



Sistah
Sistah
Foundation

SGBV PREVENTION HANDBOOK

CREATING FEMINIST
SOCIAL CHANGE

ABOUT THE PROJECT

The Sistah Sistah Foundation (SSF) is a Feminist non-profit organization led by womxn, with a shared commitment to support and advocate for womxn's rights while safeguarding young girls. The foundation was established on the principles of sisterhood, providing a safe haven where womxn can be heard, seen, and supported.

An equal world is a safer world and through its programmes, SSF works to not only equip its groups with knowledge and resources but with a voice that will demand equality and an end to oppression. At the core of all the organisation's work is the declaration that the rights of women are in fact inalienable, integral and indivisible to all human rights and fundamental freedoms

The Sistah Sistah Foundation has created a feminist handbook to foster awareness and understanding of Sexual-Gender Based Violence, with the aim of curbing its prevalence within our communities. This guide utilizes an intersectional feminist perspective to provide definitions, examples, images, and remedies for comprehending and preventing sexual gender-based violence.

While the Sistah Sistah Foundation designed the handbook with Zambians in mind, the content is universally applicable, and individuals from all backgrounds are encouraged to use it. Furthermore, the handbook encompasses Zambian-centered solutions and helplines, while still being accessible and relevant to audiences beyond Zambia.

DISCLAIMER: The data and information collected in this book span from different resources and feminist views. The SGBV Prevention Handbook is free of charge, not meant for outside sources to sell, but handed out to interested parties for free.

TABLE OF CONTENTS

01

ABOUT
PROJECT

SEXUAL
GENDER BASED
VIOLENCE

02

PATRIARCHAL
CULTURE

POWER
DYNAMICS

03

RAPE
CULTURE

CONSENT
CULTURE

04

PSYCHOLOGICAL
HELP

FINDING
HELP

SEXUAL GENDER-BASED VIOLENCE

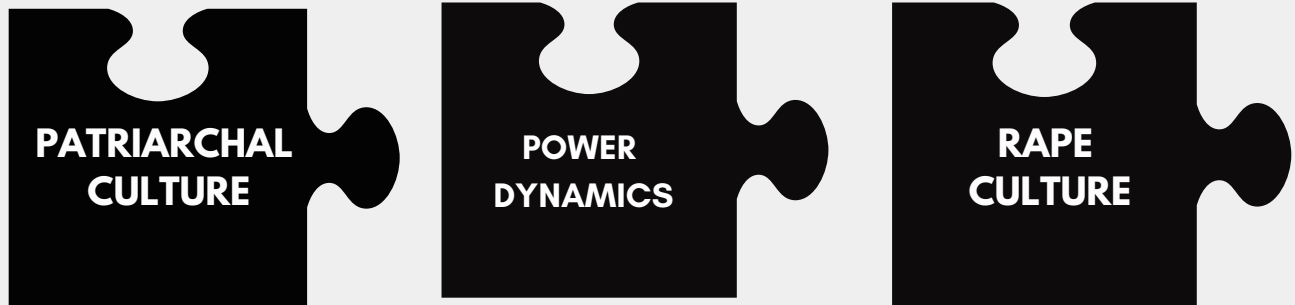
Sexual Gender-Based Violence (SGBV) is an umbrella term defining intentional and systematic sexual abuse perpetrated against an individual or a group based on gender or sexuality. It encompasses a range of harmful acts and behaviors, including physical, sexual, and psychological violence. (UNHCR:2003)

SGBV is rooted in gender inequality and discrimination, targeting individuals based on gender identity, gender expression, or sexual orientation. It affects people of all ages, although women and girls are disproportionately affected. Men, boys, and individuals outside the traditional gender binary can also experience SGBV.

- Sexual assault: Nonconsensual sexual acts, including rape, sexual harassment, sexual exploitation, forced prostitution, and trafficking for sexual purposes.
- Intimate partner violence: Physical, sexual, or psychological abuse within an intimate relationship, such as spousal abuse, dating violence, or domestic violence.
- Child marriage: The forced or early marriage of children, predominantly girls, often resulting in sexual exploitation and abuse.
- Female genital mutilation/cutting (FGM/C): The partial or total removal of female genitalia for non-medical reasons, often resulting in severe physical and psychological consequences.
- Forced sterilization: Coercive practices aimed at preventing individuals, particularly women, from reproducing without their consent.
- Harmful traditional practices: Cultural or traditional practices that cause physical or psychological harm, such as honor killings and dowry-related violence.
- Discrimination and harassment: When one experiences Prejudice, stigmatization, and exclusion based on gender or one's sexuality, leading to psychological harm and limiting individuals' access to opportunities and resources.

Sexual Gender-Based Violence has significant and long-lasting consequences for survivors and their communities, including physical injuries, reproductive health issues, mental health problems, social isolation, and economic disadvantages. It is a violation of human rights and a barrier to achieving gender equality and social justice.

