

“There is a forest of stories!”



As a community activist with House of Sarah, Alisi Dari uses tools adapted from the *SASA! Faith* toolkit to discuss power and violence with community members. New Town, Suva.
Photo: UN Women/Miho Watanabe

Learning from *SASA! Faith* implementation in six countries

List of abbreviations

| | | | |
|-----|--|-----|--|
| CA | Community Activist | HIV | Human Immuno-deficiency Virus |
| CoP | Community of Practice | PLI | The <i>SASA! Faith</i> Program Learning Initiative |
| FGD | Focus Group Discussion | RAS | Rapid Assessment Survey |
| IEC | Information, Education and Communication | TA | Technical Assistance |
| L&A | Learning and Assessment | VAW | Violence Against Women |

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Executive summary

Introduction

The *SASA! Faith* Program Learning Initiative (PLI) was designed to help Raising Voices and Trócaire learn from the first implementation cycle of *SASA! Faith* across 16 partners. As part of the PLI, this research piece was commissioned, which focuses on *SASA! Faith* implementation in six countries (Zimbabwe, Malawi, Uganda, Kenya, Ethiopia, and Fiji) with the help of multiple partners.

Methodology

The objectives of the study were to a) reflect and synthesise learning from all four phases of *SASA! Faith* implementation, b), to collect and review partners' learning and assessment (L&A) reports, and c) to reflect on the impact of COVID-19 on *SASA! Faith* implementation. Therefore, the study included a) a review of L&A reports from various Trócaire country offices and Raising Voices-supported partners (43 documents reviewed); b) 12 joint interviews (virtual); and 1 focus group discussion (FGD) (virtual). International ethical clearance for this research project was applied for and received from the Stellenbosch University Research Ethics Committee: Humanities.

Findings

Partners and support staff experienced *SASA! Faith* as **impactful at various levels**, bringing positive changes in the lives of the activists involved in the roll-out, the couples that it engaged with, and the communities where it was implemented. Many stories of change were shared about those involved in *SASA! Faith* choosing to end violence in their own relationships, actively promoting non-violence and gender equality in their communities, and supporting survivors and using referral pathways. The *SASA! Faith* impact appears to be particularly centred on four key groups: religious leaders, community activists, couples, and wider community dynamics and practices. Six key reasons were discussed for why *SASA! Faith* is able to have this impact: the faith component of the approach; its ability to tap into already-existing religious structures; that it mobilises religious leaders; that it engages with the wider community; the nature of the approach; and that it is a community-based approach.

The *SASA! Faith* cycle has four phases, each with specific activities and outcomes. Each phase had specific strengths, challenges and lessons that were learnt by partners. Constant engagement with community activists and religious leaders, repeated exposure to *SASA! Faith*

ideas and discussions, the building of stakeholder capacity, and putting sustainability measures in place right from the start of implementation, emerged as important. All of this requires good relationships (with and between activists, stakeholders, and community members), which takes time, effort, and repeated engagement. Overall, each phase progressed well into the next to build a coherent whole in which partners and activists grew in confidence with each successive phase. Key challenges experienced across all phases included limiting *SASA! Faith* to only faith communities, rather than the general public; the conversational approach of *SASA! Faith*, which invites discussion rather than top-down training; difficulties in engaging men; and the length of the different phases and the cycle as a whole.

Partners **adapted *SASA! Faith***, in response to their specific contexts and particular challenges. One of these challenges, experienced by all partners, was COVID-19. It dramatically curtailed *SASA! Faith* implementation, largely due to governmental mitigation measures, and forced partners to become creative in designing adaptations that ensured implementation continues. Several adaptations resulted, the key one being the use of remote modalities. However, partners also made changes prior to COVID-19, to ensure that *SASA! Faith* suited their context. In reflecting on adaptations that should be mainstreamed into all *SASA! Faith*, partners highlighted the importance of translation and contextualisation of all materials, integrating *SASA! Faith* messaging with current 'hot topics'; the development of emergency response plans; extending *SASA! Faith* ideas and discussions to the broader public; using remote modalities, especially WhatsApp group sessions; and adapting communication and L&A materials so it can respond to the use of remote modalities.

Partners and support staff reflected on **the learning and support that accompanied *SASA! Faith* implementation**,



Community Activists (CAs) practicing Power Poster group discussion in Ethiopia

specifically the L&A tools and the technical assistance provided by Trócaire and Raising Voices. Partners found the L&A tools incredibly helpful in understanding communities, tracking progress toward expected outcomes, helping to assess quality, reach and how SASA! Faith is being experienced in the community, and guiding iterative, responsive, adaptive implementation overall. Partners advised that phone-friendly versions of the tools, as well as phone mentorship of CAs, makes the L&A process less time consuming. COVID-19 challenged the use of the L&A tools, necessitating adaptation, and highlighting the need for tools that can track activities implemented via remote modalities. Partners were incredibly complementary and appreciative of the technical assistance provided by Trócaire and Raising Voices, including the Community of Practice that they created and the opportunities for peer learning and support that it offered.

Finally, reflecting on **the way forward, namely sustainability and institutional commitment** to SASA! Faith, partners were positive that the changes they see at community level will be sustained. This sustainability is possible due to the individuals, structures, collaborations, and relationships that were put in place, nurtured, and capacitated right from the beginning of the Start Phase. Partners also use/d the Action Phase to help build the capacity of activists and stakeholders to continue once SASA! Faith formally ends. All the partners are continuing with SASA! Faith (where they have secured funding) or are seeking funding so that they can continue with it. Finally, they offer concrete recommendations for those wishing to implement SASA! Faith, on the SASA! Faith materials, staffing and resourcing, and the structures used for SASA! Faith roll-out.

Concluding recommendations

A cohort of 16 partners across six countries were supported by Raising Voices and Trócaire in their implementation of SASA! Faith. It is a testament to the commitment of these partners, Raising Voices and Trócaire that this implementation continued despite the considerable challenges of COVID-19, which affected the implementation in all the countries.

In the light of the findings of the research, the following recommendations are made to guide the further development and implementation of SASA! Faith:

- Partners considering implementing SASA! Faith should be clear on how it differs from SASA! Original and SASA! Together, and that it requires focusing on faith community members.

- Guidance and content should be developed for the use of remote modalities.
- More research is needed to understand if (and if so, under what conditions), virtual engagement can achieve the same level of social norms transformation as in-person engagement; as well as which conditions support maximum impact using virtual means.
- Develop further guidance on male engagement.
- L&A tools should be adapted to allow for the monitoring of online events, and the possibility of completing forms virtually (via phones) should be explored.
- Partners should be supported in the compilation of a short, succinct endline learning product meant for public distribution.
- Technical assistance should always be part of SASA! Faith roll-out, as it is critical for quality implementation.
- The formation of Communities of Practice at national level should be encouraged.
- Research is needed to determine whether community-level changes are sustained in the medium and longer term. One way to achieve this, is to conduct sustainability impact assessments where SASA! Faith has been implemented.
- As the current cohort had few organisations implementing SASA! Faith in Muslim communities (and none in Muslim-majority countries), future implementation of SASA! Faith should prioritise implementation in such settings, to allow for better understanding of the methodology's appropriateness and impact in Muslim communities.

1. Introduction

SASA! Faith is an initiative in which leaders, members and believers of a faith come together to prevent violence against women (VAW) and HIV. It mobilises faith communities and inspires everyone to live the faith-based values of justice, peace, and dignity in their intimate partner relationships. Developed for use in Christian and Muslim communities, SASA! Faith seeks change in knowledge, attitudes, skills, and behaviour, and uses a phased approach to get there. Furthermore, it also uses planning, learning and assessment tools to measure the level of engagement and the progress towards achievement of the expected outcomes.

SASA! Faith was adapted from the SASA! Activist Kit, an evidence-based methodology developed by Raising Voices. **Raising Voices** is a non-profit organisation working toward the prevention of violence against women and children, striving to influence the power



dynamics shaping relationships particularly between women and men, girls and boys, adults, and children. **Trócaire** is a social justice organisation working, in partnership with local organisations and communities, to tackle the root causes of poverty, injustice, and violence. The organisations partnered to adapt *SASA! Faith* for faith communities.

The *SASA! Faith* Program Learning Initiative (PLI) was designed to help Raising Voices and Trócaire learn from the first implementation cycle of *SASA! Faith* across 16 partners. As part of the PLI, this research piece was commissioned, with focus is on *SASA! Faith* implementation in six countries, by the help of multiple partners. This cohort started implementation in 2017 and at the time of writing this paper, some of these partners have completed the full cycle of *SASA! Faith* implementation, while others are still in the process of implementing the full cycle.

2. Methodology

The aim of the research was to consolidate partner experiences and synthesize learning and impact generated (on both process and results) from *SASA! Faith* implementation in Malawi, Zimbabwe, Uganda, Kenya, Fiji, and Ethiopia. The result's focus for this piece of research was both quantitative and qualitative, to complement the ongoing learning and assessment (L&A) programme processes.

The specific objectives were:

- *To reflect and synthesize learning from all four phases of SASA! Faith implementation (Start, Awareness, Support and Action), by delving into the implementation experiences of project partners from Kenya, Uganda, Zimbabwe, Malawi, Fiji, and Ethiopia.*
- *To collect and review partners' L&A reports to support learning, synthesis and take aways (this included findings from Rapid Assessment Surveys, PowerPoint presentations summarising learning outputs, and other programme learning documents, e.g., case studies, change stories, mid-term review learning pieces and programme phase-out learning pieces).*
- *To reflect on the impact of COVID-19 on SASA! Faith implementation, including phase transition and overall programming, and incorporate implications in the programme analysis.*

Six research questions guided the research process:

1. What practice-based learning was generated by partners, and Trócaire and Raising Voices staff, about the *SASA! Faith* methodology and its implementation?
2. What adaptations were made to the methodology to ensure its suitability to local contexts?

3. What were partners' experiences using the *SASA! Faith* learning and assessment (L&A) tools?
4. What were the strengths and gaps in the technical assistance (TA) provided by Raising Voices and Trócaire?
5. What are partners next steps?
6. What outcomes/impacts has *SASA! Faith* implementation has had in the different communities in the different countries.

This qualitative study included:

- A review of learning and assessment (L&A) reports from different Trócaire country offices and Raising Voices-supported partners (43 documents reviewed)
- 12 joint interviews (virtual)
- 1 focus group discussion (FGD) (virtual)

Ten of the cohort partners were interviewed. Trócaire and Raising Voices staff also participated in joint interviews and a focus group discussion. Please see Appendix A for more detail on the participants.

In the analysis of joint interview and focus group data, Atlas.ti8 was used. A hybrid deductive and inductive approach was used, which enabled the combining of structured qualitative coding based on research questions, while also adding flexible codes to capture emerging themes or unexpected phenomena. Two rounds of coding were done with the interview and focus group data. Project documentation underwent a thematic analysis.

International ethical clearance for this research project was applied for and received from the Stellenbosch University Research Ethics Committee: Humanities (National Health Research Ethics Committee, NHREC, registration REC-050411-032). The study was at all times conducted in a way that observes international standards for ethical research. As part of the ethical requirements of this study, all participants have been anonymised. Pseudonyms are always used and detail on a specific country or setting not included if it would lead to the participant being identified.

The study has two key limitations. First, it is a small study with limited scope. It only engages with several individuals involved in the implementation of programming, and not with activists or community members involved in the *SASA! Faith* roll-out. It therefore offers only a partial view of the successes and challenges of the implementation of *SASA! Faith*. Second, the review of learning and assessment materials relied on these documents being made available to the researcher. The nature, quality, and comprehensiveness of what was provided to the researcher differed significantly. For



example, while several partners have completed the full *SASA! Faith* cycle in 2021, only one endline report capturing outcomes achieved could be reviewed for this study. Due to notable difference in the nature and quality of reporting provided, the report cannot offer a comprehensive, comparative, or representative reflection on the cohort based on the learning documentation.

All names used in the report are pseudonyms. All the names of participants are pseudonyms, to ensure their anonymity. In selecting pseudonyms, typical Western names were intentionally used, so that a participant's identity is not inadvertently revealed using a name that is associated with a certain country. The term 'partner staff' are used to refer to all participants who are/were employed by partner organisations, while "support staff" is used for the Raising Voices and Trócaire staff who were part of joint interviews and the focus group.

3. Findings

The findings from the study are captured under five main categories: *SASA! Faith* impact; the *SASA! Faith* cycle; adapting *SASA! Faith*; learning and support; and the way forward. Each section is accompanied by a "To consider" text box, which raises further points for further reflection and consideration in the light of the findings discussed in the section.

3.1 *SASA! Faith* impact

In the joint interviews, focus group, and L&A reports, partners and support staff reflected on the impact that *SASA! Faith* has at various levels, as well as what they think drives this impact. This is discussed in detail in this section, with an emphasis on the stories of change that were shared.

