

Prevention Through Liberation:
Theory and Practice of Anti-Oppression as Primary
Prevention of
Sexual and Domestic Violence



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*Prevention Through Liberation is an invitation to engage in and
indulge our wild dreams of freedom.*

–Vanessa Timmons

INTRODUCTION

Thesis: Oppression is a root cause of sexual and domestic violence. Therefore, doing anti-oppression work is sexual violence prevention.

Many sexual and/or domestic violence prevention efforts seek to change conditions that directly contribute or relate to such violence. For example, they may strive to improve young people's understanding of, and ability or willingness to seek, enthusiastic consent before engaging in sexual activity. We applaud these and other prevention efforts, but here we go deeper in addressing root causes of sexual and domestic violence.

In *Prevention Through Liberation*, we seek to engage marginalized communities – our own and others – in efforts to shift focus, add perspective, and generate both theory and practice of holistic, anti-oppression-based sexual and domestic violence prevention. This is prevention work by and for marginalized communities.

Prevention Through Liberation theory stems from two basic and connected questions. First, what causes sexual and domestic violence? It is commonly understood that domestic violence and sexual assault are based in power differences, not only at an individual level but also structurally in systems of power, also known as oppression. Second, what is oppression? According to Ashley Crossman,

“Social oppression is a concept that describes a relationship of dominance and subordination between categories of people in which one benefits from the systematic abuse, exploitation, and injustice directed toward the other. Because social oppression describes relationships between categories of people, it should not be confused with the oppressive behavior of individuals. In social oppression, all members of dominant and subordinate categories participate regardless of the individual attitudes or behavior.”¹

In this paper we suggest that any work that dismantles oppression and promotes liberation contributes, directly or indirectly, to sexual and domestic violence prevention and sexual health promotion. We explore the links between anti-oppression work and the prevention of sexual and domestic violence. Further, we are committed to both infusing existing violence prevention work with anti-oppression principles and practices, and to fostering new approaches to violence prevention that are deeply grounded in anti-oppression theory and practice.

¹ Retrieved on May 15, 2018 from <https://www.thoughtco.com/social-oppression-3026593>

Prevention Through Liberation is both a theory or framework, and a specific project. This paper will first describe the **theory** (including philosophy, principles, concepts, and values) then lay out the **project** (its goals, origins, funding, scope, and intentions for future). The paper concludes with aspirations, and a **call to action**.

PREVENTION THROUGH LIBERATION THEORY

What is prevention and what is liberation

Pre·ven·tion (noun)

“The action of stopping something from happening or arising.”

Lib·er·a·tion (noun)

“The act of setting someone free from imprisonment, slavery, or oppression; release.”

“Freedom from limits on thoughts or behavior.”

Prevention and liberation are both actions: the action of stopping something from happening, and the action of setting someone free. Thus Prevention Through Liberation, at its roots, is about setting people – and societies – free through stopping sexual and domestic violence and promoting sexual and relational health. Alternately, Prevention Through Liberation is about stopping domestic and sexual violence through setting people free from oppression. It works both ways.

Anti-oppression work IS primary prevention of sexual and domestic violence. Any work that counters oppression contributes to a decrease in such violence, and a corresponding increase in sexual health and relationship wellbeing.

How oppression, imperialism and state intervention promote sexual and domestic violence

Forms of violence and oppression that target marginalized communities – such as genocide, racism, transphobia, or ableism – make sexual and domestic violence more likely to happen to people within these communities. This is because 1) oppression creates conditions where people who are power-up are at increased risk of doing violence, 2) people who are power-down have increased vulnerability and increased exposure to those who could harm them, due to (often poverty-related) survival needs), and 3) because oppressive structures promote sexual and domestic violence and discourage cultural norms of healthy, collaborative, mutually-respectful relating and relationships. As noted by colleagues in the Indigenous Family Violence Primary Prevention Framework,

“From an Aboriginal perspective, racism is one of the causes of family violence because it is a contributing factor within Aboriginal communities, which may lead to substance abuse, self-harm, and violence. This means that ongoing racism limits the effectiveness of prevention activities.”²