CAUSES OF SGBV



There are numerous reasons as to why Sexual Gender Based Violence thrives within our societies. In this handbook, we narrow them down to three main connected components:

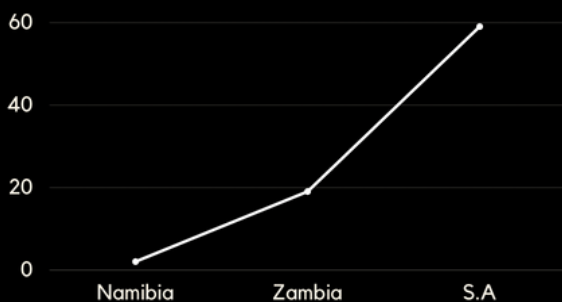


SGBV Statistic

20,540
ZAMBIA

2,643
NAMIBIA

87,020
SOUTH AFRICA



PATRIARCHAL CULTURE

A patriarchal society is a social system or structure in which men hold primary power and authority in the family, community, and larger institutions, while women are subordinate and marginalized. The patriarchy is characterized by male dominance, where men typically hold positions of power and decision-making authority, and women within this structure are expected to adhere to prescribed gender roles and norms.

Key features of a patriarchal society include:

- Gender roles: Prescribed roles and expectations for men and women, where men are typically associated with traits like strength, leadership, and rationality, while women are associated with traits like nurture, submissiveness, and domesticity.
- Male dominance: Men hold positions of authority and power in various spheres, such as politics, economy, religion, and the family. They often have more opportunities for education, employment, and leadership positions.
- Gender-based discrimination: Women experience various forms of discrimination, including limited access to education, employment, and decision-making roles. They may face lower wages, glass ceilings, and obstacles to career advancement.
- Violence against women: Patriarchal societies often have higher rates of violence against women, including domestic violence, sexual assault, and harassment. These violent acts are used by society to exert control and maintain power over women.
- Objectification of women: Women are often reduced to objects of male desire and subjected to objectification and sexualization in media, advertising, and everyday interactions.



- Socialization and gender norms: From an early age, individuals are socialized into specific gender roles and behaviors that perpetuate patriarchal values and reinforce the power imbalance between men and women.
- Reinforcement through institutions: Patriarchy is upheld and perpetuated by various institutions, such as legal systems, religious institutions, educational systems, and cultural practices, often reinforcing traditional gender norms and male dominance.

It's important to note that not all societies are strictly patriarchal, and the degree of patriarchal influence can vary across cultures and regions. Efforts to challenge and dismantle patriarchal systems involve promoting gender equality, challenging gender stereotypes, empowering women, and promoting inclusive and equitable social structures.

Example of a Patriarchal Dynamic: An excellent example of patriarchal dynamics in societies is most traditional and polygamous marriages, such as the ones portrayed in pop culture shows like African telenovelas, where men take on their role as the patriarchal head of the family. In this scenario, men automatically assume power positions and decision-making roles in the family. Where their word is law and women barely have a say.



POWER DYNAMICS



Power dynamics refer to how power is exercised and distributed within a social or interpersonal context. It involves the relationships and interactions between individuals or groups, where some hold more power and influence than others. Power dynamics shape the way decisions are made, how resources are allocated, and how social hierarchies are established and maintained.

Here are some critical aspects of power dynamics:

Power: Power refers to the ability to influence or control others, resources, or outcomes. Power can be based on various factors such as social status, wealth, knowledge, physical strength, or positional authority.

Example: Lisa is a 12-year-old orphan. She lives with her aunt and uncle, who are abusive towards her and prevent her from attending school. They control Lisa because she is an orphan and abuses their authority over her.

Power imbalance: Power dynamics often involve an unequal distribution of power. Some individuals or groups may possess more power, while others have less power or are marginalized. This imbalance can lead to disparities in decision-making, access to resources, and opportunities.

Example: Misozi has a lecturer, Mr. Ndoba, who she looks up to because he is motivational and knowledgeable in their field. He offers extra lessons to her at no charge. During one of those classes, he asks if she could be his girlfriend. He leaves the decision up to her but because he is in a position of power and is someone she idolizes, it forces her to accept his proposal. She fears retaliation if she declines his proposal.

Power structures: Power dynamics are shaped by social structures and institutions, such as governments, organizations, and community hierarchies. These structures can reinforce or challenge existing power imbalances.

Example: In Kazoa village, Mr. Luka is the headman. He is responsible for most village resources and activities, such as food distribution. Therefore, he has the authority and power to decide how much resources are given to villagers.



Example:
For the last three years, Fatima has been rallying community members to protest the unsanitary conditions of her community peacefully.

Power tactics: Individuals and groups may employ different tactics to exercise power. These can include coercion, manipulation, persuasion, collaboration, negotiation, or the use of formal authority. Power tactics can be overt or subtle depending on the context and the individuals involved.

Example: Maria, a stay-at-home wife, is married to John, who financially provides for them. John has given Maria specific rules to follow in order to receive money for upkeep. She will only receive money from him if she follows his rules.

Intersectionality: Power dynamics are influenced by intersecting identities and social categories such as gender, race, class, ethnicity, sexuality, and ability. Individuals may experience different levels of power and privilege based on the intersection of these identities.

Example: Mr Mwamba is a successful doctor who runs a sexual and reproductive health clinic in Mwau village. He is always very respectful to his patients regardless of their race, age, class, sexuality, and ability by treating them with kindness and respect.

Resistance and agency: Power dynamics also involve the agency of individuals or groups to resist, challenge, or subvert existing power structures. Opposition can take various forms, including activism, advocacy, collective organizing, or personal acts of defiance.