3.1.1 Impacting individuals, couples, and communities

All the partners and supporting staff felt that *SASA! Faith* worked in their context and had impact on the communities where it was (and is being) implemented. In discussing this impact, it appears to be centred on four key groups: religious leaders, community activists, couples, and communities.


***SASA! Faith* impacts religious leaders.** It engages religious leaders directly, both as gatekeepers into religious communities, but also as change agents (e.g.,



including them as community activists and community action group members) within communities. All the partners shared stories of religious leaders that fully embraced the *SASA! Faith* ideas and used their platforms and authority to spread VAWG prevention ideas. For example, in Uganda, Muslim Centre for Justice and Law reported Muslim religious leaders incorporating *SASA! Faith* messaging into their weekly radio programmes, and that every final Friday of the month every mosque speaks on VAW; SOCIWODA in Uganda told of religious leaders dedicating at least one day per week to supporting families and making appropriate referrals. After *SASA! Faith* implementation, the religious leaders were more aware of how they use their power in religious spaces, were handling disclosures more appropriately and doing the needed referrals; and were talking about VAW, and even domestic violence, in religious spaces, which used to be a big taboo. Of course, there was resistance as well, such as Emthonjeni Women's Forum experienced in Zimbabwe when two churches decided to discontinue their involvement with *SASA! Faith* due to their discomfort with the topics and discussions. However, overall, partners felt that religious leaders generally embraced the *SASA! Faith* ideas.

Many, if not most, of religious leaders first had to undergo some form of personal transformation before they can play these roles in *SASA! Faith* implementation. A partner shared a story that illustrates this well, of the personal transformation of an Imam and how this had community-wide impact.

Imam Balinda (not his real name) had three wives and his mosque was selected to be part of *SASA! Faith* roll-out, so Imam Balina was invited to join as a CA, and took part in the Start Phase. Only then did the partner learn that Iman Balinda was known throughout the community for ill-treating his wives, including beating them. The partner



considered choosing an alternative mosque to work with but decided to approach Imam Balinda as a 'test' to see if *SASA! Faith* works. They constantly engaged with him, doing one-on-one sessions. It took time, more than what is budgeted for in the Start Phase, but he gradually started to change – and that change they could track through his wives. As there were sessions where CAs would bring their spouses, the partner could see how the wives' attitudes changed from bitterness and silence to active and positive engagement. They shared stories of the changes in him: of how he now shares tasks with them, how he now does not segregate them anymore, and how he now supports them. Imam Balinda became one of the project's strongest community activists (CAs). Furthermore, as he used to be known in the community for his patriarchal, harmful attitudes towards women, and for beating and mistreating his wives, the changes in his behaviour and beliefs convinced many others of the importance of *SASA! Faith* messaging and principles.

The **impact on CAs** during the Start Phase of *SASA! Faith*, where these individuals were guided and encouraged to engage in critical self-reflection, was repeatedly discussed as transformative in the lives of CAs. Not only were they trained, and their capacities strengthened so that they can act as change agents, but more fundamentally they were guided in personal transformation, understanding the role of power (including their own):

“ What worked well in Start Phase was giving that time, you know about three months, for a person to work on themselves. Have personal reflection on how they utilise power, how power dynamics is within themselves. You know that personal reflection of 'am I behaving well? How am I reacting to certain things?' You know that personal reflection, really worked well... (It was important) because you would find that there were community activists, and religious leaders who worked as community activists, who are actually facing violence in their own lives.
(Denise, Partner staff, April 2022)

This was an issue repeatedly mentioned in both joint interviews and reports, namely that many CAs themselves experienced violence or perpetrated violence prior to being enrolled as CAs in *SASA! Faith*. Their journey with *SASA! Faith* is what ended that violence, which is a significant impact. Many stories of changed CAs were shared, including a man in Fiji, who (along with his wife) are highly active CAs in House of Sarah's programming:

“ One afternoon, my wife sent me a picture from the training. In the picture, men were using all sorts of violence. I saw myself in those men. For the rest of the afternoon, I kept on thinking about the times I used violence on my wife and kids. Weeks later, (the) Reverend and a few others came to my house, encouraging me to become a community activist. I went to the training and learned about biblical texts. There were verses about how God created men and women equal, giving them authority to look after each other. That was eye-opening... Now I'm a community activist.¹

CAs were capacitated to lead *SASA! Faith* conversations in their faith communities, but also to become change agents in their communities. Being trained, capacitated, supported, and mentored meant that these individuals were growing in confidence and leadership. By Action Phase many CAs were taking the lead in *SASA! Faith* activities, with support staff taking a back seat. Many stories were also shared of CAs taking active steps to address violence within their communities. For example, a police inspector in Bukedea Police Child and Family Protection Unit in Uganda stated the value of CAs in identifying and reporting violence:

“ The Community Activists are now our dependable foot-soldiers; their presence and impact is visible. They can identify GBV cases and report to us in real time. Sometimes we actually depend on them to conduct follow-ups on survivors and report to us. There is good cooperation between the community and TERELEPAR and they are trusted.²

SASA! Faith, with its emphasis on various types of power and the importance of power sharing, has significant potential to **impact couples**. Partners, during joint interviews and in L&A materials, shared many stories of intimate relationships that were harmful and violent to women, but where a couple was able to mend their relationship and build one where mutual respect is paramount. Often the first sign of change within a couple was that the husband started doing chores that were usually seen as women's work:

“ Now, we are actually seeing men who never used to do chores at home, they are doing it now. And also, the way they interact with each other, as a couple and as a family, the way they speak to each other (shows) there is some shifts in attitude. We begin to see shows of respect, and even we get reports of changes that are coming out. Not only from neighbours, but also from priests and from community leaders, about the changes



that are coming out, particularly amongst men (in relationships).

(Rachel, Partner staff, April 2022)

For most of the partners, the story of change that they felt best illustrated the impact of *SASA! Faith*, was about a couple. One such story was of a couple where the wife was regularly experiencing violence at the hands of her husband. One day, after attending church and sharing with a fellow church member about the recent abusive treatment she received, the wife was referred to someone who worked for the Ministry of Women's Affairs – and was also part of *SASA! Faith*. The wife met with this woman, who advised her to start attending the *SASA! Faith* sessions with her husband. She agreed and joined, and after a while the husband also started attending *SASA! Faith* sessions – and it transformed how he sees his wife, their relationship, and the use of violence. Now, the wife no longer experiences violence, is one of the leading community activists in the programme and has started various successful income-generating activities. Her husband regularly speaks at *SASA! Faith* meetings on how the programme positively impacted him and his relationship with his wife.

In Uganda, a couple shared the story of a similar experience of *SASA! Faith* and how it ended the fighting they were constantly engaging in:

“One day, our church leader told us about some teachings on the importance of balancing power in a family, which had been introduced at our community church. We began attending and soon started to see the cancers that were eating up our marriage and family. We learnt from the power-posters and from our lay-leader about many things, including the relationship between Gender-Based Violence and HIV/Aids. We also learnt the importance of role-sharing, dialogue, and joint planning in a marriage. Furthermore, the idea of having a road vision journey for our family particularly interested us.”³

All partners and support staff felt that *SASA! Faith* had great **impact at community level**, as evidenced especially in the stories of change from all the communities where it has been implemented.

“Yes, it worked (in our country). We did endline documentation at the end of the programme and it showed very strong and insightful stories of change. Where we are seeing issues to do with understanding power sharing in the household... Respecting of women's rights, how they are now controlling some resources at household level... We see reduction in

violence against women in the community, we have men testifying how they have changed and testifying that it is the *SASA! Faith* process that changed them.

(Ian, Support staff, April 2022)

Many stories of change at the broader community level were shared in the joint interviews, L&A reports, and materials. As one partner explained when asked: “There is a forest of stories! How do we choose?” (John, Partner staff, April 2022). For example, COWLHA in Malawi shared that female initiation practices⁴ in the community have changed due to *SASA! Faith*. Whereas female initiation used to last two months, after community members were exposed to *SASA! Faith*, the initiation was changed so that continues for only one week, to ensure that girls do not miss an excessive amount of school. WOLREC, also in Malawi, shared that the community ended the harmful practice of testing girls who complete initiation, where they were expected to have sex with a man as a ‘test’ to see that they have learnt all they needed to learn. In Uganda, a group of men who after exposure to *SASA! Faith* had changed how they engage with their wives, formed a group that share their testimonies during CA meetings. There they explain how much better they and their families are now that they are following the principles of justice, peace, and dignity, as espoused by *SASA! Faith*, but also their religion.

Impact in communities was also seen in the referral systems for survivors improving, community members referring those experiencing violence, and that survivors were accessing the referral systems. This was experienced by both partner and support staff as a major improvement:

“The other major shift we can see now, is that people are actually reporting. Before... people, when they see domestic violence, they stay quiet, (they say) “that's their business”. But there is a shift in attitude now. There is a big shift in attitude (and people are reporting violence and referring survivors)

(Rachel, Partner staff, April 2022)

The Trócaire country teams, having accompanied different partners in their work in different communities, explained that the changes in men and women in the community are noticeable in different ways. With men, *SASA! Faith* is able to transform their knowledge, attitudes, and beliefs on how power and roles should be shared at household and community level. These men are often so struck by the positive effects of these changes, that they testify to it in public forums. With women, their self-esteem and confidence increase as they journey with *SASA! Faith*, especially those who are involved as CAs, giving them the ability to talk and discuss with their partners and with men in discussion groups.

3.1.2 Reflecting on the reason for *SASA! Faith* impact

But why does *SASA! Faith* have this impact? Participants in the joint interviews and focus groups were asked to

reflect on why they think *SASA! Faith* can have these positive impacts on individuals and communities.

The driver of change most often identified and discussed, is the **faith component of *SASA! Faith***. Participants felt that the connection that *SASA! Faith* makes between religion and the need to end VAW, is what makes *SASA! Faith* actually brings change in individuals and communities. With most people being religious, they recognise the authority of religion, religious leaders, religious beliefs and sacred texts. If people see their religious leaders support religious beliefs that promote gender equality and condemn VAW and read and interpret sacred texts in ways that promote gender equality and condemn VAW, this is convincing to them, and this means that there is minimum backlash and resistance to *SASA! Faith*.

“ I think the most impactful aspect *SASA! Faith* is the fact that it taps into religion to teach. Especially looking at the African context, and (our country), we are really religious. So, it really makes sense how the entire programme was developed to tap into that thing that people really believe in. So just looking at *SASA! Faith* and how it makes sure it does not take away from what the religious faith says but builds on it. (Tracey, Partner staff, April 2022).

As *SASA! Faith* is grounded in religion; it makes people receptive to it. But, as it can tap into **already-existing religious structures**, it also gets integrated much more easily. Using existing group meetings within religious spaces (e.g., Bible Study groups, choir meetings, men’s meetings) and dissemination platforms (e.g., Friday Mosque teaching, Sunday sermons) it can, more quickly and easily, become ideas that faith community members are constantly hearing and being encouraged to consider and follow. *SASA! Faith* thus becomes less of an intervention and separate messaging, and more integrated into general religious teaching:

“ What helped us, what we felt really worked very well during the Start Phase, is that we were able to make sure *SASA! Faith* was inserted into the church structure. So, it was not seen as a separate intervention coming, but it was part and parcel of the church’s intervention. (John, Partner staff, April 2022)

A third key reason identified for the impact of *SASA! Faith* is that it **mobilises religious leaders**. Partners repeatedly discussed how impactful and authoritative these leaders are. As gatekeepers and influencers, they are crucial to community members’ acceptance of *SASA! Faith*. They also already have a platform and influence, which *SASA! Faith* capitalises on.

Somewhat paradoxically, considering that the faith component is seen as so central to *SASA! Faith*’s impact, several participants also felt the fact that *SASA! Faith* **engages (in their context) with the wider community and not just the faith community**, is what made it impactful. CAs that engaged with the wider community (not just faith community members), and the intentional engagement with and mobilisation of traditional leaders, were seen by these partners as crucial elements of *SASA! Faith* success.

“ By virtue of using religion and community (traditional) leaders, (*SASA! Faith*) has proven to be very effective in reaching out to a relative high number of people in the community with messages of change towards ending gender-based violence. You see, religions have got a high number of followers. And even the community (traditional) leaders, people do respect them. And whenever they do say something, people do follow them, people do abide. So (*SASA! Faith*) has that kind of an element in reaching out to a high number of people, because it uses religion, and it uses community (traditional) leaders that are so influential in the community. (Steven, Partner staff, April 2022)

The fifth reason given for *SASA! Faith*’s impact is the **nature of its approach**. Its conversational approach that takes the time to journey with individuals is able to achieve the social norms change that is needed. This approach to learning is different, as it invites people to question and discuss, rather than telling them what they should think. The communication materials that have been developed support this approach well and aids the impact.