To work through an example: genocide, violence, and racism against Indigenous people contributes to sexual violence by 1) encouraging white people, particularly men, to devalue the lives and sovereignty of Native people, particularly women, and normalizing

² Retrieved on May 15, 2018 from http://www.nwhn.net.au/admin/file/content101/c6/IFV_Revised_Final.pdf

sexual violence toward devalued people,³ 2) setting Native people, especially women, up to be vulnerable due to exploitation and lack of resources, as well as stripping of legal rights and sovereignty, and promoting reliance on state assistance that may put them in the path of more harm, and 3) destroying protective cultural norms of respectful relating, replacing them with dominant culture patriarchal and white supremacist norms of objectification, ownership, and sexualized violence.

As can be seen in this example, imperialism, the strategy through which the United States and many other contemporary nations come to exist and to wield power, promotes values of exploitation, extraction, degradation, dehumanization, violence, and power for some at the expense of others. Based in these values, the state exploits communities by stealing land and resources, violates people using campaigns of sexual, physical and psychological violence, exploits and disinvests in communities, removes resources from them, and then blames them for their own degraded and vulnerable conditions – which are in fact the product of state intervention.

This happens:

- Structurally, e.g. with gentrification – through policies and practices that neglect entire neighborhoods, often historically Black or immigrant areas, followed by policies and practices of displacement, intervention, development and upgrading that dramatically change demographics of those who can afford to live in the area, and push out those who had historically dwelled there
- Individually, e.g. with boarding schools and then child welfare – through policies that remove Native children from their families and place them into foster care at rates 26 times higher than white children,⁴ cutting them off from cultural norms and practices of their Indigenous families and communities, resulting in the decimation of Native communities' youth and damage to Tribes' ability to regenerate after historical and current trauma and violence

These examples demonstrate some of the ways state intervention, using tactics of oppression, directly and indirectly promotes and enables sexual and domestic violence.

How oppression harms positive, protective social norms and behaviors

Oppression in all its forms – sexism, racism, classism, ableism, transmisogyny, homophobia, etc. – promotes significant barriers to equity, respect and mutuality. It relies on social structures wherein one group has power and access to resources at the expense of other groups. Tactics of oppression include the shaping of cultural norms, values and stereotypes – and these impact experiences of gender and sexuality, as well as how people talk about and experience sex, bodies and power (their own and others').

Oppression interrupts the human capacity to be whole and healthy in relationships and in community, especially with regard to bodies, sex, and power. Marginalized communities have been targeted, demonized and blamed for the violence and abuse they experience at the hands of dominant cultural groups. This experience of being othered makes it harder

³ More on how white men come to devalue Native people, particularly women, and see violence toward Natives as 'not real violence,' can be found here: <https://sapac.umich.edu/article/>

⁴ Retrieved from An Unsettling Profile on May 15, 2018 from <http://allhandsraised.org/content/uploads/2012/10/AN20UNSETTLING20PROFILE.pdf>

for marginalized people to seek support, from one another or from more formal sources. Communities must regain the right and ability to define for themselves what healthy sexuality and relationships look like.

Norms and behaviors of exploitation, dehumanization and violence often do not originate from within marginalized communities – they are promulgated by colonialism, white supremacy, patriarchy, heterosexism, and other forms and processes of oppression. Many groups that have been targeted by oppression and violence have historically maintained and disseminated positive or resilient cultural norms through intergenerational relationships between elders and young people and through connections among peers. Through colonization and cultural imperialism, the credibility of parents, elders, other supportive adults and community leaders is damaged. People in these roles are shamed, infantilized and discredited. Positive cultural norms are broken down by oppressive interventions, and replaced with dominant culture values and frameworks – often those of exploitation, violence, and power over others. Young people are encouraged to replace their own cultural norms with those of dominant culture, and to seek the expertise of colonizers over their own people. They can get confused and conflicted between messages and values received from formal leaders (teachers, politicians, celebrities – often members of dominant culture, or people invested in colonial or otherwise oppressive power structures) and informal leaders in their own communities. Youth – who become adults – can either invest in and play out dominant culture values and attitudes regarding gender, sexuality, bodies, touch and consent – or try to figure out sex and bodies for themselves. The latter can leave peers, the internet, and pop culture as their primary sources of information – all potentially positive but also fraught with opportunities for misinformation and trauma.