Consequences: Power dynamics have real-world results. They can perpetuate inequality, oppression and marginalization, leading to social injustices and disparities. They can also impact individuals well-being, self-esteem and a sense of agency.

Example: Lukwesa has been unable to get into a school of her choice because she did not do well in her exams. Her parents will bribe the school officials but this will mean a student who passed the exams to participate in the school will not be permitted a place.

Understanding power dynamics is essential for promoting social justice, equity and inclusivity. It involves recognizing and addressing power imbalances, amplifying marginalized voices and fostering environments that allow for shared power, collaboration and empowerment.

RAPE CULTURE



Examples:

A well-known social media news outlet published an article in which a man "deflowered" a minor—this implied consent when minors are incapable of giving consent.

Often, cases of missing girls and women are reported to the authorities and the general public. They are almost always assumed to have run away with a lover. However this often reduces the urgency of the case and dismisses the well-being and safety of the missing person.

Rape culture refers to a social environment or societal system in which rape and sexual violence are normalized, tolerated, and perpetuated through various attitudes, beliefs, behaviors, and social practices. It encompasses how rape and sexual assault are trivialized, justified or even encouraged creating an atmosphere where victims are blamed or disbelieved and perpetrators are often excused or not held accountable for their actions.

In societies where rape culture is present, there may be pervasive gender inequalities, objectification and sexualization of individuals, victim-blaming, slut-shaming and the reinforcement of harmful stereotypes about gender, sexuality and power dynamics. It can manifest in various forms, including media representations that trivialize or glamorize sexual violence, the normalization of coercive or nonconsensual sexual behaviors and the presence of language or jokes that demean or degrade individuals based on their gender or sexuality.

#ME
TOO ♀

RAPE STATISTICS

1 in 3 

According to the World Health Organization (WHO), approximately 1 in 3 women will experience sexual violence in their lifetime

Victim blaming refers to the tendency to hold victims partially or entirely responsible for the harm they have experienced rather than focusing on the actions or behaviors of the perpetrators or the broader societal factors that contribute to the harm. It involves shifting the blame, guilt or responsibility onto the victim often through questioning their choices, actions, and characteristics. This can occur in various contexts that may include sexual assault, domestic violence, harassment, bullying and other forms of harm.

Victim blaming is harmful because it can perpetuate stereotypes, discourage reporting, stigmatize victims and undermine their credibility. It can also create barriers to justice and support for those who have experienced harm as it burdens them to prove their innocence or explain their actions rather than focusing on holding the perpetrators accountable. It's important to note that victim blaming is a societal issue and not the victims' fault.

Examples:

Mutinta was out with her friends for a drink when someone kidnapped her and abused her. Her aunt blamed her for going out and being sexually assaulted.

The Youth Pastor of her church sexually assaulted Womba. The church ladies said it was because of how she dressed, while the men in the church blamed her for not knowing better and not being weary of men's needs.

Inonge was raped by her father when she was seventeen and her mother blamed her for seducing her father.



These examples show how society looks to blame sexual abuse on victims and not on the abusers. It puts the responsibility of preventing sexual assault on the victims and not on the abusers or society that allows rape culture to run free.

While the person to blame for rape must always be the rapist, we must take a closer look at why sexual violence is so common in our society and the many factors that play a role in this epidemic.

RAPE CULTURE OFTEN MANIFESTS IN SOCIETY THROUGH ACTIONS SUCH AS AND NOT LIMITED TO:

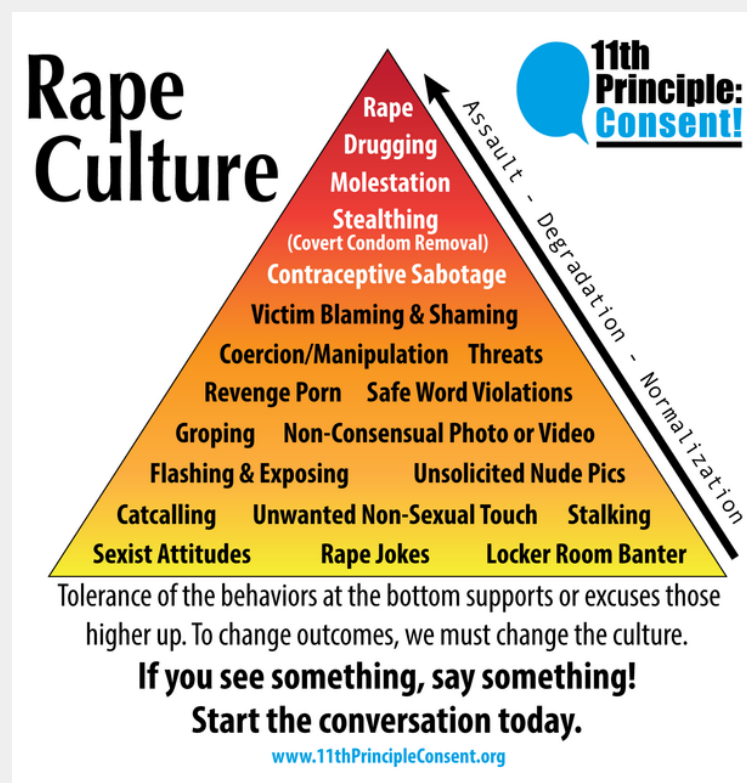
Grooming: Grooming is best defined as manipulative behavioral methods used by an abuser on a young person or adult to gain access to them, coerce them to agree to the abuse and reduce the risk of being caught. Groomers are often always trusted people in the survivors' lives, which means groomers are often incredibly close to the person they target. The tactic is for them to gain the trust of the survivors and later have control over them physically, emotionally, mentally, financially and sexually through isolation and manipulation. Groomers often thrive in environments where they feel power and dominance as the survivors depend entirely on them. Grooming is often done in two methods, usually in person or online.