Finally, the sixth main reason identified for *SASA! Faith* impact is **its community-based approach**. Participants felt that the way that *SASA! Faith* engages with all parts of the community (men, women, youth, leaders, duty bearers, etc) is what makes it able to bring the needed change. If it had, for example, only focused on religious leaders, or only women, it would not be able to have such impact: “The impact from *SASA! Faith* is its approach. It is because it applies a community-based approach, where it works with men and women and youth. Otherwise, it would not have worked (Max, Partner staff, April 2022).”



To consider:

- Personal transformation consistently emerges as a key component of *SASA! Faith*. Those that are doing the engagements with the community (CAs, religious leaders and partners staff) need to have a sense of personal commitment to *SASA! Faith* principles, and a life that reflects those principles. This emphasises the importance of the Start Phase. It is notable that, where a partner decided to extend the Start Phase to allow more time for CAs to undergo this personal transformation, they note this as key reason for the success of their implementation.
- SASA! Faith* does not require that partners and activists only engage with faith community members. For example, an important component of the cycle is to engage, mobilise and build the capacity of community stakeholders. Therefore, the engagement with those that do not belong to the identifies faith community is not necessarily outside of the scope of and guidance for *SASA! Faith*. However, there are recommended limitations to such engagements, to ensure that *SASA! Faith's* unique component (entry point and connection to religious beliefs) can be effectively utilised. It does appear that more guidance is needed on how to navigate limiting *SASA! Faith* to only faith community members in a community where not everyone belongs to the selected faith group

3.2 The *SASA! Faith* cycle

SASA! Faith has four phases, each with specific activities and outcomes. The implementation of each phase, with the progression from each phase to the next, is crucial to the success of the approach, as it is designed to facilitate a process of behaviour change. This section reflects on the experiences of partner organisations implementing *SASA! Faith*, and support teams supporting such implementation, and their opinions on what worked, what was challenging, and lessons learnt during each of the four phases. The section concludes with a discussion of key challenges experienced across all four phases.

3.2.1 The Start Phase

During the Start Phase, CAs are identified and trained. Most partners felt they were able to select the right people as CAs. In this regard, religious leaders were key allies in helping to nominate the appropriate people as CAs, namely people who would be active and influential, but also stay in the community to ensure the long-term sustainability of *SASA! Faith*. In some communities, religious leaders also served as CAs themselves, which worked well as these individuals already had a platform and reach in their communities. It also helped *SASA! Faith* become integrated within the religious institution and infrastructure. While most did not to engage high-level religious leaders as CAs (as they are

generally too busy), it remained important to engage them as entry points into the faith community. They help create overall acceptance of *SASA! Faith*:

“ What worked well was the engagement with the religious leaders and the community leadership, where they assisted us in (identifying) the vibrant community activists within the faith communities that had high instances of GBV.
(Amber, Partner staff, April 2022)

With the CAs being a crucial component of *SASA! Faith*, it was felt that it was valuable that the Start Phase allows considerable time not only for their capacity to be developed further, but also for them to engage in personal reflection and transformation, so they embody *SASA! Faith* principles. Several partners commented on how the CAs changed personally during Start Phase (changing their behaviours within their own households and intimate relationships), but often also partner staff as well. Furthermore, the phase training that the partner staff received, the *SASA! Faith* materials, and the support and mentoring consistently provided by Trócaire and Raising Voices were all identified as successful elements of the Start Phase. The time and continuous support were much-needed, as *SASA! Faith* requires a personal and intensive process that supports critical thinking and action rather than more typical message-based, educational approaches. This different approach is encapsulated in the Start Phase residential training:

“ The training content worked really well in supporting people into what can be a new way of learning. For what it is, it is reflective, it is considered, it is strategic... All these parts are coming together to help come to a place where it isn't just head, absorbing information... There is a curiosity brought into that space that allows for that questioning. Questioning is a key part (of the Start Phase and *SASA! Faith*). We are supporting you in learning to think differently, without telling you what that thought has to be.
(Melissa, Support staff, April 2022)

The Start Phase was also crucial for mapping the community stakeholders and key leaders and starting to build relationships with them. This, of course, included religious leaders, but also traditional leaders, community leaders, government representatives, and service providers. It takes time to develop relationships and trust with these actors, and these relationships are needed not only to ensure access to and receptiveness of the faith community members, but also to ensure that referral pathways can be developed, used, and strengthened over the course of *SASA! Faith* roll-out.

As with the initial roll-out of any new programme, there were hiccups to the Start Phase, e.g., delays in funding, delays in adaptation and translation of materials into local contexts and language/s, confusion on the CA selection criteria, delays in government approval, some CAs leaving and duty bearers being transferred, and some confusion due to other VAW intervention methodologies previously used in the same community. Some CAs found it challenging to adhere to the Start Phase recommendation that they only share what they are learning with their families, and not with the wider community, at this initial phase. Especially for religious leaders who were CAs, they felt this conflicted with their religious call to 'spread the good news', and they did not want to delay until the Awareness Phase to share it with their faith community. Many CAs and partners also found it challenging, that *SASA! Faith* requires that they only work with faith community members, and not the broader community.⁵

The key lessons learnt during the Start Phase, as identified by both partners, and supporting staff, is the importance of constant engagement with religious leaders and CAs. The relationship with and support of religious leaders and CAs has to be nurtured continuously, especially at the start of *SASA! Faith*, for the methodology's implementation to be successful. Religious leaders and CAs must be consulted and involved in the planning and roll-out, and constantly supported and mentored so their understanding of *SASA! Faith* and its importance grow:

“ A key lesson we learnt during Start Phase was (the importance of) having regular meetings with religious leaders. When we started implementing Start Phase, the meetings with religious leaders were limited, they were very few. When the meetings were few, religious leaders were reluctant to support the programme, because they were not benefitting from it... But when started engaging them (frequently), they opened up and started supporting the programme well.
(Carl, Partner staff, April 2022)

3.2.2 The Awareness Phase

During the Awareness Phase, CAs and partner staff start to engage the religious community. Partners felt that the communication materials, developed by Raising Voices and Trócaire and adapted and translated by partners where needed, worked exceedingly well. People understood the messaging, even if they were illiterate, and it sparked personal reflections and aided discussions.

The different religious groups and spaces within a religious community (e.g., men-only groups, youth groups, choir) could be capitalised on during Awareness Phase, with people already gathering in these groups and CAs therefore easily able to reach them. Partners felt the CAs were effective and motivated during this phase, and as peers they could relate better to the community members and were able to reach them more effectively than partner staff could. Partners felt that the Awareness Phase benefitted from the extensive groundwork laid during the Start Phase:

“ Now in Awareness Phase, we have got experience from the Start Phase. The content started in the Start Phase should be continued in the Awareness Phase... Now we are in a good position to drive faster than with the Start Phase.
(Max, Partner staff, April 2022)

There were those that resisted the work done during Awareness Phase. Especially some men in the community, but also some women, did not agree with the *SASA! Faith* ideas. In some implementation areas there were religious groups that felt it inappropriate that VAW and HIV is discussed in religious spaces, and some withdrew from the programme. For example, two churches that Emthonjeni Women's Forum worked with in Zimbabwe, dropped out during the Awareness Phase, stating that they no longer felt comfortable with the subject matter. This highlights the importance of careful selection of the faith communities where *SASA! Faith* will be implemented, but also clear and constant communication with religious leadership



structures around the *SASA! Faith* content and the reasoning behind the content.

Partners that did not (adequately) adapt and translate their materials to local languages, struggled during the Awareness Phase, with on-the-spot translations by CAs being inconsistent. Overall, a challenge of the Awareness Phase was that some CAs were still in the process of learning to understand the content of *SASA! Faith*, as well as learning how to facilitate *SASA! Faith* conversations. While the Start Phase had focused on capacitating them on the content and facilitation skills, during the Awareness Phase it was revealed that some CAs were still not that well-versed in all the content and/or group facilitation. Furthermore, partners, and even support staff, at times found it challenging to engage in the 'SASA! Faith way' because it was such a shift from a lecture-style engagement with communities. Partner staff, supporting staff, and CAs need to personally buy into the *SASA! Faith* ideas but should also understand and be committed to *SASA! Faith's* new way of doing VAW prevention work, which flattens power hierarchies and requires open, in-depth conversations. Such in-depth engagement, which requires considerable time and effort, can impact the number of people that programming can reach. This highlights why it is important for organisational leadership (at partner level) to understand *SASA! Faith*:

“ Another thing that works is buy-in beyond your technical or programme support officer level. You need to have the[organizational] leadership understand what is different of this programming. Because if not, then the people are reporting back and (they go) 'o, why haven't you met with 40 000 people? Because that's what you would've been doing a year ago when you were doing your community activism.'... So that piece with leadership is very, very important. **(Melissa, Support staff, April 2022).**

In learning from the Awareness Phase, partners realised the importance of repeated exposure. Change is a process and requires that religious community members be exposed repeatedly to *SASA! Faith* ideas and discussions. Furthermore, there must be an intentional engagement with different types of community members (men and women; adults and youth; etc), for community-wide change is impossible otherwise.

3.2.3 The Support Phase

Almost all the partners experienced the Support Phase as easy compared to the previous two phases. The Start and Awareness Phases can be challenging, as it requires identifying VAW and unpacking men's use of power over women, and how the community is complicit in silencing

this abuse of power. This is challenging, sensitive work to do. The Support Phase, on the other hand, brings people together in a constructive discussion of what can be done to end violence and support each other, and partners felt that they were now benefitting from everything that was created during the Start and Awareness Phases. As was shared by one of the partners:

“ In Support Phase, what worked for us well was the fact that people spent a lot of time in Awareness Phase, helping people to understand. It was a bit easy to handle Support (Phase, because) people had already understood the topics... People were now able to support each other. They understood the benefits of supporting women who are experiencing violence. **(Gladys, Partner staff, April 2022)**

Partners, having conducted the rapid assessments, saw incremental change, and were now motivated to bring even more such measurable change. Community members (and not only CAs and religious leaders) were referring those in need, with referral networks having been strengthened. Service providers had been supported and their capacities built, meaning they could better provide the needed services:

“ What went well (during the Support Phase) is that we were able to build the capacities of the stakeholders, those that address and respond to gender-based violence, at community and district level. The fact that we built their capacity, made the process of (referral of survivors) effective. **(Steven, Partner staff, April 2022)**

The reality, though, was that referral systems were rarely perfect. Some service providers were still not providing adequate services, and the extensive travel often needed to access these services inhibited many survivors from seeking support. Other challenges of the Support Phase included service providers and duty bearers that resisted efforts to be trained, and trained duty bearers that were transferred. For many partners, experiences during the Support Phase highlighted that the *SASA! Faith* team (staff and activists) can only refer, but not provide services. This was demoralising for some when survivors approached them seeking and needing help, but support services were located far away or not responding to all needs. Furthermore, some religious leaders were still not responding appropriately to all survivors. In Uganda, for example, they found that some religious leaders would, even by the Action Phase, respond to survivors by offering only faith-based counselling: “Through the engagements with the

(religious leaders), it's evident that some (religious leaders) are still conducting 'spiritual' counselling to survivors which is something outside of their mandate."⁶ Partners worked to address this by building CAs and religious leaders' capacity in Psychological First Aid, to ensure that they cause no harm and do the appropriate referrals.

For most partners, however, the biggest challenge during Support Phase was COVID-19 and the restrictions it placed on *SASA! Faith* implementation.⁷

Partners highlighted several key lessons learnt during implementation of the Support Phase. First, the build-up from the previous two phases is sufficient to ensure that, during Support Phase, community members have the knowledge and skills to support each other and are united around supporting VAW survivors. Second, collaboration between multisectoral partners is crucial to ensuring adequate referral networks, and therefore the success of the Support Phase. National and local government also has an important role to play in ensuring that services are available and effective, which may require building stakeholder capacity. Not only should stakeholders be capacitated, but the relationships between the *SASA! Faith* team (staff and activists) and the relevant duty bearers have to be nurtured:

“ The biggest lesson I learnt... is that when you do this kind of project, you must make sure that the relationship between stakeholders and project collaborators should be very well. It really helped us go through Support Phase... In Support Phase we didn't even have challenges, we just moved through the whole phase clean. The collaboration between stakeholders and project collaborators was really very excellent. **(Beatrice, Partner staff, April 2022).**

3.2.4 The Action Phase

At time of this study, two of the partners that took part in joint interviews had not yet started the Action Phase, while a number were still implementing the Action Phase. Based on the experiences of those who have concluded the Action Phase, or were in the process of implementing it, it appears that they find the Action Phase quite easy. All the partner staff and activists involved in implementation by now know their roles and the *SASA! Faith* content, and they simply continue and build on it:

“ The Action Phase was a very interesting one. We have now come a long way. We have now built the capacity of our CAs and religious leaders. Even we ourselves, as *SASA! Faith* team members had grown. It was now time to make everyone to turn into an activist of change. **(John, Partner staff, April 2022)**

Several partners felt that the sustainability measures implemented during the Action Phase worked well. While during all the phases, CAs, religious leaders, other activists and community structures had been capacitated and empowered, during the Action Phase there were activities intentionally aimed at handing over the responsibility to the activists and stakeholders whose capacities have been built through *SASA! Faith*. Partners felt that this worked well, with the community actors supporting each other and even scaling up. Those partners who were able to engage in the Action Phase, commented on the importance of putting sustainability measures in place right from the start of *SASA! Faith*. This includes ensuring multisectoral collaboration and coordination, and capacitating CAs so they understand right from the start what happens after the Action Phase.⁸ Some partners did include such measures from the start.

