



LEARNING FROM PRACTICE BRIEF SERIES: ISSUE NO. 7

# RESISTANCE AND BACKLASH TO PREVENTING VIOLENCE AGAINST WOMEN AND GIRLS LESSONS FROM CIVIL SOCIETY ORGANIZATIONS FUNDED BY THE UNITED NATIONS TRUST FUND TO END VIOLENCE AGAINST WOMEN

Awareness session of land documentation. Credit: Mamun Ur Rashid/Badabon Sangho

## Background

Civil society organizations (CSOs) working to end violence against women (VAW) face numerous contextual challenges and resistance in the course of their work at multiple levels. Resistance can manifest itself as positive resistance, such as support for progressive and feminist policies and against incumbent powers that seek to preserve the gender-unequal status quo. Negative resistance is that which is expressed against progressive social change and against prevention work. Resistance to work that seeks to prevent violence against women and girls (VAWG) is quite common, and, when asked, most practitioners can identify some form of resistance in their day-to-day experiences of working in this space: institutional inertia, denial of support for feminist work, pushback on what are considered progressive feminist agendas, attacks on civil society spaces, or even the re-emergence of resistance because of shifting political agendas.

## About this brief

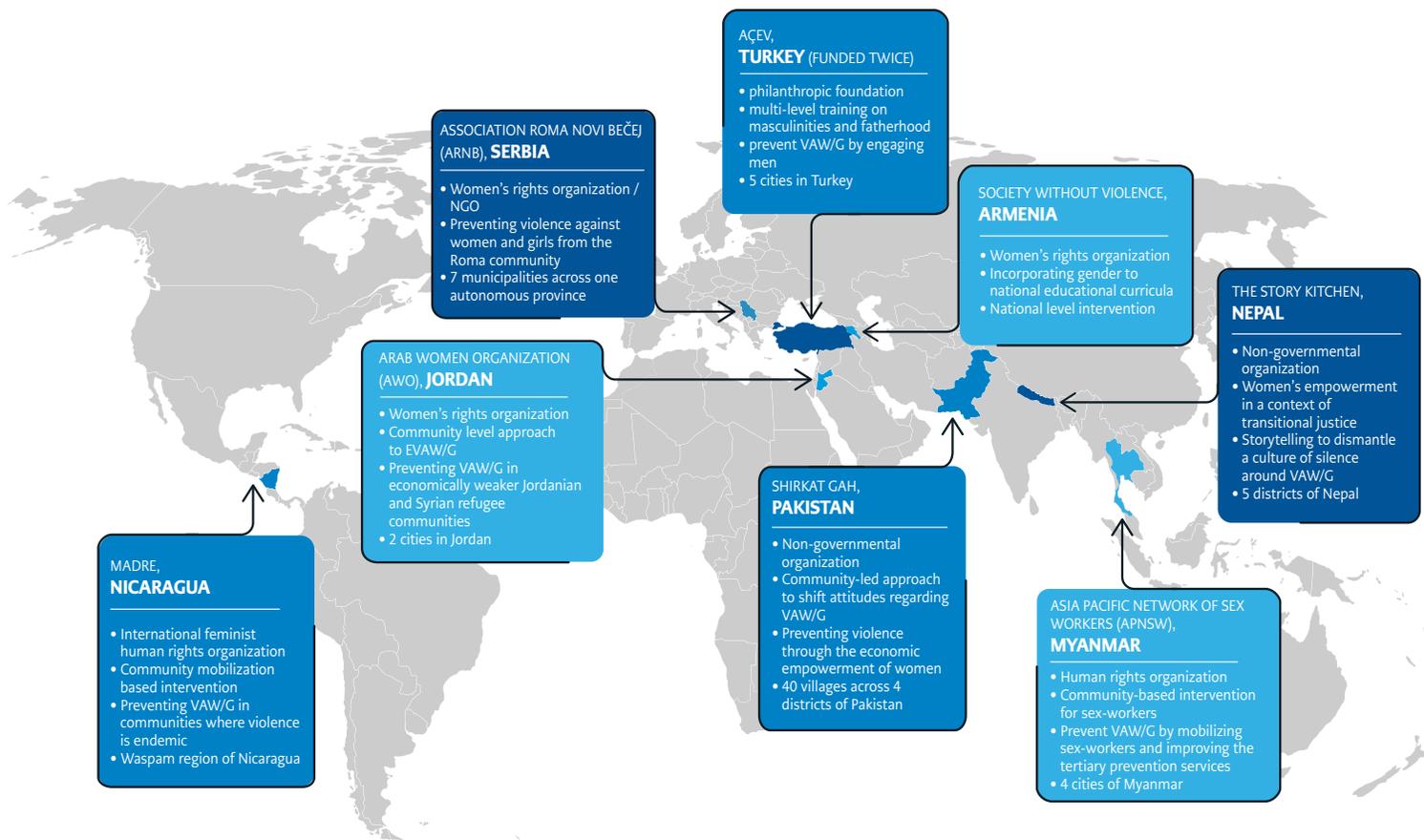
This brief is a summary of a longer synthesis review that examines resistance and backlash to preventing VAWG. It presents learning from practice shared by CSOs on how they have managed resistance in their specific contexts and interventions. A qualitative, inductive approach was used to identify practice-based knowledge from nine interventions supported by the United Nations Trust Fund to End Violence against Women (UN Trust Fund) and identified as containing significant practice-based knowledge on managing resistance. This review was completed using a qualitative methodological approach that combined desk reviews of project-related documentation (routine monitoring and evaluation reports) with interviews and discussions with project management staff in the grantee organizations to capture valuable practice-based insights, in addition to a review of literature on this topic.