In-person grooming often occurs within families and sometimes involves people close to a family. During this type of grooming, groomers often gain the trust of their target's family and the targeted individual themselves. Therefore, they do not only manipulate the survivor but their family as well, giving them power over both parties. This means they do not only abuse the survivor but their family too often by asserting dominance and ensuring that they are dependent on the groomer for any gaps in family needs, which could be financial or emotional.

Online grooming often occurs with strangers, distant family members or friends. These types of groomers are excellent liars, especially about who they are and how they perceive themselves because they often create fake accounts and present themselves as younger than they are to bait young people and children.

Grooming involves building the victim's trust, acting as though they are a favorite, isolating the victim to ensure secrecy, gradually violating boundaries and shaping the victim's perception of what is acceptable or natural.

Example: Bwalya met George on social media when she was 11 years old, and he was 28 years old. They would talk every day and he was caring and attentive. He started telling her how mature she was and how she was the only one who understood him. After months of talking, she finally met him and he convinced her to visit his house and asked her to be his girlfriend. Soon after, George started pressuring Bwalya into sending him nude pictures and now whenever they argue, or he wants her to do something for him, he threatens to release the pictures. He tells her no one will respect her or love him like he does.



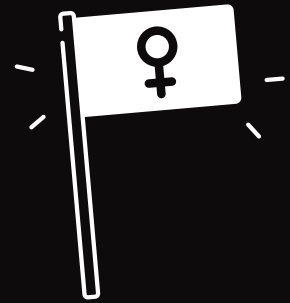
Pedophilia: Pedophilia is defined as a psychological disorder or sexual attraction in which an adult or older adolescent experiences a primary or exclusive sexual attraction towards prepubescent children, generally under the age of 13. Pedophilia involves a persistent and intense sexual interest in children and individuals with this condition are commonly referred to as pedophiles. It often consists of an adult fantasizing about or engaging in sexual acts with a prepubescent child (which is child sexual abuse), generally aged 13 years and below. Pedophilic sexual offenders are usually family, friends or relatives of the family.

GRL PWR

Child sexual abuse: This is a form of abuse that includes any sexual activity with a minor. A child cannot consent to any form of sexual abuse. Child sexual abuse does not need to involve physical contact between the child and the perpetrator. As many as 93% of victims under 18 know their abuser.

Some forms of child sexual abuse include:

- Sex of any kind with a minor e.g., oral, vaginal, or anal
- Masturbation in the presence of a minor
- Conversations with a minor involving sexual content
- Creating, sharing, or owning media involving nude children
- Exhibitionism or voyeurism involving a child
- Sex trafficking



When children/minors are sexually abused, they often experience physical, mental and emotional changes that begin to exhibit alarming behaviors. These signs often manifest almost immediately after the abuse, while for some, years after.

If your child or the child you're caring for has experienced sexual abuse, some of the signs likely to manifest are:

- Bedwetting and nightmares.
- Becomes aggressive or seems angry for no apparent reason.
- Regressive behaviors e.g., thumb sucking, baby talk, crawling instead of walking.
- Loses interest in playing or avoiding particular places or people.
- Becomes reluctant to look after their care and hygiene.
- Swelling or redness in the genital area.

Date rape is a serious offense that can occur even between two individuals who know each other. Typically, coercion is involved rather than violence or force. Despite the absence of physical violence, this is still a felony offense. Another instance of date rape transpires when an individual is incapable of giving consent due to unconsciousness or intoxication. Intoxication can be voluntary or involuntary, as in the case of date rape drugs. These drugs are used to render an individual unconscious or unable to resist sexual activity. Date rape drugs are often tasteless and odorless, making them impossible to detect when mixed with a person's drink. Examples of such drugs include Rohypnol and Gamma-hydroxybutyrate (GHB), commonly referred to as 'roofies.'

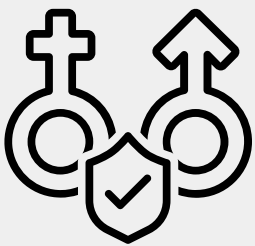
Many victims of date rape choose to remain silent to avoid victim blaming, slut shaming and disbelief from their peers and the authorities. Almost half of all women report experiencing some sexual violence. Female college students are an especially vulnerable population: as many as 25% report experiencing rape or attempted rape. In most cases (84%), the victim knew the assailant, and 57% of those incidents occurred on a date. (Good Therapy, 2018)

CONSENT CULTURE

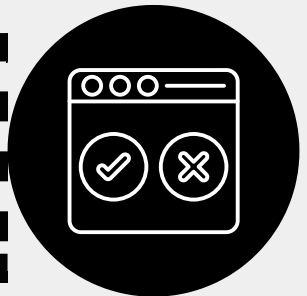
Consent culture is the social and cultural framework that promotes and prioritizes the importance of consent in all aspects of societal interactions, particularly in the context of relationships, intimacy, and sexuality. It is a paradigm shift away from a culture that may tolerate or normalize non consensual behavior towards one that emphasizes clear, enthusiastic, and ongoing consent.