Many people within marginalized communities experience stripping of agency and self-determination around power, sex, bodies, and sexuality. Individuals are prevented from defining their own sexuality; instead, sexualized stereotypes or projections get layered onto people in marginalized groups by dominant cultural forces that define what people should and shouldn't look or act like in relation to sex. People may be desexualized or hypersexualized, but either way, devoid of agency or self-determination. For example, Asian women are thought of as submissive,⁵ an oft-sought-after and exotified quality for women in dominant culture values around sex; Asian men are portrayed and dehumanized as sexually passive,⁶ a quality looked down upon for men; people with disabilities are assumed to be non-sexual;⁷ and bisexuals are assumed to be hypersexual.⁸

How anti-oppression values and practices can prevent sexual and domestic violence and promote sexual and relationship health

Anti-oppression **values** include trust, respect, intimacy, consent, honesty, mutuality, shared power, self-determination, intergenerational community, shared responsibility, partnership, and interdependence. These values, applied to both structural functions and to individual relationships, decrease sexual and domestic violence while promoting sexual and relationship health for all people.

⁵ Refer to https://nnedv.org/latest_update/stereotypes-asian-women/

⁶ Refer to <https://www.smh.com.au/lifestyle/when-asian-men-are-seen-as-undateable-20131209-2z107.html>

⁷ Refer to <https://feministphilosophers.wordpress.com/2012/07/19/disability-and-sexuality-everything-you-think-you-know-is-wrong/>

⁸ Refer to <https://www.glaad.org/blog/study-shows-stereotypes-about-bisexuality-are-harmful>

Conventional sexual and relationship violence prevention work, while it may achieve significant positive outcomes for young people and communities of dominant cultural groups (white, middle class, able-bodied, cisgender, etc.), typically falls short of addressing the oppression dynamics that so deeply affect power, violence, sexuality and relationships for marginalized communities.

Social movements – generated and led by marginalized people, working to embody these values, and demanding change from powers that be – have contributed much to sexual and domestic violence prevention, in ways that may not be immediately apparent. The Civil Rights movement, Americans With Disabilities Act movement, Title IX, and more recently Water Is Life, Black Lives Matter, trans and nonbinary activism, and the Dreamers, have all contributed immensely to the prevention of sexual and relationship violence – because every group that gets a bit more free regains resilience against sexual, domestic, and other forms of harm, and people in those groups become less likely to enact violence on one another.

Anti-oppression **practices** that promote violence prevention include:

- Valuing and uplifting positive relationships between youth and adults
- Restoring community norms and resiliency
- Grounded empowerment, in contrast to exploitative power over others
- Shoring up against exploitation and harm
- Moving upstream
- Deep listening and deep learning
- Understanding of historical trauma, woundedness, and healing
- Understanding of equity versus equality
- Collaboration
- Organizational and individual allyship
- Reframing concepts of leadership, organizational structures, and outcomes
- Navigating discomfort

For example, a group working with incarcerated youth of color may contribute to sexual violence prevention by supporting youth connection with community elders outside the facility, promoting intergenerational sharing of positive and protective social norms, promoting a sense of grounded self-empowerment, decreasing youth inclination to use sex as a means to obtain power – all within an understanding that young people of color suffer from effects of intergenerational trauma⁹ and state violence, yet simultaneously can draw upon historical and current community resilience to generate wellbeing and empowerment.

In this section we have shown the connection between oppression and sexual and domestic violence in root cause and prevention. In the next section, we discuss more specific programming concepts marginalized groups can use in their sexual and relationship violence prevention under the Prevention Through Liberation theory.

