the main points to get across, which religious media is most relevant to engage, existing contacts, possibilities with religious media outlets, who will contact the media, and with what specific idea.



For mobilizing  
the broader  
faith community





# Info Sheets

There are two Info Sheets in *SASA! Faith*:

- **HIV Info Sheet**
- **Violence against Women Info Sheet**

These are simple information-filled handouts about the two core issues in *SASA! Faith*. Religious leaders, faith-based NGOs, religious school leadership, media and other faith community members who want detailed information to take away will appreciate these Info Sheets. They can be good references for community activists and community action groups as well, helping them to respond to common questions that come up in activities.

**Some people connect with ideas through social interactions** (like discussions during community dramas). **Some people connect to ideas through visual means** (like looking at and discussing a poster).

Other people **connect to ideas through detailed information that they can reflect on in private, without the pressure to make any immediate comments**. These individuals are often the ones at the back of the group with little to say, but who ask you specific and detailed questions after everyone has left. **The Info Sheets are useful for these individuals.**

Translate, print or photocopy the Info Sheets and share them in *SASA! Faith* activities.



**Note:** Print-ready Info Sheets can be found on the *SASA! Faith* CD.

# HIV Info Sheet

## What are HIV and AIDS?

**HIV** stands for **Human Immunodeficiency Virus**. HIV is a virus that attacks the immune system, eventually making it too weak to protect the body from otherwise treatable illnesses. HIV has no symptoms; a person can have it and look healthy.

When a person is HIV positive and their immune system has become so weak that it succumbs to other illnesses it is called **Acquired Immune Deficiency Syndrome** or **AIDS**. AIDS symptoms related to whatever illness has made a person sick in their weakened immune state.

How is HIV contracted?	How can HIV be prevented?
1. Through <b>sex with an infected partner</b> .	To prevent HIV in this case, abstaining from sex entirely, or being faithful to one, uninfected partner who is also completely faithful to you, or use male or female condoms properly every time you have sex.
2. From an infected <b>mother to her child</b> , including during pregnancy, birth and through breast milk.	To prevent HIV in this case, provide the mother and baby with appropriate medicines throughout, perform a caesarean section, if possible, and maintain consistent breast-feeding during the first months of the baby's life.
3. Through <b>contact with infected blood</b> , as in using old, used or non-sterile needles, blood transfusions, or other blood-to-blood contact.	Avoid contact with others' blood, including always using new needles and wearing gloves. In most places now, blood is tested before transfusions happen, so this risk is low. Ask your hospital or health center for more information about their services.

HIV is not transmitted through:  
Mosquitoes;  
Kissing, shaking hands or hugging;  
Saliva; Toilet seats; or  
Sharing cups, cutlery or dishes

## Can drugs **reduce risk** for contracting **HIV**?

Pre-exposure prophylaxis (PrEP) and Post-exposure prophylaxis (PEP), are drugs that reduce the risk of being infected with HIV. Different countries have different definitions of what level of HIV risk is sufficient to warrant use of PrEP.<sup>1</sup>

*PEP* is a short-term drug treatment that reduces a person's chance of becoming infected with HIV after possible exposure to the virus, such as after sexual violence, contact with someone else's blood, etc.



## Why get tested for HIV?

The only sure way to know your HIV status is by going for HIV testing. In many places, the results of a HIV test are available that same day. Knowing your status allows you to take better care of yourself, get treated, protect your partner from contracting the virus, inform your past sexual partners so they can also be tested and make informed decisions about your future!

## What is ART?

**ART (or antiretroviral therapy)** is a combination of at least three antiretroviral (ARV) drugs that slow down the reproduction rate of HIV. ART will not remove HIV from a person's blood. ART is a treatment for AIDS, not a cure. ART will help the immune system to become stronger, to slow the production of the virus and to improve the individual's health and prolong her/his life.

## What is the connection between women, violence and HIV?

**58%** of people living with HIV in Sub-Saharan Africa are women.<sup>2</sup> Globally, **young women** aged **15-24** account for **4 in 10** new infections in Sub-Saharan Africa.<sup>3</sup>

When girls and women lack power in their relationships, families and communities, they are more vulnerable to violence and more vulnerable to HIV and AIDS. For many women, the violence they experience leads to HIV infection. For others, their HIV positive status brings violence, which can speed up the onset of AIDS. In many places, women who disclose their HIV status are at an increased risk for violence against them. This means that it is essential to never force women to reveal their results. They have to make this decision for themselves.

## How can a person live positively?

It is very challenging to receive a HIV-positive test result. Remember that many people are HIV positive, and they continue to live happy and healthy lives.

Key decisions that you may choose to talk about with a trusted friend or religious leader include:

- Who might you tell about your status? How will you tell them?
- How can you learn more about the disease and how to avoid transmitting it to others?
- How can you stay healthy and take care of your body and mind?
- What are the treatment options in your area?
- Are there support groups or people in your faith community where you could seek help?

## Learn More!

This info sheet is part of *SASA! Faith*. *SASA! Faith* is a guide to help religious communities to work together to prevent violence against women and HIV. It involves many community members engaging in fun and interesting community activities and opportunities. To learn more about **SASA! Faith** and how to get involved, contact:

<sup>1</sup> World Health Organization. (2015). *Guideline on when to start antiretroviral therapy and on pre-exposure prophylaxis for HIV*. Retrieved on November 20, 2015 from: [http://apps.who.int/iris/bitstream/10665/186275/1/9789241509565\\_eng.pdf](http://apps.who.int/iris/bitstream/10665/186275/1/9789241509565_eng.pdf)

<sup>2</sup> UNAIDS. (2014). *Fact Sheet 2014*. Retrieved on November 20, 2015 from: [http://www.unaids.org/sites/default/files/en/media/unaids/contentassets/documents/fact-sheet/2014/20140716\\_FactSheet\\_en.pdf](http://www.unaids.org/sites/default/files/en/media/unaids/contentassets/documents/fact-sheet/2014/20140716_FactSheet_en.pdf)

<sup>3</sup> AVERT. (2015). HIV and AIDS in Sub-Saharan Africa Regional Overview. Retrieved on November 20, 2015 from: <http://www.avert.org/professionals/hiv-around-world/sub-saharan-africa/overview>

# Violence Against Women

## Info Sheet

### What is Violence Against Women?

Violence against women is any act (physical, emotional, sexual, economic) directed at a girl or woman that causes harm and is meant to keep a girl or woman under the power and control of others.

One in three women will experience violence in their lifetime.<sup>1</sup>

### Types of Violence Against Women

There are four different types of violence against women: physical violence, emotional violence, sexual violence and economic violence.

**Physical violence** is any act that harms the body of a girl or woman. Physical violence includes acts like: beating, burning, slapping, kicking, punching, hitting, shoving, assault with a weapon or killing a girl or woman.

**Emotional Violence** is any act that involves psychological or verbal abuse and/or controlling behavior. Emotional violence includes acts like: shouting, insulting, humiliation, intimidation, isolation or withholding affection.

**Sexual Violence** is any act that limits a woman's power over her body, her sexuality or her reproductive health. Sexual violence includes acts like: forced sex (also called "rape") or other forms of sexual assault, coerced sex (being pressured into having sex), transactional sex (sexual relationships where the giving of material goods or money is an important factor) or being forced to have sex without protection or with the knowledge or fear that you are being exposed to HIV.

**Economic Violence** is any act that harms a girl or woman's financial well-being, or that uses money to control her. Economic violence includes acts such as: withholding money or food as a form of punishment, preventing a woman from earning an income or taking away money or goods that a woman has earned.

## Consequences of Violence Against Women

Violence against women harms all of us. It hurts women in a faith community—causing injuries, sickness, depression and even death. It hurts families in a faith community—causing lost income, poor role modeling for children, and family breakages/separation. It hurts children in a faith community, who often grow up thinking that violence is normal and creates relationships that also involve violence. It hurts the strength of the faith community itself—due to the absence of women from church/mosque, difficulty attracting new members, and a burden on religious leaders handling disputes.

## Why Does Violence Against Women Happen?

Violence against women happens as a result of the imbalance of power between women and men. In most communities we grow up being taught that men are more important and more powerful than women—and that they have a right and even a responsibility to discipline and control women.

However, one adult controlling the life and decisions of another adult is unjust. In a relationship, when one person uses his/her **power over** the other to take control, **it is violence**. Throughout the world, men are given more power as individuals and as a group than women. Men's use of **power over** women and the community's silence about this is the root cause of violence against women.

## How are Violence against Women & HIV connected?

Violence against women is both cause and consequence of HIV. When girls and women lack power in their relationships, families and communities they are more vulnerable to violence and more vulnerable to HIV.

For many women, the violence they experience leads to HIV infection. Studies show that women are 55% more likely to be HIV-positive if they have experienced intimate partner violence.<sup>2</sup>

For other women, their HIV positive status puts them at risk of violence from their partners, families and the community. They face the possibility of being beaten, abandoned or having their children and home taken away. This violence may limit their access to information and treatment and can further damage their physical and emotional health, speeding the onset of AIDS.<sup>3</sup>

### Learn More!

This info sheet is part of *SASA! Faith*. *SASA! Faith* is a guide to help religious communities to work together to prevent violence against women and HIV. It involves many community members engaging in fun and interesting community activities and opportunities.

To learn more about *SASA! Faith* and how to get involved, contact:

<sup>1</sup> Devries K. M, Mak J. Y, Garcia-Moreno C, Petzold M, Child J. C, Falder G, et al. (2013). Global health. The *global prevalence of intimate partner violence against women*. *Science*; 340(6140):1527–1528.

<sup>2</sup> World Health Organization. (2004). *Violence Against Women and HIV/AIDS: Critical Intersections. Intimate Partner Violence and HIV/AIDS*. Information Bulletin Series, Number 1. 2014; Geneva: WHO.

<sup>3</sup> UNAIDS. (2014). *Unite with Women: Unite against violence and HIV*. Geneva: UNAIDS.



# Community Conversations

With image-based community conversations, literacy is not required to facilitate profound conversations about challenging topics. Community conversations combine images and questions for discussions with small groups. They are perfect for informal gatherings among members of a faith community before the start of a meeting, after prayers or services, in women or men's groups, or at other times when people are gathered. Community conversations do not need much explanation. They include a simple drawing with a few simple questions. The questions are open-ended to encourage discussion and critical thinking, rather than a "yes" or "no" answer. Having community conversations is an excellent way to introduce new ideas, to stimulate an exchange of perspectives, and to promote change.

The **Awareness, Support and Action phases of SASA! Faith** each have a different set of community conversations with content appropriate for that phase. You can use the set as a whole or photocopy individual pages for activists, religious leaders and faith community members, so that they can facilitate their own community conversations.

To use community conversations, all you need to do is find some people to talk with, show the picture, ask the discussion questions, and let the conversation flow from there!

Help to guide the conversation using the skills you've learned in *SASA! Faith*. If the discussion catches on, one image is enough for one day. Watch participants' body language. Be aware of how they are feeling, and stop the discussion before it loses energy.



**Note:** Community Conversations are on the *SASA! Faith* CD in ready-to-use formats – just print and photocopy!

The images in community conversations include both Christians and Muslims. The facilitator can help the group self-reflect on whether the behavior is common in their faith community, even if the image in the drawing is from another faith community. It is important that the conversations spark self-reflection rather than promoting stereotypes about other faiths.

# Awareness Community Conversation 1

Take-home idea: *Balanced power between women and men benefits everyone!*

If you knew...



SASA!  
Faith

what would you think?

Discussion questions:

1. What do you see happening in this picture?
2. How do you think the man and woman feel?
3. How do you think living without violence in relationships and balancing power together benefits both men and women?
4. How common is it to hear people talking about balancing power in relationships within your church/mosque?

# Awareness Community Conversation 2

Take-home idea: *Violence against women hurts women, children, men and our faith communities.*

If you knew...



SASA!  
Faith

what would you think?

### Discussion questions:

1. What do you see happening in this picture?
2. In a family, who suffers in situations like this and how?
3. How do you think this woman feels? When faith community members walk by, how do you think they feel? Explain.
4. What do you think the Holy Bible/Holy Quran say about couples experiencing violence? Explain.

## Awareness Community Conversation 3

Take-home idea: *Violence against women is never acceptable.*



### Discussion questions:

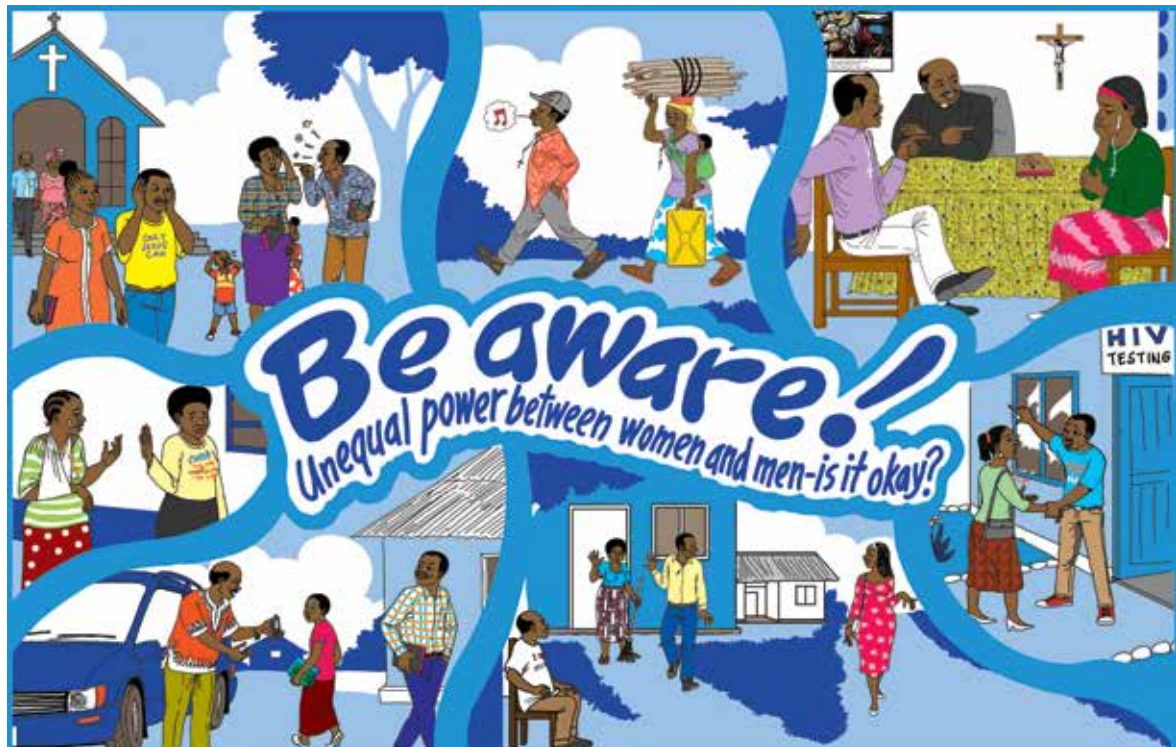
1. What do you see happening in this picture?
2. Do you think violence is ever acceptable?
3. What impact does violence against women have on women, men, families and the entire faith community?
4. Our faith speaks about the values of justice, peace and dignity—does this extend to our families?







## Awareness Christian Power Poster



### Christian Discussion Questions

1. What do you see happening in this poster? In Christian couples, do you think one person should have *power over* the other? Why or why not?
2. How do you think men feel when they have more power in their relationship? Does this ever create stress or anxiety for men?
3. How do you think women feel when they have little power in their relationship? Do you think this makes women feel happy? Safe? Valued?
4. What does the Holy Bible tell us about balancing power in intimate relationships to promote justice, peace and dignity? How does Christianity teach us to deal with violence against women?



# Community Poster

The Community Posters in *SASA! Faith* are designed to help members of the faith community explore the positive aspects of change. Christian and Muslim characters are used in the posters—just as we see people of mixed faiths in the communities and villages in our own lives. Because both faiths are represented, it is important to ensure that the discussion stays focused on the issues and not about the faith of the characters—women across all faiths experience violence. The aim of the posters is to encourage people of all faiths to reflect on the possibilities and benefits of positive change. Community posters can be used by anyone to discuss violence against women and HIV, they will be particularly useful to community activists and community action group members.



**Note:** Print-ready Community Posters can be found on the *SASA! Faith* CD.

## Awareness Community Poster



### Discussion Questions

1. What do you see happening in this poster?
2. Do you see similar things happening in our faith community (even if the people shown are of a different religion)?
3. Do you think it is possible for women and men in our faith community to balance power in their relationships, as they are doing in the poster? Why or why not?
4. What are the benefits of having relationships based in justice, peace, dignity and balanced power? For women? For men? For children? For the faith community?



# Faith Community Dramas

Many communities have a strong **oral storytelling tradition**. People like to learn about themselves and their lives through stories. Faith community dramas draw on this tradition by acting out stories that portray common experiences in the faith community. Faith community dramas are not simply for entertainment, they aim to educate and inspire discussion.

The **Awareness, Support and Action Phases of SASA! Faith** each include suggested storylines and facilitator questions for two dramas, with content appropriate for each phase. *SASA! Faith* dramas use a facilitator to conduct discussions with the audience after each scene, turning the dramas into an interactive experience.

The discussion questions are designed to provoke, inspire and motivate faith community members to think about and do things differently. In this way, *SASA! Faith* dramas take private issues and open them up for public discussion and debate.

Work with community activists, community action groups and inspired members of your faith community as they practice and perform these dramas at various events! Offer to perform before senior religious leaders at meetings or conferences. You may even ask religious media to film or record a performance that you can use to engage a wider group in the dialogue.

## Dos and Don'ts for *SASA! Faith* community dramas:

### Dos

- **Choose a dynamic facilitator** who is knowledgeable about the issues, comfortable speaking in crowds and able to manage discussions, especially on controversial issues.
- **Conduct a discussion after each scene** to encourage audience participation, give people a chance to think about the drama and take in its meaning while it is being performed. Spark debate and discussion!
- **Make sure actors are involved in other *SASA! Faith* activities**—the more they know about power, violence and HIV, the better they will be able to play their roles!
- **Keep the dramas relatively short**—about 30 minutes and no longer than 45 minutes including the interactive discussions after each scene.
- **Have a clear “take-home idea”** and explain it before the drama, so that people have a shared language about what they experience. It will help people keep talking about the drama later!
- **Portray the characters with dignity**, and role model positive behaviors; try not to show women only as victims or men as “monsters.” While the dramas are meant to entertain, work not to have people laughing at or minimizing violence, as this goes against the spirit of the dramas. Use the dramas to show characters thinking about and responding to issues in new, positive ways.



## Don'ts

- **Don't show extreme violence**, such as a woman being badly beaten or raped, because it dehumanizes the characters. Let the audience know that violence has happened in other ways, such as showing an injury, shouting off stage, depicting fear, referring to violence, etc.
- **Don't cover too many issues**. Sometimes there are so many issues that seem important that groups try to pack them all into one drama! Stick to one main issue, and avoid complicated twists, turns and side stories. This will help your audience take home a clear meaning from the drama.
- **Don't offer overly simplistic solutions**. It is tempting to want to solve the "problem" presented by the story within the same drama, but with issues like violence against women, we know that change takes time. It is okay to leave the story hanging, rather than give people the impression that talking with a man once about violence will be enough to make the couple live happily ever after! In fact, leaving a problem unsolved in a drama is an excellent way to involve the audience in discussion about how the characters should deal with the challenges. Ask how they might help the characters if they were their friends, family, or other faith community members.



### Facilitator's Note:

If the names of the drama characters do not seem right for your context, choose different names that resonate with your faith community.

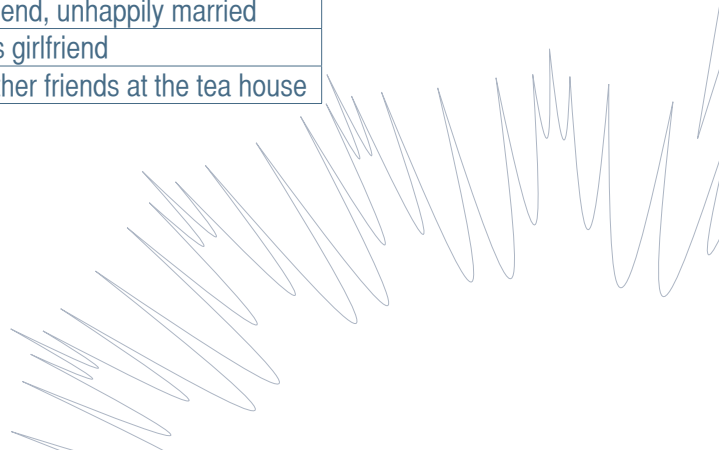
## Awareness Drama No.1

Take-home idea: *Violence against women increases women's risk for HIV infection.*

### Tips for Facilitator's Opening Remarks

- Welcome participants and introduce the drama group.
- Introduce the take-home idea.
- Explain how, in our faith community and our society, men have *power over* women, and that this negative use of power puts women at greater risk for violence and HIV.

Drama Characters	
Adam	Adult man
Sara	Adult woman, Adam's wife
Gabriel	Adult man, Adam's friend, happily married
Elias	Adult man, Adam's friend, unhappily married
Girlfriend	Adult woman, Adam's girlfriend
Friends	Adult men, Adam's other friends at the tea house



## Scene One

Adam arrives home and is angry with his wife, Sara, because she does not come to the door fast enough and the amount of food she serves him is insufficient. Adam shouts at Sara and throws the food on the floor. He goes out again. Sara is left shaken and scared. Adam goes to the tea house, where he sees friends and starts telling them about how unhappy he is at home. As his friends are listening, Adam's girlfriend comes in. Adam forgets everything else and happily begins talking to her. One friend gives him a thumbs-up sign while some of the other friends shake their heads in disapproval.

### Facilitator's Discussion Questions

- Do you think Adam was right to throw his wife's food? Why or why not?
- Do you think Adam has more power than Sara in their relationship? Explain.
- Why do you think some of Adam's friends were disapproving of his girlfriend?

## Scene Two

Adam's girlfriend leaves after Adam promises that he will stop by to see her later. Elias, one of the Adam's friends, slaps Adam on the back, congratulating him for the fine girlfriend. Elias says his marriage is also miserable and that he finds happiness elsewhere, too. Gabriel, a member of the same faith community who is also in the men's group with Adam, tells Adam that having a girlfriend is "playing with fire"—his wife could find out and, even if she doesn't, sleeping around increases his chance for HIV infection and the chance of infecting his wife. It doesn't match up with the values of their faith.

Adam says his girlfriend is his happiness, and he can't give her up. He blames his wife for the conflicts at home, saying that she is not a good enough wife. Elias agrees, but Gabriel encourages Adam to look at himself, and how his own behavior is creating problems at home. He asks him how he expects to find happiness with his wife when he is violent with her. Adam gets fed up and leaves.

### Facilitator's Discussion Questions

- What do you think of the comments from Adam's friends?
- Do you think Adam's behavior is violence?
- Does Sara and Adam's marriage reflect what the Holy Book suggests our marriages be like? Why or why not?

## Scene Three

Adam arrives home very late after stopping at his girlfriend's. Sara is asleep but jumps up to open the door as soon as she hears him. Adam does not greet her properly. He doesn't explain where he has been. He just gruffly tells Sara that they will sleep together tonight. Sara suspects he was out with a girlfriend, and she explains that she doesn't want to have sex with him. She is afraid of Adam, but she gathers courage and tells him that she is scared of getting infected. She suggests to Adam that he should wear a condom. Adam becomes very angry and refuses. He pulls her into the bedroom.

## Facilitator's Discussion Questions

- Why do you think Sara is afraid to have sex with Adam?
- Is it okay for a wife to say no to sex with her husband?
- Adam has *power over* Sara in this relationship. Do you think this is healthy?
- How does Adam's behavior increase his and Sara's risk for HIV infection?

## Scene Four

Adam is at work when Elias, his friend from the tea house (the one who supported Adam's decision to spend time with his girlfriend), comes in looking miserable. Adam asks him what is wrong. Elias explains that he and his wife just tested positive for HIV. Adam is shocked. He knows that Elias' marriage is much like his own. He feels worried for himself.

## Facilitator's Discussion Questions

- Why do you think Adam feels worried for himself?
- How do you think that Elias's confession to Adam will affect Adam?
- What negative consequences does violence against women have on women, men and the whole faith community?
- Do you think Adam could change his relationship with Sara?

## Tips for Facilitator's Closing Remarks

- Thank the drama group and the audience for their participation.
- Summarize the key points of the discussion and emphasize the take-home idea.
- Explain how in our faith community and in our society, men have *power over* women, and that this negative use of power puts women at greater risk for violence and HIV. Explain that it also has other negative consequences on everyone—including our entire faith community.

## Awareness Drama No.2

**Take-home idea:** *Women are at increased risk for violence as a result of their HIV positive status.*

## Tips for Facilitator's Opening Remarks

- Welcome participants and introduce the drama group.
- Introduce the take-home idea.
- Explain that the violence women may experience many different forms of violence when they are HIV positive.



Drama Characters	
<b>Amber</b>	Adult woman
<b>Leila</b>	Adult woman, Amber's friend from the faith community women's group
<b>Jacob</b>	Adult man, Amber's husband
<b>Sami</b>	Adult man, Leila's husband, knows Jacob from prayer group

## Scene One

Amber is at home telling her friend from the women's group, Leila, the results of her HIV test. She is very upset. Amber's husband, Jacob, found her with a pamphlet on HIV last week, and forbid her from going for testing, but she was so worried about her health and went anyway, only to find out she is positive. Leila is trying to console her. They hear someone coming and Amber becomes worried—what if it is Jacob? She tells Leila that she has not yet told her husband about her status or about going for testing and asks her to stay quiet. Leila and Amber jump up and try to look busy, like they are getting ready to wash clothes. Jacob walks in and is not happy that Leila is there. He asks Amber why she is not busy finishing her housework. Amber tries to explain, but Jacob notices that she has been crying. He tells Leila she should leave, which she does reluctantly, worried about her friend.

### Facilitator's Discussion Questions

- Why do you think Amber has not told Jacob that she tested positive?
- What do you think Jacob will do if he finds out?
- Does Jacob and Amber's marriage reflect what the Holy Book suggests our marriages should be like? Why or why not?

## Scene Two

Jacob demands to know what is happening. Amber pretends it is nothing, just that she is feeling tired. Jacob doesn't believe her. He thinks it has something to do with the VCT pamphlet that he found last week. He demands to know whether she disobeyed him and went for testing. Amber tries to stay quiet. Jacob starts to search Amber's things looking for the results slip. He is making a huge mess and Amber pleads with him to stop. Finally, she tells him that she went for testing. He becomes very angry and throws her things on the floor. He demands to know her results. Amber tells him that she tested positive. He grabs her and looks as if he will beat her.

### Facilitator's Discussion Questions

- What do you think Jacob is going to do?
- Do you think the VCT counselor at the faith-based clinic talked with Amber about how to stay safe when disclosing the results to her partner? Why or why not?
- What could Leila have done to support her friend?
- Does Jacob have *power over* his wife? In what ways do we see this?

## Scene Three

Leila (Amber's friend from the women's group) is worried about Amber, and asks her husband Sami, who knows Jacob from prayer group, to come with her to visit them. When they arrive near the house, they hear Amber crying and shouting coming from inside. Together they bang on the door of Amber and Jacob's house. Jacob shouts at them to go home—that this is private business between him and his wife, and they will see each other another day. Leila and Sami don't know what to do, so they just wait and listen quietly.



A few minutes later Jacob rushes out the door, slamming it behind him, shouting accusations at Amber that she has been with other men and that she has brought AIDS into the house. This shames Amber very much. Leila and Sami come in when they see Jacob leaving. They try to console Amber and tell her that they will help her.

### Facilitator's Discussion Questions

- Do you think Leila and Sami did the right thing to try to intervene?
- What are the options for Amber now?
- How has Jacob's *power over* Amber increased her risk for experiencing violence and for contracting HIV?
- If you were Jacob and Amber's spiritual leader, what would you tell them?

## Scene Four

Amber goes to see Leila and Sami at their home. She doesn't know what to do. They talk about Amber's options, such as going for counseling, trying to find someone they both respect to talk to Jacob and calm him down, having a relative stay with her or going back to her parents' house. Amber asks the couple to return home with her, so that they will be there when she tries to talk to Jacob again and ask him to go to counseling with her. Sami can remind Jacob of all they learn at prayer group together about justice, peace and dignity as the values they are asked to live.

When they get back to Amber's house, all of Jacob's things are gone. He has taken all of his clothing and most of the furniture and household belongings. It is clear he is not coming back. Leila and Sami try to comfort Amber.

### Facilitator's Discussion Questions

- Why do you think Jacob was so afraid of Amber getting tested for HIV?
- What types of violence did Amber experience from Jacob once he knew her HIV status?
- What challenges will Amber have now that Jacob has left?
- Does this happen in our faith community?
- Sami was going to talk with Jacob about what they had learned at prayer group about justice, peace and dignity being the values of their faith. How can these values help couples live without violence?

### Tips for Facilitator's Closing Remarks

- Thank the drama group and the audience for their participation.
- Summarize the key points of the discussion and emphasize the take-home idea.
- Explain that in many relationships men have power over women, increasing their risk of experiencing violence and HIV.



# Christian and Muslim Discussion Guides

Gathering together to discuss and reflect on the Holy Quran and the Holy Bible are common in both of Muslim and Christian traditions.

The *SASA! Faith* Christian and Muslim Discussion Guides are a great way to get the faith community talking in a format that is already familiar to them. These guides describe ideas for discussions about power, violence against women and HIV, through:

- offering relevant verses
- suggesting questions to spark discussion on the topic
- providing possible discussion points for each question

The Christian and Muslim Discussion Guides can be used in formal groups gathering at your mosque/church or in someone's home. Use the guides that are right for your faith. You can also start discussions more informally if it seems appropriate, while in a queue, in the waiting room, on a bus, in a taxi—anywhere you and another faith community member are together!

The **Awareness, Support and Action phases of *SASA! Faith*** each have **three Christian and Muslim Discussion Guides**, with content appropriate for each phase. The Discussion Guides are mostly for encouraging dialogue and personal reflection. Remember, people may interpret the same thing in various ways, and not everyone has to agree - don't feel pressure to convince participants to your point of view. Just opening up topics of conversation in the faith community can begin to foster new ways of thinking and change. Remember to stay friendly and respectful at all times.

The Holy Books are very dear to everyone in our faith communities. The issues of power, violence against women and HIV also hold a lot of emotion for many people. Some people may feel uncomfortable, and others will not want to have their ideas challenged. Do not let this upset you. They will be better able to hear what you are saying if you remain friendly and calm. **Allowing others to express their own views is a first step toward change!**

**Note:** Encourage facilitators to bring a copy of the Holy Quran or the Holy Bible to ease facilitation and use as reference where needed.

