



What works for whom?: Using Evidence to move from Feminist-blind to Feminist-informed Programming to address the Root Causes of VAWG in Malawi

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About Trócaire



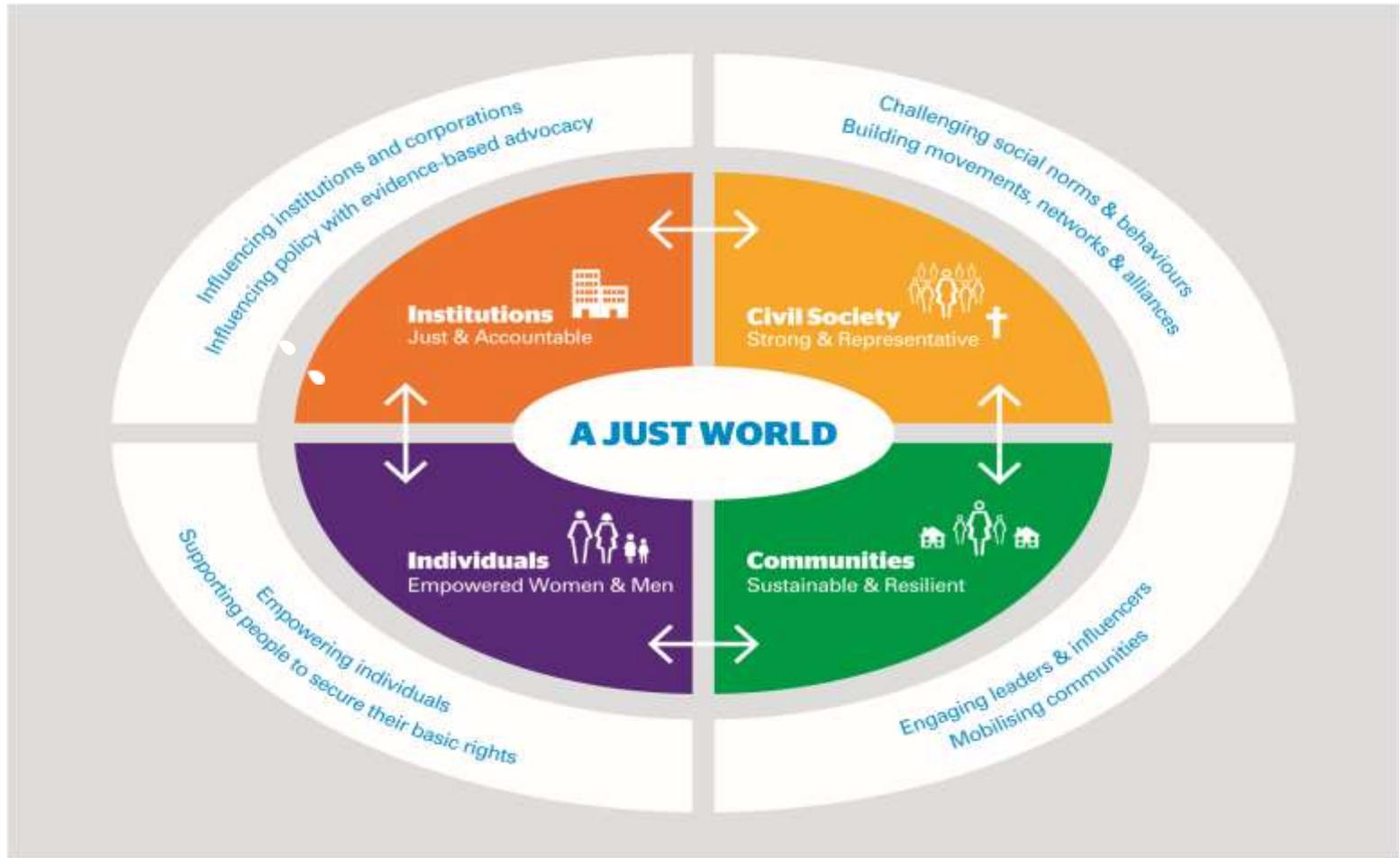
Resource Rights & Use



Women's Empowerment



Humanitarian Preparedness & Response



Feminism: What is it?





Addressing VAWG in Malawi

Transforming cultural and gender norms to reduce women's vulnerability to GBV and HIV, 2011 – 2015 with support from **Human Dignity Foundation** and **Irish Aid**.

- Interventions targeting men, traditional and religious leaders.
- Community wide interventions using the 'STAR' approach.
- Supporting women's economic empowerment.