## Case studies

**Eight projects or interventions that have been supported by the UN Trust Fund were identified for inclusion in this synthesis review.** The projects were implemented by a range of CSOs, from grass-roots women’s rights organizations and women’s empowerment non-governmental organizations (NGOs) (Shirkat Gah in Pakistan, Association of Roma Novi Bečej (ARNB) in Serbia, The Story Kitchen in Nepal, Arab Women Organization (AWO) in Jordan and Society Without Violence (SWV) in Armenia) to development NGOs (Mother Child Education Foundation (AÇEV) in Turkey) and international NGOs (MADRE in Nicaragua and Asia Pacific Network of Sex Workers (APNSW) in Myanmar). Some CSOs had many years of experience in working to prevent VAW (e.g. SWV), whereas others were much newer organizations (e.g. The Story

Kitchen). The interventions reflect the diversity of the primary stakeholders they worked with, from cadres of indigenous women in Nicaragua to refugees and host communities in Jordan, fathers in Turkey, women survivors of conflict in Nepal, marginalized women and girls in rural communities in Pakistan, women and transgender sex workers in Myanmar, young Roma girls and women in Serbia, and girl pupils in Armenian schools. All the projects were funded by the UN Trust Fund for at least one cycle (around two or three years in duration). One was funded twice (for two cycles). Projects focusing specifically on men and boys, or masculinity, were excluded from this review, except projects implemented by AÇEV in Turkey, because it experienced significant political backlash that forced it to alter and adapt its programming.

**FIGURE 1:**  
The eight UN Trust Fund projects included in this brief



## Practitioner experiences of resistance

Resistance was experienced throughout the interventions, from inception to implementation, and played out differently across them: forms of resistance included structural resistance (e.g. lacunae in law or poor implementation of the law), resistance from within institutions (e.g. law enforcement, or the inertia and apathy of social workers) and resistance from within communities (e.g. gatekeeping by religious and village leaders). MADRE's intervention in Nicaragua faced community pushback and resistance to new laws against VAW. AWO, which worked with Syrian refugee and host communities in Jordan, and ARNB, which worked with Roma communities in Serbia, faced community resistance to project activities that were perceived as culturally inappropriate and irrelevant. Resistance was also expressed by institutions. For example, Shirkat Gah's activities in Pakistan faced institutional and community-driven scrutiny, and, in Myanmar, APNSW worked in a difficult context in which sex workers faced a lot of pushback from institutions, especially law enforcement. In Nepal, The Story Kitchen's work centred on empowering women in a transitional justice context in which their experiences of violence were disregarded. In Turkey, AÇEV worked with families to promote gender equality in families and progressive masculinity among men but faced challenges as society and the state became more and more conservative over time. Finally, SWV in Armenia sought to integrate education on gender-based violence into school curricula and faced a tremendous backlash from a strong "anti-gender" campaign and the "gender hysteria"<sup>1</sup> that prevailed at the time.