⁹ For more on intergenerational trauma, see Historical Trauma and Unresolved Grief: Implications for Clinical Practice with Indigenous Peoples of the Americas, by Maria Yellow Horse Brave Heart, PhD: https://www.ihs.gov/telebehavioral/includes/themes/newihstheme/display_objects/documents/slides/historicaltrauma/historicaltraumaintro_011113.pdf

THE PREVENTION THROUGH LIBERATION PROJECT

The Prevention Through Liberation project seeks to refocus on the expertise of community members impacted by oppression, and to develop communities' ability to self-define what effective sexual and domestic violence prevention means and how it can be carried out.

Prevention Through Liberation is committed to not replicating oppression by projecting dominant culture ideas of what prevention is or how evaluation should be done. This project aims to listen deeply to the true impacts of oppression on the sexual and relational health of communities, to witness the harms done, to identify and honor spaces where people are collectively resisting violence, to observe and study both violent and healthy norms and behaviors, and to support innovative, restorative, endogenous responses by and for communities themselves. We look to the wisdom and demonstrated ability of marginalized communities to heal and right themselves, when given opportunity and resources. By building power and resilience in communities deeply affected by oppression, the project aims to strengthen communities' ability to stop sexual and domestic violence before it occurs. Prevention Through Liberation adds creative and unusual strategies and approaches to the body of work and scholarship on prevention.

Based in the theory described above, the Oregon Coalition Against Domestic & Sexual Violence (OCADSV) secured a small amount of funding for the Prevention Through Liberation project. This section will briefly outline the funding, process, grantee programming, resources and support, and next moves for this project.

Funding

OCADSV was able to reallocate funding from a federal Public Health Block Grant, received via the Oregon Health Authority, to support the Prevention Through Liberation project. This funding, allocated year by year, will ideally continue to support grantees as well as staff time and resource development.

Process

In summer 2017, OCADSV released a Request For Applications for sexual violence prevention projects grounded in anti-oppression work.¹⁰ With the support of an advisory group, one grantee was selected for funding due to their deep grounding in community-based sexual violence prevention.

Grantee programming

The grantee, El Programa Hispano Catolico Proyecto UNICA, was selected for their strength in providing culturally grounded, culturally specific¹¹ prevention and intervention services. In

¹⁰ The RFA can be viewed here: https://www.ocadsv.org/sites/default/files/PTL2017_RFA_rev2017-06-29.pdf

¹¹ Refer to Culturally Specific Services, https://www.ocadsv.org/sites/default/files/resource_pub/cs-def-feb2015.pdf

their application, Proyecto UNICA staff spoke to the principles of Prevention Through Liberation theory:

“Not contextualizing social maladies such as poverty, racism, and sexism puts us at risk of erroneously pathologizing individuals and communities as they try to find ways to cope with these systems. In the United States many social ailments are a result of the continuous perpetuation of exploitation, inequality, and oppression. These structural and systemic oppressions... prevent many of our community members from living out their preferred way of being in the world.”¹²

With funding from the Sexual Assault Task Force Rape Prevention Education program, Proyecto UNICA surveyed and collaborated with their community to create culturally grounded prevention curricula. They now have over seven years' experience facilitating sexual violence prevention and sexual health promotion with Latinx youth in middle and high schools. In their own words:

“The content has been developed and documented in a bilingual manner (using both Spanish and English) and also celebrates “Spanglish” as a valid form of communication and expression unique to Latinx youth. The curriculum... accounts for specific community needs and preferences such as considering typical education styles, cultural norms for gatherings, literacy levels, childcare, food, music, location, time, etc. Additionally, the person presenting the materials is bicultural. Being bicultural usually means identifying as Latinx and/or having deep knowledge and investment (more than being a good ally) in that community.”¹³

And:

“The PAS Curriculum is a culturally specific ten-session popular education curriculum delivered to Latino students in Multnomah, Clackamas, and Washington counties. The primary prevention program provides programming that focuses on positive aspects of Latino/ cultural identities, integrates cultural values, and strives to dismantle the stereotypes that are sometimes found in mainstream anti-violence programs. The program honors the intersectionality of people’s identities and experiences. Gender-based violence and sexism are discussed within the context of racism, xenophobia, and colonialism.”¹⁴

With support from the Prevention Through Liberation project, Proyecto UNICA has expanded their programming to include Native youth as well as further develop cultural enrichment and empowerment programming to support youth learning and integration of prevention principles and youth cultural resilience.