# Awareness Christian Discussion Guide No. 1

Take-home idea: ***Our faith calls men and women to treat each other with dignity and kindness.***

## Holy Bible verses

“Do not envy the man of violence, never model your conduct on his.”

- Proverbs 3:31

“Be generous to one another, sympathetic, forgiving each other as readily as God forgave you in Christ.”

- Ephesians 4:32

## Questions to spark discussion

*Use the following questions to discuss the Holy Bible verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.*

### 1. What do the Holy Bible verses tell us about violence, and the importance of gentleness and kindness to one another?

*Ideas to bring out:*

- There are four main types of violence that we must resist: physical, emotional, sexual and economic. Using any of these is modeling our conduct on that of a man of violence, which the Holy Bible warns against.
- The Holy Bible calls for us to be generous and sympathetic to one another in speech and action, and to resist violence.
- In our faith community, we can find ways to speak and act without violence, and speak out against all forms of violence that destroy the spirit.

### 2. When we depart from what the verses above tell us, there may be violence against women in the faith community. What consequences does it have on our faith community?

*Ideas to bring out:*

- There are many consequences of violence against women on our faith community, including the absence of women and girls from church activities, failing to live the relationships described in the Holy Bible, the faith community developing a poor reputation, difficulty attracting new members, increased burden on religious leaders handling disputes, etc.
- In addition to these consequences, there are grave consequences for women experiencing violence, like increased risk for HIV, depression, and death.
- Children suffer poorer health, difficulty studying, and higher likelihood to use or experience violence later on in life.
- There are also negative consequences for men, the family, and the whole society. Violence against women ‘crushes the spirit’ of everyone.
- The Holy Bible encourages us to actively seek peace and safety in our homes, churches and communities.

**Closing words:** We as members of our faith community can spread the word that as men and women we should treat each other with dignity and kindness. Who else can we talk to about these issues?

# Awareness Christian Discussion Guide No. 2

Take-home idea: ***Our silence as a faith community about violence against women is unjust.***

## Holy Bible verses

“In love there is no room for fear, but perfect love drives out fear, because fear implies punishment and no one who is afraid has come to perfection in love.”

- 1 John 4:18

“No foul word should ever cross your lips; let your words be for the improvement of others, as occasion offers, and do good to your listeners.”

- Ephesians 4:29

“And may the peace of Christ reign in your hearts, because it is for this that you were called together in one body. Always be thankful.”

- Colossians 3:15

## Questions to spark discussion

*Use the following questions to discuss the Holy Bible verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.*

### 1. What do the two Bible verses show us about the importance of speaking out against violence against women in our faith community?

*Ideas to bring out:*

- The Holy Bible tells us that love and fear do not go together. We should not need to be afraid, especially within our own family relationships. Violence brings fear, not love.
- Ephesians says to speak in order to improve others and be good to them— what does this mean to you?
- The verse says when the peace of Christ rules in our hearts, we act as one body for peace.
- Everyone has a right to live free of violence, because God wants peace for us and because violence is injustice. The Holy Bible shows us to live in justice, peace and dignity.

### 2. These days many women are experiencing violence, but many people do not speak out about it and consider it normal. What consequences does our silence about violence have?

*Ideas to bring out:*

- Many people in our faith community believe that women and men are equal before the eyes of God, but few people are questioning why society gives men *power over* women.
- Women, men, children, the family, the church and the community are all hurt by violence against women. It is not a private issue.
- When we remain silent about injustice, we are saying it is acceptable. When we speak out when a man uses his *power over* his spouse or girlfriend, we are using our speech to “give grace” and to promote justice, peace and dignity.

**Closing words:** We as members of our faith community can spread the word that our silence about men’s *power over* women is unjust, and that we can (and must!) join the call for justice, peace and dignity. Who else can we talk to about these issues?

# Awareness Christian Discussion Guide No.3

Take-home idea: ***Couples who balance their power are healthier and happier.***

## Holy Bible verses

“So God created man in the image of himself, in the image of God he created him, male and female he created them.”

- Genesis 1:27

“Nothing is to be done out of jealousy or vanity; instead, out of humility of mind everyone should give preference to others, everyone pursuing not selfish interests but those of others. Make your own the mind of Christ Jesus.”

- Philippians 2:3-5

## Questions to spark discussion

Use the following questions to discuss the Holy Bible verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.

### 1. How can we interpret the Holy Bible verses about women and men being created in the image of God and about looking out for one another's interests?

*Ideas to bring out:*

- The Holy Bible tells us we are all—male and female—created in the image of God.
- We learn from Philippians that each of us should hold each other in high esteem, valuing others and looking out for the interests of others, as Jesus did.
- Exercising respect calls for loyalty, perseverance, friendship, sharing and solidarity.
- Balancing our power together is a way to look out for one another.

### 2. We as women and men were created in God's image, so we can balance our power together. How are couples healthier and happier when we balance our power together?

*Ideas to bring out:*

- An imbalance of power between women and men can lead to violence against women and HIV infection, but it doesn't have to be that way.
- By treating their partners as their equals, equally made in the image of God, men and women both often experience less stress and more happiness, and so do their children.
- When one person in a relationship controls the other it creates tension and bad feelings. Balanced power in a relationship brings harmony.

**Closing words:** We as members of our faith community can spread the word that couples that balance their power are healthier and happier. Who else can we talk to about these issues?

# Awareness Muslim Discussion Guide No. 1

Take-home idea: **Our faith calls men and women to treat each other with dignity and kindness.**

## Holy Quran verse/Last Sermon

قال تعالى ( وإذا طلقتم النساء فبلغن أجلهن فأمسكوهن بمعروف أو سرحوهن بمعروف ولا تمسكوهن ضرارا لتعتدوا ومن يفعل ذلك فقد ظلم نفسه ولا تتخذوا آيات الله هزوا ---- ) سورة البقرة ١٣٢

“When you divorce women . . . retain them in kindness or release them in kindness. But do not retain them to their hurt so that you transgress (the limits). If anyone does that he wrongs his own soul. Do not take Allah’s instructions as a jest.”

- Holy Quran, Surah 2, Al-Baqarah 231

نهت وسكو نه قزر مكيل عف . . . . . مك عطان إف قح مكيل عف نهل وقح مكيل عف ءاس نلل إف سانل اهيا . . . . . ف ورع مل اب نه ورش اعو ف ورع مل اب

“O People, it is true that you have certain rights with regard to your women, but they also have right over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers.”

- Prophet Mohammed’s (PBUH) last sermon

## Questions to spark discussion

Use the following questions to discuss the Holy Quran verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.

### 1. What do the words of the Holy Quran and the Prophet Mohammed (PBUH) tell us about the importance of compassion to women and the need to live together as partners, in kindness?

*Ideas to bring out:*

- We are called as Muslims to be partners to women in speech and action, especially when we are married, and even when a man divorces a woman.
- It is said that a man that seeks to hurt a woman wrongs his own soul.
- In our faith community, we can find ways to speak and act without violence, and speak out against all forms of violence that destroy the spirit and wrong our souls.

### 2. When we depart from what the verses above teach, there may be violence against women in the faith community. What consequences does that violence have on our faith community?

*Ideas to bring out:*

- There are many consequences of violence against women on our faith community, including absence of women and girls from mosque activities, failing to live the relationships described in the Holy Quran, difficulty attracting new members, increased burden on religious leaders handling disputes, etc.
- In addition to these consequences, there are grave consequences for women experiencing violence, like increased risk for HIV, depression, and death. Children are particularly harmed by witnessing violence; they suffer poorer health, difficulty studying, and higher likelihood to use or experience violence later on in life. There are consequences for men, the family, and the whole society. Violence against women ‘wronges our souls’ and goes against the teachings of the Prophet Mohammed (PBUH).
- The Holy Quran is not advising us to sit quietly simply praying for peace and harmony. It encourages us to seek justice and peace in our homes and community.

**Closing words:** We as members of our faith community can spread the word that as men and women we should treat each other with dignity and kindness. Who else can we talk to about these issues?

## Awareness Muslim Discussion Guide No. 2

Take-home idea: ***Our silence as a faith community about violence against women is unjust.***

### Holy Quran verses

وقال تعالى ( فاستجاب لهم ربهم أنى لا أضيع عمل عامل منكم من ذكر أو أنثى بعضهم من بعض -----  
( سورة آل عمران ٥٩١ )

“I never fail to reward any worker among you for any work you do, be you male or female—  
you are equal to one another. . .”  
- Holy Quran, Surah 3: Ali Imran:195

قال تعالى ( للرجال نصيب مما ترك الوالدان والأقربون وللنساء نصيب مما ترك الوالدان والأقربون مما قل منه أو  
كثير نصيبا مفروضا ) سورة النساء

“For men is a share of what the parents and close relatives leave, and for women is a share of  
what the parents and close relatives leave,  
be it little or much - an obligatory share.”  
- Holy Quran, Surah 4, An-Nisaa' 7

وقال تعالى ( يا أيها الذين آمنوا كونوا قوامين بالقسط شهداء لله ولو على أنفسكم أو الوالدين والأقربين إن يكن  
غنيا أو فقيرا فالله أولى بهما فلا تتبعوا الهوى أن تعدلوا وإن تلووا أو تعرضوا فإن الله كان بما تعملون خبيرا )  
سورة النساء ٥٣١

“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even  
if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more  
worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your  
testimony] or refuse [to give it], then indeed Allah is ever, with what you do, acquainted.”  
- Holy Quran, Surah 4: An -Nisaa: 135

### Questions to spark discussion:

*Use the following questions to discuss the Holy Quran verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.*

#### 1. What do the two Holy Quran verses tell us about the importance of justice and equality? What do those concepts mean in our lives?

*Ideas to bring out:*

- Men and women are equal, and we must stand firmly for justice. When women are not allowed to live in dignity and with respect, it is injustice. When they are not afforded equal access to inheritance, it is injustice.
- Violence against women robs women of their right to dignity and disrupts the family and community. Everyone has a right to live free of violence, because Allah created us to live in peace and dignity for us and because violence is injustice.
- The Holy Quran speaks clearly about the need for believers to speak out to promote justice. We can consider that men and women being treated equally is part of what is meant by ‘justice’.



2. These days many women are experiencing violence, but many people do not speak out about it. What consequences does our silence about violence have?

*Ideas to bring out:*

- Many people in our faith community believe that women and men are equal before the eyes of Allah, but few people are questioning why society gives men *power over* women.
- Women, men, children, the family, the mosque and the community are all hurt by violence against women. It is not a private issue.
- When we remain silent about injustice, we are saying it is acceptable. When we remain silent when a man uses his power over his partner—even if it means exposing her to possible HIV infection, we are contributing to injustice.

**Closing words:** We as members of our faith community can spread the word that our silence about men's *power over* women is unjust, and that we can (and must!) join the call for justice, peace and dignity. Who else can we talk to about these issues?

# Awareness Muslim Discussion Guide No. 3

Take-home idea: **Couples of faith who balance their power are healthier and happier.**

## Holy Quran verses

قال تعالى (أحل لكم ليلة الصيام الرفث إلى نسائكم هن لباس لكم وأنتم لباس لهن) --- سورة البقرة ٧٨١  
Men and women are called “clothing” for one another.  
-Holy Quran, Surah 2: Al-Baqarah 187

قال تعالى ( يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ) --- سورة النساء ١  
“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women.”  
- Holy Quran, Surah 4: An-Nisaa: 1

## Questions to spark discussion

Use the following questions to discuss the Holy Quran verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.

### 1. What do the Holy Quran verses tell us about how Allah wants us to live as couples?

*Ideas to bring out:*

- Women and men are created to live as mates, in unity.
- Our relationships should be equitable and kind. We are called “clothing” for one another. Clothing protects us and keeps us warm—this means we can protect and help each other.
- In some relationships, men use their power over women. Do you think this is what the Holy Quran teaches?

### 2. When we see a man and woman as companions to each other, we see that we as men and women can balance our power together. How are couples healthier and happier when we balance our power together?

*Ideas to bring out:*

- An imbalance of power between women and men can lead to violence against women and HIV infection, but it doesn't have to be that way.
- By treating their partners as their equals, or on equal footing as said in the Holy Quran, men often experience less stress and more happiness, and so do their families.
- When one person in a relationship controls the other it creates tension and bad feelings. Balanced power in a relationship brings harmony.

**Closing words:** We as members of our faith community can spread the word that couples who balance their power are healthier and happier, and that we can (and must!) join the call for justice, peace and dignity. Who else can we talk to about these issues?



# Religious Leader Sermon Notes

Religious leaders regularly give sermons, khutba, homilies and public talks on many topics. They are experts at this, and yet sometimes it can be difficult for them to find time from their busy schedules to prepare talks on a new topic.

SASA! Faith Christian and Muslim Sermon Notes are designed to help to make it easier for religious leaders and scholars to prepare for and give talks on violence against women and its connection to HIV. They were created from the writings of theologians and religious scholars and simplified for use in *SASA! Faith*.

There are two Sermon Note guides for each faith, in the Awareness phase, two for the Support phase, and two for Action the phase of *SASA! Faith*. Use the sermon notes that are right for your faith community.

Each guide contains:

- a general topic, stated in the form of a thought-provoking question
- readings from the Holy Bible or Holy Quran
- notes that the religious leader may wish to incorporate into their talk

A religious leader may decide to use the sermon notes as-is or further adapt them to fit the needs of their faith community's current realities. In sermon preparation, the religious leader can simply look up the specified readings in their Holy Book, reflect on ideas in the sermon notes, select any additional readings and adapt points as needed. When giving the talk, the religious leader can introduce the topic, read the reading or invite someone in the faith community do so, and talk based on the points suggested in the notes section.

**Note:** Encourage religious leaders to bring a copy of the Holy Quran or the Holy Bible to ease facilitation and use as reference where needed.

# Awareness Muslim Sermon Notes No. 1:

*How can we better understand the Holy Quran's principles? Launching SASA! Faith.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah most beneficent, most merciful.*

Quranic teachings:

قال الله تعالى ( والذين جاهدوا فينا لنهدينهم سبلنا وإن الله مع المحسنين ) سورة العنكبوت

“And as for those who strive in our path — we will surely guide them in our ways. And Indeed, Allah is with those who are of service to others.”

- Holy Quran, Surah 29: al-Ankabut 69

وقال تعالى ( يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِن تَلَوَّا أَوْ تَعَرَّضُوا لِلَّهِ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ) سورة النساء

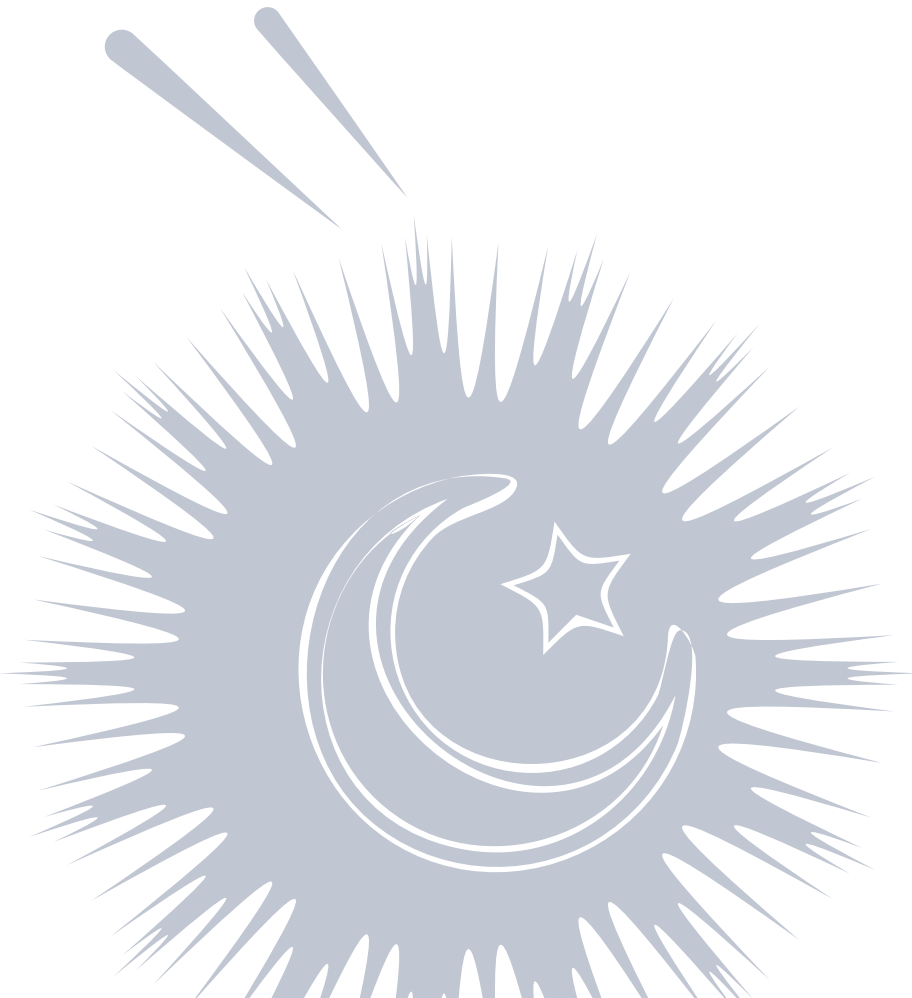
“Oh ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.”

– Holy Quran, Surah 4: An -Nisaa’: 135

## Sermon notes

1. Many people quote from the Holy Quran, because there are many beautiful verses that can teach us how to live. At the same time as we quote these individual verses, it is important to understand the basic principles of the Holy Quran and of Islam, so that we can read the verses in context.
2. The Holy Quran and the Prophet Mohammed (PBUH) speak to the principle of the unity of all Creation. They also speak to the principles of justice, peace and dignity.
  - a. **Justice.** As the above verses teach us, Islam calls us to act justly with others, and to work for justice in the faith community, in recognition of our inherent unity.
  - b. **Peace.** Our faith calls us to live in peace with one another--a peace that surpasses human understanding.
  - c. **Dignity.** Our faith calls us to recognize each person's inherent dignity. Each person is born with “fitrah” or human nature in Islam; therefore, we are each called to treat each other in a way that recognizes each person's innate dignity.
3. Justice, peace and dignity are fundamental to health and happiness—of individuals, families and communities. They are also fundamentally interrelated, as there cannot be peace in an unjust society.
4. There are many ways to live the values of justice, peace and dignity.
5. In our faith community, there is a new effort to even further strengthen these values, through *SASA! Faith*. *SASA! Faith* asks the whole Muslim community to get involved in preventing violence in families and HIV.

6. *SASA! Faith* shows us that violence like beating, insulting someone, denying a woman access to the family's resources, or others puts people at risk for HIV and is not aligned with the values of our faith.
7. In *SASA! Faith*, the value of justice is seen in the belief that all people have equal worth and value — no matter who they are. Rich or poor, educated or not, female or male, all ethnicities, etc.—all people have inherent worth and value.
8. *SASA! Faith* recognizes that violence is caused when one person uses their power over another person, and that violence is injustice.
9. In *SASA! Faith*, the value of peace is seen in the belief that all people should live in safety and free of fear. Living with violence or the threat of violence robs a person of peace.
10. When violence is present, people also cannot live with dignity. Balancing power between men and women helps us to restore each person's, honor, respect and dignity.
11. *SASA! Faith* helps us live our beliefs! We hope that, as you continue to study the Holy Quran, you will look for these values in your reading and think about how you can better bring them into your lives.
12. Please also find ways to get involved in *SASA! Faith*.



# Awareness Muslim Sermon Notes No. 2:

## What is the place of women in Islam?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah most beneficent, most merciful.*

### Quranic teachings

وقال تعالى ( فاستجاب لهم ربهم أنى لا أضيع عمل عامل منكم من ذكر أو أنثى بعضهم من بعض -----  
--- ) سورة آل عمران

“ . . .I never fail to reward any worker among you for any work you do, be you male or female - you are equal to one another. . . ”  
- Holy Quran, Surah 3: 'Al-'Imran: 195

وقال تعالى ( ----- وعاشروهن بالمعروف فإن كرهتموهن فعسى أن تكرهوا شيئا ويجعل الله فيه خيرا كثيرا ) سورة النساء

“ . . .Live with [women] on a footing of kindness and equity. . . ” -  
- Holy Quran, Surah 4: An-Nisaa': 19

### Sermon notes

1. Sometimes statements are misused in society to suggest girls and women are of less value than boys and men. Sometimes, people even try to misinterpret the Holy Quran to justify violence against women. However, an accurate reading of the Holy Quran does not support these statements.
2. The Holy Quran shows the equity between women and men in many ways, as we see in the readings, as well as in many other areas of the Holy Quran.
3. For example, the Holy Quran uses both feminine and masculine terms and imagery to describe the creation of human beings from a single source. The 99 names of God contain both feminine and masculine characters.
4. The Holy Quran has 33 passages that state that all humanity (“*al-bashar*”, “*al-insan*”, and “*an-nas*”) was created from a single entity (“*nafs*”) which means that all human beings were created by God of the same substance, at the same time.
5. The Holy Quran and the Hadith describe in several places men and women being created to be equal socially. (For example, above verses or: Holy Quran Surah 4: *An-Nisaa'*:2, Surah 4: *An-Nisaa'*:124, Surah 33:35, Surah 30: *Ar-Rum*:21).
6. When we look at the Holy Quran and the teachings of the Prophet Mohammed (PBUH), we see an emphasis on unity. We see the values of justice, peace and dignity. The Holy Quran tells us that God has created human beings “in the best of moulds”. This is not specific to women or to men—we all, as human beings, are created in the best of moulds, and have an innate capacity to live life to the fullest. We all deserve to live together in justice, peace and dignity, and to realize our gifts without any threat to us. This means living without violence in our homes.

# Awareness Christian Sermon Notes No. 1:

***How can we better understand the Bible's principles? Launching SASA! Faith***

## Holy Bible readings

“And may the peace of Christ reign in your hearts, because it is for this that you were called together in one body. Always be thankful.”

- Colossians 3:15

“But someone may say: So you have faith and I have good deeds? Show me this faith of yours without deeds, then! It is by my deeds that I will show you my faith.”

- James 2:18

## Sermon notes

1. Many people quote from the Holy Bible, because there are many beautiful verses that can teach us how to please God and live well. At the same time as we quote these individual verses, it is important to understand the basic principles of the Holy Bible and of Christianity, so that we can understand the verses in context.
2. The Holy Bible and example of Jesus reflect love for one another and respect for God's creation. The Holy Bible also speak to the principles of justice, peace and dignity.
  - a. *Justice*. As the above verses teach us, Christianity calls us to act justly with others, and to work for justice in the faith community, in recognition of our inherent worth.
  - b. *Peace*. Our faith calls us to live in peace with one another—a peace that surpasses human understanding.
  - c. *Dignity*. Our faith calls us to recognize each person's inherent dignity. Each person is a “Child of God” in Christianity (Galatians 3:26); therefore, we are each called to treat each other in a way that recognizes each person's innate dignity.
3. Justice, peace and dignity are fundamental to health and happiness—of individuals, families and communities.
4. There are many ways to live the values of justice, peace and dignity.
5. In our faith community, there is a new effort to even further strengthen these values, through *SASA! Faith*. *SASA! Faith* asks the whole Christian community to get involved in preventing violence in families and HIV.
6. *SASA! Faith* shows us that violence like beating, insulting someone, denying a woman access to the family's resources, or others puts people at risk for HIV and does not align the values of our faith.
7. In *SASA! Faith*, the value of peace is seen in the belief that all people should live in safety and free of fear. Living with violence or the threat of violence robs a person of peace.
8. When violence is present, people also cannot live with dignity. Balancing power between men and women helps us to restore each person's, honor, respect and dignity.
9. In *SASA! Faith*, the value of justice is seen in the belief that all people have equal worth and value—no matter who they are. Rich or poor, educated or not, female or male, all ethnicities, etc.—all people have inherent worth and value, as we are created in God's image.
10. *SASA! Faith* recognizes that violence is caused when one person uses their power over another person, and that violence is injustice.
11. *SASA! Faith* helps us live our beliefs! We hope that, as you continue to study the Holy Bible, you will attend to these values in your reading and think about how you can better live them as part of your daily life. Please also find ways to get involved in *SASA! Faith*.
12. Let us start by praying for peaceful and healthy relationships in our church and in the Christian community in general.



# Awareness Christian Sermon Notes No. 2:

## *What is the place of women in Christianity?*

### Holy Bible readings

“Yahweh God said, ‘It is not right that the man should be alone.  
I shall make him a helper.’”

- Genesis 2:18

“But I should like you to understand that the head of every man is Christ,  
the head of woman is man, and the head of Christ is God.”

- 1 Corinthians 11:3

“The woman saw that the tree was good to eat and pleasing to the eye, and that it was  
enticing for the wisdom that it could give. So she took some of its fruit and ate it. She also  
gave some to her husband who was with her, and he ate it.”

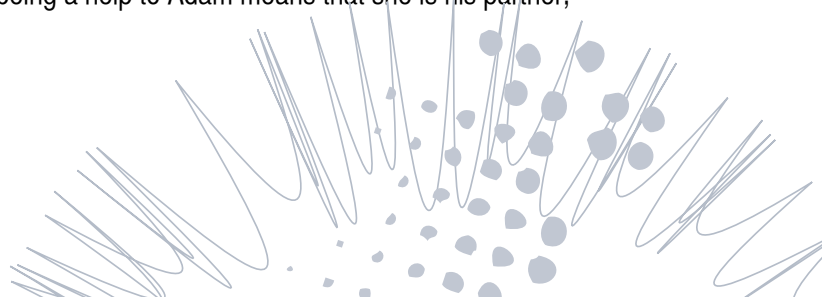
- Genesis 3:6

“To the woman he said: I shall give you intense pain in childbearing, you will give birth to  
your children in pain. Your yearning will be for your husband, and he will dominate you. To  
the man he said, ‘Because you listened to the voice of your wife and ate from the tree of  
which I had forbidden you to eat, Accursed be the soil because of you! Painfully will you get  
your food from it as long as you live.’”

- Genesis 3:16-17

### Sermon notes

1. Some people misinterpret the Holy Bible to say that girls and women are of less value than boys and men. They claim that Christianity says that it was woman that was responsible for man's expulsion from the Garden of Eden. They say that all daughters of Eve are to be mistrusted, and have been cursed due to their rebellion. They think that the Holy Bible says women will desire their husbands, and husbands are to rule over their wives.
2. These misinterpretations are not in keeping with the teachings of the Holy Bible or the life of Jesus, which are based on peace, dignity and justice. All people have equal worth and value. As it says in Galatians 3:26, we are *all* the Children of God.
3. In Genesis 2:18, the original word “ezer” is often translated to the word “helper” and has been widely misinterpreted to mean that women were created to serve men and be subordinate. The word “ezer” means “help” and occurs 21 times in the Old Testament, and in all the others, it has to do with the help that a strong person offers to someone in need. The root of the word “ezer” means to be strong and to rescue. Most often it is used of God's rescue or that of a king, an army, or another ally.<sup>1</sup> Thinking again of women being creators as the “ezer” of men, it means that they are strong people offering rescue to those in need. Other translations sometimes use the word ‘partner’ points to this strength.
4. In Genesis 2:18 when talking about the help man needed, the word “knegdo” is used, meaning face-to-face, equal to or corresponding to. Eve being a help to Adam means that she is his partner, compatible with him in every way!<sup>2</sup>



5. In 1 Corinthians 11:3, the original word is “*kephale*”, translated as “head”. But the word has two meanings—one as the head, as an authoritative leader, and the other as the source, as in the head of a river. Many argue that it must be “source of life,” referring to Eve’s creation from the rib of Adam, as the comparison made is to Christ and God, and we would never say that God is an authoritative ruler of Christ.
6. In the Garden of Eden, both Adam and Eve chose to eat of the fruit. They both participated in the fall. God held them both responsible for their actions.
7. As one Christian theologian wrote: “[Adam and Eve’s] choice of sin brought these consequences: an adverse environment, pain in childbirth and male domination. These aren’t directives of how we should live, but [describe the] the evil effects of sin entering the world. A husband ruling over his wife, like thistles in the field, is something to be overcome, not embraced!”<sup>3</sup> Other theologians have come to similar conclusions when examining the meaning of the expulsion from the Garden of Eden.<sup>4</sup>
8. Jesus’ redemption of humanity through his sacrifice redeemed male and female alike, so we could work to live again in the model of life God intended for us. The Holy Bible says we were created equally, in the image of God: “in the image of God he created them; male and female he created them” (Genesis 1:27). Both male and female are recreated into the image of Christ (Romans 8:29).
9. Many verses of the New Testament confirm all are equal in Christ. We are all Children of God. (John 17:20-23; Romans 12:4-5; 1 Corinthians 11:11-12, 1 Corinthians 12:12-14; Ephesians 4:4-8, 11-13.

<sup>1</sup> George, J. (2004). *Still Side by Side: A concise explanation of Biblical equality*. Minneapolis: Christians for Biblical Equality. [www.cbeinternational.org](http://www.cbeinternational.org)

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> See Katharine Bushnell’s *God’s Word to Women, Beyond the Curse*, by Aida Spencer and *God’s Women then and Now*, by Deborah M. Gill and Barbara Cavaness.



# Radio and Story Ideas

Both religious and secular media are often looking for new and compelling ways to write about violence against women (VAW) and HIV, and faith community members can contribute valuable ideas. You can engage with the media in big and small ways throughout *SASA! Faith*, beginning first by setting up a media strategy in the Start phase. You can follow that strategy, and revise it as you learn and as new ideas arise. There are countless ways to engage the media in *SASA! Faith*, regardless of your budget.

For example:

- Include discussion questions or updates on *SASA! Faith* regularly in your faith community's newsletter or social networking site.
- Write letters to the editor of a local newspaper.
- Encourage community activists and the *SASA! Faith* Team members to become regular commentators on popular religious radio stations.

There are as many ideas as there are activists! One helpful way to get media outlets interested in reporting on the topics of violence against women and HIV is to present them with new ideas, or familiar ideas in different ways.

The fact that violence against women and HIV are connected is a new idea. Many people are not aware that violence against women is both a cause and consequence of HIV infection. This topic is rarely seen in newspapers, discussed in faith community newsletters or publications, or talked about on radio and television. That means that stories about the connection between violence against women and HIV will likely be very appealing to the media.

Presented are a few story ideas that you could suggest to journalists and radio presenters —stories they could research, write and talk about to raise awareness about violence against women, HIV and their interconnection. You can also speak or write about these issues yourself, within any of the media outlets available to you!