**A framework that maps the different types of resistance to gender equality across a spectrum that ranges from passive denial to aggressive action to preserve the status quo<sup>2</sup> was applied and adapted to prevention work. The types of resistance that occurred in the case studies were mapped across a spectrum that can be divided into two broad categories: passive forms of resistance, such as omission, denial, disavowal and inaction, and more active forms of resistance, such as appeasement, appropriation and co-option, political backlash and backsliding, and repression.**

## Forms and expressions of passive resistance

Forms of passive resistance included omitting the experiences of women, denying that VAW was a problem, deflecting the issue away from violence prevention, inertia in taking action, and expressions of prejudice and discrimination. In response, CSOs empowered and mobilized women; advocated for policy change and publicly campaigned on ending VAW to dismantle denial; mobilized communities and allies within communities to engage with the most resistant community members; and developed capacities to hold institutions, services and individuals accountable.

### a. Omission

**The presence of laws criminalizing violence against women was a central focus for some of the interventions.** Resistance occurred when poor formulations of the law did not effectively capture the nature of violence experienced by the women and girls, or simply omitted it.

For instance, in Nepal, the state's definition of "victims of conflict" in the transitional justice system after the civil war excluded survivors of rape, torture and sexual violence, thereby effectively excluding many women and girls from engaging with the process. As a result, pathways for reparation and healing were closed to women conflict survivors, and this exacerbated the societal stigma associated with their experiences of violence. The Story Kitchen centred its work on the women and not the existing process of justice. It empowered and mobilized women conflict survivors to own their stories and challenge the social order that defined who they were using a storytelling approach. This challenged two types of resistance that arise from omission or denial: the community of women survivors themselves omitting and denying their experiences owing to internal stigmatization, and the state omitting and denying women's trauma by not even acknowledging that women faced sexual violence. The Story Kitchen's feminist approach also demonstrated that the idea of justice was not limited to legal justice – it also included women finding the ability to go on with their lives as they chose to live them and gaining

<sup>1</sup> Society Without Violence implemented its intervention in a context in which gender was being publicly debated and disputed (with the term "gender" used to refer to anything not conforming to strict gender norms) and there was a messy, violent "anti-gender" campaign taking place. Many reports, including SWV's, refer to this period as one of "gender hysteria" in the country.

<sup>2</sup> Flood et al. (Flood, M., Dragiewicz, M., and Pease, B. (2020), "Resistance and backlash to gender equality", Australian Journal of Social Issues, vol. 56, No. 3, pp. 1–16) identify eight forms of backlash: denial, disavowal, inaction, appeasement, appropriation, co-option, repression and violence. A ninth form – "omission" – has been included at the passive end of the spectrum, as it emerged as a form of resistance in some of the interventions included in this review. Omission refers to resistance that arises from the exclusion of the experiences of women and girls in certain contexts.

acceptance in their communities. Therefore, in its approach, the empowerment of women took precedence.

*Women were not asked what happened to them during the conflict. But, again, those who were asked, they were asked kind of as a researcher, a lawyer, and then churn out all the information and leave them empty, empty, empty – you know, in terms of feeling. Not like giving some kind of relief. But when the justice reporters like them, the survivor women, went to other women in the community, and they started realizing that, OK, it is important to break the silence (The Story Kitchen, interview, May 2021).*

**Sometimes, gaps in laws that do not fully capture the extent of VAW can affect CSOs' ability to fully support their primary stakeholders.** For example, ARNB reported that the lack of an adequate legal definition of a minor/child limited effectively limited the reach of the law when it came to early and forced marriage. In its work, ARNB argued that the laws and punishments for early and forced marriage did not match the gravity of the violation (sexual violence against children) and were not an effective deterrent to violence. In response, ARNB worked to increase public support and demand for better policy and action, with the aim of encouraging people to advocate for change in the law. This emerged as an important strategy to advance specific approaches and to limit institutional resistance.