Resources and support

OCADSV has generated several supports and resources for our pilot grantee and any program wishing to develop anti-oppression-based sexual and domestic violence prevention programming. Our four-part webinar series is underway, featuring [Introduction to Prevention Through Liberation](#) (April), Culturally Specific Evaluation of Prevention (planned

¹² El Programa Hispano Catolic Proyecto UNICA application for funding, summer 2017

¹³ Ibid

¹⁴ Ibid

for June), Historical Trauma and Impacts for Prevention (planned for July), and a showcase of the Prevention Through Liberation-funded programming carried out by Proyecto UNICA (planned for August).

At our annual conference in May 2018, a Prevention Through Liberation Theory workshop and a workshop by Proyecto UNICA, entitled Hustling for Your Community: A Holistic Approach to Prevention, will support engagement with and exploration of these concepts.

In May 2018, OCADSV also released a funding opportunity for capacity-building minigrants of \$5000 each. These will be utilized by member programs to increase organizational capacity for culturally specific or culturally responsive anti-oppression-based sexual violence prevention efforts in Oregon.

This paper serves as another foundational support. An annotated reading list (included at the end) recommends resources for exploring Prevention Through Liberation concepts and practices and for developing programming aligned with these theories and aims.

Next moves

OCADSV encourages culturally specific programs, marginalized community groups, and programs already engaged in prevention work to dream bigger, to dream of Prevention Through Liberation, and then to join us in working toward this vision. We support such groups to initiate and develop sexual and domestic violence prevention projects grounded in anti-oppression, using the **values** and **practices** described in the theory section above.

Anti-oppression **values** include trust, respect, intimacy, consent, honesty, mutuality, shared power, self-determination, intergenerational community, shared responsibility, partnership, and interdependence.

Anti-oppression **practices** that promote violence prevention include:

- Valuing and uplifting positive relationships between youth and adults
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- Reframing concepts of leadership, organizational structures, and outcomes
- Navigating discomfort

Some examples of what such programming could look like include projects that:

- Restore and strengthen family systems (e.g. through youth and elder discussion circles on sex and relationships)

- Generate, cultivate and communicate positive, empowered, resilient and self-determined cultural norms (through discussion, videos, multi-media, social media, etc.)
- Work with incarcerated youth or adults around power and sexuality, restoring their sense of empowerment after being targeted by deeply disempowering systems, and decreasing their likelihood to use sex to gain power over others
- Promote and cultivate youth-led content and messaging designed to educate families about sexual health, positive sexuality and relationships (e.g., for Deaf/hard of hearing youth)
- Strengthen Indian Child Welfare Act practices in support of Native youth placement with Native families that can continue and develop positive cultural identity development
- Equip schools and educators to implement Oregon's strong and comprehensive human sexuality education law
- Support restorative and culturally grounded parenting practices

An open question for consideration is, will groups focus their work on people who are at risk to **do** violence, people who are vulnerable to **experiencing** violence, or on their community at large?

CALL TO ACTION

The Prevention Through Liberation project calls all anti-violence advocates, activists, organizations and funders to:

- Stimulate creative innovation in marginalized communities
- Support projects that are difficult to fund because they challenge the status quo, and
- Promote development and proliferation of frameworks and practices that can be shared and adapted within marginalized communities

This work will be based in a strong understanding of historical trauma, epigenetics, and ACEs (Adverse Childhood Experiences), and in the knowledge that oppression poses numerous barriers to equity and respect within relationships and in broader society.

We invite organizations by and for marginalized communities to look at the ways oppression against and within their community is contributing to sexual and domestic violence – and to experiment with anti-oppression projects that can prevent such violence from occurring.