The implementation of the Action Phase was also severely challenged by COVID-19.⁹ For many partners it meant that the Action Phase took longer than stipulated in the guide. The training of partners (by Raising Voices and Trócaire) also had to happen remotely, and for many partners no on-site mentoring visits were possible during this phase. Due to funding constraints, some partners were also forced to rush their completion of the Action Phase. Nevertheless, partners that have completed the Action Phase, and thus also the full *SASA! Faith* cycle, feel encouraged. They have learnt that almost any challenge can be turned into something positive, and that they are able to continue implementation and dissemination despite the challenges: "With all challenges, even COVID-19, it depends on you. Something positive can come out of it" (John, Partner staff, April 2022). Partners have also shown that the Action Phase, and thus the full completion of the cycle, can be done successfully despite COVID-19. For example, the endline assessments conducted by an external consultant for Women's Empowerment Link in Kenya, found at endline substantial positive change in knowledge on VAW, as well as attitudes of both men and





women. It also found positive change from baseline to endline in the indicators measuring skills and behaviour changes.¹⁰ This is despite the fact that both Support and Action Phases were implemented during COVID-19.

3.2.5 Key challenges across all phases

Aside from COVID-19,¹¹ there were four key challenges that were present throughout all for phases, and discussed in joint interviews, the focus group discussion, and learning and assessment materials produced by partners and support staff.

First, **limiting SASA! Faith to faith communities rather than the general public** was for many of the partners hard. Many felt that the religious core and focus of the approach is what makes it impactful, and that the focus on faith communities was therefore appropriate.¹² At the same time, they found focusing only on a specific faith community very challenging, for several reasons. There appears to be a constant tension between the benefits of focusing only on a faith community and the challenges of it, as captured in this comment from Trócaire Uganda:

“ Using the SASA! Methodology has had an obvious limitation around engagement with surrounding non-faith communities... Using the SASA! Faith methodology in only the Catholic faith community as an entry point in the targeted sub-county would mean that the programme is reaching (only a percentage) of the total population. However, while the programme may have a smaller reach, it guarantees a deeper reach.¹³

“ Faith communities do not live in isolation. In many settings, CAs and the other SASA! Faith activist wanted to share the SASA! Faith ideas and discussions with the broader community. In some settings this meant reaching out to people of other religious denominations (i.e., not part of the specific churches or mosques identified for the roll-out), while in other settings it meant reaching out to people who do not belong to any faith group. Engaging with those outside of the selected faith communities offered the opportunity of reaching more people, including those involved in other programming implemented by the partner organisations.

“ What didn't work in the community, is the restriction of SASA! Faith within the faith community only. Yes, people have got to know (these principles are) within their faith. But... you find faith community activists live within the community, and people get to know this good

thing going on in the mosque. But (the CAs) are restricted and (told) 'no, you are supposed to work only within the faith community'. So, it left a chunk of people who do not go to church out.

(Denise, Partner staff, April 2022)

Therefore, limiting SASA! Faith only to faith communities was often not only a frustration for CAs, but also for the partners, who felt that the broader community's members can easily be reached and would benefit from SASA! Faith. This could also positively impact the project's 'people reached' numbers. Several partners identified this broadening of the reach of SASA! Faith as an important adaptation that they made in their context, one that recognises that they (as an organisation) must be adaptable and flexible:

“ We encouraged our cadres to also extend the sessions to spaces other than the faith spaces, using different community platforms. So, you know that, in our setting, we were conducting sessions in a rural setting, whereby there are village meetings, ward meetings. So, we then engaged the local (traditional) leaders, to allow our cadres to also do mini sessions at these community platforms, so that we are able to involve the whole community.

(Helen, Partner staff, April 2022)

SASA! Faith prioritises engagement with religious leaders, identifying them as important gatekeepers and entry points into faith communities. However, there are settings where traditional leaders are equally, if not more, important gatekeepers and entry points. There, the successful roll-out of SASA! Faith in faith communities depended on such traditional leaders' goodwill and support. For several partners, this again complexified SASA! Faith's focus on faith spaces only:

“ So (we learnt that) the effectiveness of having local (traditional) leaders take part in the information dissemination process. You find that with rural communities, usually to get the community's buy-in, if the local (traditional) leaders are in the forefront of an intervention, it is much easier to then have everyone taking part in the process.

(Helen, Partner staff, April 2022)

Therefore, several partners emphasised the importance of doing SASA! Faith with both religious and traditional leaders and communities, as such collaborative, coordinated response is needed to end VAW in the community. Working with both cultural and religious leaders, and including more than only faith community members, is seen as respectful of the reality of many communities, where both religion and culture (and their leaders) are very influential. Even some of the supporting

staff from several countries felt that *SASA! Faith* should not be limited only to faith spaces – although some acknowledged that this would then complexify the difference between *SASA!* and *SASA! Faith*.

Second, some partners and support staff were challenged on several levels by **how different the *SASA! Faith* approach is**. It requires personal change – which can be challenging for those who are supposed to be leading the implementation (because the staff and CAs become part of the process themselves). It requires adult learning, which can be hard for CAs who have to learn, but also for the partners that have to teach these adult learners, some of whom are illiterate. Furthermore, the *SASA! Faith* process requires a facilitative, conversational approach – rather than lecture-style trainings and workshops – which challenges traditional power hierarchies. This can be hard for many partners and CAs to do, and for communities to understand:

“ This is something quite new for communities... So, you have the dynamic where people are used to a way of turning up a meeting. Women sit in the back, on the ground; men sit in the front, on the lovely shiny blue plastic chairs. And the community activist and or the implementing partner technical support person stand up and talk at the group. And they've learnt to ask questions, and one or two people in the group answer back. But they don't yet have the skills to open the group up. (Melissa, Support staff, April 2022)

From the perspective of those providing technical assistance, some partners were better able to do adapt to this new approach than others. It appears that the supporting staff's way of engaging with partners and training events also played a role in how the partners experienced and embraced the 'differentness' of the *SASA! Faith* approach.

The different approach also means that partners focus on fewer people, going 'deep' instead of 'wide'. For some partners, this meant that the *SASA! Faith* numbers reached were lower than other programming or previous programming. This was discouraging for some, although the various L&A tools did help them realise that their efforts are bringing actual change. This highlights the importance of countering the perception that having a high number of people reached should be the goal of VAW prevention programming, instead emphasising the importance of moving beyond only awareness to actual change.

Third, in several settings, the partners found it **difficult to engage men** in *SASA! Faith*. As captured in an annual Trócaire Zimbabwe report (where they consistently found

it challenging to identify and engage men): “Making a deliberate effort to engage men is critical to gender equality and social norms programming.”¹⁴ Reasons for this difficulty in engaging men included the perception that *SASA! Faith* is only for women as it focuses on VAW; male resistance to *SASA! Faith* ideas; and the fact are fewer male members in faith communities. Some partners found it a consistent struggle to identify men to engage with:

“ The (most difficult part of *SASA! Faith* implementation) was male engagement. And I think it is because, especially within faith spaces... The majority of men don't go to religious gatherings. So that was a challenge that we found... To get men to be involved in *SASA! Faith* from start to finish (because there are simply not many men in these faith spaces). (Tracey, Partner staff, April 2022)

Reflecting also on the L&A reports as produced by partners, the engagement of men in *SASA! Faith* appears to be a fairly universal problem that affects all four phases of implementation. Different partners found different workarounds for this challenge. For example, House of Sarah in Fiji consistently also hosted workshops and meetings on *SASA! Faith* (aside from the ones being facilitated by CAs) as a way of reaching religious leaders, traditional leaders, and other men from the community. In Zimbabwe, they were only able to overcome the challenge of low male participation when COVID-19 forced CAs to use Whatsapp groups for *SASA! Faith* conversations:¹⁵ “WhatsApp groups have also increased male participation, as men are more active online than at physical meetings.”¹⁶ While this greatly increased the number of men they were engaging, these were not all religious men, nor only men from the project's target community.¹⁷ Experiences in Uganda show that, where partners did not have the problem of reaching men, it was as they were able to get a significant amount of male religious leaders to serve as CAs, and these CAs were successful in engaging men from the faith community:

“ While the results at programme level for attitudinal change amongst targeted men suggest that the programme is effecting significant change, this is primarily due to the success of one partner whose Community Activists under *SASA! Faith* are almost exclusively male religious leaders who are highly respected and have had great success engaging men from within their faith communities.¹⁸



Finally, expectations around **the length of the different phases, as well as the cycle as a whole**, was a challenge to those implementing *SASA! Faith*. The *SASA! Faith* guide states that the full project cycle takes three years. Partners had difficulties with the length of the implementation period, for different reasons. First, often funders do not want to fund for such a long period. This meant that some partners had to seek interim funding, or experienced funding delays. Such funding delays severely challenged *SASA! Faith* implementation, which requires consistent engagement with activists and communities. Second, the length of *SASA! Faith* meant that there was, inevitably, turn-over of staff, activists, and duty bearers. This also significantly challenged *SASA! Faith* implementation, as such turn-over required renewed training and relationship-building of new staff, activists, and duty bearers. The length of the cycle also impacted volunteerism specifically in relation to CAs. Some partners wondered whether it is realistic (and fair) to expect such long-term commitment from volunteers, many of whom may have expenses from doing *SASA! Faith* work. Partners tried to address this issue, e.g. by covering transport and accommodation costs for trainings, or by providing airtime for remote sessions during COVID-19. The *SASA! Faith* guidance is clear that all CA costs should be covered (e.g., transport to trainings, airtime when mobilising community members, etc), but that it should not be a stipend, as this creates

that understanding that CAs are doing the work for the organisation and not for the community. From some partner responses, it does appear that there might be some misunderstanding around what CA costs they are allowed to cover:

“ The volunteer aspect of *SASA! Faith* makes a lot of sense on paper. But understanding that this work of engaging faith communities in conversations will require transport, it will require a bit of coordination, movement, perhaps airtime. I think those aspects need to be put in place... We expect the community activists to volunteer. But in the end, they incur costs. For example, to mobilise faith community members for a meeting, they need airtime. And maybe travel costs from place to place. Sometimes it is impractical to completely see them only as volunteers (that must carry these costs themselves).
(Tracey, Partner staff, April 2022)

At the same time, and somewhat paradoxically, several partners and support staff felt that the *SASA! Faith* cycle should be longer than three years, and that partners should have the freedom to take as long as needed with each phase. While the guide suggests a certain amount of time for each phase, all partners had phases that exceeded the allotted time, and not always because of COVID-19.

To consider:

- In reflecting on partner experiences, the flow and progress from one phase to another worked well - even during COVID-19. Both staff and activists increased in confidence with each phase. They could see how the phases build on one another and formed a coherent whole, and how they themselves were improving in their implementation.
- Good relationships are crucial to *SASA! Faith* implementation. This includes the relationships between implementing staff and religious leaders, CAs and other activists; between those involved in *SASA! Faith* roll-out and stakeholders and duty bearers; and between activists (especially CAs and religious leaders) and community members. Good relationships take time, effort, and repeated engagement.
- *SASA! Faith* takes time. What can be done to explain to potential funders the importance of not rushing the cycle?
- *SASA! Faith* guidance recommends that CAs should actually *not* be religious leaders, but rather only members of the faith community. However, reflecting on partners' roll-out, almost always at least some of the CAs were religious leaders (formal and informal) - and often this was seen as the reason for a particular success or overall implementation success. It highlights that

selecting certain religious leaders as CAs may be appropriate within a particular context.

- Where referral pathways are limited or non-existent, it will always be challenging for activists, as they cannot ensure that the multiple needs of survivors are addressed. Experiences have highlighted the importance of training activists as first responders (e.g. in empathetic listening, non-judgement, confidentiality, etc). However, it is important that the message remains clear that *activists are not VAW case managers*.
- SASA! Faith* guidance states that referral pathways should be established. Yet, there have been instances where quality response services were not available. In such situations, there should be careful consideration around whether to go ahead with *SASA! Faith* implementation in this setting, and, should implementation continue, which additional supplementary activities should be launched to bridge the gap left by lack of services.
- The *SASA! Faith* guide is a guide, not a blueprint, and partners are advised to implement *SASA! Faith* in the way that best suits their context. Many partners struggled with limiting *SASA! Faith* to only the selected faith community members. Some extended the *SASA! Faith* ideas and discussions to other people of faith within the community (and not just to those of the selected faith community), and some extended it to community members that are not religious. Yet, *SASA! Faith* has been designed specifically so that it uses religion and religious beliefs as a key entry point. This highlights that it is important that those planning to implement *SASA! Faith* carefully considers whether *SASA! Faith* is best suited for their context. *SASA! Together* (which does contain some faith content) or *SASA! Original* may be the better option.
- Experiences in multiple settings have highlighted the need to be strategic and context-appropriate when engaging men.

