Liberation Alliance Africa

Recentering African Indigenous Knowledge to Prevent and Respond to Sexual Violence

A Position Paper by **Liberation Alliance Africa**

Introduction

Sexual violence against women and girls in Africa remains a profound violation of personhood and human rights, with far-reaching consequences for survivors, families, and communities. Feminist movements, women's rights organisations, and survivor-led initiatives across the continent have long worked to prevent and respond to this violence. In recent decades, there has also been a growing presence of state, donor, and internationally funded interventions addressing sexual violence. While these efforts have increased visibility and resources for prevention and response, they often operate within development, humanitarian, and governance frameworks shaped by imperialist, colonial, and extractive power relations.

Much of the current sexual violence prevention and response landscape centres on recognising and documenting experiences of victimisation, i.e., harassment, rape, abuse, and femicide, without sufficiently interrogating the structural conditions that sustain such violence. Dominant approaches frequently under-theorise the role of capitalism, hetero-patriarchal colonial legacies, and imperialist power in shaping the understanding, response and prevention of sexual violence and harm, as well as the complicity of post-colonial and neo-colonial states in reproducing these conditions. As a result, existing responses individualise harm, prioritise technocratic solutions, or privilege externally derived knowledge systems,

while obscuring how historical and ongoing forms of dispossession, labour exploitation, militarisation, and cultural erasure shape women, girls, and survivors' lived realities.

This position paper sets out Liberation Alliance Africa's collective enquiry into the sexual violence continuum, and proposes a framework that re-centres African Indigenous and Endogenous Knowledge as a critical site for preventing and responding to sexual violence on the continent. We argue that indigenous and endogenous ways of knowing, organising, and caring constitute an essential body of decolonial feminist knowledge, one that has been systematically marginalised yet remains deeply embedded in African communities. Our contribution to the prevention and response continuum is to foreground women and girls' lived experiences within colonial, hetero-capitalist systems and to examine how these experiences can inform more transformative, contextually grounded prevention and response strategies.

This paper emerges from a Community of Practice (CoP) convened by Liberation Alliance Africa, which brought together African Indigenous Knowledge holders, feminist researchers, organisers, and women's rights activists. Through shared reflection, dialogue, and knowledge production, this CoP lays the foundation for ongoing collaboration, advocacy, and intellectual and social inquiry to strengthen, legitimise, and mobilise Indigenous knowledge systems as central to efforts to prevent and respond to sexual violence in Africa.

About This Paper

The paper raises three interconnected critical inquiries toward a decolonial feminist approach to sexual violence in Africa. **First**, it audits current knowledge systems within sexual violence response and prevention in Africa. **Second**, it advances articulations of sexual violence interventions that explicitly interrogate the role and impact of hetero-patriarchal colonial capitalism, alongside the complicity of neo-colonial states, in producing and sustaining conditions of gendered violence. **Third**, it centres indigenous and endogenous knowledge systems as essential practice-based knowledge for reimagining prevention, response, healing, accountability, and collective safety.

Through this work, we aim to do the following:

- Raise public consciousness on the urgency of decolonising thought and practice in the field of sexual violence prevention and response.

- Contribute to empirically grounded, historically informed approaches that reevaluate the sexual violence continuum and orient toward African feminist liberation rather than containment or control.

- Lay the foundation of a decolonial, anti-colonial, and Indigenous framework on understanding, preventing, and responding to sexual violence, which detaches sexual violence as a development initiative but centres it as a critical site of decolonisation and decoloniality.

Critical Enquiry One:
Whose Knowledge? An Audit of the Current Knowledge Systems within Sexual Violence Response and Prevention in Africa

Political Economy of Sexual Violence Knowledge Production

An audit of sexual violence response and prevention in Africa must begin with an examination of the political economy that governs how knowledge is produced, funded, circulated, and legitimised. This enquiry must begin with interrogating coloniality, which continues to shape power, economic relations, and knowledge in Africa. It is therefore not surprising that the current knowledge infrastructure surrounding the response and prevention of sexual violence in Africa is shaped by donor priorities, "development" rhetoric, state interests, and global power hierarchies that reflect enduring colonial relations. These forces determine which questions get asked, which methods and interventions are privileged over others, and which forms of knowledge are rendered authoritative.