## Awareness Story Idea No. 1

### The Hidden Connection

**Take-home idea: Violence against women is both a cause and consequence of HIV.**

**Violence against women is both a cause and consequence of HIV.** Women are becoming infected with HIV at higher rates than men. Although women are biologically more vulnerable to HIV infection, this is not the full reason for their higher rates of infection. Research shows that when physical, emotional, sexual or economic violence is used against women, women are less able to protect themselves from exposure to the virus. Also, HIV-positive women often experience violence, which can worsen their condition and limit their access to treatment. As a result, women's HIV could more quickly develop into AIDS. Few people know or understand this connection between violence against women and HIV. Well-meaning women and men are putting themselves and their partners at risk, often without understanding the consequences of their actions. This story or radio interview could help others to understand this connection and reduce women's risk for violence and HIV.

Recommended interviews:

- Interviews with faith-based counselors and religious leaders who are witnessing the connection between violence against women and HIV in their work.
- Interviews with the *SASA! Faith* Team to explain how VAW and HIV are connected.

## Awareness Story Idea No. 2

### The Truth About Power

**Take-home idea: It benefits everyone when women and men balance power in their relationship.**

**In our faith communities and families, men generally have more power than women.** Usually, we accept this power imbalance as normal. However, this power imbalance leads to all forms of violence against women as well as HIV infection among women. The realities about power are relevant to current challenges in our faith communities, and would make a provocative media story that examines the ways people define power, abuse power and use power for good. Through this story, people could learn how balancing power is positive and beneficial to women and men, families and the whole faith community. The story or radio interview could focus on the benefits of relationships in which couples balance their power together, including better communication, greater happiness, improved health, and decreased transmission of HIV.

Recommended interviews:

- Interviews with couples in the faith community who balance power in their relationships, to hear about the process of making changes in a relationship, alternative ways of handling conflict and the benefits of nonviolence.
- Interviews with religious leaders providing positive verses in the Holy Book that demonstrate respect and equality between women and men.

## Awareness Story Idea No. 3

### Marriage: An HIV Risk

**Take-home idea:** *Men's power over women in marriage increases risk for HIV.*

**Many people assume that being married is protection against HIV infection, but in fact married women in many countries are most at risk.** Why? Because societal standards and community norms make women vulnerable to HIV within the context of marriage. We are socialized to believe that decisions about sex are the right of the husband. Similarly, we are taught by society that women should not refuse their husbands when their husbands want sex. Furthermore, because of laws and customs, women often depend on their husbands for food, money and shelter. Men are taught by society that they can and should use their power as men to control their wives. Control can include all forms of violence including threats of withdrawing basic needs. For a woman, the fear of angering her husband and losing basic needs often pushes her into silence and obedience, despite any perceived risks for HIV infection. These realities are deeply embedded in community norms that accept men having power over women—and they are the ultimate obstacle in HIV prevention. A story or radio interview would help people become aware of how marriage is not a safeguard against HIV infection and that, even in marriage, women have a right to say no to sex.

#### Recommended interviews:

- Interviews with men in the faith community who made changes in their relationships once they became aware of the risks of HIV for themselves and their partners.
- Interviews with women's groups who are addressing the challenges of women saying no to unwanted sex.
- Interviews with religious leaders who can talk about the importance of marriages based in justice, peace and dignity.

## Awareness Story Idea No. 4

### Forced Sex: An Intimate Experience

**Take-home idea:** *Forced sex in marriage is sexual violence.*

**When a woman and man, no matter what their ages, are in a romantic relationship, it does not mean that the woman gives up control over her body.** It does not mean that the man has a right to sex whenever he wants it. However, dozens of studies from around the world show that many women have experienced forced sex by their partners. Forced sex is also known as rape. It is when one partner physically forces or coerces the other to engage in sexual activity, and it is a leading cause of HIV infection among women. A story about forced sex would engage the attention of both female and male members of your faith community. The story or radio interview could explain how forced sex does not always mean rape by a stranger, and that it often occurs within intimate relationships, with someone the girl or woman knows well.

#### Recommended interviews:

- Interviews with faith-based health care workers and counselors who can speak about the forced sex experienced by girls and women in the community.
- Interviews with women who have experienced forced sex and who are interested and able to share their stories.

**Please note:** women can share their experiences confidentially; never pressure anyone to disclose their experience, or to share their name or identifying information about themselves if they do not wish to do so.

## Awareness Story Idea No. 5

### Barriers To Preventing HIV

#### *Take-home ideas:*

- *Violence against women is both a cause and consequence of HIV.*
- *It benefits everyone when women and men balance power in their relationship.*

**Many common HIV prevention strategies do not work well for many women.** Strategies such as abstaining from sex, having only one partner, using condoms every time you have sex, getting tested with your partner, getting treated for other sexually transmitted infections, or having less risky forms of sex assume that women have the power to make choices about their health. Many women do not have the power to say no to sex or say no to risky forms of sex; they cannot stop their husbands from being unfaithful, and they cannot ask their partners to use a condom. They fear to ask their husbands to get tested, or their husbands refuse for them to get tested. People do not usually think of balancing power in relationships as an HIV prevention strategy, but it is required in order to make the other strategies effective. Community members would strongly connect with a story that explored common HIV prevention strategies—including why they often don't work for women—and discussing the experiences of members of the faith community members and the perspectives of policy makers' and faith-based NGOs. The story or radio interview could show that the power imbalance between women and men is the root cause of violence against women and why common HIV prevention strategies do not always work for women. Therefore, it is necessary to have strategies to balance power between women and men if we truly want to keep our faith community healthy.

#### **Recommended interviews:**

- Interviews with members of the faith community about their experiences trying to follow some of the common HIV prevention strategies in their own relationships.
- Interviews with policy makers or faith-based NGOs who have recognized the gaps in the common HIV prevention strategies, and who are interested in learning more about how to address the power imbalance between women and men.



Congratulations!

You have reached the end of the  
**Awareness phase**  
of *SASA! Faith*.

Review the checklist on page 100 to see if  
you are ready to move to the Support phase.



Phase3

SUPPORT



# The Support Phase Overview

As the **third stage of change**, the Support phase is about **helping people consider alternatives** while receiving support and encouragement from each other.

In this phase, the *SASA! Faith* Team and Network engages the faith community in **offering support to one another**—joining their **power with** others to confront the dual pandemics of violence against women and HIV.

## In this section ...

Overview

page 150

Activities & Materials

page 154

For preparing the *SASA! Faith* Team and Network page 155

For mobilizing the broader faith community page 162

You can't rush change! Remember that to achieve the Support phase objectives, you will first need to accomplish the Start and Awareness phase outcomes.

# Support Phase 3

## of the *SASA! Faith Approach*

Approximately 6 months



### Objectives

1. **Provide** religious leaders and faith community members with the reasons and skills for joining *power with* others—specifically, with faith community members experiencing and confronting issues of power, violence and HIV.
2. **Reach out** to women directly affected by or living with violence and/or HIV in the faith community.
3. **Foster** formal and informal networking within and outside of religious institutions to build social support among women and men who are rethinking power imbalances in their relationships.
4. **Support** individuals, groups and religious leaders within the faith community with identifying positive alternatives to men's power over women and how they could act on these alternatives by joining their power with others'.

### What to Expect

The Support phase helps people build the skills and find the support to start creating new community norms in a small and safe way—ones that support mutual respect and shared power between women and men.

The activities of this phase will introduce alternatives to men's power over women, and the skills for trying these alternatives, while also reinforcing how supportive relationships are needed for change to happen. While facilitating activities within the faith community, watch for the following groups who will be in particular need of support after the Awareness phase:

- **Girls and women living with violence, HIV or AIDS**  
After the Awareness phase, these girls and women may gain the confidence to reach out with immediate needs for help.
- **Women and men, girls and boys rethinking their use of power**  
After raising awareness about violence, HIV and power, some faith community members will take the first steps in trying to balance power in their relationships. With it being still early in the change process, these individuals will likely experience stigma and criticism from others, as well as some false starts. They are the beginning of community-wide change and require support and encouragement from religious leaders and other faith community members.
- **Women and men, girls and boys, promoting the benefits of change**  
When women and men are reaching out and speaking out about violence against women and HIV, they are taking personal risks for a greater good. They are spreading ideas about change before their ideas are acceptable to the majority. Their early voices are critical to inspiring others and creating new faith community norms. They will need support from others.

# Checklist

## Now the process moves well beyond thinking and talking!

This checklist describes how you will prepare and support the *SASA! Faith* Team and Network to engage the faith community in building the skills for change.

Support Phase Checklist		
Preparing the <i>SASA! Faith</i> Team and Network		
√	Tasks	Activities & Materials
	1. Review all the Support phase materials. Adapt, translate and print them if needed.	Translation and Holy Text Guidance, page 22
	2. Create a Support phase plan for the <i>SASA! Faith</i> Team based on this checklist, and schedule biweekly meetings.	Planning, page 25
	3. Conduct the Support phase training with the <i>SASA! Faith</i> Team and community activists (CAs).	Phase 3: Support Training Overview, page 156
	4. Support CAs in planning which Support activities they will use for engaging the broader faith community, and schedule monthly meetings.	Planning, page 25 For Mobilizing the Broader Faith Community, page 162
	5. Confirm your community action groups (CAGs). Support CAGs in planning their activities for the Support, and schedule quarterly meetings.	Planning, page 25 Community Action Group Ideas, page 158
	6. Conduct a meeting with key religious leaders about their role in the Support phase, and schedule quarterly meetings.	Leader Meeting Notes, page 160
Mobilizing the broader faith community		
√	Tasks	Activities & Materials
	7. Support community activists (CAs) as they implement <i>SASA! Faith</i> activities in the faith community, including community visits.	CA plan created in item No. 4 above. Supporting Community Activists page 64
	8. Support community action groups (CAGs) and as they apply <i>SASA! Faith</i> activities to their services/ operations.	CAG plan created in item No. 5 above.
	9. Monitor progress on achieving Support phase outcomes, adjusting your work based on what you learn.	Monitoring, page 26
	10. Conduct an end-of-phase assessment after all activities have been implemented. If needed, continue implementing activities until all the phase outcomes are achieved.	Assessment, page 28
	11. Celebrate and share learning with the <i>SASA! Faith</i> Team and Network, and update any materials, such as your referral list and community asset map.	Existing referral list Existing community asset map

## Outcomes

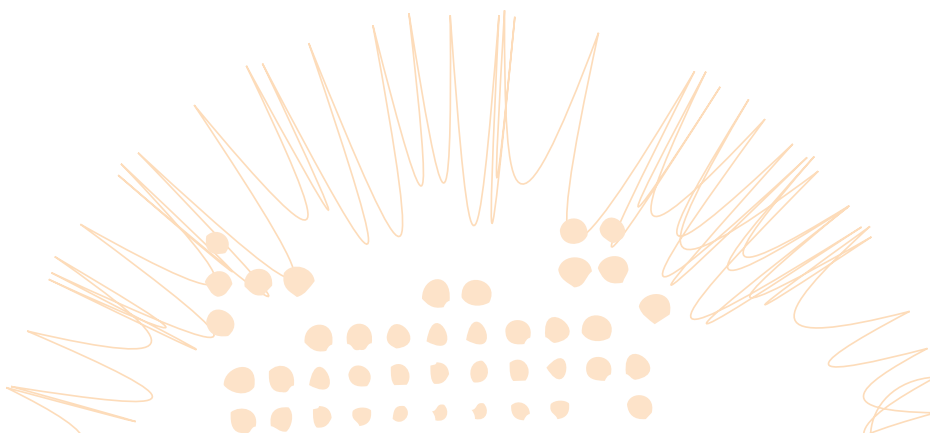
In the Support phase, the *SASA! Faith* Team and Network learn to engage all circles of influence to facilitate new skills across the faith community.

You are ready to move on to the Action phase when . . .

**Faith community members** possess and demonstrate the **skills** to do the following:

- find support for balancing power in their relationship.
- move out of roles society sets for them.
- discuss the benefits of nonviolence with men, rather than blaming and shaming.
- suggest practical alternatives to violence against women.
- reach out to women experiencing violence and avoid making decisions for them.
- identify the formal and informal mechanisms of support for women experiencing violence, HIV or AIDS.
- support women and men trying to balance power in their relationships.
- support others speaking out against violence and HIV.

In *SASA! Faith*, we all need to give and get support as we learn to live the values of justice, peace and dignity in new ways.



# The Support Phase

## Activities and Materials

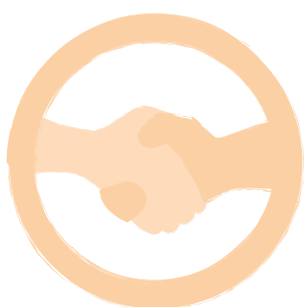
The following activities and materials are those created specifically for the Support phase and located in the pages to follow. See the Support phase checklist for the location of planning and monitoring materials.

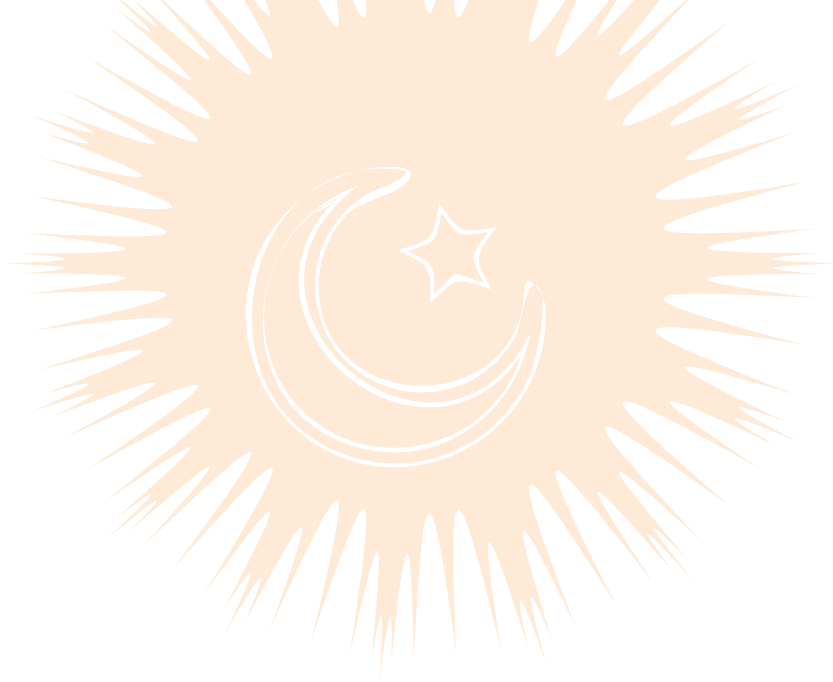
### For preparing the *SASA! Faith Team and Network*:

Training Module Overview	page 156
Community Action Group Ideas	page 158
Religious Leader Meeting Notes	page 160

### For mobilizing the broader faith community:

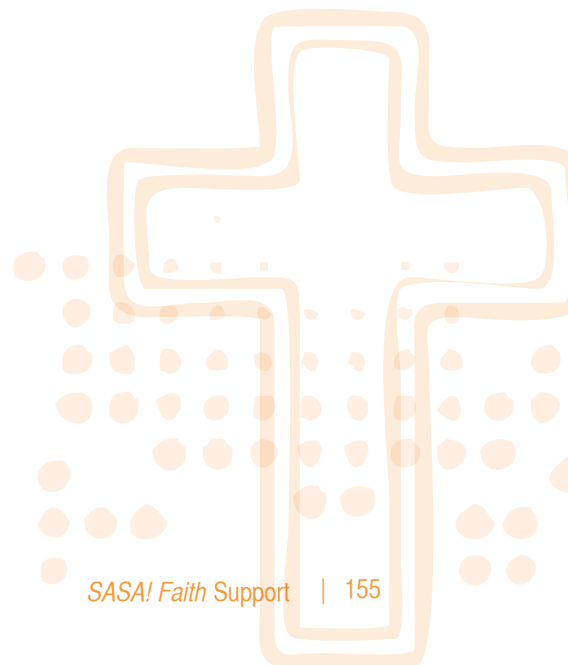
Community Conversations	page 163
Muslim and Christian Power Posters	page 166
Community Poster	page 169
Faith Community Dramas	page 170
Christian and Muslim Discussion Guides	page 176
Sermon Notes	page 184
Radio and Story Ideas	page 190





For preparing the  
*SASA! Faith*  
Team and Network

Support



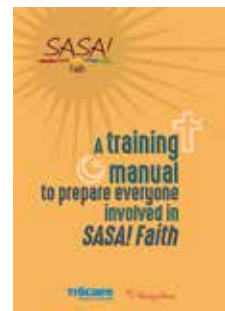


# Phase 3: Support

# Training Module

## Overview

Each phase of *SASA! Faith* includes a lively, in-depth training module that explores key ideas essential to that phase. The training sessions are foundational to all the work in *SASA! Faith* and should be used with the *SASA! Faith* Team, community activists, community action group members, key religious leaders and everyone who will be involved in *SASA! Faith*.



The following is an overview of sessions in the Support Training Module. Step-by-step guidance for facilitating the sessions can be found in the *SASA! Faith* Training Manual.

### Providing support by joining power with others.

SESSION 3.1 — Joining Power With Others (1 hour, 45 minutes)	
A. Support Wordplay	10 minutes   discussion Participants briefly brainstorm words and expressions associated with the word “support.”
B. Situations of Support	30 minutes   brainstorm & discussion Participants divide into four groups and brainstorm ways to support people experiencing violence in their relationships, people trying to change and people speaking out about violence against women and HIV.
C. Skills Building: Communication Basics	65 minutes   role plays & discussion Participants review four communication skills: (1) open not closed, (2) encourage, don't push, (3) support, don't judge, and (4) listen more, speak less. Participants divide into three groups to practice these skills.

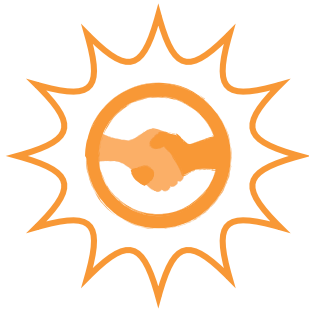
SESSION 3.2 — Shame, Stigma, Violence and HIV (1 hour, 15 minutes)	
A. Understanding Shame	35 minutes   reflection & discussion Participants recall a time in their lives when they experienced shame. The group brainstorms examples of the positive and negative self-talk that occurs when feeling badly about oneself.
B. Understanding Stigma	40 minutes   game & discussion Through a game that creates the feeling of being trapped and controlled by others, participants explore the concept of stigma.

### SESSION 3.3 — Supporting through Crisis and Change (3 hours, 20 minutes)

A. Support throughout the Cycle	50 minutes   storytelling & exercise Using a story as a guide, participants examine the possible cycle of violence and HIV that a woman can experience. In small groups, they list the various faith community members who can provide support at each stage in the cycle, and what type of support each can provide.
B. Supporting Change	70 minutes   brainstorming & role plays Through a brainstorming exercise, participants understand that women and men ask for support differently. In role plays they then practice techniques for providing support to men who are using violence against women, while still holding them accountable for their actions.
C. Supporting Healthy Relationships in Our Faith Community	80 minutes   role plays & discussion Participants discuss suggestions to present to couples during premarital counseling or when a couple in the faith community is having relationship problems. They then create role plays for demonstrating how they would support couples in these scenarios.

### SESSION 3.4 — Supporting the Supporters (1 hour, 40 minutes)

A. Public Power	90 minutes   brainstorming, role plays & discussion Participants recall what it means to be an activist and why it is important to support activists. Then, through five different role plays, they practice skills for supporting activists.
B. Support Debrief— Power with	10 minutes   discussion Participants review the Support training module's key ideas about joining <i>power with</i> others.



# Community Action

## Group Ideas

In the **Support** phase you will continue to work with the action groups that were started in the Awareness phase. With them, you will move beyond raising awareness about the issues of power, violence and HIV. Specifically, you will seek to enhance the groups' knowledge, skills and resources for providing and role-modeling positive forms of support.

### With all groups, consider:

1. Conducting the Support phase training module.
2. Encouraging them to maintain an accurate and up-to-date referral list for women seeking additional support services.
3. Encouraging groups to do community education about the issues of violence against women and HIV with clients seeking services and in community outreach, using *SASA! Faith* materials.
4. Hold a meeting where different Community Action Groups and service providers who can meet face-to-face, present the services they offer and explain procedures for handling violence. Personal connections made here will contribute to better referrals later.

### For specific groups consider:

#### Health and Social Welfare Action Group

- With select leaders and providers, hold a seminar that analyses the strengths and weaknesses of existing procedures and guidelines for preventing/responding to violence. Document the process.
- Work with leadership and providers to strengthen the services and response of providers when they encounter issues of violence against women. This may include revising existing client intake procedures and protocols for handling clients, or revising protocols for premarital counseling.
- Conduct support visits to health and social welfare providers. Observe how new protocols or procedures are working. Give constructive feedback and additional support where needed.

#### Media Action Group

- With heads of media houses and influential journalists, hold a seminar that analyses the strengths and weaknesses of the existing procedures and guidelines for reporting on cases of violence compared with international standards in reporting. Document the process.
- Work with leadership and journalists to strengthen the quality of reporting on cases of violence against women.
- Encourage the media action group to observe how new policies or procedures are working. Give constructive feedback and additional support where needed.
- Suggest ways to use the **radio and story ideas** available in the Support phase activities (page 190).

### Education Action Group

- With select religious school leaders and students, hold a seminar that analyses the strengths and weaknesses of the existing procedures and guidelines for preventing and responding to violence, for referring students/staff to support services, etc. Document the process.
- Work with leadership to strengthen the response of religious education institutions to reports of violence—including creating connections with support services. Also work with them to identify existing prevention efforts and specific needs on their campuses.
- Conduct support visits to religious educational institutions. Observe how new policies or procedures are working. Give constructive feedback and additional support where needed.
- Encourage student social justice groups to find ways to create wider networks and systems of support among activists, men who wish to change their behavior and women experiencing violence.

### Peer Action Group

- Help members identify how and under what circumstances group members may need support. Remind them that everyone needs support, not only women experiencing violence or HIV. Women, men and young people striving to balance power in their relationships also need support, as do activists who are speaking out on these issues in the community.
- Help the groups identify other formal or informal services in their faith community where their members could seek out and give support to others. Foster additional support mechanisms where needed, and encourage training for key point people.
- Work with the group to create a values statement—a statement of what the group believes (i.e. in the worth and dignity of all people, human rights for all, equality of women and men, nonviolence, etc.). When conducted in a participatory way, this exercise can act as a values clarification exercise for the group, while guiding members and the future direction of the group.
- Establish a support mechanism for group members in need. For example, if a young person is feeling pressured to have sex, a woman is experiencing violence, or a man is finding it difficult to stop using violence, have a system in place so that members can ask for and receive support—either internally from other group members or from outside the group.

### Security Action Group

- Meet with the security leadership. Gather information about the procedures and guidelines in place for handling cases of violence against women.
- With select leaders and officers in the security sector and select religious leaders, hold a seminar that analyses the strengths and weaknesses of the existing procedures and guidelines for referring people experiencing violence. Document the process.
- Build a strong working relationship with the security personnel. Conduct support visits to officers handling cases directly. Sit with them as they handle cases (if clients consent); observe how they treat clients, the procedure for taking a case, the advice given.
- Help officers improve their service delivery by:
  - o giving constructive feedback
  - o working with leadership to revise existing procedures and standing orders or create interview guides and protocols for handling cases of violence against women
  - o creating formal training (seminars, workshops, etc.) and informal training opportunities (one-on-one meetings, observations, role-modeling, etc.) to strengthen security officers' capacity to respond appropriately to violence against women.



# Religious Leader Meeting Notes

Continue to engage religious leaders through quarterly meetings so they can stay informed and engaged in the *SASA! Faith* process.

## Support meeting, Topic 1:

### Supporting couples to have healthy relationships

#### Preparations

- Prepare a few talking points to update the leader(s) on *SASA! Faith* progress (include major successes, challenges, etc.).
- Read the *Support Phase Overview*, and bring it along to refer to during the meeting as needed.

#### Ideas to Discuss

- Give a brief update on *SASA! Faith* progress and objectives of the Support phase.
- Highlight that there are many opportunities that the religious leader(s) can use to help couples balance their power, such as premarital counseling sessions, meetings with couples who request support, etc. Discuss together and identify other opportunities that the religious leader(s) can use to support couples.
- Learn more about the current process for premarital counseling and supporting couples.
- Brainstorm about what kind of support the *SASA! Faith* Team can provide the religious leader(s) to help couples balance power in their relationships.

## Support meeting, Topic 2:

### Supporting activists working to prevent violence against women

#### Preparations

- Prepare a few talking points to refer to, in order to update religious leaders on *SASA! Faith* progress (include major successes, challenges, etc.).
- With the *SASA! Faith* Team, brainstorm some helpful ways that the religious leader(s) can support activism within the faith community.

## Ideas to Discuss

- Give a brief update on *SASA! Faith* progress.
- Express appreciation for the religious leaders' involvement in and support of *SASA! Faith*.
- Discuss together the importance of supporting community activists to prevent violence against women. Emphasize that support from religious leaders, in particular, makes the work of activists much easier.
- Brainstorm ways that the religious leader(s) can support community activists (e.g., offering church/mosque space for activities, encouraging activism during sermons/prayers, recognizing the work of activists in the faith community working to prevent violence against women, etc).

## Support meeting, Topic 3:

# Share end-of-phase results; introduce Action phase ideas

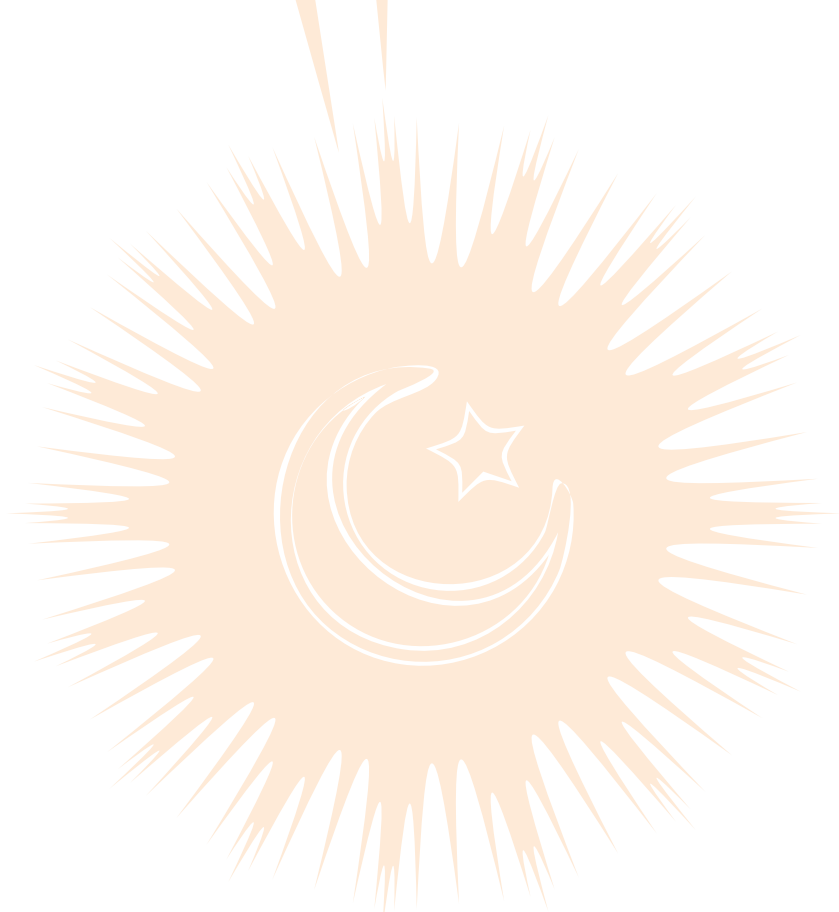
## Preparations

- Prepare a summary of highlights from the *SASA! Faith* end-of-phase results (if you have reached this point; otherwise prepare a summary of general updates).
- Read the *Action Phase Overview*, and bring it along to refer to during the meeting as needed.

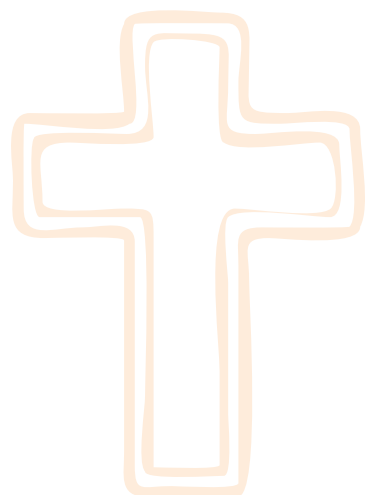
## Ideas to Discuss

- Give a brief summary of the *SASA! Faith* end-of-phase results (if applicable).
- Invite feedback and reflections on *SASA! Faith* thus far.
- Explain the Action phase objectives, and the importance of focusing on sustainable changes within the religious institution and structure in the Action phase. (For example, creating mosque or church rules, establishing a committee that reaches out to women experiencing violence or men using violence, etc).
- Ask the religious leader(s) to start thinking after the meeting about practical actions or changes that can be made within the religious institution to support nonviolent relationships, which you will discuss during the next meeting.

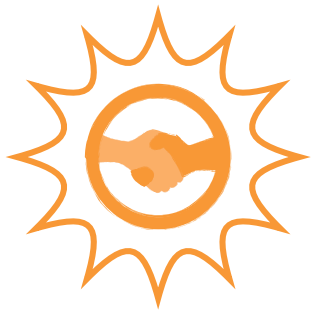




For mobilizing  
the broader  
faith community







# Community Conversations

Use community conversations to get people talking— all you need to do is find some people to talk with, show the picture, ask the discussion questions, and let the conversation flow from there!

Remember: if the image in the drawing is from another faith community, it is important to keep the conversation about the idea that is being communicated – not about the religion of the characters.



**Note:** Community Conversations are on the *SASA! Faith* CD in ready-to-use formats – just print and photocopy!

## Support Community Conversation 1

**Take-home idea:** *We as a faith community have the power to support couples to live without violence.*

If this was you...

**SASA!**  
Faith

what would you say?