## b. Denial

**Denial emerges as a common form of contextual resistance arising from cultural and social norms, and it is a form of fundamental resistance to the prevention intervention itself (as opposed to resistance to the implementation of the intervention).** Often systemic, it can present a foundational challenge to feminist work around which interventions are designed. For example, community leaders may support regressive practices: ARNB reported that Roma families would argue in favour of early and forced marriage of girls, saying that “Roma girls must comply with [their] family’s demands”, and that individuals working in service centres for survivors discounted the gravity of cases of early marriage in Roma communities by referring to them pejoratively as “gypsy issues”. In Pakistan, Shirkat Gah reported that women’s ability to resist violence was hindered by deep-rooted patriarchal values that normalized violence by and submission to male counterparts, particularly since VAWG was commonly considered a private matter outside the scope of external intervention. AWO in

Jordan faced similar pushback from the communities it worked with, where VAWG was culturally normalized. In Myanmar, sex work is illegal, and there is also a strong social sanction against sex work; APNSW reported that sex workers faced significant discrimination that excluded them from accessing support or care services and made them vulnerable to violence.

**Community mobilization emerged as an important strategy to navigate community-level resistance and denial around VAWG.** Finding allies is a strategy advocated by gender equality practitioners that focuses on identifying those within the community who align with the cause and using them to work within communities to effect change. Partnerships with key community stakeholders who can complement the skills of mobilizers (e.g. networking or access skills) can help establish good foundations for prevention work and minimize resistance. This was the case in Shirkat Gah’s intervention, where allies were able to open doors and act as supportive intermediaries in initiating conversations in the communities.

**CSOs also framed their narratives to allow for dialogue with communities.** It can be strategically easier to identify entry points into the prevention debate that are contextually appropriate and framed in a way that creates space for conversation (without being too combative) with conservative members of local communities. For example, AWO reported that one way to reach extremely resistant members of the economically weaker communities it worked in was to reframe the gender argument as an economic one, foregrounding the economic costs of domestic violence. Interventions can also draw upon narratives, language, symbolism and elements from the existing culture that are more gender equal, thus reframing cultural norms that are not alien or foreign and are therefore more acceptable to those who are otherwise resistant to change.

## c. Disavowal

**CSOs focusing on prevention interventions often find themselves acting as interlocutors between institutions or tertiary prevention services (e.g. law enforcement, the justice system or social welfare centres) and survivors of violence.** As they help survivors navigate the system, CSOs often have to respond to quotidian instances of resistance that their stakeholders are faced with, such as an unwillingness to take appropriate action, resulting in delays, postponements, bureaucratic complexities, resistance to or stalling of procedures, and even expressions of prejudice and discrimination. This can take the form of disavowals of

responsibility for taking action or institutional inertia, and can be intentional or systemic resistance, or it may stem from inefficient practices, bad management or inadequate capacities in key prevention services, for example owing to a lack of training, capacity or resources.

**CSOs' responses focused on identifying potential structural gaps and creating mechanisms to temporarily fix them (externally), while holding institutions and individuals accountable.** Their focus was making sure that the process worked. A strong and committed response to their women stakeholders and negotiating instances of resistance in this manner had a strong impact on preventing violence. This fidelity to the process, in turn, signalled to the community that acts of violence could no longer go unchecked, and communities were more aware and vigilant. This disincentivized perpetrators and prevented violence in their communities. For example, when MADRE and its partner Wangki Tangni found that there was a perception that judges were often absent from court, resulting in delays in prosecuting VAWG cases, its response was to train its cadre of women on documenting cases to create a body of evidence to ensure that the system recognized the instances of violence and upheld the judicial process.

**CSOs need to identify potential gaps and weaknesses in the prevention and response ecosystem and develop risk mitigation strategies that respond in the short term, as well as advocating for long-term changes and improvements.** For instance, in MADRE's estimation, having a very detailed but

flexible plan that anticipated unexpected or negative risks or outcomes was critical. MADRE representatives reported that they were very "concrete about what they were going for", and planned ways to mitigate in a step-by-step manner any eventualities. Being flexible and adaptable emerged as important attributes for the organizations and their interventions.

*If the other person said, "Oh I called the police, and the police didn't have enough gas in their boat to go to the community." ... they [the women] would say, "We'll provide the gas." Or sometimes the project would cover the costs of transportation of the police to go and get the perpetrator right in that community. This allowed us to be consistent (MADRE, interview, May 2021).*

## Forms and expressions of active resistance

**More aggressive forms of resistance tend to challenge the social agendas of CSOs, targeting their core manifesto of social change.** More aggressive forms of pushback can occur when certain groups attempt to subvert a process of change, or when vulnerable groups face discrimination and violence from those in power. Examples of appeasement, co-option and appropriation, repression and backlash are presented from the experiences of the interventions included in the review.