In consent culture, the central idea is that all individuals have the right to make autonomous decisions about their bodies, boundaries, and personal choices. Consent is seen as an affirmative, ongoing and enthusiastic agreement between all parties involved. It is not simply the absence of a "no" but the presence of an enthusiastic and informed "yes" to engage in any activity.

We create an environment of consent culture when we value an individual's emotional and social boundaries in both professional and casual settings. However, in patriarchal societies, consent is often ignored or discouraged because it promotes individuals' abilities to be accountable and respectful in their actions and because patriarchal societies and communities often abuse their power dynamics. Good consent culture goes beyond sex and applies to everyday interactions - from sharing a photo of someone online to asking before giving a hug.



Consent should be voluntary, enthusiastic, sober, verbal, non-coerced, continuous, and honest. Understanding the importance of consent culture also allows us to actively fight against toxic social norms and sexual abuse in our communities and personal lives.



We can promote a good consent culture using the FRIES acronym:

- **Freely Given:** When consent is freely given, this indicates no coercion is involved, and the person agrees to the particular activity of their own free will.
- **Reversible:** Consent is always reversible, which means that a person may agree to an activity earlier in the day or week and then realize that they no longer want to proceed. If someone reversed their decision to partake in an activity, that does not mean to guilt them into proceeding. Their decision to stop should be respected!
- **Informed:** Consent is always informed. This means knowing exactly what is happening before, during, and after the activity.
- **Enthusiastic:** It is essential that both parties are enthusiastic, excited, and interested in any activity when providing consent. This means "yes" means YES. If there is any uncertainty or hesitation, then stop.
- **Specific:** This means being firm in setting boundaries and clarifying what you will or will not engage in.

As you see within this acronym, consent is not based on how a person dresses, gender roles, or saying "yes" under the influence of drugs and/or alcohol. Consent is given when a person has a clear mind and can communicate exactly what they want and do not want to do for everyone involved to reach a mutual agreement.

DEFINING CONSENT

Consent is an agreement or permission expressed through affirmative, voluntary words or actions that are mutually understandable to all parties involved to engage in a specific activity at a particular time. It is a custom that normalizes asking others for their permission, acknowledging their response, refraining from trying to persuade them to a conclusion, and respecting others throughout this process. Therefore, consent is respecting an individual's personal boundaries, rights, and choices to engage or not engage in an activity.

NOTE: People who cannot speak or are speech impaired can use sign language, write or type their consent to show their willingness to participate in an activity. People incapable of writing can also sign their consent either through an enthusiastic head nod or through sign language.



TYPES OF CONSENT

- **Informed Consent:** This is obtaining consent after notifying the individual of the implications or possible outcomes of any activity they are to partake in. Informed consent is often used in everyday life. Women in hospitals and workplaces must ensure they are well informed and fully understand their rights in different scenarios.
- **Verbal Consent:** The type of consent obtained, granted or denied through oral forms of communication. This type of consent allows individuals or groups to vocally and clearly express their boundaries and willingness to participate in any activity. Verbal consent can be identified as individual vocalizing, using terms such as 'Yes' or 'No' or 'I'm enjoying this' or 'Stop' to grant or deny consent, or using negative sounds such as screaming (in distress).

Example:

"Would you like to go out on a date with me?"

"Yes, I would love to."

- **Sexual Consent:** This is an agreement between people to have sex or to engage in a sexual activity together. You can choose what you do, with whom and how. Giving your full consent requires the communication of your expectations, boundaries, and desires to your sexual partner(s), as well as their understanding and acknowledgment of these preferences. There are laws in Zambia and other countries about who can and who can't consent to sexual activity. People who are drunk, drugged, or passed out can't consent to sex. There are also laws to protect minors (which differ from country to country) from being pressured into sex with someone older than them. The age of sexual consent is how old a person needs to be to be considered legally capable of consenting to sex. However, according to the Zambian constitution, under the penal code, the age of sexual consent is 16 years. Adults who have sex with someone younger than the age of consent face jail time and being registered as a sex offender in countries such as Argentina, Australia, Bermuda, Canada, France, Germany, the Republic of Ireland etc.

PRACTICING GOOD CONSENT CULTURE AND DISMANTLING RAPE CULTURE IN YOUR COMMUNITY

Practice the art of listening. Listening gives way to learning, which gives way to knowledge that may help you or someone else. Listening to other people's opinions on consent can help you become a better friend and romantic or sexual partner. It allows us to understand what an individual is comfortable or uncomfortable with participating in. It also shows that we respect the individual's personal boundaries, rights and choices. This means we will respect individuals when they say 'NO' or 'YES' and not try to force them to change their minds. it of body text

Understanding is not just in sexual relationships. A culture of consent is necessary in close interpersonal relationships, casual hangouts, in the workplace and in the classroom. People have different boundaries regarding their personal, psychological and emotional space. Being more aware of ourselves can help others be more comfortable around us and ensure we do not cross their boundaries.