Across the continent, sexual violence knowledge production and its distribution are heavily donor-driven, with research and programmatic agendas often aligned to short funding cycles, measurable outcomes, and predefined thematic priorities set largely outside African contexts. This is evident in the existing studies on prevalence, risk factors, and programme "effectiveness", often framed through public health or legal paradigms that prioritise quantification, behavioural change, and individual-level interventions. While such approaches can yield useful insights, Lyn Ossome insists that they do not fully recognise the complexities of structural violence, rooted in hetero-patriarchy, militarisation, land dispossession, and economic precarity. Recentering African Indigenous Knowledge is not simply an epistemological intervention but a political one: it challenges extractive knowledge practices, disrupts donor-driven hierarchies of evidence, and reclaims knowledge production as a site of struggle.

Language and the Politics of Terminology and Visibility

Conflicting terminology, such as the use of Gender-Based Violence (GBV), Sexual and Gender-Based Violence (SGBV), Violence Against Women and Girls (VAWG) reveals a political dimension that determines what becomes visible and what is excluded. The politics of language and naming are inseparable from the systematic silencing of particular knowledges and communities within sexual violence prevention and response.

When harm is rendered legible only through narrow technical categories, the experiences of those who fall outside dominant moral, linguistic, and institutional norms are more easily excluded from evidence, policy, and practice. These linguistic hierarchies reinforce broader epistemic hierarchies, in which Indigenous knowledge systems, queer and trans experiences, disability perspectives, rural realities, and non-dominant linguistic traditions are marginalised or erased altogether. This erasure often shows up as respectability politics, discrimination and violent knowledge hierarchies.

- **Sanitising Language:**
  The colonial need for "respectability" in language often minimises the true horror of violence, such as using "defilement" instead of "rape of children".

- **Exclusionary Demographics:**
  Several key demographics are heavily underrepresented in the knowledge base, including Francophone voices, queer individuals, people with disabilities, and rural voices.

- **The Archive:**
  Communities are often excluded from archiving sexual violence records, resulting in exclusionary practices that reserve the archives for academics. This often results in further exclusion or misrepresentation of grassroots voices and practices.

  Additionally, a significant inconsistency exists between the practitioner and academic spaces. Sexual violence activists often run the risk of interventions without adequate documentation, while academics, on the other hand, run the risk of documenting without necessarily doing a lot of groundwork. This divide shapes what is considered credible evidence, whose voices are amplified, and whose knowledge is marginalised.

Archiving and Memory

Documentation of sexual violence is most often controlled by NGOs, academic institutions, and state actors, with data stored in reports, databases, and repositories that remain largely inaccessible to the communities whose experiences form the basis of this knowledge. As a result, the historical record of sexual violence is removed from community memory and placed within institutional archives that prioritise policy relevance, funding accountability, and scholarly output over survivor and community ownership and collective healing. Knowledge generated through projects, research studies, and interventions is frequently lost when funding cycles end, staff turnover occurs, or organisations close, resulting in fragmented and incomplete historical memory. This erasure disproportionately

affects grassroots movements, Indigenous knowledge holders, and informal organising spaces where documentation may exist in oral, relational, or embodied forms rather than written reports. Without mechanisms to preserve and legitimise these forms of memory, the field repeatedly "rediscovers" forms and strategies of violence without learning from past struggles, strategies, and resistances.

A critical consciousness framing of sexual violence archiving and memory work allows us to raise urgent ethical questions about consent, reciprocity, and care. Survivors' stories are often collected for research or reporting purposes without meaningful control over how they are stored, interpreted, or reused, exposing them to further harm and extraction. Recentering African Indigenous Knowledge requires reimagining archives not as neutral repositories but as political and ethical spaces shaped by relationships, responsibility, and accountability. This demands a shift toward community-owned archives that honour lived experience, protect dignity, and ensure that the record of violence serves collective memory, justice, and liberation—rather than institutional power.

The Neo-Colonial State

State institutions play a central role in shaping how sexual violence is understood, documented, and addressed, yet, as further explained in enquiry two in this paper, this role is deeply controlled by neo-colonial power relations. Across Africa, governments frequently adopt donor-driven language, frameworks, and indicators on sexual violence, creating an epistemic and programmatic reliance on Western and hetero-patriarchal capitalist agendas.

This alignment with donors results in a technocratic approach to knowledge production, in which policies, reports, and strategies emphasise compliance and visibility over accountability, redistribution, or care for communities and survivors.

Criminal justice systems exemplify this contradiction. While states collect extensive data on sexual violence through police reports, court records, and national statistics, this documentation often coexists with widespread impunity, retraumatisation of survivors, and limited access to justice and care. For example, the origin of policing in Africa is steeped in the violent colonial control of people, thought and resources; these systems still operate with colonial-era architecture, which was put in place for brutal policing and persecution.

Knowledge about violence is produced and archived, yet rarely mobilised to challenge patriarchal institutions, political elites, or security forces that perpetrate or enable harm. In this way, state-led knowledge production normalises violence—transforming it into manageable data rather than a political crisis that demands systemic change.