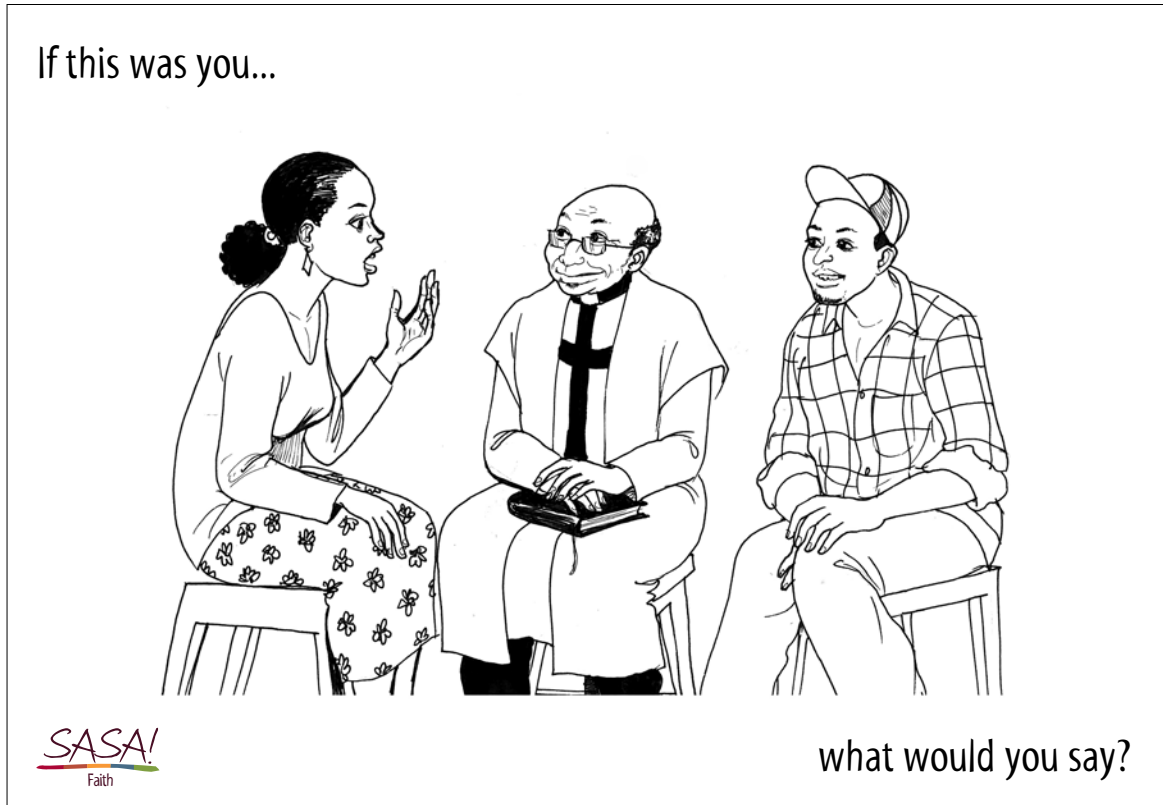
Support

### Discussion questions

1. What do you see happening in this picture?
2. Do you agree with the religious leader's statement? Why or why not?
3. What support does a couple need to balance their power in their relationship?
4. Who can people go to for support in our faith community?

## Support Community Conversation 2

**Take-home idea:** Faith communities can support women experiencing violence and support men who are using violence to change.



### Discussion questions

1. What do you see happening in this picture?
2. Do you agree with the man's statement that violence is a choice? Why or why not?
3. What might be some barriers couple face when reaching out for support? How could these barriers be overcome?
4. How can religious leaders and the faith community question men who use violence and support them to change?
5. How can religious leaders and the faith community support women experiencing violence?

## Support Community Conversation 3

**Take-home idea:** *We can support men and women to balance their power in relationships!*

If this was you...

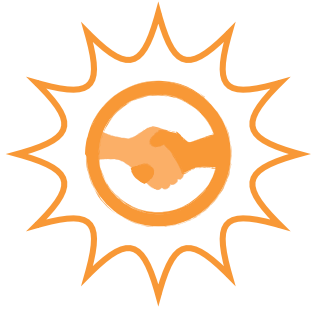


what would you say?

**SASA!**  
Faith

### Discussion questions

1. What do you see happening in this picture?
2. How are the people in this picture using their power? How is showing respect powerful? Explain.
3. In what ways is a couple's marriage holier, happier and safer when the couples share decision-making and responsibilities?
4. In what other ways can a couple balance their power together and live in justice, peace and dignity?



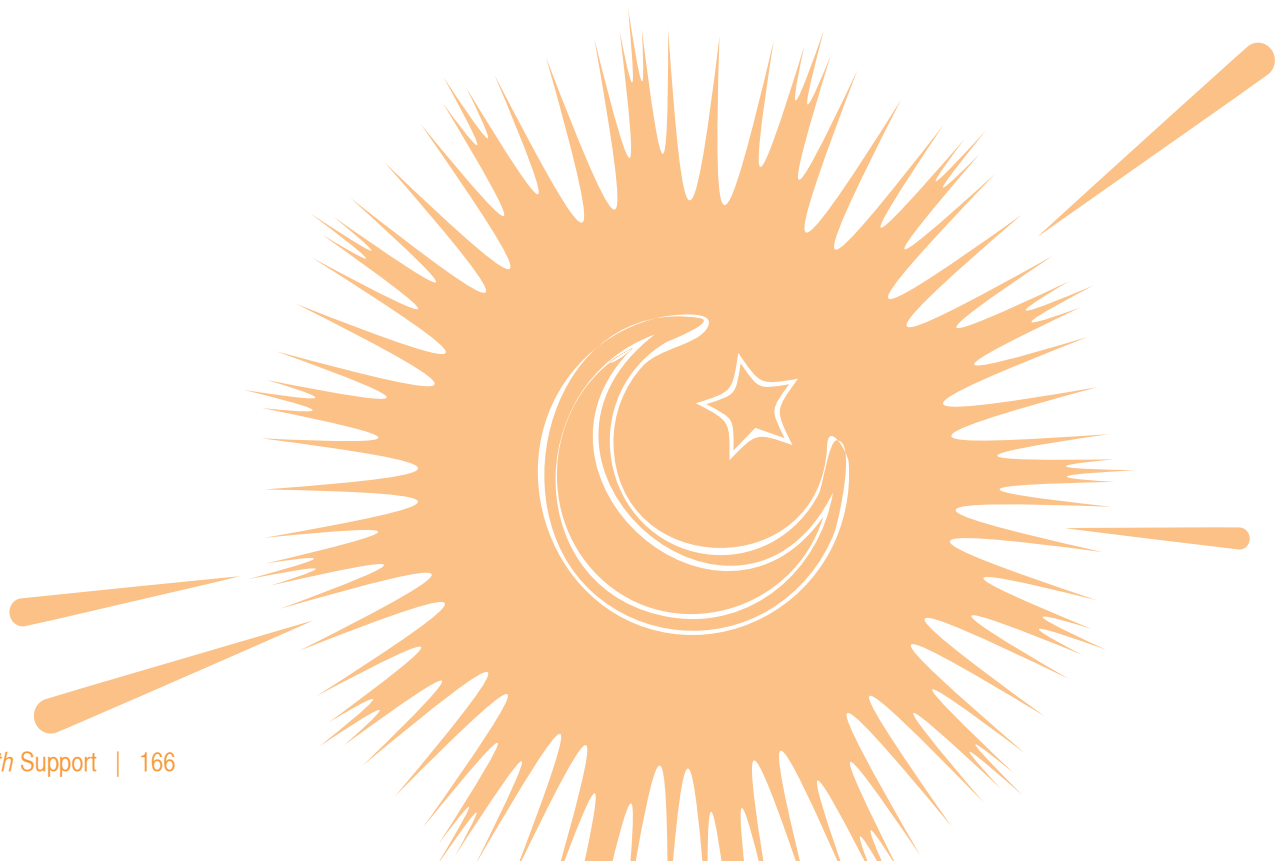
# Muslim and Christian Power Posters

The Power Posters in the Support phase encourage faith community members to consider how joining *power with* others can lead help support positive change.

The poster includes examples of how all of us — women and men — can play an important role in reaching out to those experiencing violence, helping those who want to change and joining with others to promote positive change in the faith community.



**Note:** Print-ready Power Posters can be found on the *SASA! Faith* CD.



## Support Muslim Power Poster

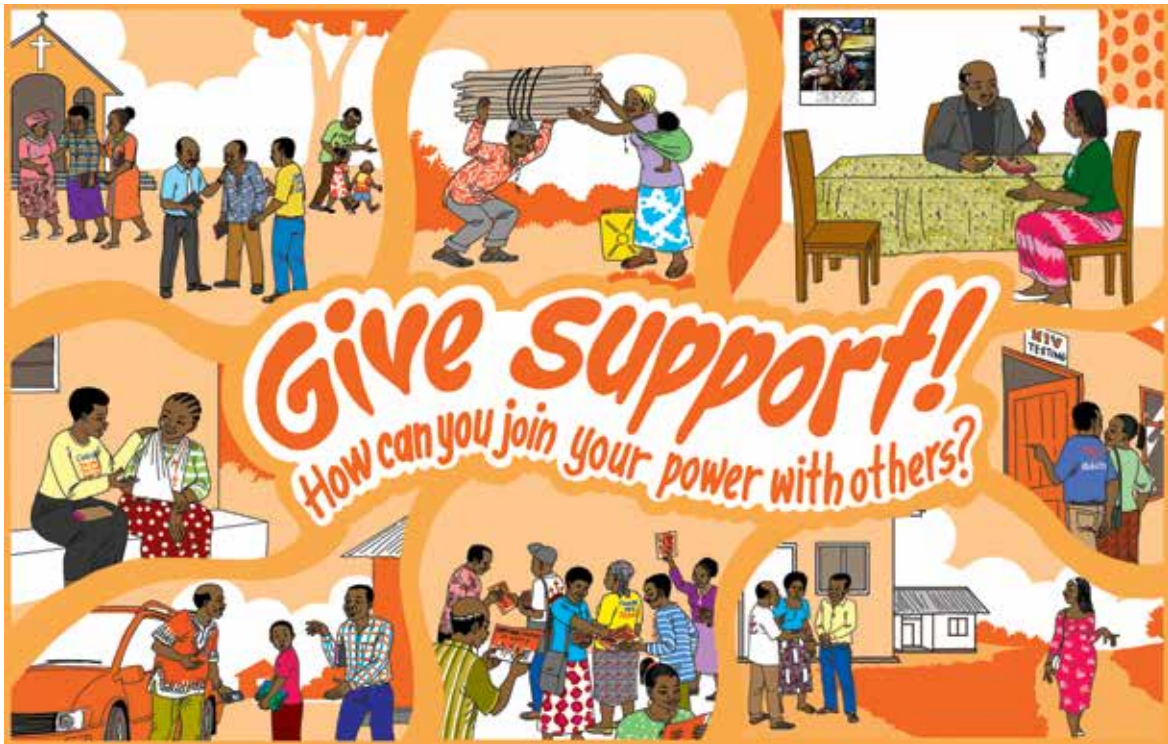


### Muslim Discussion Questions

1. What do you see happening in this poster? What happens when members of our faith community are experiencing violence but we do not offer our support?
2. How can we, as Muslims, reach out to women experiencing violence? How can we reach out to men who are using violence?
3. When we support men to be faithful and balance power with their wives, how does it help to prevent HIV?
4. How can we support couples that are trying to make positive changes in their relationships?
5. How can we support others who are working to prevent violence against women?

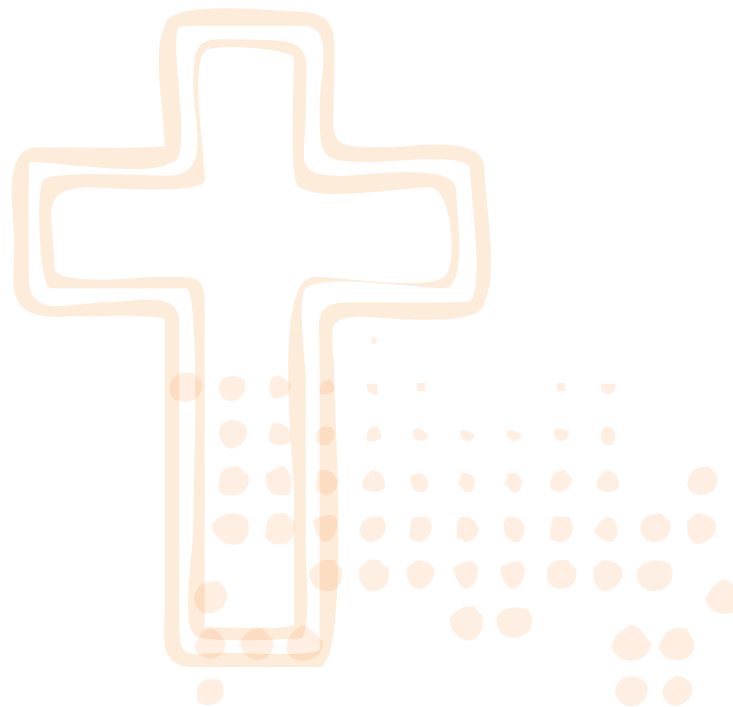


## Support Christian Power Poster



### Christian Discussion Questions

1. What do you see happening in this poster? What happens when members of our faith community are experiencing violence but we do not offer our support?
2. How can we, as Christians, reach out to women who are experiencing violence? How can we reach out to men who are using violence?
3. When we support men to be faithful and balance power with their wives, how does it help to prevent HIV?
4. How can we support couples that are trying to make positive changes in their relationships?
5. How can we support others who are working to prevent violence against women?





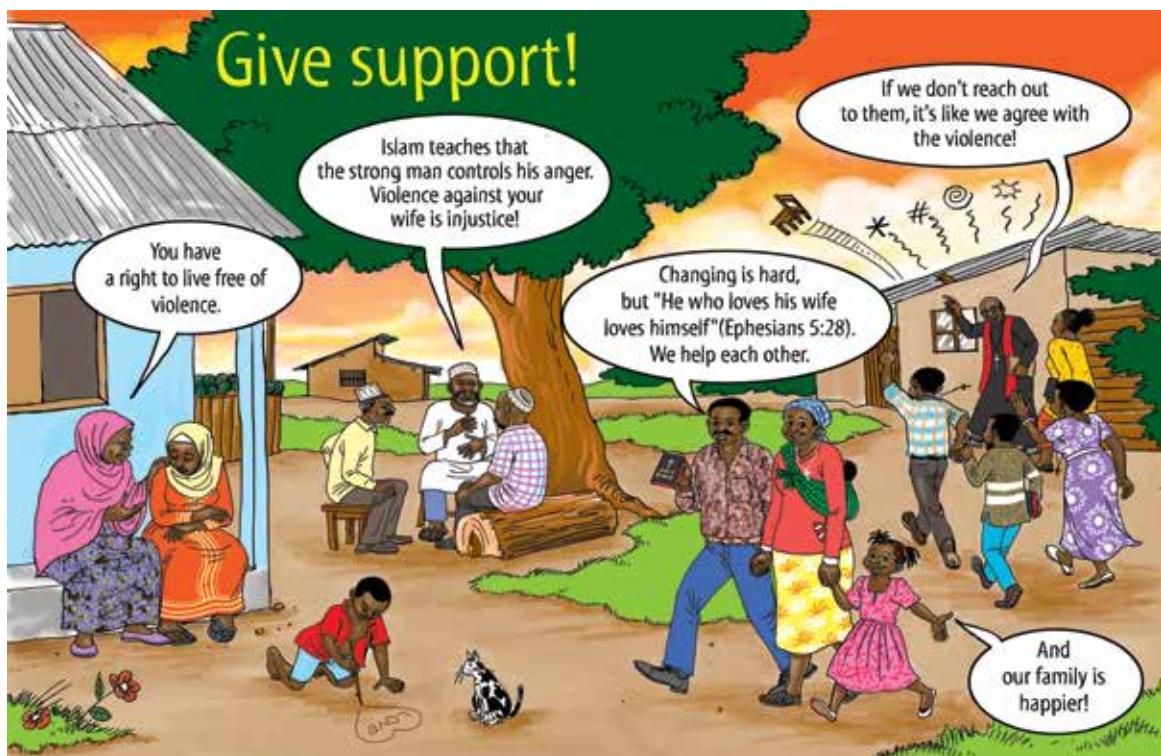
# Community Poster

The Support Community Poster shows various people giving support to women experiencing violence, men using violence, and couples trying to balance power in their relationships. It draws on teaching of Christianity and Islam to encourage peace and dignity of women and men through an end to violence against women in relationships.



**Note:** Print-ready Community Posters can be found on the *SASA! Faith CD*.

## Support Community Poster

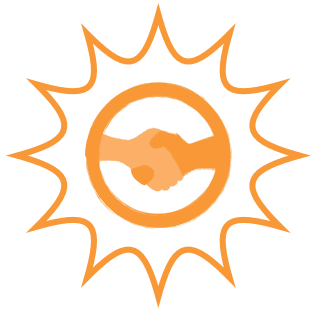


Support

### Discussion Questions

1. What do you see happening in this poster?
2. Do you see similar things happening in our faith community (even if the people depicted are of a different religion)?
3. Do you think it is possible for people in our faith community to support each other in the ways shown in this poster? Why or why not?
4. Do you think it is a good idea for people in our faith community to intervene when they hear violence happening in someone's home? Why or why not?
5. How can we support women and men to balance power in their relationships?
6. What are the different ways that we can support religious leaders and activists in our faith community who speak out against violence against women?





# Faith Community Dramas

## Support Drama No.1

**Take-home Idea:** *We can join our power with others to support women and men as they make positive changes in their relationships.*

### Tips for Facilitator's Opening Remarks

- Welcome participants and introduce the drama group.
- Introduce the take-home idea.
- Emphasize that people have more power with others than they do alone.

Drama Characters	
Sara	Adult woman
Alisha	Adult woman, Sara's friend, happily married to Gabriel
Adam	Adult man, Sara's husband
Noah	Adult man, Adam's friend, unhappily married
Gabriel	Adult man, Adam's friend, happily married to Alisha

## Scene One

Sara stays around after helping out with a faith community event to talk with her friend, Alisha. She tells Alisha about her husband, Adam, and how their relationship has problems. Sara tells Alisha that Adam sometimes shouts at her and even hits her. She explains that she knows he has other women, but that he still refuses to use condoms. Alisha is very sorry to hear about these problems. She thanks Sara for being open with her and telling her what is happening in her relationship. She says comforting words to Sara so that Sara knows she is not alone.

We see Adam sitting by himself outside a prayer group, looking upset. When the prayer group gets out, he meets his other friend, Gabriel. Gabriel notices that Adam is upset, and encourages him to talk about it. Adam explains to Gabriel that he is worried about what will happen to him and his family if things don't change. Gabriel asks Adam what he means by this. Adam tells Gabriel that his friend Noah has just tested positive for HIV, and he and Noah have been living the same kind of life. He says he also knows his violence at home is creating a bad environment, and is not in line with his religious beliefs. Gabriel encourages Adam to tell him more about his feelings and worries.

## Facilitator's Discussion Questions

- Do you think it was good for Sara to tell her friend Alisha about the problems in her relationship? Why or why not?
- What did Alisha do to make Sara feel supported?
- What did Gabriel do that helped Adam be more open?
- How can religious leaders and others in our faith community support women like Sara who are experiencing violence?

## Scene Two

Sara and Alisha talk about different things that could help Sara's situation. Alisha tells Sara that it is first important that she try to stay safe. They brainstorm how she might do this and discuss many ideas. One idea they come up with is to ask a religious leader to talk with Adam. Another is to ask a relative if Sara can come over if Adam becomes violent. They also talk about asking the neighbors to please come over if they hear violence at Sara's home.

Gabriel explains to Adam that he also used to be violent with his wife. Adam is very surprised to hear this, because Gabriel and his wife seem so happy. He asks Gabriel why they don't have conflict anymore. Gabriel laughs and explains that they do still have conflicts and disagree with each other, but they now handle it differently. He says that he made a commitment to not use violence. Adam looks unsure. Gabriel goes on to say that it wasn't easy and that it took time. He needed support from many other people— their religious leader, his friends, relatives, wife and children. Even a senior religious leader talked with him one time, and encouraged him to learn to live in justice, peace and dignity with his wife, as their faith guides them to do.

## Facilitator's Discussion Questions

- Do you think Sara and Alisha had good ideas about how Sara might stay safe? Why or why not?
- What else could Sara do?
- What kind of support do you think would help Adam to not use violence?
- Does Gabriel need support also? What kind of support?
- How can religious leaders and others in our faith community support men like Adam to stop using violence?

## Scene Three

A week or more passes. One night, Adam arrives home looking unhappy and tired. Sara greets him and begins to prepare tea. Adam asks Sara to sit and talk with him. She feels anxious but sits down. Adam tells Sara that he has been thinking about their relationship for the past few weeks and feels ashamed that he has been violent with Sara. He tells her that he would like to talk with her about how they could improve their relationship.

It is hard for Sara to trust that Adam is being honest with her and that his behavior is not a trick. Still, she tells Adam that she also hopes their relationship can change. She tells him that she thinks it would be better if they got help. Adam agrees.

## Facilitator's Discussion Questions

- What kind of help do you think Adam and Sara could get?
- How do you think they will feel when asking for help?
- Do you think Adam and Sara will have the power to support each other as they make changes in their relationship? Will their relationship be stronger or weaker if they support each other?
- How do you think religious leaders and others in the faith community can support Adam and Sara to live without violence?

## Scene Four

Adam and Sara start thinking about who could help them. Adam tells Sara about Gabriel— about how he used to be violent but then he changed, and how happy he and his wife are now. Adam keeps thinking about the advice the religious leader gave Gabriel about living in justice, peace and dignity with his wife, and wants to figure out what that looks like for himself and Sara. Adam suggests that they go to seek counseling from the religious leader, and invite their parents to come as well. They will explain that they want to work on their relationship. Sara also suggests that she go to the faith community's women's group to get involved in their activities. Adam also tells Sara about Noah and how he is infected with HIV. Adam and Sara decide to get tested for HIV.

## Facilitator's Discussion Questions

- What kind of reaction do you think Adam and Sara will get from their family?
- While some people will support Adam, others will think he is losing power in his family. What would you say to people who think that?
- What do you think of Adam's idea to go to the religious leader for counseling along with their parents? What do you think the religious leader might tell them to support them.

## Tips for Facilitator's Closing Remarks

- Thank the drama group and the audience for their participation.
- Summarize the key points of the discussion and emphasize the take-home idea.
- Emphasize that changing is difficult, but with the support of others, we can be successful. Faith communities and religious leaders have very important roles to play in supporting activists and prevention efforts.
- Emphasize that we all have more power with others than we do alone.

## Support Drama No. 2

**Take-home idea:** *Religious leaders and faith community members can support women to stay safe when disclosing their HIV status.*

## Tips for Facilitator's Opening Remarks

- Welcome participants and introduce the drama group.
- Introduce the take-home idea.
- Emphasize that women have more power when they are supported by others than when they are alone.

Drama Characters	
<b>Mariam</b>	Adult woman, Noah's wife
<b>Noah</b>	Adult man, Mariam's husband
<b>Amber</b>	Adult woman, Mariam's friend from prayer group
<b>VCT counselor from a faith-based clinic</b>	Adult woman
<b>Religious leader</b>	Adult man
<b>Mariam's friend from the faith community</b>	Adult woman

## Scene One

Mariam is at home with her husband, Noah. Their relationship is a bit difficult sometimes, but most of the time things are okay between them. Mariam is talking very politely to Noah, trying to get up the courage to ask him a big question. Finally, Mariam asks Noah if he will go for HIV testing with her. He becomes quiet. Mariam feels hopeful. But then he becomes very harsh with her. He accuses her of going outside the marriage. He shouts at her and forbids her from going for testing. Mariam says she has never been with another man. She just wants to keep their family safe. Noah storms out of the house, very angry. Mariam is very disappointed. She tries to sleep but is worried about her status and feels that she must go for a test. The next morning she goes to see her friend Amber to ask for advice. She knows that Amber has recently tested positive.

### Facilitator's Discussion Questions

- Why do you think Noah refused to go for testing? Why do you think he forbade Mariam from going?
- Do you think it is a good idea for Mariam to know her status?
- Why do you think Mariam decides to go see Amber?
- Do these things happen in our faith community?

## Scene Two

Amber encourages Mariam to go for testing. Mariam is afraid, but they go together to a VCT counselor at a faith-based clinic. The counselor begins talking with Mariam in the pre-testing session. When they are talking about the possible outcomes, the VCT counselor explains to Mariam that many women come for VCT, even though they have not told their partners or even though their partners refused to come. Mariam explains that her husband refused and that she has come in secret.

The VCT counselor asks Mariam if Noah has ever been violent or threatened violence with her. Mariam explains that Noah is a good man, but that he has used violence during some of the conflicts they have had in the past. The counselor asks Mariam how Noah might react if her test results are positive.

## Facilitator's Discussion Questions

- How do you think Mariam feels going for testing without being able to tell her husband?
- Do you think Mariam feels more power with Amber at her side?
- Why is the counselor asking Mariam whether Noah has been violent with her in the past?

## Scene Three

Mariam has been tested and is anxiously waiting for her results with Amber by her side. The VCT counselor comes and tells her that her tests came back positive. Mariam is shocked. Amber tries to comfort her and pray with her. Mariam is also very worried that the counselor is going to inform Noah. The counselor assures her that her results are confidential and that she will not be forced to tell anyone. She asks Mariam to think about who she might be able to disclose her results to—people who would support her. Mariam says that she knows Amber will support her. She also feels that she can tell another woman in their faith community and their religious leader.

For now, Mariam decides she will not tell Noah. She wants to think about and prepare for this. She makes another appointment to come back to see the counselor about this issue.

## Facilitator's Discussion Questions

- Why is it important that the counselor assures Mariam that she will not be forced to tell anyone her status and that her results are confidential?
- Why do you think it might be important for Mariam to tell other people who she feels close to about her status? How does getting support from others help someone have more power than they would alone?
- What skills do we need to support women experiencing violence and HIV?
- What skills do religious leaders need in order to support couples around violence and HIV in their relationships?

## Scene Four

Mariam goes to disclose her status and ask for advice from her religious leader and her friend in the faith community. Mariam explains that she has tested positive for HIV, but that if she tells Noah her results, she is afraid he might beat her, or leave her and the children, or kick them out of the house. The religious leader says he is sorry to hear how difficult things are in their home, and is glad she is there. Mariam asks if the religious leader to be with her when she tells Noah. Noah might be more respectful and cooperative with the religious leader there. If Noah becomes angry, Mariam would still be safe. They can also arrange for Mariam's friend to spend the night that evening, since she comes from far to attend prayer groups and often stays with them. This will give Noah a chance to get used to the news before they are alone together.

The religious leader tells Mariam that he will pretend to be Noah, so that Mariam can practice disclosing her results to him. Mariam practices what she will say to Noah. They do this so Mariam can imagine



the different reactions that Noah might have and how to respond. This helps Mariam better prepare for talking about her test results.

### Facilitator's Discussion Questions

- What do you think would have happened if Mariam had kept quiet and not told anyone her status?
- Do you think it is a good idea for Mariam to disclose her status to Noah while with her religious leader? Why or why not?
- Why do you think the religious leader asked Mariam to practice disclosing her status with him? How might this help her?
- Do you think that Mariam feels stronger by having the support of her religious leader and her faith community? Why or why not?

## Scene Five

The religious leader arrives at Mariam and Noah's home. Noah is honored to have him. They sit down together. The religious leader says that he wanted to be there to support Mariam and to help the two of them make good decisions about their future. Noah feels nervous.

Mariam tells Noah that she went for testing and that she is HIV positive. Noah stays very quiet, and finally says that he had forbidden Mariam from going for testing. Mariam recognizes this but explains that she was very worried about her life and the life of her whole family, including Noah. Noah is angry, and he starts to blame Mariam for bringing HIV into the family. The religious leader stops him, telling him that Mariam has been a good wife and that blame will not help anyone. The religious leader tries to console Noah and explain that getting tested and knowing one's status is a good thing, so that they can take care of themselves and each other and also seek treatment. He reminds Noah that he has his children to think of. After much talking, their friend comes in and says she has come from prayer and will stay the night, and the religious leader says goodnight and leaves.

The next morning after their friend leaves, Noah says he will go for testing. Mariam thanks Noah, and commends him for doing the right thing for the family. Mariam and Noah go together to the VCT counselor. The VCT counselor, already knowing the situation, welcomes Noah; she is ready to talk to him about violence and keeping the family safe.

### Facilitator's Discussion Questions

- Do you think that Noah would have reacted differently if the religious leader was not there? How? Why?
- How did the religious leader's presence and her friend's presence provide support for Mariam? For Noah?
- What are other ways that we can support women who test positive for HIV, so that they do not experience violence?

### Tips for Facilitator's Closing Remarks

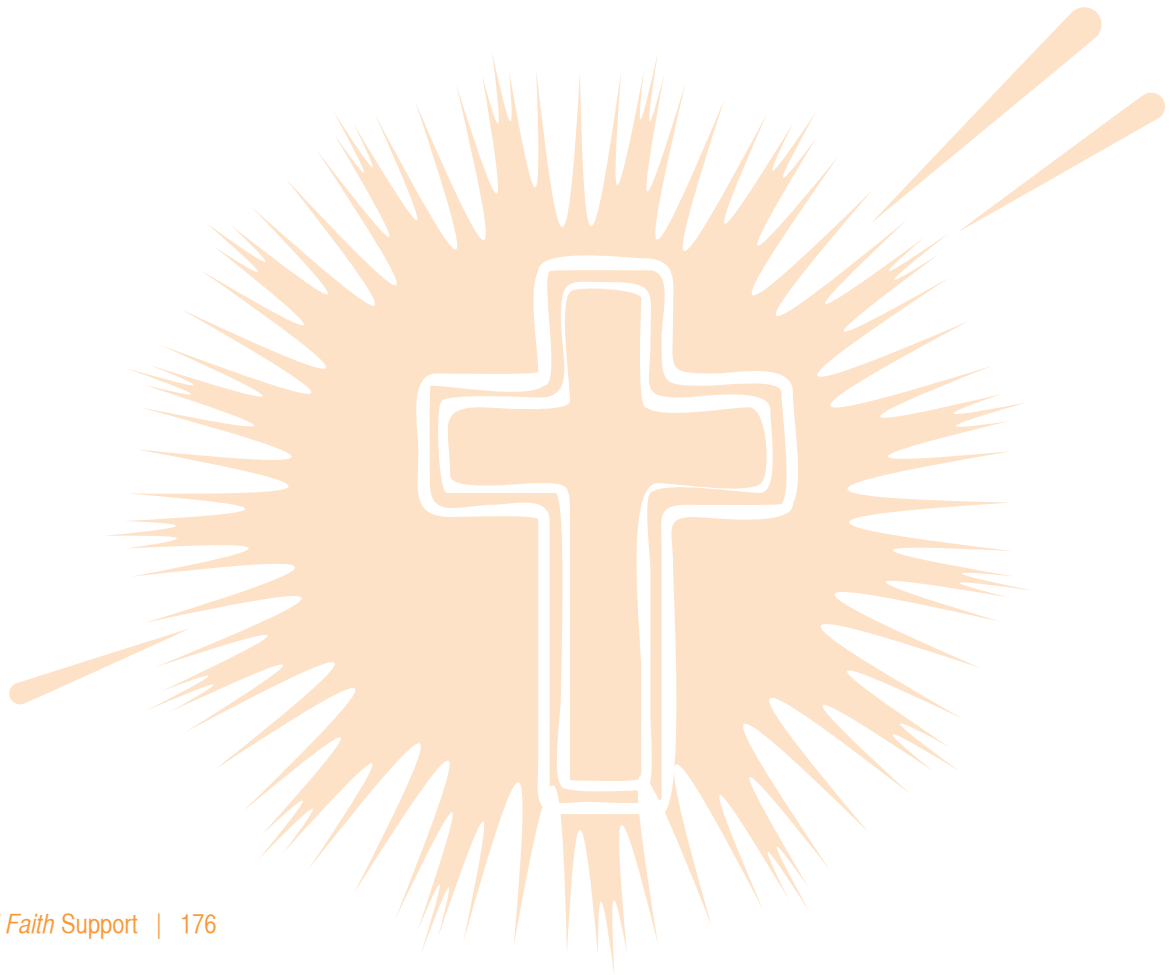
- Thank the drama group and the audience for their participation.
- Summarize the key points of the discussion and emphasize the take-home idea.
- Emphasize that it's important to support women when disclosing results to a partner,
- Explain that people have more power with others than they do alone.