3.3 Adapting *SASA! Faith*

While those implementing *SASA! Faith* receive a manual with detailed guidance, and are supported and mentored by Raising Voices and Trócaire staff on how to follow this guidance, they are also expected to understand and respect the context in which they are implementing it. This means that adaptation of *SASA! Faith* content and activities may at times be needed. This section discusses the adaptations made by the cohort in their respective contexts. While considerable adaptations were made due to COVID-19, and this is therefore discussed in detail, adaptations were also made prior to this. All these adaptations are discussed, with the section concluding with partners' recommendations on which adaptations should be mainstreamed into all *SASA! Faith* implementation.

3.3.1 The impact of COVID-19

The biggest challenge to *SASA! Faith* implementation, experienced by all the partners, was COVID-19. When COVID-19 first struck, most partners temporarily closed and discontinued all activities, both due to government mandate, but also (at least with some) because of having no idea how to continue *SASA! Faith* implementation under government restrictions. As all the countries had bans on meetings and gatherings, and faith institutions were forced to stay closed, the space at the heart of *SASA! Faith* engagement was no longer available. Many other *SASA! Faith* activities could also not be implemented, e.g., community dramas, home groups, and door-to-door visits.

Government restrictions also limited what partners were allowed to do. In some settings, inter-district travel was prohibited, thus partner staff could not visit CAs and implementing sites to provide support to the CAs. In some rural areas they also feared those coming from

urban areas (such as partner staff), suspecting that they may have COVID-19, and this made it hard for partner staff to visit communities and CAs in person. As it was hard for the partner staff to reach communities and CAs (in-person or virtually), monitoring and assessment processes suffered.¹⁹

The cohort also suffered due to COVID-19. The pandemic required many of the partner organisations to respond to the immediate emergency of COVID-19, with *SASA! Faith* implementation temporarily halted or deprioritised. This meant a loss of momentum for the cohort and cohort members moving at different speeds. On-site technical assistance visits from support staff were suspended for a considerable time, and the Action Phase training had to happen remotely. With some cohort members having to rush the Action Phase to meet donor requirements, while others could extend their implementation, it impacted the cohort's sense of community and journeying.

With all partners, the phase they were in when COVID-19 first struck continued for longer than stipulated by the guide. The full *SASA! Faith* cycle also took longer for many partners (up to five years, for some). Some donors could not adapt to this, which meant that some partners did not have adequate funding for the Action Phase. Implementation continued to be affected even after the lifting of the initial lockdowns, with government guidelines still restricting what may be done, some CAs contracting COVID-19, CAs' mental health being affected, and some unvaccinated CAs not being allowed to continue their community work due to government mandates on the unvaccinated.

3.3.2 COVID-19 adaptations

However, while COVID-19 was challenging, all the partners were creative in designing adaptations that could allow *SASA! Faith* implementation to continue in their context.

Partners adapted how they engaged with CAs. In most of the settings, the mentoring of CAs were done where possible by using mobile phones. Some partners formed Whatsapp groups with CAs that had smartphones. These CAs would then, in turn, share the messages with the CAs without smart phones in the community. Partner staff would also call or text the CAs without smartphones, although this form of engagement was less successful. Several partners bought airtime for CAs, to ensure they could stay connected virtually. Not all partners relied (only) on phones to reach CAs. Emthonjeni Women's Forum in Zimbabwe, for example, received government permission to distribute PPE in their target communities. The organisation used this opportunity to speak with the



CAs in the community, doing a short *SASA! Faith* session to keep them motivated.

Partner organisations integrated *SASA! Faith* and COVID-19 ideas, using the materials that Raising Voices designed. Partners virtually trained their CAs on COVID-19, the intersection between COVID-19 and VAW, and the new COVID-19 specific materials that Raising Voices designed. This was useful in terms of having partner and CA activities respond to the immediate issue, but also continue with *SASA! Faith*. Furthermore, it created opportunities for partner staff and CAs to partner with stakeholders and duty bearers in community outreaches:

“ At this level, there was sensitisations on COVID-19, how it's spread, signs and symptoms, prevention, how it is treated and who to contact. Partners and Change agents joined subcounty and District task forces to reach out to the communities. To supplement, partners also integrated COVID-19 messages in all their activities.²⁰

Partners came up with creative ways for how CAs could continue reaching out in-person to community members, despite faith spaces being closed. In the different settings, impacted by different government restrictions, these adaptations took different forms:

- CAs encouraged to talk to one or two people at a time, and people in close reach (e.g., neighbours), bringing in religion if these people were of the same faith as the CA.
- CAs encouraged to speak with anyone at any place (e.g., water points, baby weighing stations), as the opportunity presented itself
- CAs encouraged to identify ten households of faith in their community, and to do house visits where they share *SASA! Faith* with the entire family
- CAs encouraged to do smaller in-person group sessions (e.g., five or ten people), abiding by government mandates.

A significant adaptation was the move to remote modalities in reaching out to community members. Depending on the country, this included the use of WhatsApp, Zoom or Skype to do the *SASA! Faith* sessions; engagement via Twitter, Facebook, and text messages; distribution of short video dramas; billboards; sessions on local radio stations; mobile awareness campaigns; distribution of dignity kits or PPE; tollfree phone lines offering referrals and counselling; and focused media campaigns. Of all these remote modalities, using WhatsApp to do *SASA! Faith* sessions was the most widely and consistently used adaptation. CAs would form a WhatsApp group, usually including both faith community and general community members, and then host a discussion on a particular topic, using pictures and text.

Partners in Zimbabwe were so active and prolific in their use of remote modalities, that Trócaire Zimbabwe found it worthwhile to commission an independent study to document the learning about and from the adaptations. The study found that each of the remote modalities has certain strengths and challenges. Overall, a major strength of the adaptation process was that it capacitated the different partner organisations and their staff in using remote modalities, which was to their benefit during COVID-19 recovery and beyond. However, the divide in the community between those who have ready access to devices and the internet and those who do not (i.e., the digital divide), remains a considerable challenge to the move to remote modalities. There also continues to be fear that, although some of the remote modalities do provide continuous, repeated engagement, the overall use of remote modalities does not do so with enough people and/or at the level that *SASA! Faith* requires. Furthermore, these platforms (especially WhatsApp groups) are potentially less safe to discuss personal issues on.

3.3.3 Other adaptations

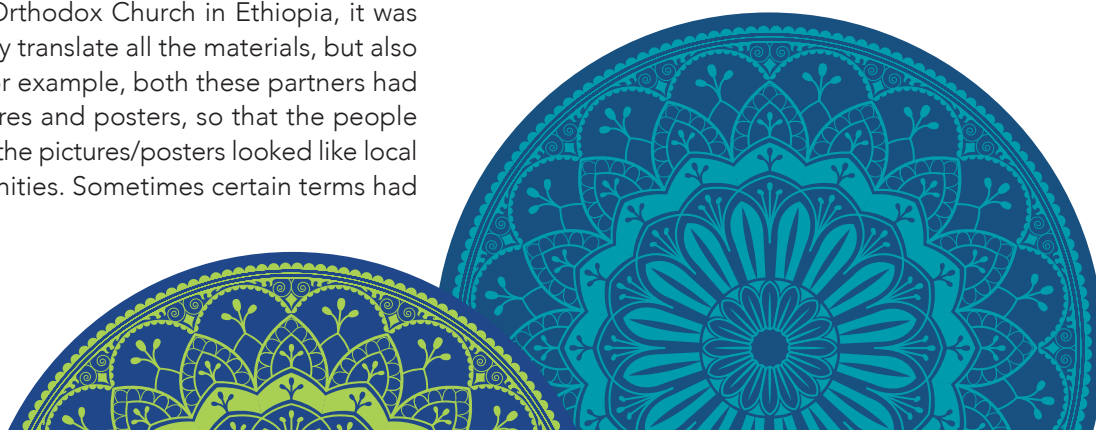
Partners also adapted *SASA! Faith* in response to realities and needs within their specific contexts. For example, as part of the implementation process, all partners were expected to adapt the *SASA! Faith* materials where needed, so that it is appropriate to their context. For some, e.g., the Malawian partners, this did not require many changes, as the original pictures and scenarios (created for a Ugandan setting) generally also worked in Malawi. However, for others, e.g., House of Sarah in Fiji and the Ethiopian Orthodox Church in Ethiopia, it was necessary to not only translate all the materials, but also adapt some of it. For example, both these partners had to change the pictures and posters, so that the people and communities in the pictures/posters looked like local people and communities. Sometimes certain terms had

to be adapted. For example, the Ethiopian Orthodox Church could not use the term 'community activist', due to government perceptions and restrictions, and had to change it to 'change modulators'. Some of the partners had to translate all the materials, while other partners could use the original English materials. Some of those that used the English materials did find, however, that CAs who were engaging with community members who could not speak English, found it challenging to do on-the-spot translations into a local language. It should be noted that Raising Voices and Trócaire do not recommend that such on-the-spot translations be used, but that a full translation of materials into the local language be done before *SASA! Faith* roll-out.

Some partners developed additional materials that they shared with their CAs to support their work. For example, SOCIWODA in Uganda developed a CA handbook, with key topics, messages, take-home ideas, and bible texts particular to the *SASA! Faith* Awareness Phase materials. Every CA received a copy, to support them in their conversations at community-level. SOCIWODA also complemented the *SASA! Faith* materials with specific documents from the Roman Catholic Church (e.g., teachings of the Popes), so that CAs (who were engaging with Catholic community members) could enrich the *SASA! Faith* materials with Catholic teachings, and thus even more clearly make the connection between *SASA! Faith* and Catholic teaching.

In terms of activities, many partners made small adaptations or adjustments to deal with particular challenges they experienced in their context. For example, House of Sarah hosted community workshops in each parish to complement the work being done by CAs, for them to reach more men;²¹ dealing with a similar problem of lack of male engagement, Women's Empowerment Link in Kenya came up with activities that they only implemented in men-only spaces. Muslim Centre for Justice and Law in Uganda, finding at the end of the Start Phase that not all CAs were ready to transition to the Awareness Phase, only transitioned some of the CAs, and spent additional time with the CAs left in the Start Phase to get them 'on track'.

In Zimbabwe, Trócaire Zimbabwe noted that, as people during the Awareness Phase start to realise the abuse they are experiencing or perpetrating, they need immediate





support. While *SASA! Faith* emphasises the importance of proper referrals, the reality is that a working referral system is often not in place by Awareness Phase, and even after Support Phase may experience challenges. Furthermore, even where CAs and religious leaders do refer the survivors that approach them, there are nevertheless initial conversations that are had when a survivor discloses. These conversations are sensitive and should be handled with care and Trócaire Zimbabwe noted the need to capacitate religious leaders and CAs for these engagements: “Therefore (there is) the need to equip the *SASA! Faith* team with first aid counselling and skills on responding to victims of violence... even before moving to support phase”.²² Trócaire Uganda noted a similar need and proceeded to train their partners in Psychological First Aid. These partners then conducted the same training with their religious leaders and CAs, enabling them to appropriately handle disclosure and issue referrals.

All the above adaptations are directly or indirectly called for by *SASA! Faith* and did not challenge the core logic of it. However, a major adaptation, made by several partners, did so. This was the intentional engagement with and roll-out of *SASA! Faith* with community members in general. Echoing the discussion captured in Section 3.2.5, this adaptation was made as partners felt it appropriate, in their context, to not only work with faith community members. For example, already at the start of *SASA! Faith* implementation in Uganda, Trócaire Uganda noted the importance of also engaging with non-faith spaces and their decision to do so:

“ The SGBV project is specifically addressing GBV in target communities using faith-based approaches. This is an innovative approach that has yielded results in faith mobilising communities for change... However, the learning is that faith-based approach needs to be integrated with non-faith-based approaches for an integrated response to tap on advantages of either approach. This has also negatively impacted on initiatives to raise institutional funding especially with secular donors.”²³

3.3.4 Recommendations regarding permanent changes

Partner experiences with the translation and contextualisation of *SASA! Faith* materials have served to emphasise the importance of making such (translation and contextualisation) adaptations, but also of budgeting adequate time, human and financial resources for it. They highly recommended that this

continues to stay part of the *SASA! Faith* process, with possibly even more guidance and support for partners so that they do this properly:

“ The resource materials have to be really contextualised. Translated and contextualised. Initially we did not prepare for pre-testing (of adapted materials) during the contextualising. It was during the Start Phase that we realised that we need to do that. (Rachel, Partner staff, 2022)

External consultants, conducting the RAS at the end of the Awareness Phase for the Ethiopian Orthodox Church in Ethiopia, also emphasised the importance of ensuring that materials are properly adapted, inferring that it still needed more work:

“ Material preparation (used as aid while teaching the community) needs rigorous work in terms of context, culture, age, and sex of the audience. In other words, *SASA Faith* project should review existing materials used for teaching and secure feedback from the audience; ensure that materials are context, culture, age, and sex specific to meet the real need of the community and bring desired behavioural change.”²⁴

Second, COVID-19 has highlighted the value of integrating VAW messaging with messaging on a current ‘hot topic’. Combining COVID-19 and VAW messaging made people more receptive to VAW messaging, and also helped people realise more clearly how VAW can be triggered by numerous factors. Combining VAW with a ‘hot topic’ may also create opportunity for new collaborations and activities. For example, in Zimbabwe, partners did joint mobile awareness campaigns with the government representatives, driving around on the back of a vehicle with a loudspeaker, spreading both COVID-19 and VAW messaging. This kind of collaboration and campaigning had not happened before.