#### d. Appeasement

**Active and more overt resistance from community leaders and elected representatives was often couched in cultural terms; it sometimes led to a dissonance between their public actions and their private behaviours, as they were expected to uphold the law but also represent the way of life in their communities.** ARNB reported that, while Roma leaders demonstrated an increasing awareness of the problem of early and forced marriage, they were willing to show only superficial commitment to the cause by supporting it in name and were unwilling to change practices even within their own personal networks. This resulted in the reinforcement of regressive perceptions among the wider population.

**An important lesson shared by CSOs was the importance of identifying both resistance and support from leaders, because,** while resistance may arise from cultures or laws that instigate resistance and pushback, it is also embodied by individuals, for whom those contexts are their reality. These actors are heterogeneous in nature and complex in character. Framing is a strategic pushback against resistance (as appeasement is a strategy to resist); at its heart is the need to connect with people and create a longer-term dialogue, and it reflects the on-ground and very real choices CSOs have to make on the ground.

#### e. Appropriation and co-option

**Appropriation happens when stakeholders appear to support a change initiative (e.g. use progressive language) but in effect subvert it.** Anti-gender campaigns, protests and physical manifestations are some of the more visible forms of resistance that are used to change the narrative around feminist/gender work and to build public momentum against gender initiatives. In such situations, where attempts may be made to appropriate or undermine the broader feminist narrative, organizations working in the VAWG space may have to take protective measures to mitigate the risks to their interventions.

SWV, a well-known feminist organization in Armenia, implemented its intervention at a time when there was a significant debate in society around gender. It faced significant backlash, as it was a visible face of the women's movement. To mitigate the impact of this polarized environment on its intervention, SWV conducted a risk assessment and decided on an approach that promoted its agenda while limiting its public exposure to nationalist rhetoric. SWV reported that it committed to strengthening its partnership with the relevant

educational authorities (working closely with decision makers and fostering relationships with key stakeholders) and publicizing the government's commitments to the national action plan to ensure its timely implementation.

*One of the biggest lessons learnt is to always be ready for negotiations and to always have a good number of arguments and necessary documents proving our opinion and claiming our rights. We adopted a negotiation strategy to bring the international obligations of the State as the main argument ... in order to achieve strong collaboration, we used the tactic of giving them a choice for either a close cooperation or us referring to all the gaps and reluctance of the government to cooperate in the civil society reports of the CEDAW [Committee on the Elimination of Discrimination Against Women] and UPR [Universal Periodic Review] (SWV, annual report, p. 52).*

In summary, projects and organizations that faced more overt and aggressive forms of backlash tended to use more risk mitigation strategies, either limiting their exposure to the larger discourse, or sharply pivoting their interventions, or taking strong approaches to protect the rights of the vulnerable.

#### f. Political backlash

**CSOs are vulnerable to shifting political trends.** Political and social flux can create repressive environments to work in, or result in instances of physical backlash or even complete sanction that prevents organizations from engaging in any form of prevention intervention.

**What happens to NGOs when civic spaces shrink?** How do NGOs respond and adapt to new forms of engagement in such contexts in order to continue working to achieve their objectives? In Turkey, AÇEV implemented its projects in a context of increasing conservatism and traditionalism that saw the dissolution of its primary (and critical) partnership with a state ministry. This pullback resulted in severe disruption to its programme, pushing it to redesign it to make it more resilient to flux and political shifts. AÇEV moved to a grass-roots model that engaged deeply with local communities and partners. An important lesson here is that CSOs should incorporate a risk mitigation strategy and resilience evaluation to plan for such eventualities to prevent sudden disruption to their activities.

*The resistance that was felt in our beneficiaries, as well as representatives of the institutions we collaborated with, was expected, considering the gender norms that are dominant in the culture. There was an overall, mostly implicit resistance to the concept of gender equality, of men being more involved in childcare and housework. Men were especially reluctant to display acts of involvement in household or childcare responsibilities out in public (AÇEV, written response, May 2021).*

### g. Repression and violence

**Repression is an overt form of resistance that seeks to limit and stifle activities, often using violence.** Some of the grantees reported working under repressive conditions of constant surveillance and scrutiny because of state resistance to the activities of CSOs. In response, they tended to pull back and make their work less visible, either by changing the presentation of their activities or by creating distance between the organization and the activity, by removing material publicizing the organization from communication collaterals and taking a more “low-key” approach.