# Christian and Muslim Discussion Guides

The Support phase of *SASA! Faith* has three Muslim and Christian Discussion Guides each, with content appropriate for the phase. Use the guides that are right for your faith to encourage dialogue and personal reflection. Remember, people may interpret the same thing in various ways, and not everyone has to agree - don't feel pressure to convince participants to your point of view. Just opening up topics of conversation in the faith community can begin to foster new ways of thinking and change.

**Note:** Encourage facilitators to bring a copy of the Holy Quran or the Holy Bible to ease facilitation and use as reference where needed.





# Support Christian Discussion Guide No. 1

**Take-home idea:** *Silence doesn't keep women safe. Support women experiencing violence.*

## Holy Bible verses

“Husbands, love your wives and do not be sharp with them.”

- Colossians 3:19

“Good faith has vanished; anyone abstaining from evil is victimized. Yahweh saw this and was displeased that there was no fair judgment. He saw there was no one and wondered there was no one to intervene.”

- Isaiah 59:15-16

“If one part is hurt, all the parts share its pain. And if one part is honored, all the parts share its joy.”

- 1 Corinthians 12:26

## Questions to spark discussion

*Use the following questions to discuss the Holy Bible verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.*

### 1. What do the Holy Bible teachings tell us about the importance of husbands loving their wives, and our call to stand up for justice and support one another?

*Ideas to bring out:*

- The Holy Bible describes the importance of husbands loving their wives. Violence against women goes against this call.

The Lord wants to see justice—how could we help create more justice for women experiencing violence, so they can live in dignity and peace?

### 2. Women experiencing violence need support in order to experience justice and love. How do you think our faith community can better support women experiencing violence?

*Ideas to bring out:*

- Women are not to blame for the violence they experience, yet many women feel they have to hide it because they won't be supported. This is another injustice against them. The Holy Bible tells us to be open to the suffering of others, living it with them, and to rejoice in others' strength.
- Different women experiencing violence need different kinds of support. But we can start by telling women: “I am here. You are not alone. The violence is not your fault.”
- If we don't talk with women experiencing violence, they will continue to feel shame. Help them to know there is nothing for them to be ashamed about, because nothing they could do could justify violence.
- We can offer our support in private and public gatherings, inviting women experiencing violence to talk with us. Then, we can follow what they say they need.

**Closing words:** We as members of our faith community can find practical ways to support women who are experiencing violence so they can live in dignity. Who else can we talk to about these issues?

# Support Christian Discussion Guide No. 2

**Take-home idea:** *Engage men in our faith community using violence. Don't ignore them.*

## Holy Bible verses

“When questioned by God about the safekeeping of his brother Abel and he replied ‘I don’t know. Am I my brother’s keeper?’”

- Genesis 4:9

“ . . . In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself.”

- Ephesians 5:28

## Questions to spark discussion

*Use the following questions to discuss the Holy Bible verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.*

1. **Sometimes it feels hard to talk with men who we know are using violence. But if we don't talk to them, how will the violence stop? How could the Holy Bible verses help us hold men accountable for how they treat their wives and girlfriends?**

*Ideas to bring out:*

- We are our brothers' keepers. If we know that a man is using violence in his home and we don't say anything, we make the same error as Cain did by refusing to look out for and care for one another. Instead, we must engage men who are using violence and hold them accountable to change.
- Sharing the verse from Ephesians or other verses in conversations with men about how they treat their wives and girlfriends, can support them to love their wives as they love themselves.
- Many men who use violence believe there aren't any other options. It is our responsibility to help and engage men who want to change, and to hold accountable those who resist change.

2. **How do you think our faith community can better engage men using violence and hold them accountable to change?**

*Ideas to bring out:*

- We can talk with men about the benefits of nonviolence, to show them how nonviolence improves families and relationships.
- Men often take what other men say seriously. We can create change if men who believe in nonviolence reach out to men using violence.
- We can offer our support in private and public gatherings and invite women experiencing violence to talk with us, following what they say they need when holding men accountable.

**Closing words:** We as members of our faith community can find practical ways to engage men using violence. Who else can we talk to about these issues?

# Support Christian Discussion Guide No. 3

**Take-home idea:** *We all can and must support activists and prevention efforts in our faith community.*

## Holy Bible verses

“Turn away from evil and do good; seek peace and pursue it.”

- Psalm 34:14

“Blessed are the peacemakers: they shall be recognized as children of God.”

- Matthew 5:9

“You have already been told what is right and what Yahweh wants of you. Only this, to do what is right, to love loyalty and to walk humbly with your God.”

- Micah 6:8

## Questions to spark discussion

Use the following questions to discuss the Holy Bible verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.

### 1. Preventing violence against women and HIV seems so big. What do the Holy Bible verses tell us about seeking peace and justice, and living in service to others?

*Ideas to bring out:*

- The Holy Bible tells us not only to live in peace, but to actively seek peace, and to do good.
- We can do good by joining our power with other activists. Together we will be stronger in preventing violence and HIV.
- We can be “peacemakers” by supporting prevention efforts, by reaching out to those around us living with violence and HIV or AIDS, and by refusing to ignore the problems.

### 2. Creating change in the faith community can be challenging. How can we find support for our activism and support other activists in our faith community?

*Ideas to bring out:*

- When victims speak out or when activists are being laughed at, minimized or ignored, speak out in support of their righteousness and their efforts to do good.
- Make it known that we see activist work as a way to express our faith.
- Ask for support for your own activism when you need it, and reach out to activists to see how you can help. Reaching out can be hard, but it will make a difference for those we are supporting.

**Closing words:** We as members of our faith community can find practical ways to support activists and prevention efforts. Who else can we talk to about these issues?

# Support Muslim Discussion Guide No. 1

**Take-home idea:** *Silence doesn't keep women safe. Support women experiencing violence.*

## Holy Quran verses

وقالِ تَعَالَى : وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (سورة الروم: ١٢)

“And among His signs is this: that He created for you mates from among yourselves so that you may dwell in tranquility with them. He has put love and mercy between your hearts; in that are signs for those who reflect.”

- Holy Quran, Surah 30: Ar-Rum: 21

قال تَعَالَى : إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِتَائِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (سورة النحل: ٩٠)

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

-Holy Quran, Surah 16: An Nahl: 90

قال تَعَالَى : قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (سورة المجادلة: ١)

“Allah has indeed heard (and accepted) the statement of the woman [Khuluah bint Tha'laba] who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things).”

- Holy Quran, Surah 58: Al-Mujadila: 1

## Questions to spark discussion

Use the following questions to discuss the Holy Quran verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.

### 1. What do the Holy Quran verses tell us about the importance of women and men being mates, and supporting and listening to women suffering oppression?

*Ideas to bring out:*

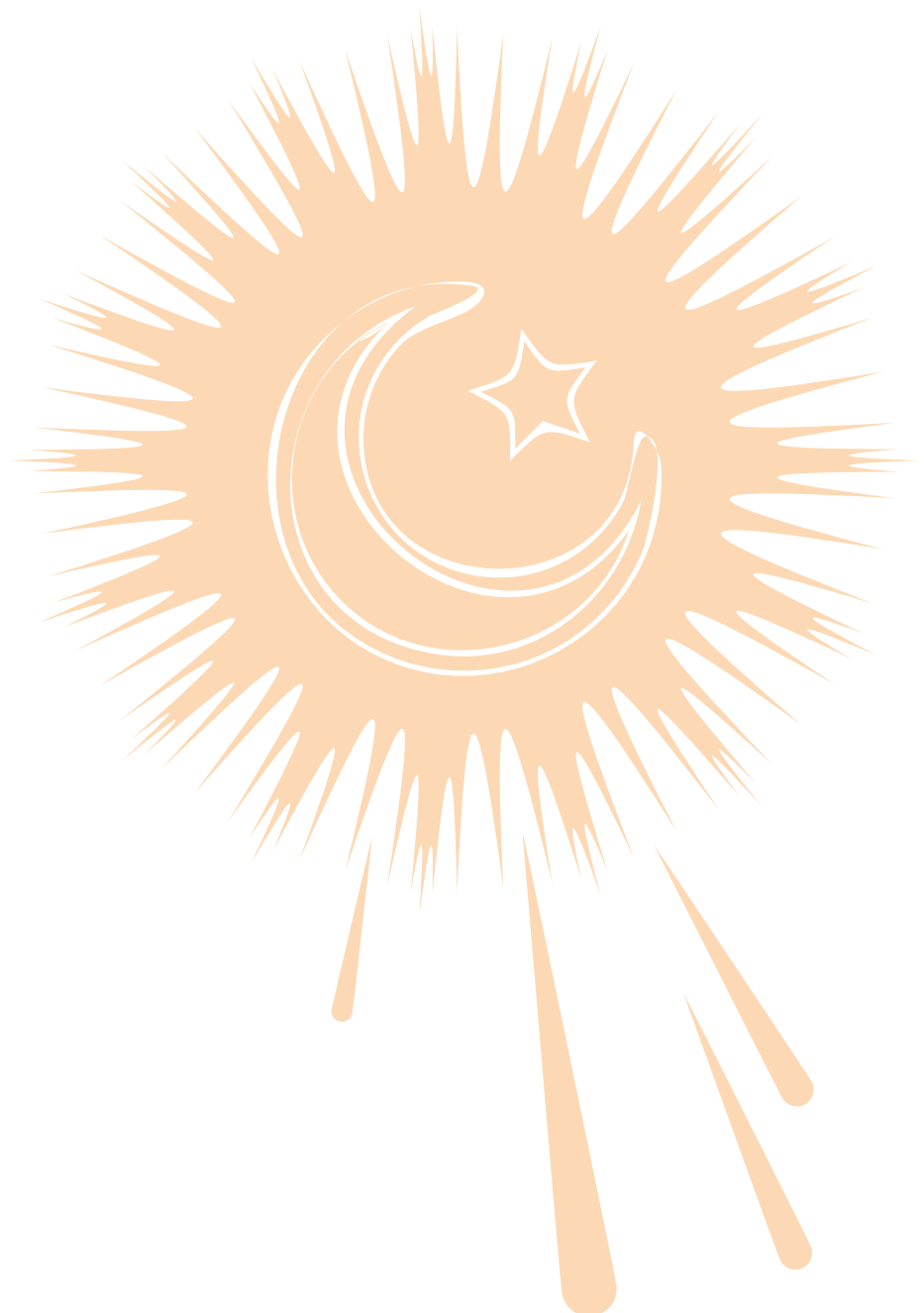
- The Holy Quran describes the importance of dwelling in tranquility with our mates in love and mercy. It also forbids oppression. Violence against women goes against these teachings.
- The Holy Quran asks us to hear and see women who are suffering, as Allah does.
- Injustice often leads to further injustice and oppression. Women are not to blame for the violence they experience, yet many women feel they have to hide it because they won't be supported. When we ignore violence, we go against justice and we allow oppression of women.
- Justice and good conduct lead to love, mercy and tranquility. We can join together as a faith community and support women and their right to live free of violence, and support couples in living in love, mercy, peace and dignity.

**2. Women experiencing violence need support in order to live without oppression, how do you think our faith community can better support these women?**

*Ideas to bring out:*

- Different women experiencing violence need different kinds of support. But we can start by telling women: “I am here. You are not alone. The violence is not your fault.”
- If we don't talk with women experiencing violence, they will continue to feel shame. Help them to know there is nothing for them to be ashamed about, because nothing they could do could justify violence.
- We can offer our support in private and public gatherings and invite women experiencing violence to talk with us, and follow what they say they need.

**Closing words:** We as members of our faith community can find practical ways to support women who are experiencing violence so they can live in dignity. Who else can we talk to about these issues?



## Support Muslim Discussion Guide No.2

**Take-home idea:** *Engage men in our faith community using violence. Don't ignore them.*

Ahadith:

عن عائشة رضى الله عنها أن رسول الله صلى الله عليه وسلم قال : ( خيركم خيركم لأهله وأنا خيركم لأهلي --- ) رواه الترمذى

The Prophet Mohammed (PBUH) said “The best of you is the best to his wives, and I am the best of you to my wives.”

- Al-Tirmidhi hadith 4269, alt. Vol. 1, Book 46, hadith 3895

عن أبي هريرة رضى الله عنه قال : قال رسول الله صلى الله عليه وسلم ( ليس الشديد بالصرعة إنما الشديد الذى يملك نفسه عند الغضب ) رواه البخارى

The Prophet Mohammed (PBUH) also said “The strong man is not the one who can use the force of physical strength, but the one who controls his anger.”

- Sahih al-Bukhari hadith 6114, alt. Vol. 8, Book 73, hadith 135

### Questions to spark discussion:

*Use the following questions to discuss the Ahadith above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.*

1. **Sometimes it feels hard to talk with men who we know are using violence. But if we don't talk to them, how will the violence stop? How could these Ahadith help us hold men accountable for how they treat their wives and partners?**

*Ideas to bring out:*

- If we know that a man is using violence in his home and we don't say anything, doesn't that send him the message that it is okay?
- Sharing these Ahadith in conversations with men about how they treat their wives and girlfriends, can support them to treat their wives well. Men have a responsibility to control their own behavior—violence is never appropriate.
- Many men who use violence believe there aren't any other options. It is our responsibility to help and engage men within our faith who want to change, and to hold accountable those who resist change.

2. **How do you think our faith community can better engage men using violence and hold them accountable to change?**

*Ideas to bring out:*

- We can talk with men about the benefits of nonviolence, to show them how nonviolence improves families and relationships.
- Men often take what other men say seriously. We can create change if men who believe in nonviolence reach out to men using violence.
- We can offer our support, and work together to find ways to hold men accountable. We can listen to the voices of women experiencing violence and follow what they need when holding men accountable.

**Closing words:** We as members of our faith community can find practical ways to engage men using violence. Who else can we talk to about these issues?

# Support Muslim Discussion Guide No.3

**Take-home idea:** *We all can and must support activists and prevention efforts in our faith community.*

Holy Quran verses:

قال تعالى : إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ (سورة النحل : ٨٢١)  
“Indeed, Allah is with those who are righteous and those who do good.”  
- Holy Quran, Surah 16: An-Nahl:128

قال تعالى : وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْخَسِنِينَ (سورة العنكبوت : ٩٦)  
“And as for those who strive in our path—we will surely guide them in our ways. And Indeed, Allah is with those who are of service to others.”  
-Holy Quran, Surah 29: al-Ankabut 69

## Questions to spark discussion

*Use the following questions to discuss the Holy Quran verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.*

### 1. Preventing violence against women and HIV seems so big. What do the Holy Quran verses tell us about doing good and living in service to others?

*Ideas to bring out:*

- We are asked to live in service to others, and to act in good and righteous ways for justice, peace and dignity.
- When the Holy Quran tells us to “do good” this can include reaching out to others preventing violence and HIV in our faith community.
- By joining our power together, we are all stronger.
- The Holy Quran says “Allah is with those who are of service to others.” We can be of service to others by supporting prevention efforts, by reaching out to those around us living with violence and HIV or AIDS, and by refusing to ignore the problems.

### 2. Creating change in the faith community can be challenging. How can we find support for our activism and support other activists in our faith community?

*Ideas to bring out:*

- When activists are being laughed at, minimized or ignored, speak out in support of their righteousness and their efforts to create justice.
- Make it known that we see activist work as a way to express our faith.
- Ask for support for your own activism when you need it, and reach out to activists to see how you can help. Reaching out can be hard, but it will make a difference for those we are supporting.

**Closing words:** We as members of our faith community can find practical ways to support activists and prevention efforts. Who else can we talk to about these issues?



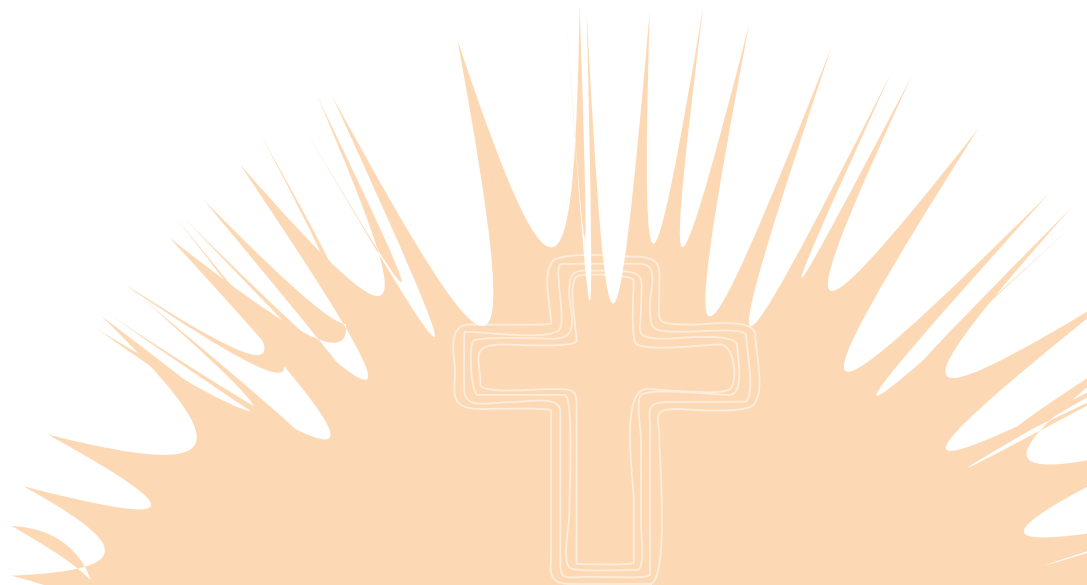


# Religious Leader Sermon Notes

Religious leaders regularly give sermons, khutba, homilies and public talks on many topics. They are experts at this, and yet sometimes it can be difficult for them to find time from their busy schedules to prepare talks on a new topic.

*SASA! Faith* Christian and Muslim Sermon Notes are designed to help to make it easier for religious leaders and scholars to prepare for and give talks on violence against women and its connection to HIV. They were created from the writings of theologians and religious scholars and simplified for use in *SASA! Faith*. There are two Sermon Note guides for each faith in the Support phase. Use the sermon notes that are right for your faith community!

**Note:** Encourage religious leaders to bring a copy of the Holy Quran or the Holy Bible to ease facilitation and use as reference where needed.



# Support Muslim Sermon Notes No. 1:

*What is a strong Muslim family?*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah most beneficent, most merciful.*

Quranic and hadith teachings:

وقال تعالى : وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (سورة الروم: ١٢)

“And among His signs is this: that He created for you mates from among yourselves so that you may dwell in tranquility with them. He has put love and mercy between your hearts; in that are signs for those who reflect.”

- Holy Quran, Surah 30: Ar-Rum: 21

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم ( ليس الشديد بالصرعة إنما الشديد الذي يملك نفسه عند الغضب ) رواه البخاري

The Prophet Mohammed (PBUH) also said “The strong man is not the one who can use the force of physical strength, but the one who controls his anger.”

- Sahih al-Bukhari hadith 6114, alt. Vol. 8, Book 73, hadith 135

## Sermon notes

1. As Muslims, we can support each other to be good partners for each other, and to have strong families, that dwell in tranquility, love and mercy.
2. Strong Muslim families are those that live the values of justice, peace and dignity. They learn to share decision making and roles in the home, treat each other with respect, and find equitable ways to balance their power as human beings.
3. We are aware that some of us in the Muslim community are struggling with issues like violence or HIV.
4. It is important that we learn to hold men accountable to the words of the Prophet (PBUH) and see that strength is in controlling our anger, and learning to discuss important matters respectfully with our wives, rather than use violence.
5. It is also important that we learn to support women experiencing violence, and that the various groups within our Mosque and other Muslim institutions provide good services, listening to and respecting the wishes and perspective of these women. All women deserve to live without violence.
6. If someone in our faith community has HIV, rather than judging, we need to learn to support that person. We know that often it is the imbalance of power in relationships that leads to HIV. We can support people to change dynamics in their relationships and live to be strong and healthy.
7. Violence goes against the values of our faith. It is time for us all, as a Muslim community, to learn to support couples to live in justice, peace and dignity. We should have love and mercy in our hearts as we support each other.

## Support Muslim Sermon Notes No. 2:

*Does Islam condone violence against women?*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah most beneficent, most merciful.*

Quranic teachings:

قالى تعالى : الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَفِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالآتَى تَخَافُونَ نَشُوزَهُنَّ فَعُظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا (سورة النساء: ٣٤)

Let us consider these two, very different translations of the Holy Quran, Surah 4: An-Nisaa': 34

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.”

– Holy Quran, Surah 4: An-Nisaa': 34, Mushin Khan translation

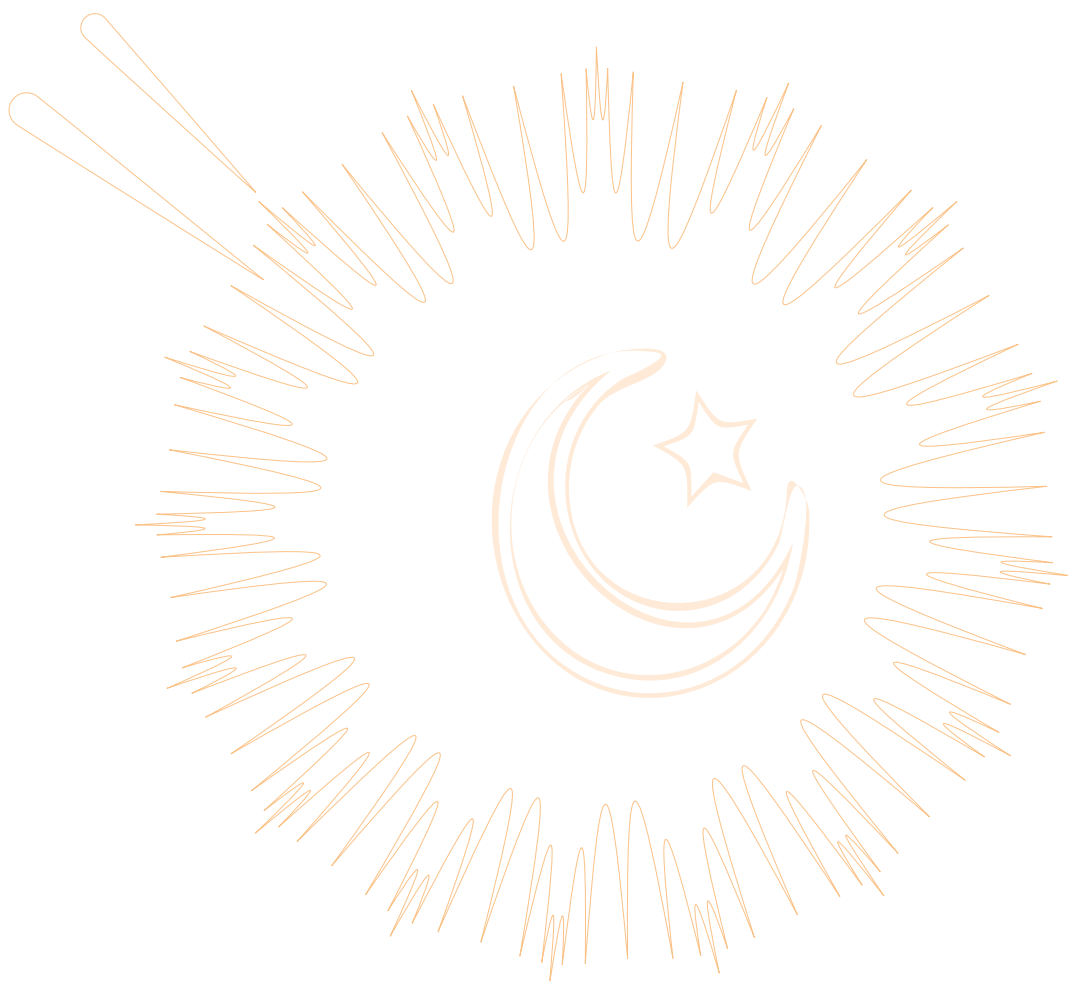
“Men are the protectors and supporters of women. They shall take full care of women with what they spend of their wealth. God has made men to excel in some areas and women to excel in some areas. Men should ensure that women are able to stand at their feet in the society. So, righteous women are obedient to God's ordinances and guard the moral values even in privacy, the values that God has commanded to be guarded. If you experience ill-treatment from them, apprise them of possible consequences. Next, leave them in their resting places, and refer them for arbitration. If they pay heed to you, do not seek a way against them. God is Most High, Most Great.”

– Holy Quran, Surah 4: An-Nisaa': 34, Shabbir Ahmed translation

Sermon notes

1. Some people use one translation of the Holy Quran, Surah 4: An-Nisaa': 34 to justify acts of violence against women. However, the Prophet Mohammed (PBUH) challenged the beating of women, as a nonsensical act when he asked: “How does anyone of you beat his wife as he beats the stallion camel and then embrace (sleep with) her?” (Al-Bukhari, English Translation, vol. 8, Hadith 68, pp. 42-43)
2. The translations of Holy Quran, Surah 4: An-Nisaa': 34 vary greatly, depending on the translator. Translators are human and may make mistakes. As readers, we must recognize that translations are not always perfect.

3. For example, the word “*daraba*” used in Holy Quran, Surah 4: An-Nisaa’: 34, in Arabic can mean “beating” “consensual sexual relations” or “separate, leave or depart”. The Holy Quran itself uses “*daraba*” 16 times, and in nine of those instances, the meaning is to separate or depart.<sup>1</sup>
4. Most people translate ‘*daraba*’ as “beating” but we need to consider why that translation is more popular while ones that are more in tune with the flow of the verse and the overall teachings of Islam—such as unity, respect, justice, peace and dignity—are not.<sup>2</sup> To understand the Holy Quran, we must look at its teachings in a holistic way, and remember its overall messages.
5. The intention of the first part of the verse was to ensure that women, because of their child bearing capacity, weren’t also charged with being the breadwinners of the family.
6. In many places, the Holy Quran describes the relationship between a couple as one of kindness, compassion, justice and love. (For example, Holy Quran, Surah 2: Al-Baqarah 187, & 229-237, Surah 3: ‘Al-‘Imran: 195, Surah 4: An-Nisaa’: 19 & 25, Surah 9: Al-Tawbah: 71, Surah 30: Ar-Rum: 21).
7. Violence against women is injustice, and Islam prohibits it.
8. Islam calls families to live in peace and unity with one another, to support and help one another, and to submit one’s selfish desires, equally, to one another. We can do this by learning to balance power together in our families.



<sup>1</sup> Imam Nur Salie Islamic Forum. *Wife Abuse in the Muslim Community*. Available at: [http://www.nsalie.co.za/index.php?option=com\\_content&view=article&id=93&Itemid=349](http://www.nsalie.co.za/index.php?option=com_content&view=article&id=93&Itemid=349) on 27 July, 2015.

<sup>2</sup> Hathout, S. *Don't Hold All Muslims Responsible for Men Who Misuse Quran, Beat Women*. Muslim Women's League. Available at: <http://www.mwlusa.org/topics/violence&harrasment/domesticviolence.htm> on 18 November 2015.

# Support Christian Sermon Notes No. 1:

## *What is a healthy Christian family?*

### Holy Bible readings:

“Be subject to one another out of reverence to Christ.”

- Ephesians 5:21

“If one part is hurt, all the parts share its pain. And if one part is honoured,  
all the parts share its joy.”

- 1 Corinthians 12:26

“Do not envy the man of violence, never model your conduct on his.”

- Proverbs 3:31

### Sermon notes

1. As Christians, we can support each other to be good partners for each other, and to have strong families, that are “subject to one another out of reverence to Christ”.
2. Healthy Christian families are those that live Christ’s values of justice, peace and dignity. They learn to share decision-making and roles in the home, treat each other with love and respect, and find other ways to balance their power as human beings.
3. We are aware that some of us in the Christian community are struggling with issues like violence or HIV.
4. It is important that we learn to hold men accountable to the words of Proverbs 3:31, to see that we cannot choose the way of violence or become violent. We must instead support men in our congregation to balance power with their wives, rather than using violence.
5. It is also important that we learn to support women experiencing violence, and that the various groups within our Church and other Christians institutions provide good services, listening to and respecting the wishes and perspective of women. All women deserve to live without violence.
6. If someone in our faith community has HIV, rather than judging, we need to learn to support that person. We know that often it is the imbalance of power in relationships that leads to HIV. We can support people to change dynamics in their relationships and live to be strong and healthy.
7. Violence goes against the values of our faith. It is time for us all, as a Christian community, to learn to support couples to live in justice, peace and dignity. We should have love in our hearts and “be subject to one another” as we support each other, out of reverence to Christ.

## Support Christian Sermon Notes No. 2:

### *Does Christianity condone violence against women?*

#### Holy Bible readings:

“Be subject to one another out of reverence for Christ. Wives should be subject to their husbands as to the Lord, since, as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church is subject to Christ, so should wives be to their husbands, in everything. Husbands should love their wives, just as Christ loved the Church and sacrificed himself for her to make her holy by washing her in cleansing water with a form of words, so that when he took the Church to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless. In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. A man never hates his own body, but he feeds it and looks after it; and that is the way Christ treats the Church, because we are parts of his Body.”

- Ephesians 5:21-30

“Be generous to one another, sympathetic, forgiving each other as readily as God forgave you in Christ.”