Third, experiences with COVID-19 have highlighted the need to have an emergency response plan in place that can guide adaptation of *SASA! Faith* implementation in emergency contexts. Such a plan would ensure that implementation activities can always continue:

“ Such a plan would contain protocols that allow for rapid reallocation of funding, prioritisation and narrowing of activities, priority advocacy and lobbying issues, etc... It would... (be) of considerable help – and (allow) for more rapid adjustment and adaptation – if emergency protocols and plans (are) already in place.”²⁵

A number of partners struggled with limiting *SASA! Faith* only to faith community members and recommended that *SASA! Faith* should also be used with non-religious community members. Those partners that intentionally

made the shift to engaging the broader community with *SASA! Faith* ideas and discussions strongly recommended that this adaptation be continued and used elsewhere, too: “There is a need to adjust. We should not only focus on the faith spaces. Those facing violence might not be in the faith space, so we have to adapt and be flexible” (Amber, Partner staff, April 2022). Yet *SASA! Faith* does not require implementation in a faith-only vacuum, and it calls for engagement with non-faith spaces, e.g., around the formation of referral networks. For example, Trócaire Uganda already at baseline identified the need to engage wider than only faith spaces in order to reach all of the needed leaders:

“ The *SASA faith Methodology* is the main guide to the implementation of the program. Though the methodology restricts implementation to faith communities, the program should stretch to community leaders outside the faith communities such as the local council leaders, and clan leaders.²⁶

The virtual *SASA! Faith* engagements with CAs and with the community (mainly using Whatsapp) was seen by several partners and support staff as an important new contribution to *SASA! Faith* activities. Several arguments were made in favour of mainstreaming these remote engagements into *SASA! Faith* roll-out, including that it allows:

- *SASA! Faith* implementation to be prepared for unforeseen disasters, ensuring that structures are in place that allow for continuous roll-out.
- more men to be reached than the in-person sessions
- for meetings to be held at different times (e.g., in the evenings), suiting more people
- for Whatsapp conversation to serve as an information hub, which people can access even after a session was done

To consider:

Any type of programme is challenged where it relies only on a certain space (e.g., churches, mosques) and a specific type of engagement (in-person meetings). COVID-19 has highlighted the value of having different kinds of entry points and types of engagements, that can weather different challenges. While recognising the importance of the type of engagement facilitated by in-person group conversations, *SASA! Faith* can benefit from including guidance on organising and facilitating other types of engagements as well (e.g., house-to-house visits, household conversations that include children, *ad hoc* conversations, etc.).

Remote modalities, and particularly Whatsapp sessions, have certain advantages in reaching community members. This includes that it can increase *SASA! Faith's* ability to reach men, offer a flexibility that allows for

- for the reach of *SASA! Faith* to be extended and an increase in the number of people reached by the project.

Several partners therefore feel that the *SASA! Faith* guide and materials should more intentionally guide and provide for virtual engagement:

“ Given the impact of Covid-19 in programmatic work, there is a need for a paradigm shift in the *SASA! Faith* programming strategies under the context of pandemics that will ensure that *SASA! Faith* initiative are uninterrupted, for instance, use of remote monitoring strategies and virtual spaces in reaching out to rural faith-based communities.²⁷

Partner and support staff recommend that the *SASA! Faith* communication materials should be digitalised, and the guide should have recommendations on how to do online conversations. The independent study in Zimbabwe echoed this recommendation, also highlighting that (at least in Zimbabwe) *SASA! Faith* should continue by using both in-person and remote modalities, that WhatsApp engagement should be strengthened to maximise the benefits of this form of engagement, and that remote modalities that do not require devices or internet (such as radio and television) should also be pursued.²⁸

However, it should be emphasised that partners and support staff arguing for virtual engagements do not think *SASA! Faith* should go completely virtual. As not all CAs and community members have smart phones, or can afford the data costs of virtual engagements, it will not be appropriate to only engage virtually. It also has safety implications that means such engagement is not appropriate for all. However, such virtual engagements and sessions should become part of the *SASA! Faith* repertoire.

engagement with those who are not available during the day, reach a wider audience and increase project numbers, and can serve as an information hub. But it runs the risk of becoming fairly superficial engagement, as facilitators cannot engage as directly with each individual. More research is needed to understand what is needed to ensure that virtual engagements can achieve the needed social norms change.

- The faith content of *SASA! Faith* is what allows it to have a unique entry point and connection to/with people's beliefs and behaviours. While implementation may focus on a specific faith community (e.g., the Catholic Church in the community), including other people of the same faith in group sessions or engagements still allows for that same entry point and connection. But there appears to be somewhat of a contradiction in partner experiences: partners identify the faith content of *SASA! Faith* as one of the key reasons for its impact, yet they also advise that it should be used with non-religious community members. Reflecting on this contradiction, it is advised that working with people who are not religious should not be an intentional strategy of *SASA! Faith* implementation, for then you cannot rely on a core component (and driver of impact) of *SASA! Faith*. Potential implementers should carefully consider the nature of their community before deciding whether to use *SASA! Faith*, *SASA! Original*, or *SASA! Together*. If a community has a high number of non-religious people, it is advisable to rather use *SASA! Original* or *SASA! Together*.
- Those implementing *SASA! Faith*, including CAs and religious leaders, need clearer guidance on how to operationalise the *SASA! Faith* implementation that focuses on faith communities rather than the general public. It appears that some partners and CAs only realise this focus during the Start Phase. At the same time, the faith-focus is (mis)interpreted by some as excluding any engagement with non-faith spaces, which is not the case considering the importance of referral pathways for Support Phase. Staff and activists therefore need more clarity on what *SASA! Faith's* focus on faith means in practice.
- The 'right' adaptations will always depend on context. In this regard, it is important to emphasise that what is possible in urban areas will often be impossible in rural areas, and vice versa.
- COVID-19 has shown that, in an emergency, flexibility and adaptability is paramount. In terms of adaptations, it is advisable to use the channels that people are already using. Adaptations need to constantly evolve and be sensitive to government regulations.
- Some partners were better able to adjust to remote modalities during COVID-19. The digital divide appears to play a significant role in a partners' ability to make this shift. For example, there were partners where almost none of their CAs had smart phones, and there were communities that do not have mobile coverage. The inclusion of remote modalities, and particularly the use of Whatsapp for engagements, will therefore not be equally possible in all settings. However, moving to remote engagement may be easy for some and was in many settings able to easily increase the number of people reached by *SASA! Faith*. The risk is that these benefits will lead to less effort being put into finding other alternatives that are not impacted by the digital divide.

3.4 Learning and support

SASA! Faith has three standardised learning and assessment (L&A) tools: the Community Activity Report, the Outcomes Tracking Tool, and the Rapid Assessment Survey (RAS), with accompanying databases simplifying data collection and analyses. Partners not only received these tools and database, but also technical assistance from Raising Voices or Trócaire. Furthermore, during the implementation cycle of this cohort, Trócaire and Raising Voices developed a Monthly Report template, to help CAs in the reporting of their activities. This section discussed their experiences of the L&A tools and the technical support they received.

3.4.1 Learning and Assessment tools

In conversation with the various partners, and as captured in project documentation, it was clear that the L&A tools were useful, usable, and much appreciated. The Community Activity Report form helped build CA confidence, as CAs could clearly see in what areas of facilitation they needed to develop further, but also where they are already showing growth. It also showed partner staff in which areas CAs needed more support. The Outcome Tracking Tool was invaluable, both for CAs and partner staff, helping them to understand the attitudes of community members and, over time, see where changes were happening. Partners explained that the L&A tools helped them understand the situation in the community, see what the impact of SASA! Faith implementation has been, and (re)plan their future implementation accordingly:

“ In whatever the idea you have, you want to implement it on the ground, you still need to have a picture on how you are performing on the ground. So, the tools helped us to know whether we are making a progress or not. They were very much helpful in giving us a picture of the progress of the project on the ground.



They were not like tough; they have been helping us to know the status of the project we are implementing. **(Steven, Partner staff, April 2022)**

It appears that the RAS was particularly helpful. Having the end-of-phase RAS assessments consistently gave partners an understanding of what people in the faith community were thinking and whether SASA! Faith implementation was impacting them. As norms change takes time, these regular assessments helped to motivate partners, as they could see the evidence for positive change:

“ The methodology is looking at addressing norms, it is about social norms transformation, it takes a long time. So sometimes you might be discouraged and feel that you are not making a lot of progress. But then the regular assessments help to show the gradual change and shift in the issues you are trying to address. **(Magda, Support staff, April 2022)**

Where SASA! Faith formed part of a bigger project, the data gathered via the L&A tools often formed a core part of the evidence captured in reports provided to funders. For example, Trócaire Uganda's *Women Empowerment Programme* (in which SASA! Faith was one of the methodologies used) was funded under a multi-year Irish Aid Programme Grant. With this grant requiring regular reporting and figures tracking impact, Trócaire Uganda could use the data already gathered as part of SASA! Faith learning to complete this report, providing both quantitative and qualitative evidence to argue for the value of the overall project's approach. L&A tools also helped in baseline assessments that guided the implementation of the overall project. For example, in Malawi the L&A tools formed part of the assessment packaged used in the baseline survey of Trócaire Malawi's *Women's Empowerment Programme*. L&A tools therefore often had a wider value than only to guide SASA! Faith implementation.

With the tools and databases provided by Raising Voices, partners felt the learning and assessment process was understandable and easy. All except for two partners stated that the learning from the L&A tools consistently fed into their implementation, with the findings redirecting their focus and helping implementation stay on track. The two partners that felt that the connection between learning and implementation was faulty, ascribed it to the lack of trained staff and time. They simply did not have the capacity to do timely data collection and analysis and ensure that findings fed back into implementation.

A partner candidly shared the story of how their RAS results at the end of the Awareness Phase showed that they were not having the required impact. Informed by



the Awareness RAS data, they decided to continue the Awareness Phase for longer, focusing on the areas that were identified as weak in the RAS. This decision to stay in Awareness Phase longer is what they now credit for their Action Phase going so well:

“ When we were reaching the Action Phase, I’m not beating our own drum, but I must say that Trócaire was very happy with the results that we achieved at the end. And it was because we were very honest with the Awareness Phase, and we were able to correct things before things could get out of hand.
(Michael, Partner staff, April 2022)

RAS results guided several partners to delay phase transitioning. Emthonjeni Women’s Forum in Zimbabwe, for example, conducted a RAS at the end of Support Phase, and found that they had to delay transitioning to Action Phase by at least a month, due to COVID 19:

“ Covid-19 greatly impacted SASA! Faith initiatives and Community Activists were interrupted for more than half a year without conducting sessions. There is therefore a need to postpone the transitioning process by at least 1 month to allow them to cover the gap in the support phase.²⁹

RAS data not only guided partners on whether they should transition or not, but also gave an indication of what issues should be focused on with more effort, either in the extension of the current phase, or in the new phase. With Emthonjeni Women’s Forum, for example, the RAS results indicated that that more intentional engagement with women around underlying social and cultural norms and beliefs relating to VAW acceptance is needed, as less women demonstrated improved attitudes regarding VAW.³⁰

COVID-19 forced partner staff to make adaptations in how they monitor programming. It was done remotely (using phone, Whatsapp and skype calls) and was challenged by the fact that limited activities were being implemented and they could not reach all CAs. In some countries, partners’ targets were adjusted, reflecting the reality that they lost time during lockdown and/or had restrictions in accessing communities. The sampling approach for RAS was also changed (from random to purposive), seeing that faith spaces were closed. Several partners staff noted the challenges of monitoring the project’s online activities during COVID-19. Much of the information that should be captured in the Outcome Tracking Tool and the Community Activity Report Form simply cannot be gathered within a Whatsapp group meeting:

“ Other challenges to effectively monitoring the project include lack of adequate tools to monitor and track online activities. CAs and SASA! Faith teams were unable to accurately gender disaggregate the participants attending their online sessions as they do not fill in a register.³¹

The vast majority of the partners indicated during the joint interviews that the L&A tools were not too much work. However, two partners did discuss that it was time consuming, and some L&A reports also commented on this. One partner explained that the monitoring that they are expected to do (using the L&A tools) simply takes too much time, especially where a partner is implementing SASA! Faith as only one component of a bigger programme. With the larger programme also requiring monitoring, the SASA! Faith L&A tools may become too much for partner staff. Another partner’s experiences agreed with the assessment, recognising that, while the L&A tools are clearly important and much needed for SASA! Faith implementation, an organisation needs an expert, dedicated to only doing monitoring, to keep up with it:

“ The tools were very important. The problem is the application. You need to have an expert on that, just to monitor everything, to fill it out after the different sessions. There was, when you have staff turn-over, the new staff is not capable to fill it out and complete it... The tools were very important, but it needs expertise (to use it).
(Max, Partner staff, April 2022)

Therefore, while the L&A tools were designed so that it does not need a specialist to use it, some partners still felt that it needed a person with special skills and time. Furthermore, narrative reports reflected that some CAs, especially the illiterate ones, had difficulty in completing their monthly reports. Also, in some settings in-person session participants did not want to complete registers, as they expected monetary or food reward for doing so. SASA! Faith does not require such registers, for exactly this reason. However, SASA! Faith is often implemented as part of a larger programme, where donors demand such registers.