Speak against victim blaming. Rape or anything nonconsensual is never the victim's fault and speaking against it can help the victim and others realise that. It is essential to remind everyone that whatever a person is wearing does not mean they consent or want to do anything with anyone. It also does not matter the state a person is in whether intoxicated, sober, awake or asleep. It is also important to remind people that just because a person has had sex with someone before, or is in a romantic relationship, or married does not mean they automatically consent to engage in any sexual activity with them.

Helping victims: Part of Dismantling Rape Culture is aiding victims to access help and creating an environment that protects victims and people from abusers



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Helping victims: Part of Dismantling Rape Culture is aiding victims to access help and creating an environment that protects victims and people from abusers.

Believing victims: and reporting abusers. This is an essential aspect of ending rape culture.

FEMINISM

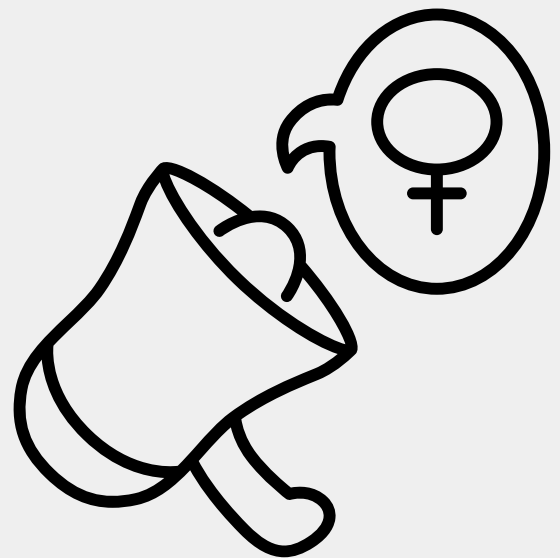
When we create a supportive and empowering environment for individuals who have experienced harm, we teach abusers that there is no place for violence. When abusers are called out, reported, arrested and punished by the law, we create a zero-tolerance environment for abuse.



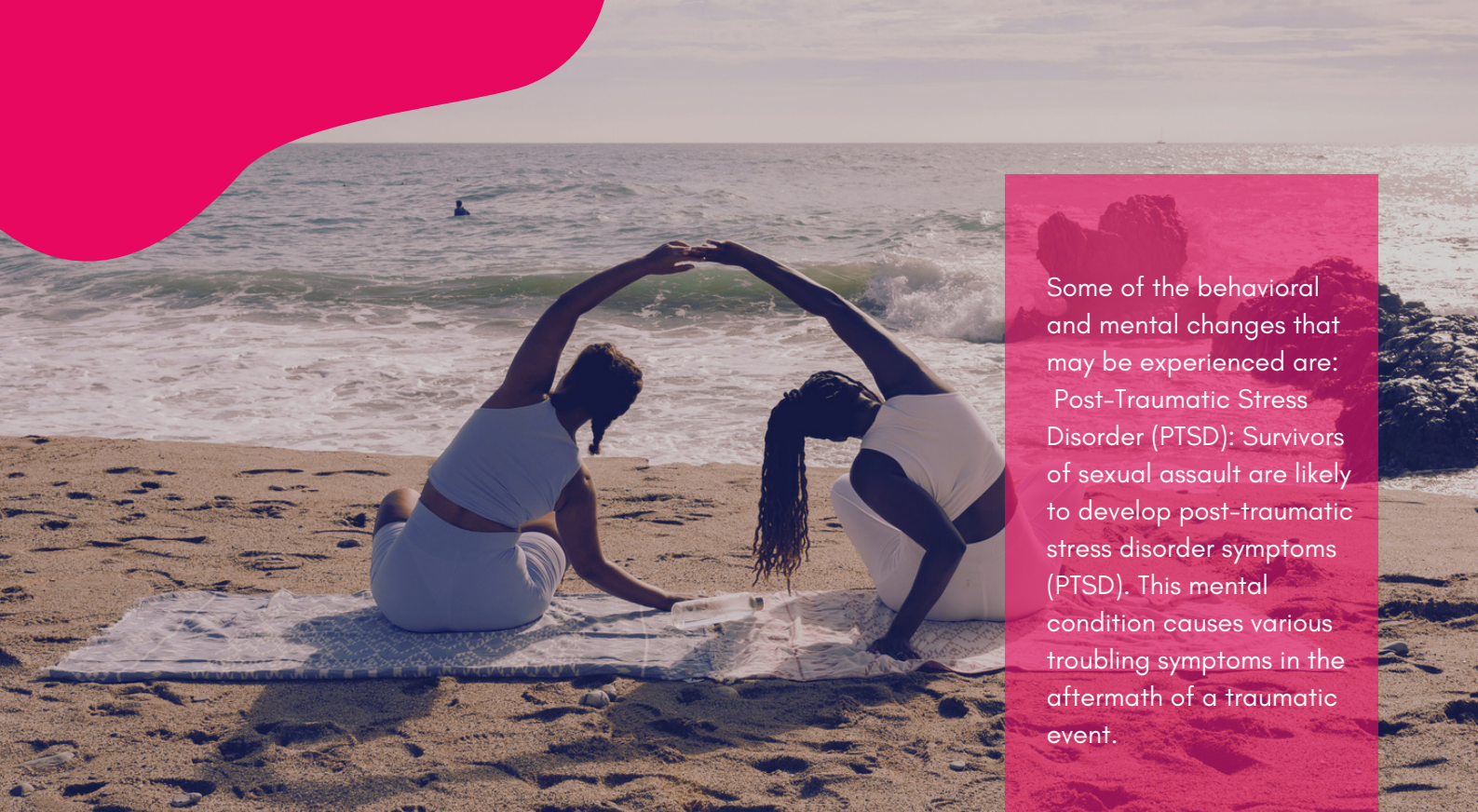
How believing survivors can help end rape culture:

- Overcomes stigma and self-doubt: Survivors of sexual violence often face societal stigma, self-blame and doubt about their own experiences. Believing survivors helps them challenge these harmful narratives by affirming that their experiences are real and legitimate. It helps them overcome self-doubt and recognize they are not alone in their struggles.
- Validates and empowers survivors: When we believe in survivors, we validate their experiences and acknowledge the pain and trauma they have endured. This gives them a sense of validation, which is crucial for their healing process. When survivors are believed, it empowers them to speak up, seek support, take steps toward recovery, and report abusers.

- Encourages reporting: Most survivors fear not being believed; this is often a significant barrier to reporting incidents of abuse. When you believe a survivor, it increases their confidence in seeking justice and reporting abusers. It contributes to a culture where survivors feel supported and encouraged to come forward, which is crucial for holding perpetrators accountable and preventing future abuse.
- Shifts responsibility: When victims are believed, it helps shift the focus from questioning victims' actions to holding perpetrators accountable for their behavior. It redirects attention towards addressing the root causes of abuse and discourages victim-blaming. Shifting responsibility to the perpetrators promotes a culture of accountability and helps prevent further abuse.
- Builds trust and support: Believing victims fosters trust in support systems such as friends, family and institutions who play a crucial role in providing assistance and resources to victims. When victims feel heard and believed they are more likely to seek help, counsel or access legal avenues for justice. This support can significantly contribute to their healing and recovery.



It's important to note that believing victims does not automatically mean assuming guilt for the accused. It means providing a safe space for victims to share their experiences, conducting thorough investigations and treating victims with empathy, respect, and sensitivity throughout the process. Overall, believing in victims is vital to creating a culture of compassion, support, and justice. It helps survivors heal, increases reporting rates and promotes a society prioritizing the well-being and rights of individuals who have experienced abuse.



Some of the behavioral and mental changes that may be experienced are: Post-Traumatic Stress Disorder (PTSD): Survivors of sexual assault are likely to develop post-traumatic stress disorder symptoms (PTSD). This mental condition causes various troubling symptoms in the aftermath of a traumatic event.

PROVIDING PSYCHOLOGICAL FIRST AID

Survivors may experience psychological trauma as a result of sexual abuse. Psychological first aid is an approach to help people affected by any form of abuse or traumatic event as soon as possible. Often, survivors of sexual and physical abuse experience many reactions and behavioral and mental changes, either immediately or sometime after the abuse. This is why psychological first aid from a trained mental health personnel is needed to determine the mental state of the survivor and what they may need to help them process and heal from the trauma they have experienced.

- Anxiety: Sexual assault may result in anxiety disorders and panic attacks. Some common experiences from people struggling with anxiety are nervousness, fast heart rate, dizziness, hyperventilation, and sweating.
- Depression: Depression is a mood disorder that occurs when feelings associated with sadness and hopelessness continue for long periods, interrupt regular thought patterns and can occur after traumatic events such as sexual assault.
- Self-harm: People who experience sexual and other kinds of assault are very likely to self-harm. Self-harm or self-injury occurs when people inflict physical harm on themselves, usually in private and without suicidal intentions. It can be in the form of cutting, biting, burning etc.
- Dissociation: Dissociation is frequent after trauma and occurs when the mind 'withdraws' from the body. This may explain the emotional numbness some survivors of traumatic events experience afterward.
- Acute stress disorder: Acute Stress Disorder (ASD) is an intense and unpleasant reaction that occurs in the weeks following a traumatic event such as sexual assault. The find help section of this handbook shows organizations in Zambia that offer psychosocial counseling to reduce or avoid ASD.

Psychological First Aid (PFA) is a supportive and practical approach to assisting individuals who have experienced a traumatic event or are in emotional distress.




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Here are some general guidelines on how to provide psychological first aid:

- Create a safe environment: Ensure the physical and emotional safety of the person you assist. Find a quiet, private space where they feel comfortable talking and expressing their feelings.
- Active listening: Listen attentively and empathetically to the person. Let them share their thoughts, emotions and experiences without judgment or interruption. Maintain eye contact, use verbal and non-verbal cues to show you are present and engaged and avoid distractions.
- Provide reassurance and validation: Offer reassurance that their reactions and emotions are normal responses to a distressing event. Validate their feelings and experiences, letting them know you believe and support them.

- Respect autonomy and control: Respect the person's autonomy and control over their decisions and actions. Allow them to determine what support they need and how they wish to receive it. Offer choices whenever possible to empower them in the process.
- Offer practical help: Assess their immediate needs and provide practical assistance if possible. This could include providing water, food, a safe place to stay or connecting them with necessary resources such as medical or counseling services.
- Encourage self-care: Promote self-care activities to help people manage stress and emotional well-being. This could involve encouraging rest, engaging in activities they find comforting or enjoyable, practicing deep breathing or relaxation techniques, or seeking social support from loved ones.
- Provide information: Offer clear and concise information about available resources, support services, and options for seeking further assistance. This could include helplines, mental health professionals, support groups, or community organizations.