- Ephesians 4:32

#### Sermon notes

1. Some people misinterpret Christianity—a religion based on love, and on justice, peace and dignity—to condone violence against women. They say that, if wives do not ‘submit’ to their husbands, husbands can correct their wives’ bad behavior through speaking harshly or through beating. They claim that it is men who God has called upon to keep women on the right path. This is a misinterpretation of the teachings of the Holy Bible and the example of Jesus.
2. Scripture says all Christians are to be subject to each other, not just women to men. Citing Ephesians 5:22-24 while ignoring Ephesians 21 and 25-30 is ignoring half of God’s mandate to couples.
3. The Holy Bible says husbands are to “love their wives as their own bodies”. If someone shouted at themselves or beat themselves, we would not see that as a sign of love.
4. God condemns violence in Psalm 11:5, and calls us to be generous, sympathetic and forgiving with one another. Violence against women is injustice, and Christianity does not condone it.
5. Jesus’ life is a good model for behavior and treatment of one another, and he did not beat or abuse, but lived in love, to redeem others.
6. Christianity calls families to live in peace with one another, to support and help one another, and to submit one’s selfish desires, equally, to one another. We can do this by learning to balance power with our families.



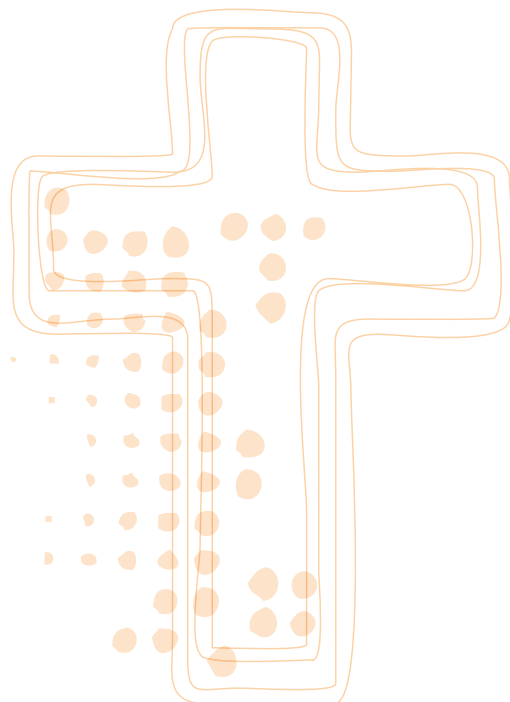
# Radio and Story Ideas

Both religious and secular media often present stories about the problems in our society. However, journalists and radio presenters do not always know about how people are joining their *power with* others to address these problems. With growing awareness about violence against women and HIV, faith community members and journalists will likely be eager for media stories about people supporting one another to create a religious community that supports nonviolence. In this document, you will find story ideas that you could suggest to journalists and radio/TV presenters. The *SASA! Faith* Team can also write about these topics, via letters to the editor, contributions to a local faith community newsletter, articles or shows that you develop for a local newspaper or radio station.

Be sure to choose a publication that faith community members read. Become familiar with the publication's style. As you develop your idea, take into account the length of the piece that is appropriate for the publication. You could even talk with the editor before you draft your work. Following the guidance given by the editor, draft and edit your piece, studying similar articles to see how other writers have organized the topic. Finally, submit your work, along with a cover letter with your name and contact information, to the editor of the publication. Be sure to follow up with the editor after a few days to be sure it was received, and ask if they will run the piece. If so, write a short thank you note to the editor. If not, don't despair! Ask for feedback from the editor to help you with future submissions. Keep a copy and consider editing it again and submitting it to another publication!

The important thing is to keep writing—your ideas are important for the faith community to hear!

Presented in the following pages are a few story or radio interview ideas for journalists, radio announcers or the *SASA! Faith* Team, to promote supportive relationships that address the issues of power, violence against women and HIV.





## Support Story Idea No. 1

### Men Supporting Men

**Take-home idea:** *Men can support other men to be nonviolent in their relationships with women.*

There are many men who do not use violence against women. However, the majority of men remain silent about the violence against women that occurs around them. Men have a responsibility to challenge other men. Although men using violence may at first resent being confronted, many men ultimately feel relief once they have someone to talk to about stress at home. Also, they often show interest in changing once they understand the benefits of nonviolence. The community would be eager to hear a media story about men who are offering support to other men and helping them to make positive changes in their lives. Sometimes, there are people who want to change, but they fear what their peers will say. A story about men who are changing and supporting one another can encourage other men to change too.

#### Recommended interviews:

- Interviews with religious leaders or men in the faith community who are confronting and supporting other men, to learn about the challenges and benefits of providing support to men and tips for doing so.
- Interviews with men who have been supported by other men to learn nonviolent ways to engage in their relationships.

## Support Story Idea No. 2

### Professional Services

**Take-home idea:** *Faith communities can support change for women experiencing violence and men using violence.*

Professionals and faith-based organizations provide a unique type of support for responding to and preventing violence against women and HIV in the faith community. Many professionals are joining together to improve their skills, resources and protocols for supporting change for women who are experiencing violence and men who are using violence. However, few people know about the professional services that exist for health care, counseling, legal justice, safe shelter, or other community services. Also, the potential experience at a health center, police department or counselor's office remains a frightening mystery for many. Faith community members are looking for the inside perspective on what to expect and why they should access these services in the first place. A media story about professional support for women, men and youth would interest and benefit faith community members, especially a story that includes tips on where to go and what to expect in various circumstances related to power, violence and HIV.

#### Recommended interviews:

- Interviews with women in the faith community who have received support from police and health services after experiencing violence, to hear about the benefits and challenges of accessing these services, and their tips for other women.
- Interviews with men in the faith community who have joined their partners in accessing voluntary counseling and testing (VCT) services, to demonstrate that men also need support and how women and men can join their power in accessing support.
- Interviews with police officers, health care workers and counselors at faith-based NGOs, to learn about their services and their efforts to improve their work on violence against women and HIV.

## Support Story Idea No.3

### Those We Know Best

**Take-home idea: As a faith community, we have the power to support couples to live without violence.**

When formal support is lacking, informal networks of religious leaders, family, friends and others in the faith community often take their place. People of all backgrounds and ages are supporting others with issues of violence, HIV and AIDS. A story about informal support networks in faith communities can remind everyone of the vast safety net available to all of us in times of challenge and change. Such a media story could inspire people to make difficult choices and changes in their lives, knowing that they can seek out the support of those they know best, such as their religious leaders, family, neighbors, and other groups within the faith community. Hearing about the support they provide can also inspire others to do the same.

#### Recommended interviews:

- Interviews with religious leaders, to hear about how they support members of their faith communities to address issues around power, violence and HIV.
- Interviews with women's, men's and youth groups from the church or mosque, to hear about tips and strategies they have developed for creating safe communities
- Interviews with faith community activists, to hear about their reasons for activism and the rewards of doing so.

## Support Story Idea No.4

### The Support That Changed My Life

**Take-home idea: Support from faith communities can prevent violence against women.**

Sometimes the challenges of providing support to others stop us from providing any support at all. We forget how powerful our support can be. Sometimes it helps to hear personal accounts of how giving support has transformed another person's life. In the case of violence against women and HIV, many women and men have received support from others that has not only changed their lives, but in many cases saved their lives. A media story about personal experiences in receiving support can help faith community members realize how the simplest act of support can foster much-needed power within another.

#### Recommended interviews:

- Interviews with women in the faith community who are survivors of violence and/or living with HIV or AIDS, and who feel strongly about the difference that support has made in their journey.
- Interviews with men in the faith community who have adopted a nonviolent lifestyle and who feel that support from others such as religious leaders or faith community members was a key factor in their success.

## Support Story Idea No. 5

### Activists United

**Take-home idea:** *We as a faith community can support activists preventing violence against women and HIV.*

In our faith community, there are women and men who are courageously challenging the status quo, who are questioning the discrimination and stigma that women experience. These women and men are speaking out against injustice, reaching out to others, daring to be different in their words and actions, despite the social implications. A media story about these activists can inspire others to become activists themselves or to support activists in their faith community. Above all, this story can demonstrate how faith community members can help sustain the positive influences of activism by standing in solidarity with these women and men, reinforcing their messages in everyday conversations, or simply thanking them for their efforts.

#### Recommended interviews:

- Interviews with well-known activists who are addressing power imbalance, violence against women and HIV, to learn about the challenges of activism and the difference it makes to receive support from others.
- Interviews with faith community members who show support for activist efforts in small but important ways in their day-to-day lives.
- Interviews with members of the *SASA! Faith* Team and religious leaders, to learn the various ways that religious



# Congratulations!

You have reached the end of the  
**Support** phase  
of *SASA! Faith*

Review the checklist on page 152 to see if  
you are ready to move to the Action phase.

Phase 4

ACTION



# The Action Phase Overview

As the **fourth stage of change**, the Action phase is about **creating ways to change together** and sustain that change.

In this phase, the *SASA! Faith* Team and Network engages the faith community in using their **power to** take action. Action takes the form of personal and institutional changes that normalize and show the benefits of balanced power and nonviolence, and as a result, prevent violence against women and HIV.

## In this section ...



Overview

page 196

Activities & Materials

page 200

For preparing the *SASA! Faith* Team and Network page 201

For mobilizing the broader faith community page 208

You can't rush change! Remember that to achieve the Action phase objectives, you will first need to accomplish the Start, Awareness and Support Phase outcomes.

# Action Phase 4

## of the *SASA! Faith* Approach



Approximately 6 months

### Objectives

1. **Encourage** personal and public choices and changes toward balancing power in relationships.
2. **Assist** individuals, groups, religious leaders and religious institutions to sustain personal and institutional changes that promote nonviolence between women and men.
3. **Celebrate** positive changes that contribute to an environment that promotes healthy and safe relationships, families and communities.
4. **Work closely with** those within religious institutions to create policies and practices that sustain positive change.

### What to Expect

The activities in the Action phase emphasize that although it is challenging to break out of old behavior patterns, there are many benefits to doing so. They also emphasize that change happens as a result of many small actions—every small change makes a big difference. In this phase, many tangible and practical things will be happening. There will be visible changes in the way people do things, in both their personal and public lives. These changes will above all be about living the values of justice, peace and dignity to ensure nonviolence and balanced power.

The Action phase is not only about creating change but also about sustaining change. The activities are also about creating policies and procedures that sustain progress and uphold the principles of justice, peace and dignity. Activities such as:

- creating family or faith community rules or bylaws
- including curriculum in faith-based schools, universities, or seminaries
- establishing protocols in religious institutions for doing premarital counseling
- creating organized groups for preventing and responding to violence





# Checklist

## Now real and visible changes begin to take shape!

This checklist describes how you will prepare and support the *SASA! Faith* Team and Network to engage the faith community in making personal and institutional changes.

Action Phase Checklist		
Preparing the <i>SASA! Faith</i> Team and Network		
√	Tasks	Activities & Materials
	1. Review all the Action phase materials. Adapt, translate and print them if needed.	Translation and Holy Text Guidance, page 22
	2. Create an Action phase plan for the <i>SASA! Faith</i> Team based on this checklist, and schedule biweekly meetings.	Planning, page 25
	3. Conduct the Action phase training with the <i>SASA! Faith</i> Team and community activists (CAs).	Phase 4: Action Training Module Overview, page 202
	4. Support CAs in planning which Action activities they will use for engaging the broader faith community, and schedule monthly meetings.	Planning, page 25 For Mobilizing the Broader Faith Community, page 208
	5. Confirm your community action groups (CAGs). Support CAGs in planning their activities for the Action phase, and schedule quarterly meetings.	Planning, page 25 Community Action Group Ideas, page 204
	6. Conduct a meeting with key religious leaders about their role in the Action phase, and schedule quarterly meetings.	Religious Leader Meeting Notes, page 206
Mobilizing the broader faith community		
√	Tasks	Activities & Materials
	7. Support community activists (CAs) as they implement <i>SASA! Faith</i> activities in the faith community, including community visits.	CA plan created in item No. 4 above. Supporting Community Activists, page 64
	8. Support community action groups (CAGs) and as they apply <i>SASA! Faith</i> activities to their services/operations.	CAG plan created in item No. 5 above.
	9. Monitor progress on achieving Action phase outcomes, adjusting your work based on what you learn.	Monitoring, page 26
	10. Conduct an end-of-phase assessment after all activities have been implemented. If needed, continue implementing activities until all the phase outcomes are achieved.	Assessment, page 28
	11. Celebrate and share learning with the <i>SASA! Faith</i> Team and Network, and update any materials, such as your referral list and community asset map.	Existing referral list Existing community asset map

# Outcomes

In the Action phase, the *SASA! Faith* Team and Network learn to engage all circles of influence to facilitate new behaviors across the faith community.

You are ready to complete the *SASA! Faith* process when . . .

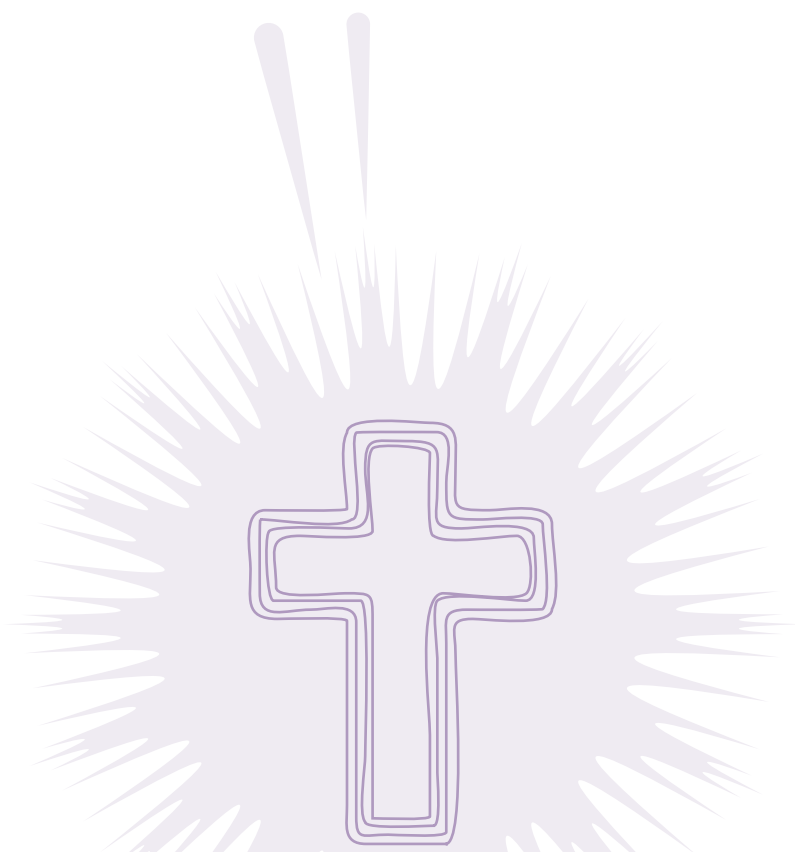
**Faith community members** demonstrate the following **behaviors**:

Couples balancing power:

- promoting flexible gender and social roles.
- sharing decision-making and household responsibilities.
- improving the quality of couple communication.
- respecting each other's rights, dignity and power.
- decreasing the use/experience of all forms of violence.

Taking action to prevent violence against women and its connection to HIV:

- promoting the benefits of nonviolence and balanced power in relationships.
- showing reduced tolerance / not ignoring violence.
- providing support to activists taking action against violence and HIV.
- developing ways to encourage and sustain positive change within faith communities.



# The Action Phase

## Activities and Materials

The following activities and materials are those created specifically for the Action phase and located in the pages to follow. See the Action phase checklist for the location of other materials.

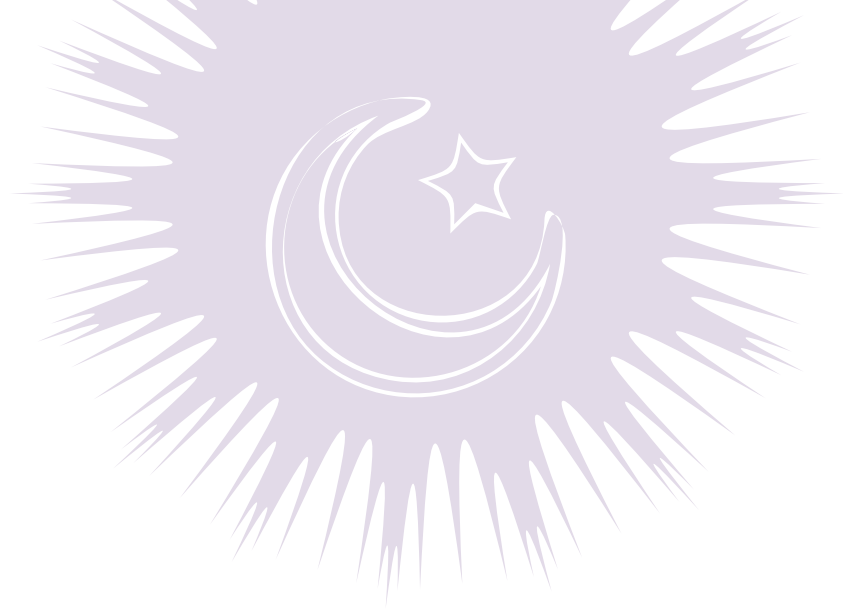
### For preparing the *SASA! Faith* Team and Network:

Training Module Overview	page 202
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### For mobilizing the broader faith community:

Community Conversations	page 209
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Community Poster	page 214
Faith Community Dramas	page 215
Christian and Muslim Discussion Guides	page 221
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For preparing the  
*SASA! Faith*  
Team and Network



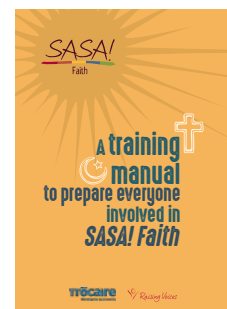
# Phase 4: Action

# Training Module

## Overview

Each phase of *SASA! Faith* includes a lively, in-depth training module that explores key ideas essential to that phase. The training sessions are foundational to all the work in *SASA! Faith* and should be used with the *SASA! Faith* Team, community activists, community action group members, key religious leaders and everyone who will be involved in *SASA! Faith*.

The following is an overview of sessions in the Action Training Module. Step-by-step guidance for facilitating the sessions can be found in the *SASA! Faith* Training Manual.



### Using our *power to take action.*

SESSION 4.1 — The Everyday Activist (2 hours)	
A. Action Wordplay	10 minutes   discussion Participants briefly brainstorm words and expression associated with the word “action.”
B. Living Our Values	50 minutes   discussion & individual worksheet Participants examine picture cards of an activist living or not living her values. A debrief explores the importance of modeling your beliefs. Participants then complete a worksheet that compares their own values to their own behaviors regarding power, violence and HIV.
C. Everyday Activism Opportunities	60 minutes   storytelling, exercise & discussion Participants listen to a story that demonstrates the many social interactions we have in a single day. A discussion explores how each of these interactions is an opportunity for activism. Participants complete an exercise exploring the opportunities for everyday activism in their own lives.

### SESSION 4.2 — Effective Activism (2 hours)

A. Power and HIV Prevention	60 minutes   game & discussion In a game show format (allowing the involvement of all), participants compete by explaining how particular characters could or could not use a common HIV prevention strategy, based on their level of power in their relationship. Debriefing allows participants to reflect on the importance of addressing power imbalances in relationships for HIV prevention.
B. Challenges to Preventing Violence against Women	30 minutes   exercise & discussion Participants engage in a brief exercise and contribute to a group discussion that reveals the downfall of addressing violence against women by only talking to women.
C. Activist Approaches	30 minutes   guided imagery & discussion Participants listen to a guided imagery describing examples of harmful, ineffective, and effective approaches to activism. In a group discussion, they discuss the characteristics of each.

### SESSION 4.3 — Getting Practical (2 hours)

A. Practicing Our Activism	2 hours   activity facilitation & discussion In groups, participants prepare an activity for engaging a specific group of faith community members either using <i>SASA! Faith</i> issues or activities from the <i>SASA! Faith</i> Activist Kit. They facilitate part or all of this activity with the other participants and get feedback to strengthen their efforts.
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### SESSION 4.4 — Sustaining Activism Efforts (1 hour, 45 minutes)

A. How Our Faith Sustains Our Activism	35 minutes   exercise & discussion Participants discuss verses from the Holy Book and how their faith can help them sustain their activism. Participants discuss the value of thinking about activism as taking many small steps.
B. Motivators and Obstacles in Our Activism	60 minutes   brainstorming, group work & discussion Participants share their motivations and obstacles for being activists and identify ways to overcome the obstacles.
C. Action Debrief — Power to	10 minutes   discussion Participants review the Action training module's key ideas about everyone having the <i>power to</i> take action.



# Community Action Group Ideas

In the Action phase, continue to build on each action group's skills for activism.

Remember that activism will look different for each group and each person. All types of activism are needed in order for new ideas to take root. Work with your action groups to help them discover and excel in using their own style of activism. Celebrate their successes, both big and small!

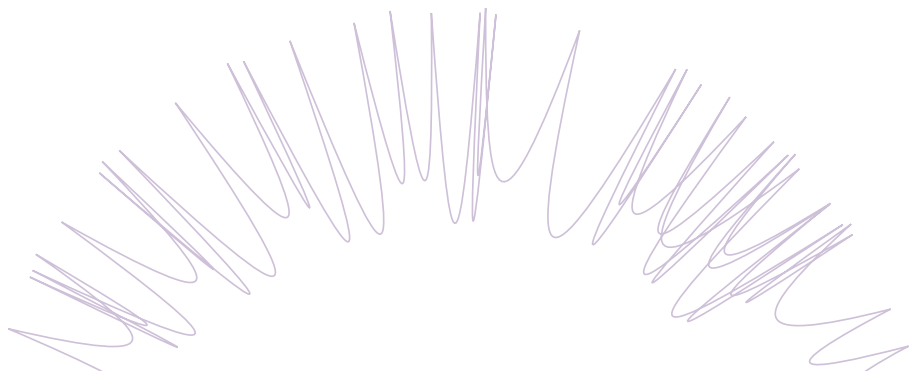
## With all groups, consider:

1. Meeting with the leadership the Community Action Group. Discuss progress made on addressing violence against women and HIV. Identify areas of success and those where additional support and action could be useful.
2. Conducting the Action phase training module.
3. Working with the group to formalize or institutionalize prevention or response mechanisms to violence against women within their group.
4. Joining forces other Community Action Groups to advocate at district or national levels for changes in policy and practice that supports prevention and response to violence against women.
5. Formalizing the responsibility for a member of each Community Action Group to advocate for and oversee this work on an ongoing basis, beyond the life of *SASA! Faith*.

## For specific groups consider the following:

### Health Action Group

- Advocate for the inclusion of training on violence against women and HIV in the health and social welfare providers training schools (medical schools, nurses' colleges, social work schools, etc.). Help teachers develop new modules or adapt *SASA! Faith* modules for this purpose.
- Encourage the action group to reach out to additional departments within health and social services, and to conduct training for these colleagues about violence and its connection to HIV. Some departments that may be interested include: casualty, obstetrics and gynecology, dentistry, general practice, psychology, psychiatry, child welfare, etc.
- Encourage the action group to strengthen the prevention efforts of health and social welfare providers. They could reach to other providers through community outreach activities, such as holding a *SASA! Faith* fair at their clinic or office; facilitating poster discussions in waiting rooms, clinics or homes; and broadly distributing other *SASA! Faith* communication materials.





### Media Action Group

- Encourage media leadership to make training on violence against women and HIV mandatory for all employees. Advocate for the inclusion of training on violence against women and HIV in the curricula of journalism schools. Help develop new modules or adapt *SASA! Faith* modules for these purposes.
- Analyze existing policies or help develop new policies on how to report on violence and HIV, and how to integrate gender issues and a gender perspective into the reporting of media houses. Advocate for adoption of the new policies or policy changes.
- Suggest ways to use the radio and story ideas from the Action phase activities (page 223).
- Encourage the media action group to become a leader among other media houses, encouraging activism among other media personnel and in the community.

### Education Action Group

- Advocate for the inclusion of curricula on violence against women and HIV in the required coursework of religious education institutions. Help leadership and teachers develop new modules or adapt *SASA! Faith* modules for this purpose.
- Encourage the action group to advocate for and create codes of conduct in religious education institutions to prohibit sexual exploitation and abuse, sexual harassment, and other forms of violence.
- Encourage the action group to reach out to additional departments within the same or other educational institutions. Suggest that they conduct training for these colleagues about violence and its connection to HIV using *SASA! Faith* materials.
- Join forces with local organizations, community activists (CAs), and others to conduct joint actions that benefit the entire faith community. Encourage religious education institutions to include in school assignments (or for extra credit) the participation of students in community services and projects related violence and HIV.

### Peer Action Group

- Review with the group how to use the *SASA! Faith* communication materials to inspire action within the group and with other faith community members.
- Encourage them to plan community-wide actions with other action groups and *SASA! Faith* community activists (CAs). They could work together to hold a march, a rally, or a contest for the best idea on how to promote nonviolence in relationships.
- Encourage them to join with other groups and advocate for a new faith community set of rules or a policy against violence against women and for balanced power in couples within the faith community. Encourage them to identify their priorities and to create a plan for making them a reality!
- If the action group members live close to each other, encourage them to create small neighborhood watch groups on nearby streets. This is a group of people who are watching out for violence in families and who will organize and take action to prevent and respond to violence.

### Security Action Group

- Meet with leadership and help them understand the importance of *preventing* violence. Explain how investments in prevention will ultimately free up human and financial resources within their security work. Brainstorm practical ways that security officials could be involved in prevention.
- Work with community outreach or liaison officers who spend time in communities around where the mosque or church is located, and where most faith community members live. Give them different *SASA! Faith* activities they could conduct in the community (communication materials, etc.).
- Advocate for training on violence against women and HIV to be part of early job training (i.e., police academy, training schools, job orientation, etc.). Support the group in creating modules or adapting *SASA! Faith* modules for this purpose.
- Work with officials responsible for managing the welfare of staff and officers. Encourage them to hold film screenings with staff and officers, to hold seminars on violence and HIV for spouses, and to offer supplementary training.



# Religious Leader

## Meeting Notes

Action meeting, Topic 1:

### Ideas for action and new faith community bylaws, rules and decrees

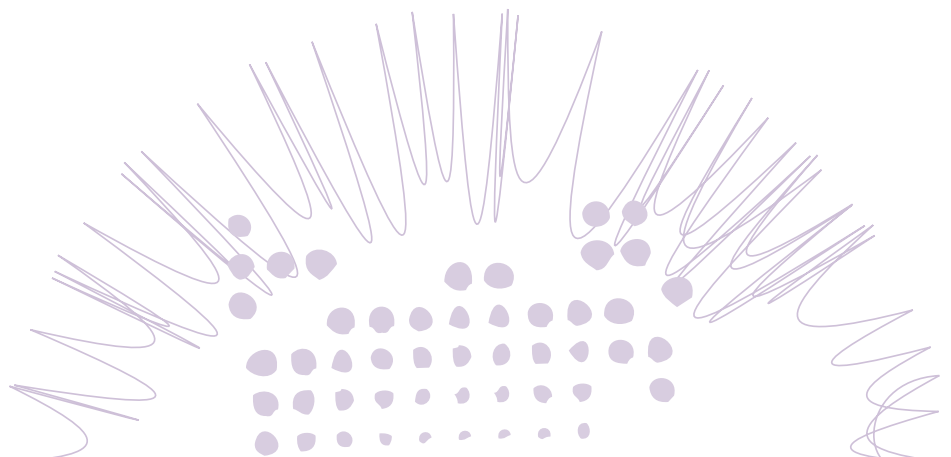
Preparations:

- Brainstorm with the *SASA! Faith* team 2-3 changes that you would like to see within the faith community to prevent violence against women and HIV.
- Bring copy of Action phase objectives with you for each religious leader.

Ideas to Discuss:

- Review briefly the Action phase objectives and the importance of the religious institution and structure in the Action phase.
- Invite the religious leader(s) to share the ideas they came up with for actions or changes that could be put into place within the religious institution to support nonviolent relationships.
- Share the ideas brainstormed by the *SASA! Faith* team and ask for feedback.
- Agree on 1-2 realistic ideas for action.
- Discuss action points for moving forward on agreed-upon ideas for action.

**Note:** Be sure to write down agreed-upon actions and action points and share with the religious leader(s) as soon as possible after the meeting!



## Action meeting, Topic 2:

# Generating momentum around actions

### Preparations:

- Prepare a few bullet points to refer to, in order to update religious leaders on *SASA! Faith* progress (include major successes, challenges, etc).
- Review the action points from the last meeting and complete any remaining actions for the *SASA! Faith* team.
- Brainstorm 1-2 ways that religious leaders can advocate publicly to gather further support.

### Ideas to Discuss:

- Give a brief update on *SASA! Faith* progress, and invite feedback.
- Express appreciation for their involvement in and support of *SASA! Faith*.
- Follow up on the progress of agreed upon actions.
- Discuss ideas for generating momentum around the agreed-upon actions.
- Agree on an action plan for generating momentum and gaining support from others on the action ideas.

## Action meeting, Topic 3:

# Preparing for the final “graduation” party

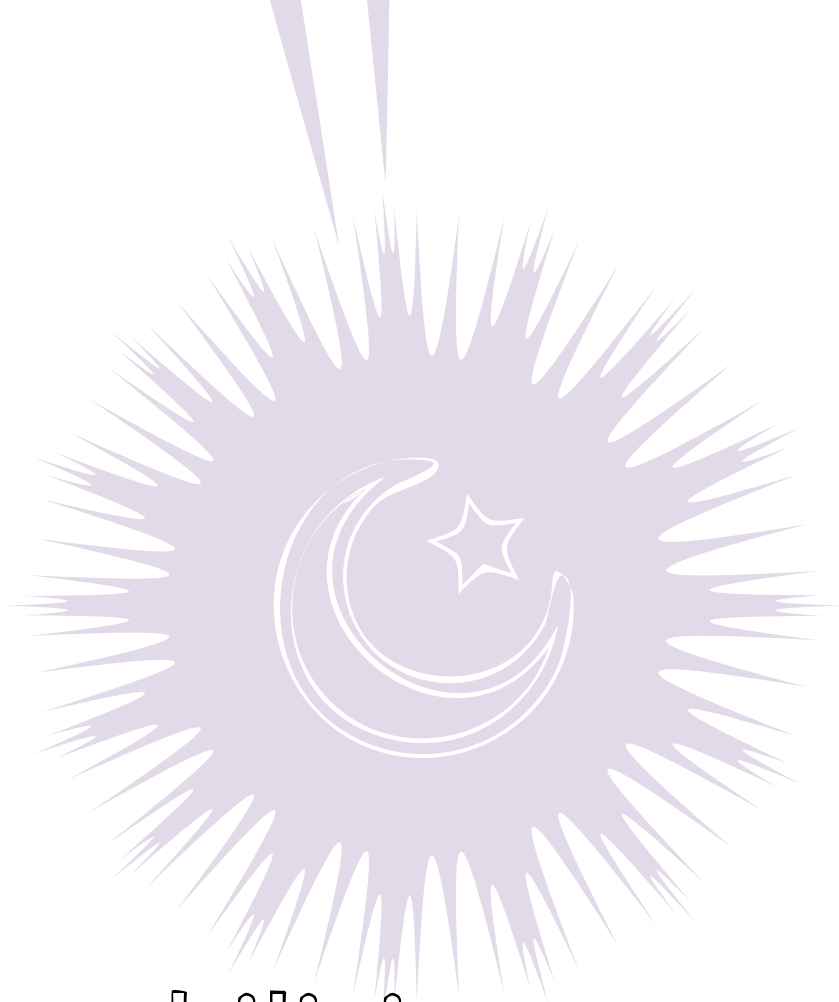
### Preparations:

- Prepare a summary of highlights from the *SASA! Faith* end-of-phase results (if you have reached this point; otherwise prepare a summary of general updates).
- With the *SASA! Faith* team, make a brief agenda for a community activist/ community action group “graduation” that allows the faith community to see those individuals as focal points for further positive change and activism in the faith community. Bring a copy of the agenda to the meeting for religious leader review.
- Create a list of religious leaders to publicly recognize during the “graduation” party as being critical to *SASA! Faith* and the positive changes in the community.