Partners were extremely positive about the L&A tools and their value for SASA! Faith implementation. Their recommendations for improving the tools centred around making it less time consuming. Specific suggestions included that cell phone-friendly versions of the tools be created, which can allow staff to immediately enter data onto the database, and that phone mentorship of CAs (which started during COVID-19) be allowed to continue, especially in rural areas where extensive travel makes it impossible for staff to visit every CA activity every week.

3.4.2 Technical assistance

Raising Voices and Trócaire offered technical assistance (TA) to the partners, consisting of the phase trainings, one-on-one remote assistance, and on-site visits. All the partners were unanimous in praising the TA that they received, describing it as flexible, non-judgemental, and incredibly helpful:

“ I think I need a whole hour to tell you about that! They provided a lot of technical support. Thank you to the team of Trócaire (Name of specific Trócaire support staff member) really really really supported, she is selfless, at any time, you know. Sometimes I joke and say, ‘do you ever get angry’? So, the technical support they provided was enormous.
(Denise, Partner staff, April 2022)

“ By the way, what I want to mention here, is the support from Raising Voices. It is a miracle. You can't imagine. It is really exceptional... I don't have words to express their commitment, their support, the way they approach you. Really, personally, I learnt a lot from these guys... We get a lot, we were capacitated, they worked on our challenges... They guide us... I have more than 15 years of professional experience, and I (have never seen) professionals like the people from Raising Voices.
(Max, Partner staff, April 2022)

Partners described a whole range of activities as part of the TA they received, including residential phase trainings, monthly check-in calls, on-site field visits, mentorship and debriefing, assistance in conducting RAS and analysing the data, L&A trainings, and refresher trainings (including on using L&A database and analysing data), and resource mobilisation training. The TA addressed their capacity issues, but also provided valuable opportunities for peer learning, as Raising Voices and Trócaire intentionally grouped the 16 partners implementing *SASA! Faith* across six countries as a cohort, who received phase trainings together, and nurtured the formation of a community of practice (CoP). While it was planned that the cohort would be balanced between those working with Christian communities, and those working with Muslim communities, the cohort ended up being majority Christian due to certain partners discontinuing their participation. The original plan was also that the cohort would work at the same pace, moving through each *SASA! Faith* phase simultaneously. In practice, this did not happen, as different partners had different challenges that delayed them in different ways. This is why the CoP was very valuable, especially when COVID-19

struck. The CoP allowed partners to continue learning from each other, even if in-country implementation did not move at the same pace. The CoP formed a very cohesive group, that supported each other both practically (in terms of *SASA! Faith* implementation) but also emotionally – which was very needed once COVID-19 started affecting their countries and communities. Both in joint interviews and reporting, partner staff indicated their appreciation of the CoP. For example, in Uganda the CoP was identified as having worked well:

“ (What has worked well is the) (q)uarterly *SASA! Faith* Community of Practice where partners engage with other *SASA! Faith* implementing country representatives and Raising Voices partners that encourages cross learning, sharing of challenges and solutions that improves on implementation of the methodology.³²

Partners feel that Trócaire and Raising Voices consistently had their best interests in mind, as evidenced by the emphasis placed on self-care and safeguarding of both the partner staff and CAs. COVID-19 challenged the TA process, as in-person phase trainings and on-site visits were mostly not possible. Nevertheless, technical advisors put considerable effort into supporting partners virtually.

Partners struggled to find any gaps in the TA they received. Only three partners indicated that additional TA would have been valuable. They requested more support in sourcing funding, guidance in how to assist VAW survivors after they have escaped violent circumstances, and more help in analysing the L&A data.

In reflecting on the TA process from the perspective of those providing TA, the technical advisors emphasise that TA is a crucial component of *SASA! Faith* implementation and should be in place from the start of the Start Phase, so that partners get the support they need right from the start. The phase trainings are not enough to enable a partner to adequately implement the phase. Rather, partners need to be constantly supported in their implementation. Furthermore, it is important not to wait until partners request help, but to be proactive by reaching out to partners and conducting on-site visits. Lastly, considering the challenges that some partners now have in finding funding to continue with *SASA! Faith*, some technical advisors feel that they should have spent more time supporting partners in finding new funding.

To consider:

Partners' journeys with learning and assessment, as well as the technical assistance they received, show that they are feeling capacitated and supported. They have a sense of being appreciated, nurtured and part of a team. It is significant that Trócaire and Raising Voices were not only able to

provide the infrastructure for the needed monitoring, capacity building and support, but were able to create this sense of community and support with a such a wide range of partners that are so geographically diverse.

- It is important that the nature and implications of the L&A process is explained to potential partners, so that they know (and can budget for) the staff time that will need to be allocated to this task. Where partners implement *SASA! Faith* as part of a larger programme, it can be helpful to consolidate *SASA! Faith* L&A templates and indicators as part of the larger programme, to streamline the processes and reduce partner staff workload.
- The L&A tools worked for partners, but possibly the outputs can be better managed. Significant amounts of helpful data are being collected by partners, but it appears that the time and effort is not being put into analysing and capturing it in formats that can be shared outside of the organisation. There is significant potential for collating evidence, including the quantitative data beloved by funders and policymakers, that can be shared with the broader public. Currently, that potential is underutilised. A possible first step would be to develop a template, to be used with the completion of the full *SASA! Faith* cycle, for capturing the quantitative evidence from each RAS in one set of tables, accompanied by a series of 3-5 key stories of change. Such materials can also be invaluable when seeking new funding.
- COVID-19 has created new possibilities, and openness towards, remote modalities. The existing L&A tools need to be adjusted to take this into account. Tools for monitoring online engagements need to be developed. Furthermore, the possibility of cell phone-friendly L&A tools should be explored, especially where it has the potential to lessen the time being spent in conducting assessments.

3.5 The way forward

Some partners have concluded the *SASA! Faith* cycle, while others are in the final phases. They were asked to reflect on how they hope to ensure the sustainability of the changes that they are seeing at community level, as well as their own plans (as an organisation) for and with *SASA! Faith*.

3.5.1 Sustainability

While not all the partners have completed the full *SASA! Faith* cycle, all were asked to reflect on the sustainability of the changes they are seeing at community level due to *SASA! Faith* implementation. Raising Voices and Trócaire supported partners in reflecting on sustainability, encouraging, and supporting them in developing a strong exit strategy.

Several partners emphasised the importance of keeping sustainability in mind from the earliest start of *SASA! Faith* implementation. In selecting CAs, some partners intentionally chose not only those with

influence, but those who will stay in the community long term. For example, within certain faith communities the head leaders are transferred often, while lay leaders stay put. Mobilising religious leaders was a strategic choice since they could continue integrating *SASA! Faith* ideas even after formal programming ended, as by their nature they are constantly teaching others. One partner, starting a second cycle of *SASA! Faith* implementation and learning from their previous experience, was very intentionally thinking from sustainability from the start:

“ This time we were looking for (community activists) who will be part of the structure long after *SASA! Faith* has ended. So, we were targeting the catechists and other lay leaders within the structure of the church.
(John, Partner staff, April 2022)

Creating collaborative structures and relationships was another way to ensure sustainability. Right from the start, some partners were connecting CAs and community leaders (religious and traditional) to relevant stakeholders, especially duty bearers tasked with service

delivery. This was an important way to ensure the sustainability of community members doing referrals, but also for ensuring adequate service delivery. Partners believe that, where such collaborative relationships have been established and strong referral systems have been created, programme impact will be sustainable:

“ I already mentioned the collaboration that we have with the district teams (governmental gender officers, social affair officers, etc)... Having co-opted them into this programme, it means we left them with some skills as well when it comes to *SASA! Faith*. We hope they will continue that.

(Michael, Partner staff, April 2022)

Sustainability is much supported if *SASA! Faith* is mainstreamed into existing religious or community structures. For example, if decrees and bylaws are made that discourage VAW and promote the support of survivors, it helps communities maintain change even after formal *SASA! Faith* implementation ends. Where *SASA! Faith* becomes part of religious structures; sustainability is also greatly improved. For example, if *SASA! Faith* becomes part of catechist training (as may be the case in the Catholic Church in parts of Uganda), it means that *SASA! Faith* content will continue to reach communities with each new cohort of catechists that return to their communities. Some churches have chosen to continue implementing *SASA! Faith* content and activities even though the formal *SASA! Faith* cycle has been completed, while in other settings religious schedules plan for *SASA! Faith*.

“ I think it ended well... Some of the religious leaders institutionalised the model. We have three churches that even today, after *SASA! Faith* has long ended; they implement the programme. They still have community activists doing monthly review meetings with no support from us. It has a life of its own. That is a good sign. (Tracey, Partner staff, April 2022)

For those partners that have completed the full cycle of *SASA! Faith* implementation, as well as those currently implementing the Action Phase, there are activities that can help ensure the sustainability of programme impact. Several partners intentionally, during the Action Phase, gave increasing responsibility to CAs. For example, partner staff were not present at all activities and CAs were encouraged to plan and schedule sessions themselves and create forums where they discuss, plan, and support each other. This distancing by the partner staff was done to create leadership and independence amongst CAs. Emthonjeni Women's Forum in Zimbabwe ensured that all CAs train at least one peer, to ensure that there is continued knowledge and information in the community should the original CA move and created a GBV desk within religious communities. Muslim Center for Justice and Law in Uganda shared their tollfree number with CAs and community members, so that they could continue providing support via

phone where needed, while TEDDO in Uganda shared durable communication materials with CAs, so that they could continue with sessions. COWLHA in Malawi could rely on other structures they have in place in the communities (support groups with a district coordinator) to continue monitoring and supporting *SASA! Faith*. Others, such as Women's Empowerment Link in Kenya and House of Sarah in Fiji, have pledged to continue providing support to CAs remotely.

3.5.2 Institutional commitment to *SASA! Faith*

It is also important to note that partners, as organisations, wish to continue with *SASA! Faith*. Based on their experiences in implementing *SASA! Faith* as part of this cohort, all of them stated that they are continuing, or would wish to continue, with *SASA! Faith*: “*SASA! Faith* is becoming dominant in (our organisation); we want to use it in various projects” (Steven, Partner staff, April 2022). Some, such as TEDDO in Uganda, have been successful in sourcing funding to do *SASA! Faith* in a new location. Others, such as WOLREC in Malawi, are already implementing *SASA! Faith* as part of other projects supported by new funders. Women's Empowerment Link in Kenya found funding that would support *SASA! Faith* implementation for an additional two years.

Yet even those who have not been able to find new funding, are adamant that they want to continue with *SASA! Faith*. Every partner that has not found additional funding, stated that they are actively seeking funding, as they want to continue and extend their *SASA! Faith* implementation. Those without more funding are incorporating lessons learnt from, or elements of, *SASA! Faith* in their other programmes. Some, such as TEDDO in Uganda, are in discussion with theological training institutions, investigating the possibility of making *SASA! Faith* part of students' theological training.

3.5.3 Recommendations for future *SASA! Faith* implementation

Those taking part in the joint interviews and focus group were asked for their key pieces of advice regarding *SASA! Faith* implementation. As can be expected, their advice echoes their experiences (both positive and challenging) of *SASA! Faith* implementation. Advice was grouped around three key themes: recommendations on *SASA! Faith* materials; recommendations on staffing and resources; and recommendations on structures used during implementation.