APPENDIX

Resources and recommended reading

Alphabetical by title:

- [A Primary Prevention Framework for Substance Abuse and Mental Health](#) (San Mateo County Health System: Behavioral Health and Recovery Services)
- [Advancing Gender-Inclusive Services](#) (OCADSV)
- [An Integrated Anti-Oppression Framework for Reviewing and Developing Policy](#) (Springtide Resources Ending Violence Against Women)
- [Beyond Eve Ensler: What Should Organizing Against Gender Violence Look Like?](#) (Andrea Smith)
- [Community Organizing Handbook, 2nd Edition](#) (University of Denver, Center for Community Engagement and Service Learning)
- [Comprehensive Sexual Violence Prevention Strategies](#) (Sexual Assault Task Force)
- [Culturally Specific Services](#) (OCADSV)
- [Historical Trauma and Unresolved Grief: Implications for Clinical Practice with Indigenous Peoples of the Americas](#) (Maria Yellow Horse Brave Heart, PhD)
- [INCITE! Critical Resistance Statement: gender violence and the prison industrial complex](#) (INCITE! Women and Trans People of Color)
- [Indigenous Family Violence Primary Prevention Framework](#)
- [Oregon Youth Sexual Health Plan – 5 Year Update](#) (Oregon Health Authority)
- [Oregon’s Standards of Practice for Sexual Violence Prevention](#) (Sexual Assault Task Force)
- [Organizational Racial Justice Practices](#) (OCADSV Communities of Color Task Force)
- [Organizational Readiness to Engage Men in Violence Prevention](#) (Rus Funk Consulting)
- [Philosophies of Trans Inclusion webinar](#) (OCADSV)
- [The Polyvagal Theory: Neurophysiological Foundations of Emotions, Attachment, Communication, Self-regulation](#) (Stephen Porges) (book on neurobiology of trauma)
- [Preventing Violence: A Primer](#) (Prevention Institute)
- Prevention Continuum that Leads to Social Change (Sexual Assault Task Force)
- [Primary Prevention of Intimate-Partner Violence and Sexual Violence: Background Paper for WHO Expert Meeting](#) (World Health Organization)
- [Primary Prevention of Sexual Violence Position Paper](#) (Sexual Assault Task Force)
- [Stories from the Field: Preventing Sexual Violence](#) (Safe States)

Annotated reading list, beginning with most relevant resources:

[Indigenous Family Violence Primary Prevention Framework:](#)

This is one of our favorite documents to reference in relation to this project. It clearly states goals and audience, and outlines a process as well as specific examples of activities and evaluation strategies, the nature of which will be helpful to other marginalized communities in development of culturally-based primary prevention efforts.

[INCITE! Critical Resistance Statement: gender violence and the prison industrial complex \(INCITE! Women and Trans People of Color\)](#)

This brief, vital document outlines many of the conditions that limit anti-violence work. It can help promote ideologically sound prevention efforts by grounding them in a broad and critical understanding of the relationship between service provision and the prison system.

[Adverse Community Experiences and Resilience](#) (Prevention Institute)

This framework has a focus on social cohesion of a community. The authors discuss how individual and structural violence, including systemic racism, create community trauma and break social ties, leading to increased violence and increased trauma. They then move in to a framework for rebuilding social cohesion and addressing the three main areas of social/cultural environment (the people), physical environment (place), and economic environment (equitable opportunities). They place rightful emphasis on identifying and working with indigenous knowledge, expertise, and leadership of a community to create strategies that are culturally relevant and appropriate.

[Preventing Violence: A Primer \(Prevention Institute\)](#)

A good basic overview. Includes a WHO definition of violence (“Violence is the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.”) though we take issue with the idea that all violence is intentional.

It covers the three keys to preventing violence: 1) Violence is complex and requires a comprehensive approach; 2) Risk and resilience factors must be addressed; and 3) Preventing violence requires an integrated strategy for action.