- Avoid re-traumatization: Be mindful of potential triggers and avoid re-traumatizing the person. Respect their boundaries and do not pressure them to share more than they are comfortable with. If they become overwhelmed, redirect the conversation to a more soothing or neutral topic.
- Foster resilience and coping: Help people identify their strengths and coping mechanisms. Encourage them to draw on these resources and remind them of their resilience. Provide hope and optimism for their future recovery.
- Follow-up and referrals: Check in with the person periodically to see how they are doing. If their distress persists or worsens, encourage them to seek professional help from mental health providers specializing in trauma or crisis intervention.

Psychological First Aid is not a substitute for professional mental health support. If you or the person you are assisting believes they need more comprehensive care, encourage them to seek professional help from qualified professionals in the mental health field.



Finding Help in Zambia.

The Zambia law states that; "Any person who commits the offense of rape is liable, upon conviction, to imprisonment for some time not less than fifteen years and may be liable to imprisonment for life."

When you have been sexually assaulted, the procedure to seek help in Zambia is as follows:

- Do not bathe or clean up the area; this will help collect evidence.
- Take as many pictures as possible to collect evidence.
- Call a trusted friend/relative or an emergency number.
- Report the incident to the nearest Police station. Please avoid going to a police station in a different area from the incident. Otherwise you might be asked to return to a police station within the area of the assault.
- The police will provide you with a medical report for the doctor. The doctor must sign this form as the police and the National Prosecutors Office will use the report to launch an investigation and be used as evidence in court.

Places to Seek Legal Advice and Procedure in Reporting:

- **The Victim Support Police Unit**
- **The Courts**
- **National Prosecutors Office**
- **Human Rights Commission**
- **Law firms**
- **Women's Rights Organizations**
- **Young Women's Christian Association (YWCA)**

Places to Seek Medical and Physical Help:

- **Hospitals and Clinics**
- **Mental Health Clinics**
- **Young Women's Christian Association (YWCA)**
- **Safe Houses and Shelters**
- **One-Stop Centers**

Call Lines

116- Childline services
991/3131 - Zambian Police
5600 - Marie Stopes

One Stop Centers

Zambia has one-stop centers (OSCs) that were developed to provide services in one location where survivors of SGBV or any form of GBV can access help and be attended to. One-stop centers offer medical, psychological, and legal services in one location to make the situation easier for the victim. USAID has a detailed referral directory that was compiled for their stop GBV project in 2020.

Some of the one-stop centers they recorded are:

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PROVINCE	SERVICE PROVIDER	FULL ADDRESS	CONTACTS	CATEGORY OF SERVICE	TYPE OF SERVICE
Lusaka	GBV OSC	Chawama Chawama clinic	Chawama OSC contact 0770612888	Health, psychosoci al	Counseling, paralegal, medical examination including HIV/STI screening and linkage to safe houses.
Lusaka	Young Women's Christian Association (YWCA)	YWCA head office, along nationalist road.	Sandra Musonda - Shelter manager 0977104245 Programs manager 0977824126	Safe home and psychosoci al support.	Trauma counseling, legal advice/support, linkage to economic empowerment needs support.
Lusaka	National Prosecution Office	Plot BLX29B, Independence avenue, P.O.Box 33970, Ridgeway, Lusaka	Mrs. Hambaya26 021137560	Legal advice	Legal advice, legal case documentation and management

Copperbelt	Kitwe, Ndeke GBV OSC	Ndeke Urban Clinic, Ndeke compound .	Harriet Songolo 09 77485209N atasha mwape096 2194851	Clinical, legal and psychosocial counseling	Counseling, HTS, PEP, EC paralegal advice .
Copperbelt	Ndola OSC	Ndola Teaching Hospital, OPD P.O. Box 72221, Ndola.	Mrs. Mutinta Kampamba 096690520 0	Legal, psychosocial counseling	Psychosocial counseling, paralegal advice HIV/STI screening and referral for treatment.
Eastern	Dreams Center	Chipata Central DREAMS center: Along church road.	Magdalene Mwamba0 977411144	Counseling and girls empowerment opportunities	Psychosocial counseling, social support and linkage to safe houses.
Central	Kabwe Central Hospital OSC	Kabwe Central Hospital OSC	Mr Gerald Kokowe 09 77877744	Post GBV services and HIV prevention services and treatment.	Post GBV treatment services, HIV prevention services and psychosocial counseling.
NorthernWestern	Solwezi General Hospital YWCA OSC	Solwezi General Hospital, Kansashi Road, Solwezi.	OSC contact076 1045330	Clinical, legal and psychosocial counseling services.	Psychosocial Counseling, HTS, PEP,EC, paralegal advice

Western	YWCA Mongu	NAPSA Building Room 532 5th floor.	Sandra Maputa0977 868620	Social and economic support.	Psychosocial counseling and support and legal advice.
Southern	Livingstone Central Hospital and GBV Clinic	Livingstone Central Hospital, Akapelwa Street, P.O. Box 60091	Mr. Sialondwe Derrick097782 8128	Clinical, legal and psychosocial support	Counseling, HTS, PEP, EC, HTS and STI screening and paralegal advice.
Luapula					
Northern					
Muchinga					

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