**In repressive contexts, power plays a central role in the way in which vulnerable groups are targeted.** APSNW worked with sex workers in Myanmar. Its work with law enforcement authorities improved police interactions, and introduced more accountability into the system through training police officers and by mobilizing sex workers. However, it still faced significant resistance from the police force, which highlighted the challenge in institutionalizing change and dismantling institutional resistance. One of the primary lessons that emerged from its experience was that institutions can be perceived as homogeneous entities. Institutions are complex and consist of many individuals, micro-units and communities that are socialized by their working conditions, which vary greatly from the officer on the ground to the official at the top. In this CSO’s experience, there were variations within the force with respect to their perceptions of sex work and the human rights of sex workers, and even of meting out violence. Therefore, consistent engagement with every level of the system was necessary, which was challenging in a context of severe resistance.

### COVID-19 AND RESISTANCE

**The coronavirus disease 2019 (COVID-19) pandemic exacerbated resistance and brought it to the surface.**

In many cases, CSOs observed an increase in gender-based violence during this period, and often women and girls retreated into private spaces that were inaccessible to CSOs. For example, the COVID-19 pandemic aggravated the vulnerabilities of young Roma girls, as many rural Roma communities were cut off from any form of support (including medical support), and families were reluctant to expose themselves to outsiders for fear of catching the virus. Organizations also observed practical limitations on their work, such as delays in implementation and evaluations because of lockdowns and travel restrictions. In response, most of the organizations, especially those with deep networks in communities, pivoted to COVID-19 response work. They also leveraged technologies to reach their stakeholders. This introduced significant new challenges, for example around access. CSOs that had already integrated technologies into their programming (e.g. the use of radio by MADRE) were more effective in reaching women and girls during the pandemic.

A broad lesson that has emerged from the pandemic is the importance of identifying and proactively planning for resistance. CSOs also need to be able to analyse the big picture, identify mechanisms and risks factors that can affect their work, and draw up appropriate risk mitigation pathways for their interventions, so that they are not caught by surprise when emergencies occur.

## Conclusions

**Challenges in the visibility of feminist work.** When the feminist agenda is placed front and centre, there can be more resistance from stakeholders. Managing this visibility is a challenge that CSOs have to constantly navigate. One way to manage this is by using lateral entry points to interventions, such as health care, parenting, HIV, education or economic empowerment. CSOs can also rebrand their activities, for example as “awareness-raising”; limit their exposure to public media; and create distance between the organization and the activity. However, while CSOs may take strategic and completely justifiable decisions to use a range of other entry points to engage with communities or to manage the visibility of their feminist work, a larger question that needs reflection is how these approaches shape feminist narratives. Further research is needed on the visibility of feminist work, and the

trade-offs that occur in day-to-day practice. How do feminist approaches work alongside other interventions in the CSO community? How can feminist approaches intersect, align and collaborate with other approaches while navigating pushback and resistance? These are some of the conversations that practitioners and funders should engage in.

**Challenges around recognizing resistance.** Resistance is not often written about in detail in programmatic documentation unless it is very violent or aggressive and it has a significant tangible impact on the intervention. In most cases, where resistance simmers under the surface, it is hard to detect and can be dismissed as a “contextual challenge” or a starting point for the intervention. By integrating more safe spaces for reflection and sharing, CSOs may be able to pause and reflect more on resistance. Power analyses can also be useful ways for CSOs to identify possible resistance.

**Solidarity in managing resistance.** CSOs stressed the importance of solidarity and of not feeling alone to managing the burden of mitigating resistance daily. There is great value in developing peer networks and communities of practice. These could help reduce the stress and burden of working in this space.