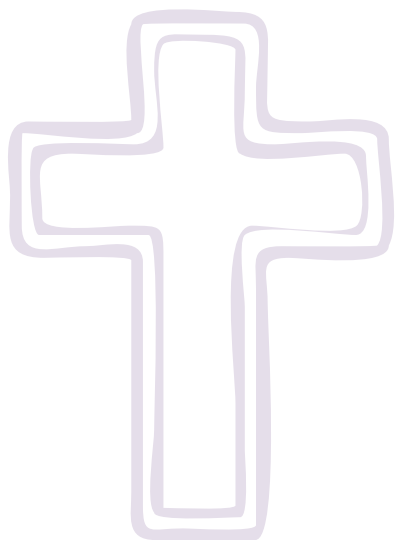
### Ideas to Discuss:

- Give a brief summary of *SASA! Faith* follow up results.
- Explain the idea of the *SASA! Faith* “graduation”.
- Make plans for engagement in the graduation (showing copy of the agenda).
- Set a date for a follow-up meeting between the religious leader(s) and focal points from the group of “graduated” activists, to review ongoing actions.
- If this religious leader will be publicly recognized at the graduation, let them know during the meeting!

## Celebrate together!



For mobilizing  
the broader  
faith community



# Community Conversations

Use community conversations to get people talking—all you need to do is find some people to talk with, show the picture, ask the discussion questions, and let the conversation flow from there!

Remember: If the image in the drawing is from another faith community, it is important to keep the conversation about the idea that is being communicated- not about the religion of the characters.



**Note:** The Community Conversations are on the *SASA! Faith* CD in ready-to-use formats

## Action Community Conversation 1

*Take-home idea: Couples who balance power can take action more effectively to prevent HIV.*

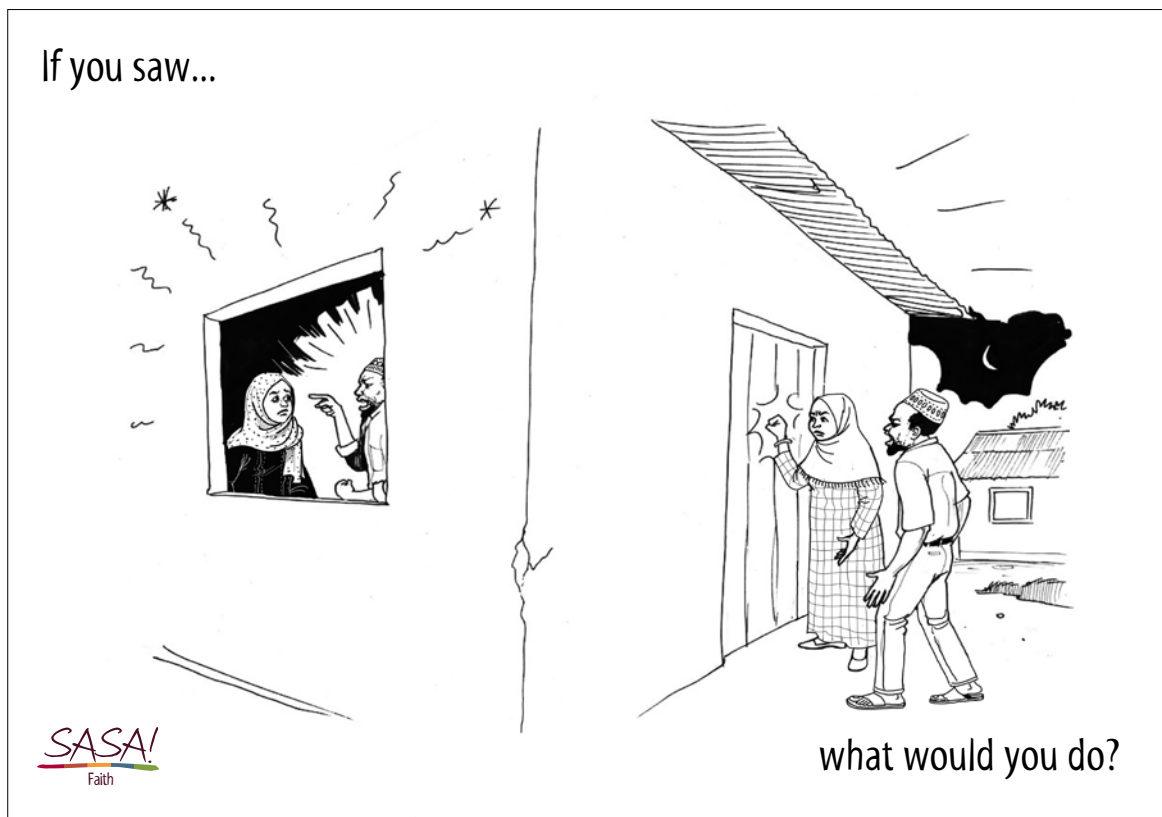


### Discussion questions

1. What do you see happening in this picture?
2. How can getting tested for HIV benefit the man, the woman and the family?
3. Where and how can people from our faith community get tested for HIV?
4. Would you encourage someone from your faith community to visit the VCT clinic if she or he was worried about their HIV status? Why or why not?
5. What actions can we take to prevent violence against women and HIV in the faith community?

## Action Community Conversation 2

Take-home idea: Faith communities can take action to prevent violence against women and girls.




### Discussion questions

1. What would you do if you saw or heard violence against women taking place in your faith community?
2. Who do you think is responsible for preventing violence against women in our faith community? What role do senior religious leaders play? Local religious leaders? Faith community members like you?
3. What can we do to hold men accountable in the faith community for using violence against women?
4. How would taking action to prevent violence against women and HIV benefit the whole faith community?

## Action Community Conversation 3

Take-home idea: *We all have the power to prevent violence against women and have happy families!*

If you saw...

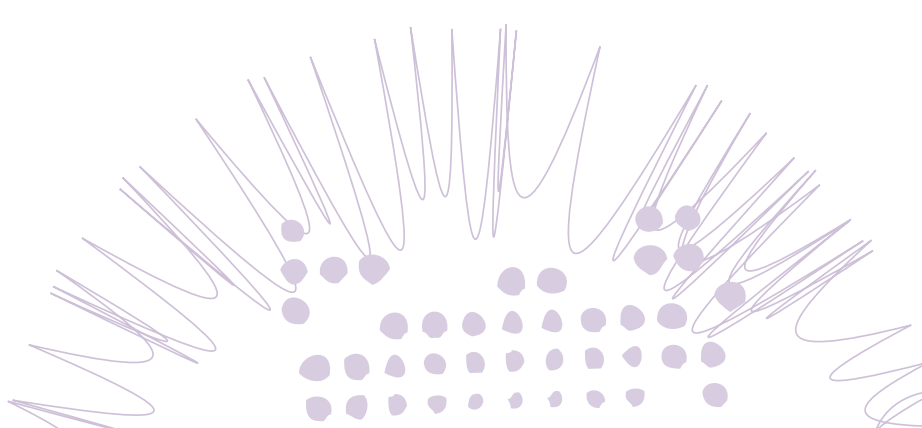


**SASA!**  
Faith

what would you do?

### Discussion questions

1. What do you see happening in this picture?
2. What would you do if you saw members of your faith community taking action to prevent violence against women?
3. What action do you see your leaders in your faith community taking to prevent violence against women?
4. How could you join and organize others to prevent violence against women in the Christian/Muslim community?







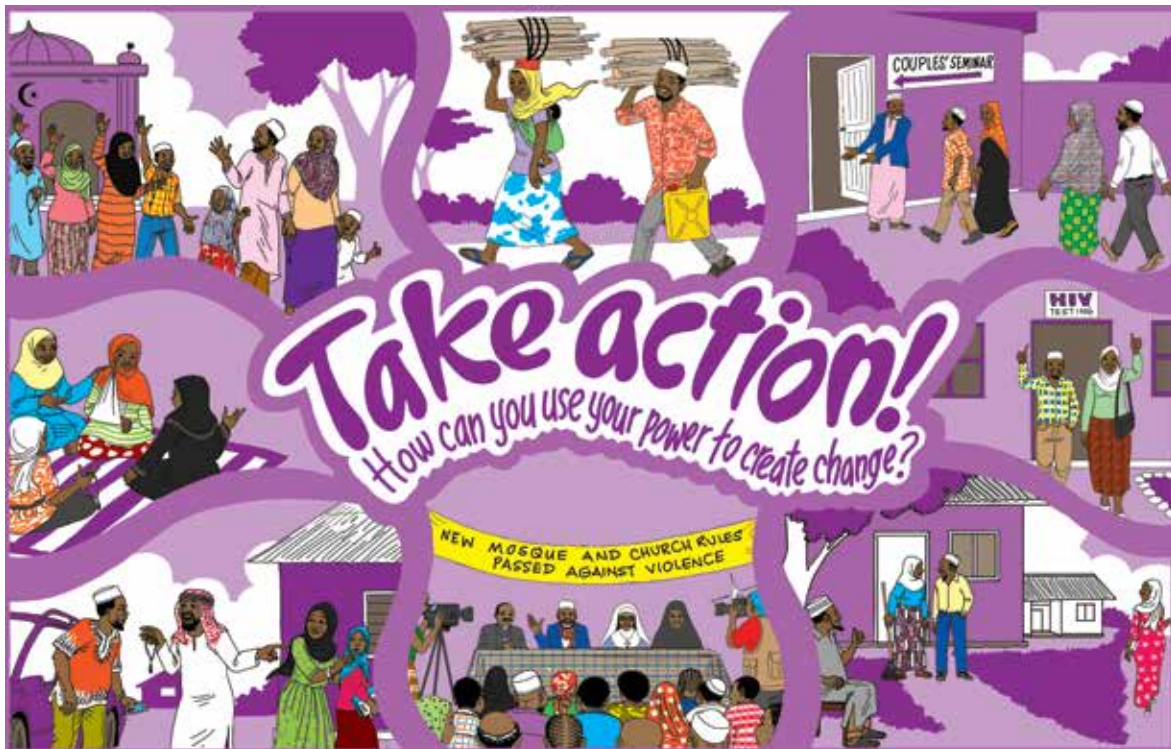
# Muslim and Christian Power Posters

The Power Posters in the Action phase illustrate how positive change can happen and violence can be prevented if we all use our *power* to take action. The posters remind us that even small actions can be important and these can happen both in public spaces and in our private lives. Encourage and celebrate change and effort toward change!



**Note:** Print-ready Power Posters can be found on the *SASA! Faith* CD.

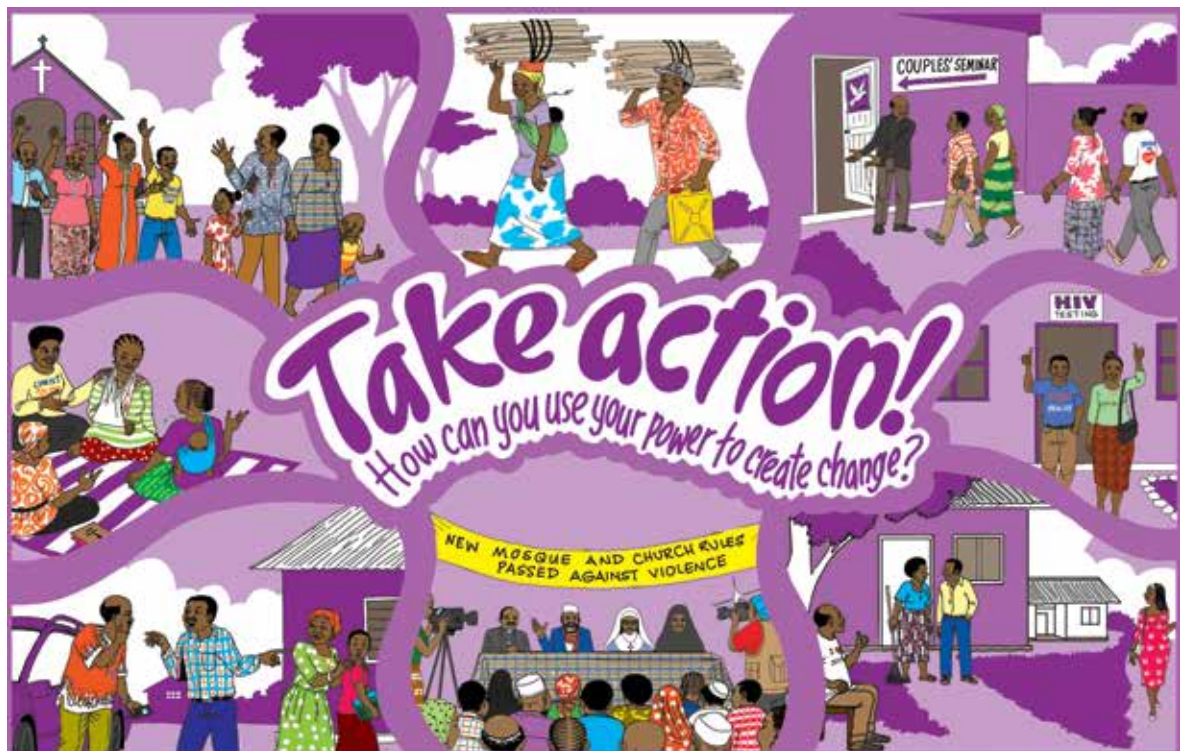
## Action Muslim Power Poster



### Muslim Discussion Questions

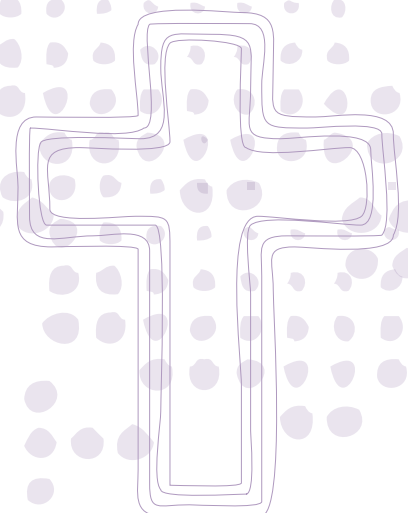
1. What is happening in this poster? Do you see similar things being done by Muslims in your faith community?
2. How can we create positive changes in our own relationships?
3. What can we do in our mosques and in the Muslim community in general to address the issues of power, violence against women and HIV?
4. What is one way you will speak out against violence against women in your faith community?
5. What is one way you will take action to prevent violence against women in your faith community?

## Action Christian Power Poster



### Christian Discussion Questions

1. What is happening in this poster? Do you see similar things being done by Christians in your faith community?
2. How can we create positive changes in our own relationships?
3. What can we do in our churches and in the Christian community in general to address the issues of power, violence against women and HIV?
4. What is one way you will speak out against violence against women in your faith community?
5. What is one way you will take action to prevent violence against women in your faith community?







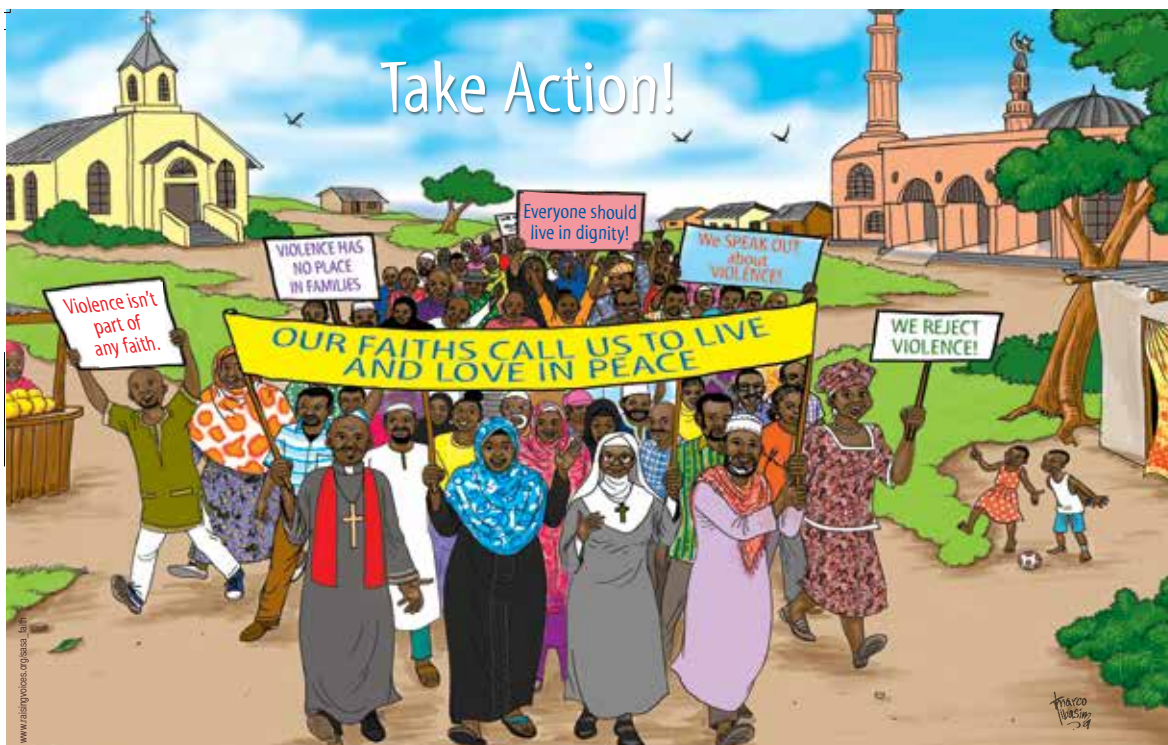
# Community Poster

The Action Community Poster shows leaders and members of Christian and Muslim faith communities speaking out against violence against women and for justice, peace and dignity. It recognizes the power in public statements and practical actions that can create families and communities that are safe for all.



**Note:** Print-ready Community Posters can be found on the *SASA! Faith* CD.

## Action Community Poster



### Discussion Questions

1. What do you see happening in this poster?
2. How do you think the people in the poster feel about their faith community?
3. What role can religious leaders play in preventing violence against women in the faith community? What role can religious media play? Religious schools? Faith-based NGOs? Prayer groups?
4. How can we take action to prevent violence against women?



# Faith Community Dramas

## Action Drama No.1

**Take-home idea:** *Balancing power in relationships prevents violence against women and HIV, and helps us live the values of our faith.*

### Tips for Facilitator's Opening Remarks

- Welcome participants and introduce the drama group.
- Introduce the take-home idea.
- Emphasize that we all have the power to take action to prevent violence against women and HIV and that taking action includes changing the way we think and act.

Drama Characters	
<b>Adam</b>	Adult man
<b>Sara</b>	Adult woman, Adam's wife
<b>Gabriel</b>	Adult man, Adam's friend, happily married to Alisha
<b>Alisha</b>	Adult woman, happily married to Gabriel
<b>Community Members</b>	Adult women and men, at the community meeting

## Scene One

Adam comes home one evening and finds that Sara is not there. He waits for one hour for her and when she arrives home, he is angry and demands to know where she has been. Sara explains that her women's group was busy preparing for a meeting that they are going to hold in the faith community. She apologizes for being late.

Adam is not comfortable with this. He accuses Sara of becoming big-headed. He tells her to remember that he is the head of the household. Sara is unhappy and goes to prepare dinner.

### Facilitator's Discussion Questions

- If Adam came home late, do you think Sara could ask him the same kinds of questions? Why or why not?
- How do you think Adam's treatment of Sara is affecting their relationship?
- Do you think that Adam's actions are respecting his wife's dignity as a human being?

## Scene Two

Gabriel and his wife Alisha come to visit Adam and Sara, and recognize that there is tension in the house. Sara and Alisha go into the other room to prepare food and talk. Gabriel asks Adam what happened to create the tension in the house. Adam explains that Sara is taking advantage of his kindness by coming home late from her meeting. Gabriel asks if Sara is regularly late and inconsiderate toward Adam. Adam answers no. Gabriel asks whether Adam believes he is giving Sara permission to associate with friends or that it is her right as a person to be able to do that.

Adam is not very happy with these questions. Gabriel empathizes with Adam. He says he knows it is hard to change patterns in a relationship. He knows how hard Adam has been working to stop being violent and balance power more equally with his wife. He asks Adam if, before this evening, things were getting better between him and Sara. Adam explains that there is not as much tension in their relationship, that he has not hit her and that even though he shouts sometimes, he is trying not to. Adam tells Gabriel that there is now more happiness in their relationship. He also says that the sex between them has been nicer now, because it seems like Sara is more interested in being with him. Adam also says that the children seem less afraid of him. Gabriel is impressed, and tells Adam that it seems his relationship is starting to really reflect their religious values of justice, peace and dignity.

### Facilitator's Discussion Questions

- How do you think Sara feels about Adam changing? In what way is he changing?
- How do you think Adam feels about the changes in his relationship?
- What additional actions can Adam and Sara take to balance power in their relationship?
- How do balancing power and nonviolence in our relationships help us live the values of our faith?

## Scene Three

Sara brings out food. Everyone eats together. Gabriel is joking around and asks, "So why did you and the children wait for Sara to get home to cook? Do none of you know what to do in the kitchen?" Adam laughs. Gabriel asks him when he last cooked a meal or helped in preparing a meal. Adam stops laughing and now Gabriel laughs. Gabriel says he's serious! Gabriel invites Adam and Sara to visit their house one day so that he and his wife can prepare a meal for them. Gabriel and Alisha thank Adam and Sara for dinner and remind them about the faith community meeting the next day.

Adam helps Sara take the dishes to the kitchen. She hugs him and laughs. Adam apologizes for shouting earlier. They go to bed happy.

### Facilitator's Discussion Questions

- Why do you think it is important for women and men to help each other in their responsibilities?
- How do couples feel when responsibilities are shared?
- How would you feel if you were in a relationship in which your husband or wife was considerate of your needs and helped you when you needed it?
- Why is balancing power healthy for relationships? How does our religion view balancing power in relationships?

## Scene Four

Adam and Sara go to a meeting of the faith community the following day. After Sara is asked to speak at this meeting, some of the men begin to laugh at Adam. They tease him that his wife is now the head of the house. Adam at first feels embarrassed, but then his friend Gabriel and some other men defend Adam. They explain that when both husband and wife have power in a relationship, the relationship is stronger, not weaker. They talk about the faith community's values of justice, peace and dignity. They try to convince the men that it takes a lot of strength for a man to balance power in his relationship, and that his family and relationship become happier and healthier as a result. They ask the men if they think being harsh and violent makes their partners and children want to be around them. The men don't know what to say.

Faith community members are admiring Adam and Sara, and they seek their advice and help. Adam feels proud of himself, his wife and his family.

### Facilitator's Discussion Questions

- Why do you think Gabriel said it takes more strength to balance power than to use power over a partner? How does balancing power in a relationship help prevent violence and HIV?
- Do you see men in our faith community changing like Adam? Why or why not?
- Do you think some men in our faith community want to be like Gabriel and Adam but are afraid to show it? Why or why not?
- Do you think that by balancing power in a relationship we are better living the values of our faith? Why or why not?

### Tips for Facilitator's Closing Remarks

- Thank the drama group and audience for their participation.
- Summarize the key discussion points and emphasize the take-home idea.
  - Explain that balancing power in relationships prevents violence and HIV, and it helps us live the values of our faith: justice, peace and dignity.
  - Explain that as members of a faith community we must take action to prevent violence against women.

## Action Drama No. 2

**Take-home idea:** *The faith community has the power to take action to prevent violence against women and HIV.*

### Tips for Facilitator's Opening Remarks

- Welcome participants and introduce the drama group.
- Introduce the take-home idea.
- Emphasize that each one of us has the ability and power to create change.

Drama Characters	
Leila	Adult woman
Amber	Adult woman, Leila's friend
Mariam	Adult woman, Leila and Amber's friend from the women's group
Women	Adult women, in women's group
Sami	Adult man, Leila's husband
Noah	Adult man, Mariam's husband
Men	Adult men, at the faith community meeting space

## Scene One

Leila and Amber are meeting with the faith community's women's group. Many women have not yet arrived. Amber is talking about the new idea to have a women's savings club as part of the group. She eventually asks the others why so many women are late. One woman, Mariam, shyly says that some of their husbands do not want them to come to these meetings and they have to sneak away. Some of their husbands also take away their money. One woman even admits that her husband beat her. The women spend the rest of the meeting discussing the issue, and Leila and Amber listen supportively to the women's stories and ideas.

With the group's permission, Leila goes home and tells her husband Sami about the women's situation. Sami listens closely and agrees that Leila and Amber did the right thing by talking with the group and offering them support. Sami also wonders about what the faith community can do together to prevent violence against women. Leila and Amber say they will talk with their microcredit group about actions they can take together. Sami suggests that he go together with Leila and Amber to talk with the religious leader about ways to prevent violence and HIV in their faith community. Leila and Amber think this is a great idea.

### Facilitator's Discussion Questions

- Some of the women in the women's group had their money taken away by their husbands, and one was beaten. Why do you think this happened?
- What kinds of things might the women's group be able to do to prevent this kind of violence and HIV infection?
- Do you think that Sami and Leila are right—that we all should be doing something to prevent violence against women? What do you think we each should do?

## Scene Two

The next night, Sami goes to the faith community meeting space and sees two friends sitting with Mariam's husband, Noah. He joins them and they talk about small things for a while. The conversation eventually turns to their families and their wives. Sami tells the men that he and his wife used to fight a lot but now they are getting along better. He explains how there used to be a lot of tension in the house and even his children were not willing to get close to him. He also says that the way he thinks about his wife and other women has changed. He has realized that his wife is a very valuable member of the faith community, and that it actually isn't right to treat her poorly.



One of the other men laughs and says that Sami's wife has bewitched him. Sami says that he and his wife are now like partners. Another man agrees with him, explaining his relationship has also changed for the better, and now feels a lot less pressure, because he and his wife are now sharing responsibilities and enjoying spending time together. Noah stays quiet and just listens. The man smiles and says that he is much happier now. He says that the dialogues the men have been having that Sami leads after prayer sessions have been very helpful and have given him lots of ideas for how to change his behavior to better live his own religious values of justice, peace and dignity. Sami invites Noah and the others to attend. Noah hesitates but agrees.

### Facilitator's Discussion Questions

- Do you think knowing that Sami will support them helps Noah and the other men find the power to take action and change their behavior in their relationships?
- What do you think of Sami's idea that men can balance power with their partners and begin valuing women more? How might this improve our faith community and our families?
- What are some examples of how we could show that we value women and girls in our relationships? In our faith community?

## Scene Three

The next week at the women's group meeting, Leila mentions the topic that was discussed the previous week. She explains that she is concerned about violence against women. She reflects on how violence affects women's lives, happiness and health, including increasing women's risk for HIV infection. Amber suggests that the group talk about what they can do together to begin preventing violence against women and HIV infection. Many women nod their heads vigorously in agreement. Others look concerned, but uncertain.

The group talks about what they can do, and they come up with the following ideas:

- reserve time in the weekly women's group meetings to talk about violence that is occurring in the faith community and how they could address it
- work with religious leaders to create a small fund to support women experiencing violence
- organize faith community meetings about the problem of violence against women and how it is affecting women's lives, as well as the microcredit project
- create an organized response to violence in the faith community by letting those who behave violently know that their behavior is not acceptable
- encourage nonviolent men in the faith community, including religious leaders, to hold violent men responsible for their actions
- invite husbands to special women's group meetings to introduce the idea of the savings club, so they can understand the process and see how the women's independence may have benefits for their families

### Facilitator's Discussion Questions

- Do you think it is helpful for Leila to encourage the women in the women's group meetings to think of ways to prevent violence and HIV infection? Why or why not?
- Do you think that women have the power to make a difference in their own lives and the lives of others?

- Did the women at the women’s group meeting discuss any ideas that you think are helpful? If so, which are helpful and why? If not, what ideas might be more helpful?
- What other actions do you recommend our faith community take to prevent violence and balance power between women and men?

## Scene Four

After the women’s group meeting, Leila, Sami and Amber go to talk with the religious leader about ways to prevent violence against women and HIV in the faith community. Sami congratulates the religious leader on his support of couples trying to balance power in their relationships and value each other equally. He gives a report on how the men’s group he has been leading has helped him and Noah have better relationships with their wives and even children. Leila and Amber explain that they will be writing up a list of other ideas the women’s group has come up with for making positive change in the faith community. They ask what else the religious leader might suggest the faith community can do to better live their values of justice, peace and dignity and prevent violence against women and HIV.

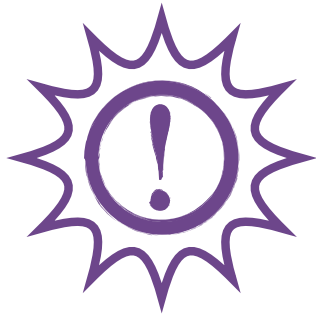
The religious leader is happy to hear the progress that is being made in the faith community, and commends the three for their work. He says that he, too, feels more needs to be done to be sure that change becomes part of the whole faith institution, and suggests a community meeting to brainstorm ideas. He also suggests that they write up a set of faith community rules to prevent violence and guide couples, to present to senior religious leaders for adoption within the faith institution. Leila, Sami and Amber are excited about these ideas.