Action Research

A cross-sectional research design was used

8 sample villages

Quantitative
surveys with over
700 respondents
(women & men)

150 KIIs and 111
FGDs for
qualitative data

08 case studies

Key Findings



Positive shifts in knowledge and attitudes towards VAWG both at individual and community levels. But more shifts made at community level than at individual level



Communities identified advocacy issues to advance



Engaging men strategy meant an over focus on men only, which distorted programme messages from the original focus on gender equality to gender biased



There wasn't change in relation to acceptance of Intimate Partner Violence

Programme and Research Reflections

ENGAGING MEN ONLY

- undermines efforts to address gender inequalities and power imbalance

ENGAGING BOTH MEN AND WOMEN

- allows perspectives and needs of both to be better understood and supported for change

ONGOING TRAINING, MENTORSHIP AND SUPPORT FOR COMMUNITY FACILITATORS/ ACTIVISTS

- is critical for social norms change

Feminist Principles in Practice

ToC clearly recognizes gender inequality as a core driver of VAWG

Programme informed by gender, power, vulnerabilities and capacities analysis

Women-centered services in existence prior to programming

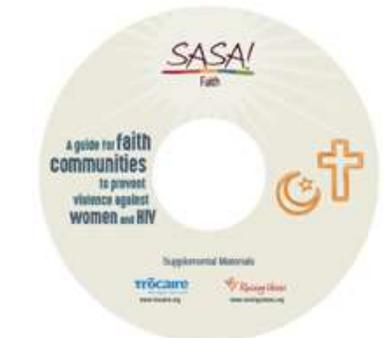
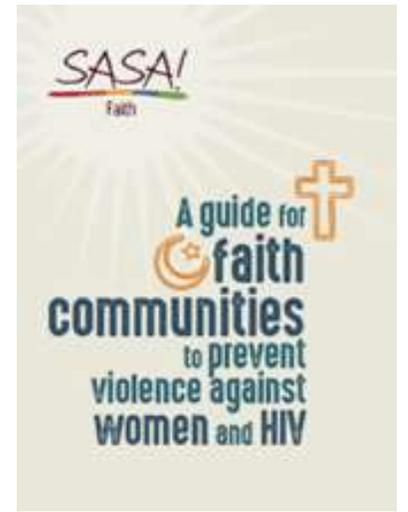
Programme promotes women's participation and leadership at all levels

program activities analysed with a gender lens

Capacity building, mentorship and support taken into consideration

From Feminist-blind to Feminist-informed Programming

- In 2015, Trócaire in partnership with Raising Voices co-developed *SASA! Faith*
- In 2017, Trócaire in partnership with four local organizations rolled out *SASA! Faith* in Malawi.



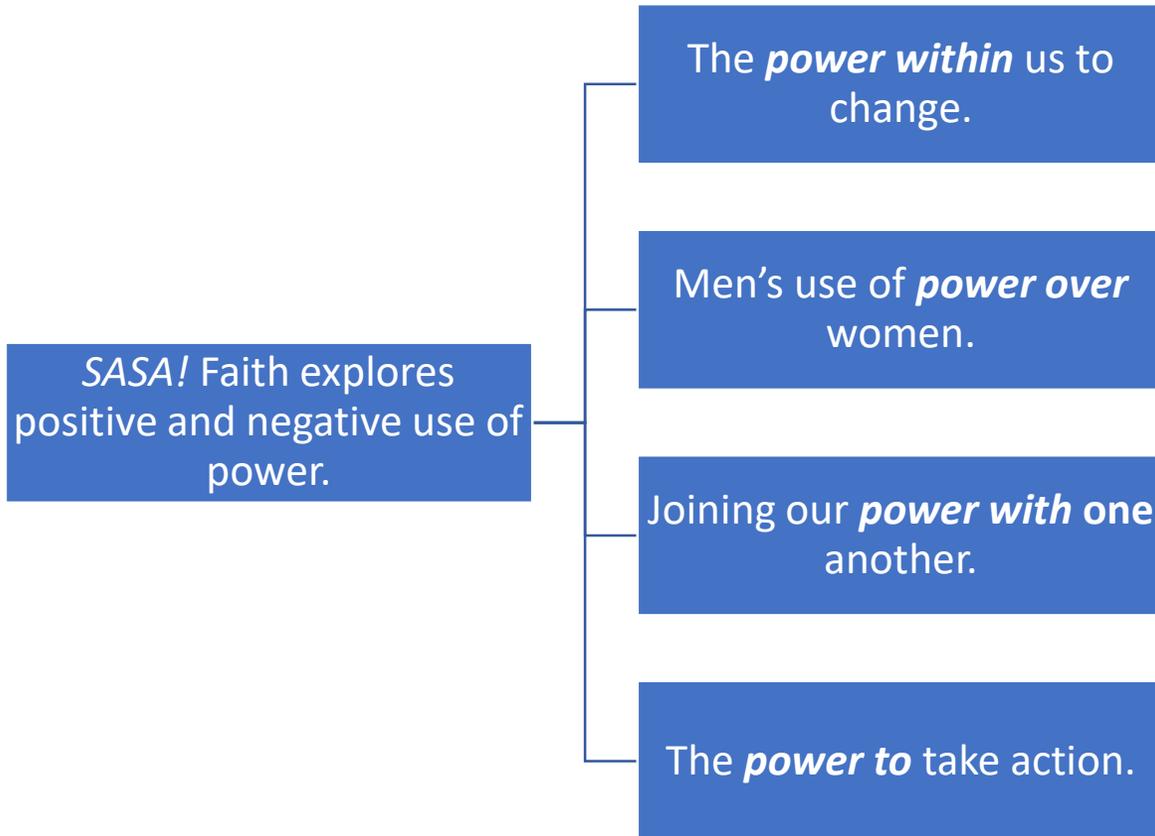
What is *SASA!* Faith?