[Beyond Eve Ensler: What Should Organizing Against Gender Violence Look Like? \(Andrew Smith\)](#)

This is a short paper unpacking some of the broad issues with historical and current approaches to anti-violence work, and outlining crucial antidotes to those problems. It unpacks the gender binary as a form of violence itself, identifies capitalism’s inherent connection to gender-based violence, questions the reliance on the state as a source of safety, and underscores the impacts of racism, colonialism and white supremacy in gender based violence work, among other points. (It bears noting that Andrea Smith has been critiqued for claiming native heritage when she may in fact not be native. We feel the writing speaks for itself and that we can benefit from the concepts composed here without giving this particular writer a pass.)

[Innovations in Evaluation \(National Sexual Violence Resource Center\)](#)

Good introduction to a few different evaluation approaches as well as what to expect and what is needed to build evaluation capacity. Two repeated themes were the requirement of *time* – on the part of the organization, individuals wanting to learn about effective evaluation, and from funders to allow for proper evaluation of long-term goals – and *organizational culture* – one that supports learning, critical thinking, and is open to innovative approaches. A good read for those looking to start or improve evaluative practices in their organizations.

[Oregon Youth Sexual Health Plan - 5 Year Update \(Oregon Health Authority\)](#)

This document reviews Oregon Health Authority goals related to youth sexual health. It provides some concrete data and examples that may be helpful for prevention programming.

[Primary Prevention of Sexual Violence Position Paper \(Sexual Assault Task Force\)](#)

Brief paper outlining a helpful view of primary prevention and its relationships with both anti-oppression work and public health approaches.

[Oregon’s Standards of Practice for Sexual Violence Prevention \(Sexual Assault Task Force\)](#)

Brief document outlining eight standards of practice for effective prevention programming.

[Stories from the Field: Preventing Sexual Violence \(Safe States\)](#)

Two-page summaries of various states’ efforts in preventing sexual violence. Helpful examples and framing.

[An Integrated Anti-Oppression Framework for Reviewing and Developing Policy \(Springtide Resources Ending Violence Against Women\)](#)

This resource is primarily focused on making internal organizational policies more anti-oppressive – not on prevention work. However, the “framework for policy review and development” on pages 36-41 could be helpful, as well as general practices related to organizations becoming conscious of and planning around disparities in power between various staff.

It also contains this simple gem of a quote: “Many agencies have statements that outline their mandate and their beliefs about how they will meet the mandate. For example: ‘to end all violence against women’ is an example of a mission statement. Policies that follow must then ensure that the organization is not perpetuating violence against women in the form of exclusion or oppression.” (p36)

[Community Organizing Handbook, 2nd Edition \(University of Denver, Center for Community Engagement and Service Learning\):](#)

This resource provides some concrete strategies for working across cultural difference and within marginalized communities. Unfortunately it seems to focus on privileged people from outside the community coming in to organize people within it. However, we feel it is a worthwhile read for some of the organizing strategies such as power mapping etc.

[Organizational Readiness to Engage Men in Violence Prevention](#) (Rus Funk Consulting)

This brief assessment could be helpful for programs that are specifically seeking to engage men in violence prevention efforts.

[A Primary Prevention Framework for Substance Abuse and Mental Health \(San Mateo County Health System: Behavioral Health and Recovery Services\)](#)

While this framework focuses on substance use and mental health, it contains some helpful prevention principles that may apply to violence prevention as well.

Also this quote: “Prevention efforts are most successful when they use multi-faceted solutions that address not only individuals and families, but also their environments, including home, community, work, and school. Prevention is a systematic process that promotes safe, healthy environments and behaviors.” (p2)

[Primary Prevention of Intimate-Partner Violence and Sexual Violence: Background Paper for WHO Expert Meeting \(World Health Organization\)](#)

Helpful document outlining primary prevention; specifically includes key elements for successful prevention programming (p27).

[Connecting the Dots \(Centers for Disease Control and Prevention\)](#)

Simple explanation that violence begets violence. In approaching prevention, we should not address just one form of violence, but see the interconnectedness and combine efforts to address all forms. One example (page 6) is that those working on child maltreatment, youth violence, and suicide prevention could collaborate to “increase families’ connectedness to the community” as that is a protective factor for all of those forms of violence.