## Recommendations

### Recommendations for practitioners

- **Recognize, identify and, where possible, strategize for potential forms of resistance** that can occur during an intervention. See them as resistance, and not just “challenges” that have to be dealt with in the course of the intervention.
- **Integrate power analyses into project conceptualization and design**, as a power analysis can help identify how resistance could emerge.
- **Integrate risk mitigation exercises into programme design to plan for resistance.** For example, interventions’ pre-implementation risk mitigation strategies can anticipate different types of resistance, such as passive or active resistance, or go further to consider forms of omission such as denial and appeasement, so that they are better prepared and can pivot and adapt should the need arise.
- **Create space in the timelines of interventions for project teams to reflect on resistance**, including time for routine monitoring discussions and reporting exercises.

For example, some routine reporting documents have sections on challenges and how they were overcome, but there could be more explicit sections to document resistance.

- **Where possible, build partnerships with other CSOs to better leverage each other’s complementary skills, capacities and approaches.** Recognize that organizations can collaborate and do not need to do everything by themselves. Partnerships also build resilience to resistance from state actors.
- **Work to provide basic documentation to all vulnerable groups** so that they can avail themselves of services provided by the state to protect them against violence.
- **When identifying legitimate gaps in state provision and support**, CSOs should also identify resistance within institutions (including donors) that could hinder the processes of change and adjust their interventions accordingly. CSOs should communicate and consult with donors on the forms of resistance they face, as this is key to adjusting their strategies or activities and clearing them for implementation (this links with the flexible implementation policies that are recommended for donors).
- **Creating spaces for dialogue and sharing with other CSOs can help build awareness**, educate potential partners and bring them on board. Adopting inclusive and intersectional approaches rather than defensive positions when presented with opposition or questions on prevention work is a pathway to reaching agreement on an ultimate goal (e.g. ending VAWG).

### Recommendations for donors

- **Create more spaces for open reflection in monitoring, evaluation, accountability and learning components**, so that organizations can reflect on the large-scale changes during a project’s implementation alongside the requirements of programmatic reporting. This includes, in particular, more analysis, monitoring and reporting on power dynamics and resistance, as well as space for discussing the risks and the trade-offs of feminist work.
- **Be open to funding and supporting components involving direct intervention.**
- **Help organizations find solidarity and communities of practice**, especially as some grantees work in challenging

and isolating contexts (e.g. they may be the only organization working in this space in a region). Helping these organizations connect with similar CSOs in other geographies to discuss and share their experiences can be very useful. Specific budgetary allocations may be required to create spaces for sharing.

- **Consider more debate and discussion across networks on the question/risk of visibility of feminist work.** It is not easy for CSOs to initiate reflections on this area.

### Recommendations for researchers

- **Conduct more research on resistance to prevention work.** There is literature and research on resistance to gender equality and feminist approaches. However,

resistance to prevention work is a niche space that requires its own body of work.

- **Conduct more research on the trade-offs involved in “visible” feminist work.**
- **This is a space where practice-based knowledge can contribute significantly.**
- **Consider more research on resistance to prevention work in different geographical and sociocultural contexts.** The nature of resistance varies from context to context, and documenting the cultural specificity of resistance is very important.

### FURTHER INFORMATION

This brief is authored by Radhika Viswanathan, and is part of a series of briefs produced by the UN Trust Fund. For the longer synthesis review on which it is based, and others in the series, see the [UN Trust Fund Learning Hub](#).

Visit the [UN Trust Fund evaluation](#) library for access to over 100 final external evaluations of projects supported by the UN Trust Fund, including most of those mentioned in this brief. The library is searchable by country and theme.

For more information or to give feedback on this product, please contact the UN Trust Fund at [untf-evaw@unwomen.org](mailto:untf-evaw@unwomen.org)



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[Society Without Violence](#) from Armenia, [Association of Roma Novi Bečej](#) in Serbia, [Mother Child Education Foundation](#) in Turkey, [Shirkat Gah Women’s Resource Centre](#) in Pakistan, [Asia Pacific Network of Sex Workers](#) in Myanmar, [MADRE](#) in Nicaragua and [The Story Kitchen](#) in Nepal.

### **About the UN Trust Fund**

The United Nations Trust Fund to End Violence against Women (UN Trust Fund) is the only global grant-making mechanism dedicated to eradicating all forms of violence against women and girls. Managed by UN Women on behalf of the United Nations system since its establishment in 1996 by United Nations General Assembly Resolution 50/166, the UN Trust Fund has awarded almost \$183 million to 572 initiatives in 140 countries and territories.



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