A way for a faith community to come together to prevent violence against women and HIV.

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

“Husbands, love your wives and do not be harsh with them.” — Holy Bible, Colossians 3:19

Approaches – Power and Phases of Change



SASA! Faith is phased – supporting communities to follow a natural process of change.



Start: Acknowledge there is a problem



Awareness: Engage others in understanding the problem.



Support: Give/receive support in considering alternatives.



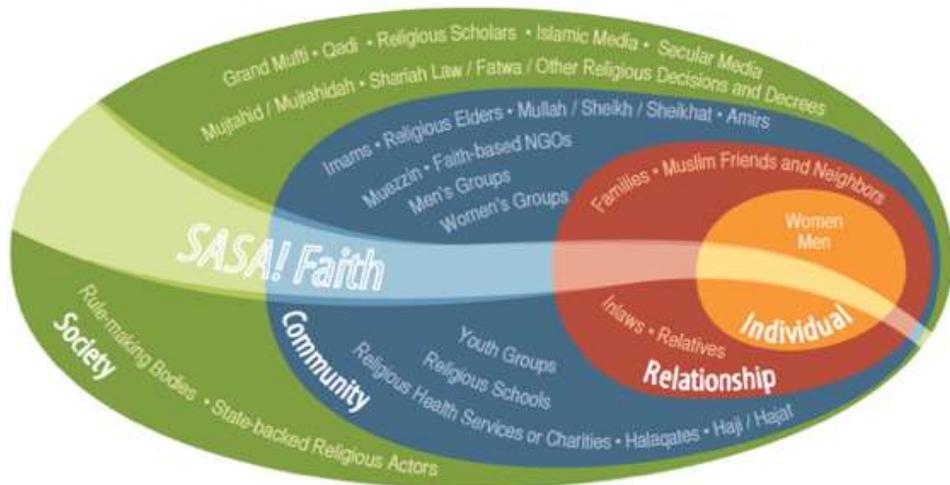
Action: Create and sustain change.

Approaches Contd.

Circles of Influence

SASA! Faith engages everyone to build a critical mass of change.

 Muslim Circles of Influence



 Christian Circles of Influence



Benefits based approach

SASA! Faith never blames or shames – instead it looks at the benefits of non-violence for all.

Faith Based Materials and Activities

- Training manual
- Sermon notes
- Muslim/Christian discussion guides
- Religious leaders seminar notes
- Faith community drama
- Muslim/Christian power posters
- Community posters

Impact so far

Attitudes

23,144 people reached (10,164 women, 5,641 men, 4,395 girls and 2,944 boys).

Attitudes towards acceptance of IPV have shifted.

Baseline (2017)	Midterm Evaluation (2018)
Women - 66.9%	Women - 84.2%
Men - 61.7%	Men - 88.3%

Women's Sense of Safety

Women feel safer both in public and private spheres on a scale of 1-4

2017	2018
1.4 out of 4	2.9 out of 4



Key Conclusions

It is possible to integrate feminist principles into a faith based interventions to address VAWG

Faith communities look into their faith for solutions when problems arise



Community Voices...

.....“I have noted some changes in my husband and it’s true that SASA! Faith is mobilising the community, especially men, to change their mindset. He is now able to do some household chores which he would never do before.... he always said it is a woman’s job. We also openly discuss and make joint decisions about our sexuality and finances, which is making me feel empowered. I appreciate the work of Community Activists, CAGs and Religious leaders...”

- Siveria Banda, GVH Makata, TA Kapoloma, Machinga



Community Voices...

“...as Islamic faith leaders, we have been very biased towards men when counselling couples but the programme has helped us to recognize that the Holy Quran teaches that husbands and wives are equal before Allah and we should treat each other fairly. I now resolve cases fairly [listens to women, gives them opportunity to speak] which was not the case previously...”

– Sheikh Mkuli from TA Kapoloma, Machinga .

THANK YOU



Trôcaire