Partners emphasise that the ***SASA! Faith* materials** are incredibly helpful - *if they are used as recommended*. Those planning to implement *SASA! Faith* are advised to follow the *SASA! Faith* guidelines and manual. They should also take the time and effort to translate and adapt all the materials into the needed local languages.

Having this done properly and right at the start will make *SASA! Faith* roll-out much easier.

Two gaps were identified in the existing *SASA! Faith* materials. First, more theological reflections are needed in the materials themselves, which would allow for more critical and in-depth discussions of how religion (and religious texts) relate to VAW. Second, one partner asked for posters that show men experiencing violence, so that *SASA! Faith* conversations can speak to this issue, too.

In reflecting on **staff and resources**, partners and support staff emphasise that *SASA! Faith* is resource-intensive, and that those planning to implement *SASA! Faith* should take this into account. *SASA! Faith* takes a lot of effort, time, and budget, and should not be done if this input cannot be given. Project officers must be qualified and available, budgeted for, and not overworked on other projects. Budget should also be available for TA and mentorship, as this is critical to the success of *SASA! Faith* implementation. As far as possible, those implementing *SASA! Faith* should also ensure that there are no delays in funding, as such delays cause breaks in *SASA! Faith* that takes time to recover from. Those planning to implement *SASA! Faith* are also advised to prioritise self-care for staff, due to the intense nature of *SASA! Faith* content and engagements. Finally, it was recommended by both partner and support staff

that the phases not be rushed. While the guide specifies a set amount of time for each phase, it is important for those implementing *SASA! Faith* to be responsive to the reality on the ground – even if this means continuing a specific phase for longer than the guide stipulates. Organisations should be flexible and open to the reality that *SASA! Faith* can take anywhere between three and five years.

In reflecting on the **structures used in *SASA! Faith* roll-out**, several recommendations were made. Partners emphasise the importance of having good relationships with all the different structures, organisations and spaces that play a role in *SASA! Faith* implementation. Religious leaders need to be involved right from the start, to get their buy-in and support. Yet some partners found it equally important to get traditional leaders to understand and support *SASA! Faith*, as they also have significant influence on whether community members accept *SASA! Faith* ideas or not. This connects to a recommendation made by several partners, namely that *SASA! Faith* should target the community as a whole, and not only the faith community members. Lastly, creating communities of practice (CoPs) were highly recommended. Local CoPs (between the different in-country organisations implementing *SASA! Faith*) can play a significant role in supporting each other and promoting peer learning. CA CoPs can have equal value for CAs, again emphasising the importance of peer learning.

To consider:

- Sustainability appears to rely to a large extent on who you select (as activists, partners, and collaborators) and how organisations build relationships with and capacitate them. This, again, emphasises the importance of the Start Phase, where mapping, selection and much of the capacity enhancement happens.
- It is important to note that all the partners consulted want to continue with *SASA! Faith* implementation. This is a testament to the approach and its abilities. However, whereas there is a desire to continue and scale *SASA! Faith* implementation, the needed funding is often not available. Ways should be explored that partners can be assisted in seeking funding. While there is already TA on resource mobilisation as part of Action Phase, some partners need more support than this.

4. Concluding recommendations

A cohort of 16 partners across six countries were supported by Raising Voices and Trócaire in their implementation of *SASA! Faith*. It is a testament to the commitment of these partners, Raising Voices and Trócaire that this implementation continued despite the considerable challenges of COVID-19, which affected the implementation in all the countries.

All the partner and support staff felt that *SASA! Faith* worked in their context. It was able to transform and

mobilise a core group of change agents from within the faith community, many of whom were themselves affected by violence before *SASA! Faith* exposure. This core group were, in turn, able to reach out to community members, not only creating awareness about VAW and its drivers, but engendering those same journeys of transformation with many individuals in the community. Furthermore, both the core group of change agents, as well as community members, were mobilised to capacitate and use referral pathways to ensure that those experiencing violence get the needed assistance. While there were challenges during the four phases of

SASA! Faith implementation, partners and support staff feel they were able to address the challenges and adapt, with support from technical advisors from Trócaire and Raising Voices. They also believe that changes they had brought at community level are sustainable, because of the capacity strengthening and empowerment of leaders and members of the community that was done during *SASA! Faith* implementation.

In the light of the findings of the research, the following recommendations are made to guide the further development and implementation of *SASA! Faith*:

- Reflect on the implications of limiting *SASA! Faith* to faith communities rather than the general public, and how this is being communicated to partners. *SASA! Faith's* religious content has been identified as one of its core strengths. Partners should be clear, from the start, on what this focus entails and what this means for programming. It could mean that some partners might be less suited for *SASA! Faith*, for example if they prioritise community-wide, inclusive engagement. *SASA! Together* or *SASA! Original* may then be more appropriate. Using *SASA! Faith* can also be a strategic choice for some potential partners that do not have the funding, staffing and/or capacity to engage with entire community at the level of intensity that is needed. *SASA! Faith* allows such a partner to focus in depth on a specific group within the broader community and ensure that the meaningful results and impact are achieved.
 - Guidance and content should be developed for the use of remote modalities. There are distinct advantages to this form of engagement, it allows implementation to continue despite emergencies, and the world is increasingly embracing (and expecting) this form of engagement. Many partners want this to become a permanent component of *SASA! Faith* roll-out but need more guidance and materials to be able to do so properly and consistently.
 - At the same time, do not lose sight of what lies at the heart of *SASA! Faith*, which is personal transformation. Because of the nature of how *SASA! Faith* engages people, it is able to influence and change the social norms that govern people's behaviours. This has to be kept in mind when considering adaptations. Whereas remote modalities have advantages and were a lifesaver during COVID-19, it should (as yet) not replace the in-person engagements that *SASA! Faith* relies on. More research is needed to understand under what conditions virtual engagement can achieve the same level of social norms transformation.
 - Develop further guidance on the engagement of men. Many partners have struggled with this. If already by Start Phase they are guided in the development of focused strategies to identify and reach men, it can considerably assist the implementation process and the attainment of the *SASA! Faith* outcomes.
- Learning and assessment tools are used, important and appreciated. They should be adapted to allow for the monitoring of online events, and the possibility of completing forms virtually (via phones) should be explored.
 - It is highly recommended that partners be supported in the compilation of a short, succinct endline learning product meant for public distribution, that captures the RAS results over the four phases, as well as key case studies. Such a results package, capturing both quantitative and qualitative results and speaking to a wide audience, can be a powerful document when seeking funding for further *SASA! Faith* implementation. Trócaire and Raising Voices will also benefit from having an overview of RAS results, captured in the same format, from all partners that have completed the full cycle.
 - Technical assistance is critical for quality implementation of *SASA! Faith*. *SASA! Faith* should not be implemented without such support.
 - The formation of Communities of Practice should be encouraged. Cohort members found the CoP a tremendously encouraging space for peer learning and mutual support, that greatly assisted their *SASA! Faith* roll-out. Cohort experiences also show that, even if CoP members do not move at the same space with *SASA! Faith* implementation, the CoP continues to be a valuable space to all. Where multiple partners within the same country are implementing *SASA! Faith*, such national CoPs should be formed. The possibility of national CoPs of CAs should also be considered, especially because of the potential for supporting sustainability that such CoPs hold.
 - While all partners and support staff are confident about the sustainability of the community-level changes that *SASA! Faith* has achieved, research is needed to determine whether these changes are sustained in the medium and longer term. Research should look at the sustainability of a) CA and religious leader change and activism; b) referral systems and stakeholder capacity; and c) faith community beliefs, attitudes, and behaviours. Ideally, sustainability impact assessments should become a standardised part of *SASA! Faith* implementation.
 - Future implementation of *SASA! Faith* should prioritise its use within Muslim faith communities, especially Muslim faith communities within Muslim-majority countries. With this cohort, the majority of implementation happened within Christian communities, and all implementation happened within Christian-majority countries. Therefore, the appropriateness and impact of *SASA! Faith* within Muslim faith communities still needs to be explored.



Appendix A: Interview list

The following partners were interviewed from each country:

| Country | Partner | Period of implementation | Number of participants in joint interview |
|----------|--|--------------------------|---|
| Zimbabwe | Diocese of Mutare Community Care Programme (DOMCCP) | 2017–ongoing | 1 (woman) |
| | Emthonjeni Women’s Forum (EWF) | 2017–ongoing | 1 (woman) |
| Kenya | Women’s Empowerment Link (WEL) | 2017–2021 | 1 (woman) |
| Malawi | WOLREC | 2017–2021 | 1 (man) |
| | COWLHA | 2017–2021 | 3 (2 women, 1 man) |
| Uganda | Muslim Centre for Justice and Law (MCJL) | 2017–2021 | 1 (woman) |
| | SOCIWODA (Eastern region) | 2017–2021 | 1 (man) |
| | Church of Uganda Tesso Diocese Planning and Development Office (TEDDO) | 2017–2021 | 3 (2 women, 1 man) |
| Ethiopia | Ethiopia Orthodox Church | 2018–ongoing | 1 (man) |
| Fiji | House of Sarah | 2017–ongoing | 2 (woman, man) |

Aside from the joint interviews conducted with partners, the following was also conducted with Trócaire and Raising Voices staff:

- Joint interview with Trócaire staff (1 woman)
- Joint interview with Raising Voices staff (2 women)
- Focus group discussion with Trócaire staff (4 women, 1 man)

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 - WOLREC, Malawi
- COWLHA, Malawi
- Muslim Centre for Justice and Law (MCJL), Uganda
- SOCIWODA, Uganda
- Church of Uganda Tesso Diocese Planning and Development Office (TEDDO), Uganda
- Ethiopia Orthodox Church, Ethiopia
- House of Sarah, Fiji
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Endnotes

- 1 [UN Women case study, 2021.](#)
- 2 Trócaire IAPF II End Line – Case studies/Documentation, Uganda, n.d.
- 3 Trócaire IAPF II End Line – Case studies/Documentation, Uganda, n.d.
- 4 Female initiation practices consist of one or more prescribed ceremonial events that celebrate reaching puberty and/or a certain age. The specific practices differ depending on culture and setting.
- 5 This is discussed in more detail in Section 3.2.5.
- 6 Irish Aid PG-II Annual Report 2020, Uganda, p.8.
- 7 This is discussed in more detail in Section 3.2.
- 8 Read more on Sustainability in Section 3.5.1.
- 9 As discussed in detail in Section 3.2.
- 10 Final Rapid Assessment Survey Report on Ending Violence against Women and Girls in Nakuru Country for SASA! Faith Project, Kenya.
- 11 Which is discussed in detail in Section 3.2.
- 12 This is discussed in more detail in Section 3.1.2.
- 13 Irish Aid PG-II Annual Report – Guidance & Template 2018, Uganda, p.11.
- 14 Promoting Access to Inclusive SRHR and SGBV Information and Services in Zimbabwe 2020, Zimbabwe, p.18.
- 15 See Section 3.3.
- 16 Promoting Access to Inclusive SRHR and SGBV Information and Services in Zimbabwe 2020, Zimbabwe, p.7.
- 17 VAWG prevention in a time of COVID-19: a case study of Trócaire Zimbabwe's COVID-19 SASA! Faith programme adaptations 2021, Zimbabwe.
- 18 Irish Aid PG-II Annual Report – Guidance & Template 2018, Uganda, p.9.
- 19 This is discussed in more detail in Section 3.4.1.
- 20 Irish Aid PG-II Annual Report 2020, Uganda, p.11.
- 21 See Section 3.2.5.
- 22 Promoting Access to Inclusive SRHR and SGBV Information and Services in Zimbabwe, 2020, Zimbabwe, p.19.
- 23 Irish Aid PG-II Annual Report 2017, Uganda, p.16.
- 24 Rapid Assessment on Ending Violence/HIV against women and girls SASA! Faith, Awareness Phase Project performance in four semi-urban kebeles of Debreberhan City Administration, North Shoa Zone 2020, Ethiopia, p.48.
- 25 VAWG prevention in a time of COVID-19: a case study of Trócaire Zimbabwe's COVID-19 SASA! Faith programme adaptations 2021, Zimbabwe.
- 26 Uganda Final WE Baseline Report 2017, Uganda, p.10.
- 27 Trócaire Support Phase Rapid Assessment Survey Report 2021, Zimbabwe, p.16.
- 28 VAWG prevention in a time of COVID-19: a case study of Trócaire Zimbabwe's COVID-19 SASA! Faith programme adaptations 2021, Zimbabwe.
- 29 EWF-IAPG Action Phase RAS 2021, Zimbabwe, p.18.
- 30 EWF-IAPG Action Phase RAS 2021, Zimbabwe.
- 31 Promoting Access to Inclusive SRHR and SGBV Information and Services in Zimbabwe, 2020, p.21.
- 32 Irish Aid PG-II Annual Report 2020, Uganda, p.19.