### Facilitator’s Discussion Questions

- Why do you think it is important for men to talk to other men and women to talk to other women about their lives and experiences, as Sami does in the men’s group and Leila and Amber do in the women’s group?
- What do you think of the religious leader’s ideas to help our faith community take action to prevent violence against women and HIV?
- If you were the religious leader, what would you want to write into the faith community rules to prevent violence and guide couples?

### Tips for Facilitator’s Closing Remarks

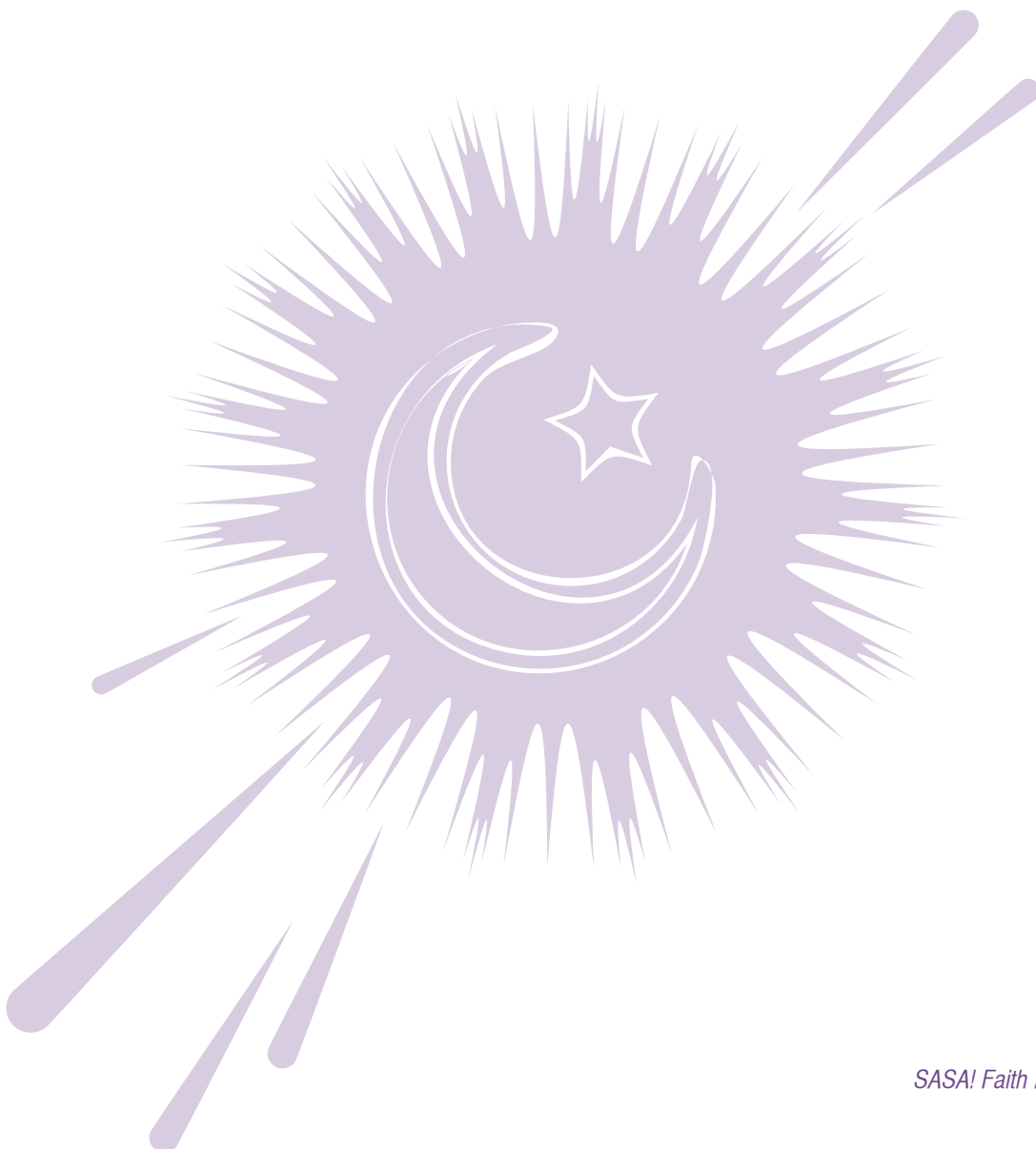
- Thank the drama group and the audience for their participation.
- Summarize the key points of the discussion and emphasize the take-home idea:
  - Explain that everyone has the power to take action to prevent violence and HIV, and help couples live the faith community’s values of justice, peace and dignity. Even small actions by individuals and groups can bring about big changes.



# Christian and Muslim Discussion Guides

The Action phase of *SASA! Faith* has three Christian and Muslim Discussion Guides each, with content appropriate for the phase. Remember, people may interpret the same thing in various ways, and not everyone has to agree - don't feel pressure to convince participants to your point of view. Just opening up topics of conversation in the faith community can begin to foster new ways of thinking and change.

**Note:** Encourage facilitators to bring a copy of the Holy Quran or the Holy Bible to ease facilitation and use as reference where needed.



# Action Christian Discussion Guide No. 1

Take-home idea: ***Many small actions can make a big change.***

## Holy Bible verses

Jesus said, “For where two or three meet in my name, I am there among them.”

- Matthew 18:20

“Blessed is anyone who perseveres when trials come. Such a person is of proven worth and will win the prize of life, the crown that the Lord has promised to those who love Him.”

- James 1:12

## Questions to spark discussion

*Use the following questions to discuss the Holy Bible verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.*

### 1. How do these and other Holy Bible verses show us that even small actions for justice, peace, dignity and love are important?

*Ideas to bring out:*

- Throughout the Holy Bible, we see that small acts of Christian love to accomplish great things.
- The path may not be easy, and we may be tested, but taking action for justice, peace, dignity and love is the way we show our faith.
- The changes we make in our personal relationships and families will ultimately affect the larger faith community.

### 2. What actions—even if small—can our faith community take to prevent violence against women and HIV?

*Ideas to bring out:*

**Note:** If more/other ideas come out of the discussion group, follow and encourage those ideas!

- If everyone simply talked about violence and HIV with one other person that would be a lot of people talking and a lot of momentum for change!
- We can decide to be a role model in our families and communities and demonstrate how to live with fairness and nonviolence—change will happen!
- Every day we each have many opportunities in our relationships and families to do or say small things that demonstrate justice, peace and dignity.
- The changes we make in our personal relationships and families will ultimately affect the larger faith community.

**Closing words:** We as members of our faith community can find practical ways to take action for to prevent violence against women and HIV. Who else can we talk to about these issues?

# Action Christian Discussion Guide No. 2

Take-home idea: **Take action for justice and peace by balancing power between women and men.**

## Holy Bible verses

“No one who conceals his sins will prosper, whoever confesses and renounces them will find mercy.”

- Proverbs 28:13

“Be subject to one another out of reverence to Christ.”

- Ephesians 5:21

## Questions to spark discussion

Use the following questions to discuss the Holy Bible verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.

### 1. What does the first Holy Bible verse tell us about the importance of repentance—of changing openly and honestly? What does the second verse tell us about balanced power?

*Ideas to bring out:*

- Honest repentance and change are a necessary part of being a Christian.
- Living without violence is not only possible, it is the example Jesus set for us. When the Holy Bible tells us to “be subject to one another” it describes balanced power.
- Reminding each other of the benefits of nonviolence and balanced power is a strong motivator for change.
- Show others in your words and actions the beauty of justice, peace, dignity and nonviolence.

### 2. What would our families and our faith community be like if it were free of violence and HIV and AIDS?

*Ideas to bring out:*

**Note:** If more/other ideas come out of the discussion group, follow and encourage those ideas!

- We would live closer to the life God has asked us to live.
- Women would be able to live without fear, and men would be closer to their wives and children—making families stronger.
- We would have much more energy to live our faith and study the life of Jesus and the words of the Holy Bible.
- All the time and money spent on treating violence, HIV and AIDS could be used to develop our families and communities.
- Everyone would be happier and healthier, living in justice, peace and dignity!

**Closing words:** We as members of our faith community can find ways to live the benefits of nonviolence. Who else can we talk to about these issues?

# Action Christian Discussion Guide No. 3

Take-home idea: ***Preventing violence against women and HIV infection is up to us.***

## Holy Bible verses

“There is nothing I cannot do in the One who strengthens me.”

- Philippians 4:13

“You were to put aside your old self, which belongs to your old way of life and is corrupted by following illusory desires. Your mind was to be renewed in spirit, so that you could put on the New Man that has been created on God’s principles, in the uprightness and holiness of the truth.”

- Ephesians 4:22-24

## Questions to spark discussion

*Use the following questions to discuss the Holy Bible verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.*

### 1. What do these Holy Bible verses teach us about our own power to change and make change?

*Ideas to bring out:*

- Through God’s grace, we have the power to and are called to promote justice, peace and dignity in our families and communities. We can change our relationships and create them anew. We can model harmonious and respectful relationships.
- People often say the government or NGOs should do something about violence against women and HIV. It is in our hands as a faith community to do something, too.
- We can act and speak out to prevent violence against women.

### 2. What can we do as a faith community to live our beliefs and prevent violence against women and HIV?

*Ideas to bring out:*

**Note:** If other/more ideas come out of the discussion group, follow and encourage those ideas!

- Start a men’s group that talks about justice, peace, dignity and nonviolence in families.
- Start a church action group to take on projects to prevent violence against women and HIV in the faith community.
- Go on visits to the homes of fellow worshippers to support couples on living lives without violence.
- Creating a church bylaw that upholds the human right to live free from violence.
- There are as many ideas as there are Christians! Let’s keep talking and taking action together!

**Closing words:** We as members of our faith community can find practical ways to prevent violence against women and HIV. Who else can we talk to about these issues?

# Action Muslim Discussion Guide No. 1

Take-home idea: *Many small actions can make a big change.*

## Holy Quran verses

(قال تعالى: فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ( سورة الزلزلة: ٧، ٨ )

“So whoever does an atom’s weight of good will see it, And whoever does an atom’s weight of evil will see it.”

- Holy Quran, Surah 99, Az-Zalzalah 7-8

قال تعالى: وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظَلَّمُونَ نَقِيرًا (سورة النساء: ٤٢١)

“And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.

- Holy Quran, Surah 4: An-Nisaa’: 124

## Questions to spark discussion

Use the following questions to discuss the Holy Quran verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.

### 1. How do these and other Holy Quran verses show us that even small actions for justice, peace and dignity are important?

*Ideas to bring out:*

- Throughout the Holy Quran, we are expected not only to pray, but also do good and righteous deeds.
- The path may not be easy, and we may be tested, but taking action for justice, peace and dignity is the way we show our faith.
- Allah always notices our efforts. We can use these small acts of love to accomplish great things.

### 2. What actions—even if small—can our faith community take to prevent violence against women and HIV?

*Ideas to bring out:*

**Note:** If ideas come out of the discussion group, follow and encourage those ideas!

- If everyone talked about violence and HIV with one other person that would be a lot of people talking and a lot of momentum for change!
- We can decide to be a role model in our families and faith community and demonstrate how to live with fairness and nonviolence—change will happen!
- Every day we each have many opportunities in our relationships and families to do or say small things that demonstrate justice, peace and dignity.
- The changes we make in our personal relationships and families will ultimately affect the larger faith community.

**Closing words:** We as members of our faith community can find practical ways to take action for to prevent violence against women and HIV. Who else can we talk to about these issues?



## Action Muslim Discussion Guide No. 2

Take-home idea: *Take action for justice and peace by balancing power between women and men.*

### Holy Quran verses

وقال تعالى: إِلَّا مَنْ تَابَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا  
(سورة الفرقان: ٥٧)

“Exempted are those who repent, believe, and lead a righteous life. God transforms their sins into credits. God is Forgiver, Most Merciful.”

- Holy Quran, Surah 25: *Al-Furqan*: 70

وقال تعالى: وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا (سورة النساء: ٩١)

“. . .Live with [women] on a footing of kindness and equity.”

- Holy Quran, Surah 4: *An-Nisaa*: 19

### Questions to spark discussion:

Use the following questions to discuss the Holy Quran verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.

1. **What does the first Holy Quran verse tell us about the importance of repentance—of changing openly and honestly? What does the second verse tell us about equity and balanced power between women and men?**

*Ideas to bring out:*

- Honest repentance and change are a necessary part of being a Muslim.
- We are called to live without violence and with justice and equity.
- Reminding each other of the benefits of nonviolence and balanced power is a strong motivator for change.
- Show others in your words and actions the beauty of justice, peace, dignity and nonviolence.

2. **What would our families and our faith community be like if it were free of violence and HIV and AIDS?**

*Ideas to bring out:*

- We would live closer to the life the Muslim faith has asked us to live.
- Women would be able to live without fear, and men would be closer to their wives and children—making families stronger.
- We would have much more energy to live our faith and study the words of the Holy Quran and of the Prophet Mohammed (PBUH).
- All the time and money spent on treating violence and HIV & AIDS could be used to develop our families and communities.
- Everyone would be happier and healthier, living in peace and dignity!

**Closing words:** We as members of our faith community can find ways to live the benefits of nonviolence. Who else can we talk to about these issues?

# Action Muslim Discussion Guide No. 3

Take-home idea: *Preventing violence against women and HIV infection is up to us.*

## Holy Quran verses

قال تعالى : وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (سورة العنكبوت: ٩٦)  
“And as for those who strive in our path — we will surely guide them in our ways. And Indeed, Allah is with those who are of service to others.”  
- Holy Quran, Surah 29: An-Nisaa’: 69

قالى تعالى : لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يَحِبُّ الْمُحْسِنِينَ (سورة المائدة: ٣٩)  
“There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allah and believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good.”  
- Holy Quran, Surah 5: Al-Ma’idah: 93

## Questions to spark discussion

Use the following questions to discuss the Holy Quran verses above. Encourage participants to share their own thoughts, using the ideas below to help guide the discussion.

### 1. What do these Holy Quran verses teach us about the expectation that we take action to ‘do good’ and ‘be of service’ to others?

*Ideas to bring out:*

- We have the power to and are called to promote justice, peace and dignity and do good works in our families and communities. We can model harmonious and respectful relationships, as taught by the Prophet Mohammed (PBUH).
- People often say the government or NGOs should do something about violence against women and HIV. It is in our hands as a faith community to do something, too.
- We can act and speak out to prevent violence against women.

### 2. What can we do as a faith community to live our beliefs and prevent violence against women and HIV?

*Ideas to bring out:*

**Note:** If other/more ideas come out of the discussion group, follow and encourage those ideas!

- Start a men’s group that talks about justice, peace, dignity and nonviolence in families.
- Start an action group in the mosque to take on projects to prevent violence against women and HIV in the faith community.
- Go on visits to the homes of fellow faith community members to support couples on living lives without violence.
- Creating a mosque rule that upholds the human right to live free from violence.
- There are as many ideas as there are Muslims! Let’s keep talking and taking action together!

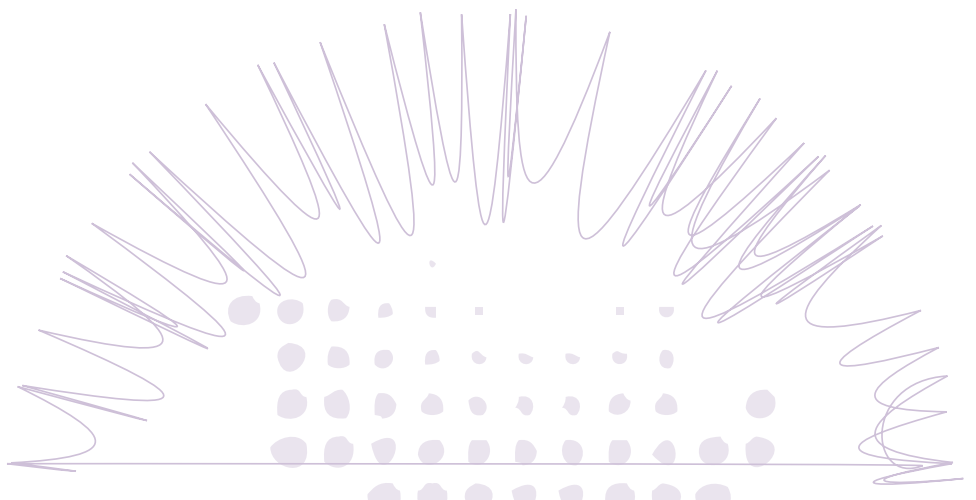
**Closing words:** We as members of our faith community can find practical ways to prevent violence against women and HIV. Who else can we talk to about these issues?



# Religious Leader Sermon Notes

Religious leaders regularly give sermons, khutba, homilies and public talks on many topics. They are experts at this, and yet sometimes it can be difficult for them to find time from their busy schedules to prepare talks on a new topic. *SASA! Faith* Christian and Muslim Sermon Notes are designed to help to make it easier for religious leaders and scholars to prepare for and give talks on violence against women and its connection to HIV. They were created from the writings of theologians and religious scholars and simplified for use in *SASA! Faith*. There are two Sermon Note guides for each faith in the Action phase. Use the sermon notes that are right for your faith community!

**Note:** Encourage religious leaders to bring a copy of the Holy Quran or the Holy Bible to ease facilitation and use as reference where needed.





## Action Muslim Sermon Notes No. 2:

*What have we learned about power, violence and HIV? How can we live what we believe more fully?*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah most beneficent, most merciful.*

Quranic reading:

قال تعالى : يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (سورة الصف : ٢)

“O you who have believed, why do you say what you do not do?”

- Holy Quran, Surah 61: As-Saff: 2

Sermon notes:

1. The verse from the Holy Quran is very simple, and yet very difficult to practice continuously. We often say we believe in Muslim principles like justice, peace and dignity—but sometimes we fall short in living them.
2. Over the past years, we have learned more about how to live well with each other in our families, with mutual respect and balanced power, and without violence.
3. Let us reflect on all we have learned. I am going to ask some questions, and ask you to reflect silently on the answers.
  - a. What new things do we know about how to live peacefully and with dignity with our spouses?
  - b. How well is your household functioning, without violence and with balanced power? What about our mosque? And the Muslim community as a whole?
  - c. How have our ideas of power changed? Do we believe that Islam opposes the use of power over another person?
  - d. How has our understanding of violence changed, and its connection to HIV?
  - e. How are we now more able to support change in men who are using violence and women who are experiencing violence, so that couples can live without violence?
  - f. How can we live our Muslim values of justice, peace and dignity even more deeply and consistently?
4. I encourage you to reflect on these questions, talk with others about them—in families, with neighbors, and with others in the Muslim community. The more we consider these issues and keep them present in our daily thoughts and discussions the more we will be able to live our values.
5. Our Muslim community can strive to practice our beliefs, and even more fully live our values. We can continue take action together to prevent violence against women and HIV.

**Note:** Make any announcements about how members of the mosque or faith community can get involved in current actions to prevent violence. Invite leaders of *SASA! Faith* and leaders of that action to stand and be recognized.

# Action Christian Sermon Notes No. 1:

*How can we as Christians take action for peace and justice in the family?*

Holy Bible readings:

“You have already been told what is right and what Yahweh wants of you. Only this, to do what is right, to love loyalty and to walk humbly with your God.”

- Micah 6:8

“No one who conceals his sins will prosper, whoever confesses and renounces them will find mercy.”

- Proverbs 28:13

Sermon notes:

1. As each of us works to do what is right, we try to live in a respectful way with our families. Peaceful and just Christian families are those that share roles and decision making, that respect one another, and that find other ways to balance power in the home.
2. When our families become models of balanced power—doing what is right and humble—we can become models for other families.
3. Throughout the Holy Bible, we are expected not only to pray, but also to be of service to others and do justice.
4. Showing others a true example of balanced power in the home is a way to promote justice.
5. However, we should not be afraid to be honest about how our families are doing, or about our struggles. God knows our acts and our thoughts. We can find safe places to share our struggles with others.
6. We should strive to become true models of just treatment of women, not only in our families, but also in our church and in the entire Christian community.
7. There are many ways to live our Christian values of justice, peace and dignity. Many people within the Christian community have become engaged with *SASA! Faith*, which gives us specific ways to promote these values in our homes and faith community.
8. We can take on projects to prevent violence against women and HIV in the faith community.
9. We can start to create a church bylaw or rule that rejects violence against women and explains what the church will do to prevent and respond to violence.

**Note:** Mention any existing actions against violence in the church or Christian community and invite others to join!

## Action Christian Sermon Notes No. 2:

***What have we learned about power, violence and HIV? How can we live what we believe more fully?***

Holy Bible reading:

“Anyone who listens to the Word and takes no action is like someone who looks at his own features in a mirror and, once he has seen what he looks like, goes off and immediately forgets it. But anyone who looks steadily at the perfect law of freedom and keeps to it—not listening and forgetting, but putting it into practice—will be blessed in every undertaking.”

-James 1:23-25

Sermon notes:

1. The verse from the Holy Bible is very simple, and yet very difficult to practice continuously. We often say we believe in Christian principles like peace, dignity and justice—but sometimes we fall short in living them.
2. Over the past years, we have learned about how to live well with each other in our families, with mutual respect and balanced power, and without violence.
3. Let us reflect on all we have learned. I am going to ask some questions, and ask you to reflect silently on the answers.
  - a. What new things do we know about how to live peacefully and with dignity with our spouses?
  - b. How well is your household functioning, without violence and with balanced power? What about our church? And the Christian community as a whole?
  - c. How have our ideas of power changed? Do we believe that Christianity opposes the use of power over another person?
  - d. How has our understanding of violence changed, and its connection to HIV?
  - e. How are we better able to support change in men who are using violence and women who are experiencing violence, so that couples can live without violence?
  - f. How can we live our Christian values of peace, dignity and justice even more deeply and consistently?
4. I encourage you to reflect on these questions, talk with others about them—in families, with neighbors, and with others in the Christian community. The more we consider these issues and keep them present in our daily thoughts and discussions the more we will be able to live our values.
5. Our Christian community can strive to practice our beliefs, and even more fully live our values. We can continue take action together to prevent violence against women and HIV.

**Note:** Make any announcements about how members of the church or faith community can get involved in current actions to prevent violence. Invite leaders of *SASA! Faith* and leaders of that action to stand and be recognized.





# Radio and Story Ideas

Taking action to prevent violence against women and HIV means changing the way that we—as individuals and as a faith community—value girls and women. Everyone has the power to take action, in small and big ways. The media can also play a pivotal role in calling for action. Through media stories, journalists and radio presenters can call on governments, religious institutions, faith-based organizations, religious leaders, and individual women and men to consider their roles in creating change.

You can suggest story ideas to journalists, or find ways for the SASA! Faith Team to launch them yourselves! You may already be an expert at writing articles in the faith community's newsletter, or writing editorials in the local paper. What about getting on radio and television? Although it can be challenging to do this, the effort is well worth it. Radio and television engage people in lively and healthy debate. They portray people's emotions through their voices and body language, creating an immediate personal connection with the listener or viewer that can get them motivated to take action!

You may already be working with journalists or presenters from these stations. As your relationships with radio and television staff build, suggest that they invite a *SASA! Faith* Team member to participate in call-in shows where listeners can call in with questions, or on talk shows where they can be the “expert” on violence against women and HIV. Ask them to invite you to do news commentary on a story they do on the topics.

If you do get invited to appear on radio or television, be sure to listen to or watch the show before going on, in order to learn the style, format, and more about the audience. Here are some pointers for becoming a media pro!

- Practice what you wish to say before you say it, and practice speaking in concise sentences about the selected topics.
- Practice in a mirror, and be aware of your body language and facial expressions. During the program, dress smartly, relax, talk slowly and use simple language.
- Pay attention to interviewers, as they will likely give you clues to stop talking.
- Make your point clearly and find ways to restate it throughout the program.
- Say provocative but constructive things to get people thinking, talking and acting, but never insult people or demean them.
- Be gracious, and have clear ideas for action so that people know how to get involved!

Below are a few story ideas you could suggest to journalists or that the *SASA! Faith* team can use in their own appearances in the media—they are stories to generate momentum in the prevention of violence against women and HIV.

## Action Story Idea No. 1

### Making “Women’s Issues” Everyone’s Issues

**Take-home idea: Men can take action with women to prevent violence against women and girls!**

There are more and more men in the community speaking out on the prevention of violence against women and its connection to women’s increasing rates of HIV infection. The male activist voice is seldom heard in the media, especially in relation to violence against women. This voice includes men who are religious leaders or scholars, religious school directors or regular faith community members. A media story about men speaking out on these issues would be of great interest to women and men alike, and would demonstrate the gradual changes in faith community norms.

#### Recommended interviews:

- Interviews with men from a variety of roles within the faith community, to hear about the different ways, big and small, that they are speaking out on violence against women and its connection to HIV.

## Action Story Idea No. 2

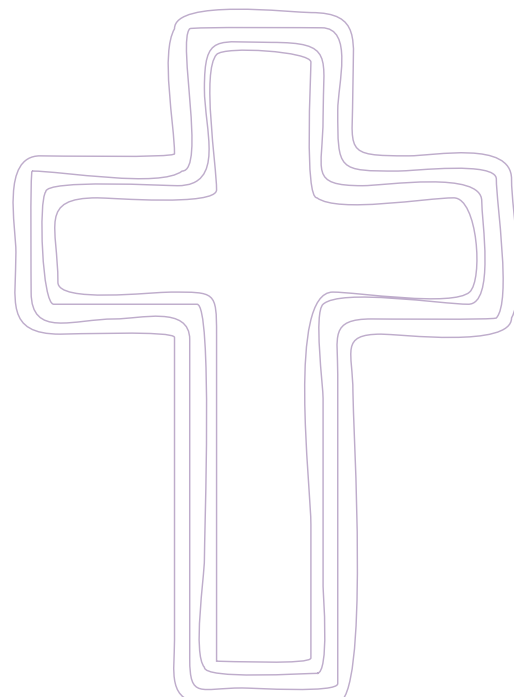
### Everyday Heroes

**Take-home idea: Faith communities are taking action to prevent violence against women and girls.**

Courageous women and men are taking action to make it normal in the community to live without violence, and to stand up against violence. Though they often have limited resources, their faith inspires them to have compassion and take action. They are taking brave steps in the prevention of violence against women and HIV. Hearing these stories reminds people that you do not have to be a leader, professional or political figure in the community to take action and create change. Hearing what inspires these local heroes and gives them courage can be an inspiration to all.

#### Recommended interviews:

- Interviews with specific religious leaders, women, men and youth who have taken action in their faith community to promote nonviolent norms and to balance power between women and men. Ask them what in their religion inspires them to take action, and how these actions have helped them to grow in their faith.



## Action Story Idea No. 3

### Challenging Early Marriage

**Take-home idea:** *We can take action on early marriage as a form of violence against women.*

Some parents consider early marriage as a strategy to safeguard their daughters from HIV infection, but it often has the opposite effect. Early marriage increases a girl's risk for contracting HIV. The bodies of girls and young women are more vulnerable to the virus and their older husbands have usually had substantial sexual experience, with greater possibility of exposure to the virus. The risks for girls and young women who are married early do not stop at HIV. Early marriage can result in dangerous pregnancy and births, higher rates of STIs and less access to education about sexual health. For these reasons, many parents are changing their habits—refusing early marriage for their daughters and spreading the word that early marriages should stop. Early marriage is a topic of growing interest and debate among faith community members. People would be interested in hearing a story about these parents and the reasons for their change in beliefs. Such a media story would demonstrate that change is an option and would help other parents to think differently about their choices.

#### Recommended interviews:

- Interviews with parents who have decided not to marry their daughters too young, to hear about their reasons and the benefits. Interview their daughters, too, to get their thoughts on the benefits of waiting to marry!
- Interviews with religious leaders to learn what actions they are taking to stop early marriages in their faith community.

## Action Story Idea No. 4

### Faith In Action

**Take-home idea:** *Faith communities can make changes to prevent violence against women and HIV.*

Throughout the faith community, there are changes happening, big and small, to prevent violence against women and HIV. Churches or mosques may be implementing a new rule against domestic violence, or setting up an action group to help guide couples in balancing their power, or establishing a faith community action fund to help send young women to school in order to increase their opportunities and reduce their vulnerability to violence. Maybe a religious school is taking action by talking with girls and boys about human rights, balancing power, sexual feelings and sexual health. These actions are inspired by faith—and can inspire others, too.

#### Recommended interviews:

- Interviews with the activists and leaders who have created new rules, bylaws or policies to prevent violence and HIV, to hear how their faith inspires them to take action and learn tips on how to implement such measures within a religious institution.
- Interviews with faith community members to hear their perspectives on the benefits of the changes they have been implementing.

## Action Story Idea No. 5

### Global Call to Action To Prevent Violence Against Women And Girls

**Take-home idea: We all have the power to prevent violence!**

We have the power to create change so that every girl and woman can live free of violence. In November 2014, a group of researchers and activists published a global Call to Action, suggesting that leaders and policymakers commit to 5 actions:

1. Show leadership. Recognize violence against women and girls as a human right violation, and a barrier to health and development. Speak out against violence and allocate the needed resources to prevent and respond to violence against women.
2. Create equality. Develop and enforce national-level laws, implement policies and strengthen capacities of institutions to address violence against women and promote equality between women and men.
3. Change norms. Invest in violence prevention programming, to promote the empowerment of women, gender equitable social norms, nonviolent behaviors, and effective non-stigmatizing responses for violence survivors.
4. Challenge sectors. Strengthen the role of sectors (health, security, education, justice), by integrating training, allocating budgets, creating policies and implementing systems to identify and support survivors, as part of a coordinated multi-sectoral response.
5. Invest in research and programming. Support research and programming to learn how best to prevent and respond to violence against women, inform policies and monitor progress.

A media story could explain the Call to Action and ask questions about how local leaders have or will support it through their own actions.

#### Recommended interviews:

- Interviews with leaders and policy makers about the Call to Action and steps they are taking to implement it.
- Interviews with the *SASA! Faith* Team, religious leaders and community activists to talk about their faith community's response to each of the 5 points of the Call to Action.



Congratulations!

You have reached the end of the

**Action phase**

**of *SASA! Faith*.**

Review the checklist on page 198 to see if you are ready to fully hand over all efforts to the *SASA! Faith* Team and Network.

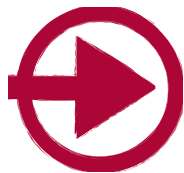
Celebrate all your efforts to prevent violence against women and HIV!

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## Materials on the *SASA! Faith* CD

Assessment Tools

*Activity Report Form*

*Outcome Tracking Form*

*Rapid Assessment Survey*

*Phase Plan*

Referral List

*SASA! Faith* PowerPoint

*SASA! Faith* Brochure

HIV Info Sheet

VAW Info Sheet

Community Conversations

Muslim and Christian Power Posters

Community Posters

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