National action plans, monitoring frameworks, and surveillance mechanisms continue to exist as institutional legitimacy rather than as neutral tools. While framed as progress, these instruments often serve as performative compliance for international audiences, masking the persistence of violence in everyday life.

Moreover, data collection and surveillance practices have the potential to be weaponised against the communities most exposed to violence, particularly sex workers, queer and trans people, migrants, and political dissidents. This raises a fundamental question for prevention and response efforts: when state-led knowledge stabilises institutional legitimacy rather than disrupting structures of violence, whose safety is truly being protected?

Critical Enquiry Two:
Coloniality of Sexual Violence: Gender, Power, Sovereignty, and the Neo-Colonial State

The sexual violence architecture in Africa is woven into the hetero-patriarchal colonial capitalist systems that continue today. Neo-colonial states inherited religious imperial values that either hypersexualise or desexualise women and other marginalised people.

> *"The capitalist protection racket is an extension of the patriarchal protection racket – the heteronormative contract through which women exchange submission for security, which legitimates rape within marriage, while women are encouraged to fear the stranger rapist on the streets. Race and class ideology produce the tropes that give form to the mythical rapist, the mythical protector, and the legitimate victim within broader designs."*
>
> *Seyi Akiowo, How to Stay Safe Online: A Digital Self-Care Toolkit for Developing Resilience and Sovereignty (2022)*

The coloniality of sexual violence refers to the continued influence of colonial power structures, ideologies, and hierarchies and how they reproduce, entrench and justify sexual violence in Africa. Current models of redress and prevention devalue, commodify, and hypersexualise victims, while framing sexual violence as merely relational and cultural. By so doing, they ignore its deep roots in systemic, patriarchal, and economic colonial domination.

The racialised and gendered approaches to the power of colonial domination normalise sexual violence against people considered inferior, whether to ostracise them, humble them or discredit them. This is seen in how colonisers used the rape of native women as a tool of subjugation. The same violence persists today in the rape of activists considered a threat to the neo-colonial state, as in the cases of Boniface Mwangi and Agatha Atuhaire in Tanzania.

Therefore, sexual violence is not a series of isolated or accidental acts. Under colonial and neo-colonial conditions, it functions as a disciplinary tool for maintaining specific relations of power. Knowledge enquiries on sexual violence must therefore attend to how violence operates within a matrix of domination. African feminist scholarship has established that colonialism fundamentally reorganised gender, power, and social relations. Amadiume (1987) shows how British colonial administration imposed rigid Victorian gender binaries that stripped women of political and economic authority, masculinised the public sphere, and feminised the domestic. These transformations created dependencies that continue to expose women to systemic gender-based violence under capitalism. Oyèrónké Oyěwùmí further argues that in pre-colonial Yorùbá society, social organisation was structured around seniority rather than gender. Colonialism introduced Western biological logics that produced "woman" as a subordinate category, laying the structural groundwork for gendered violence in forms previously unknown. Sexual violence must therefore be understood not merely as interpersonal harm, but as a product of colonial gender reordering that continues to shape post-colonial social life.

In a 2010 issue of Feminist Africa, Jane Bennett poses a series of enduring questions about how to think about gender and violence in African contexts without collapsing lived experience into caricatures of victimhood or hollow narratives of agency. She asks how we might listen to the realities of women whose lives have been radically violated by war, conflict, and state violence, while resisting Western imaginaries of the "victimised African woman" in need of rescue and development. She also challenges us to reflect on sexual violence against men and boys in carceral settings, to learn from transgender activism, and to grapple with gendered violence in a neo-colonial world where domination is integral to sustaining power. These questions support this paper's argument that sexual and gender-based violence does not occur in a vacuum but is embedded within political, economic, and epistemic systems of domination.

This section takes up Bennett's challenge by situating sexual violence within overlapping structures of power—patriarchal, capitalist, and colonial state. It advances a critical enquiry into sexual violence as a disciplinary practice that regulates bodies, polices belonging and citizenship, and maintains social and political order. In doing so, it interrogates the role of the neo-colonial African state within the prevention–response continuum and introduces sovereignty as a theoretical entry point that opens pathways to recentering indigenous and endogenous knowledge systems.

The Neo-Colonial State and the Reservation of Violence

Colonial legacies persist in post-colonial African states that reserve the right to violence while selectively ignoring, enabling, or weaponising sexual violence. These states cannot be understood as neutral protectors of citizens but as political entities invested in their own survival and in the maintenance of hetero-patriarchal colonial capitalism. Criminal justice systems document violence extensively, yet coexist with widespread impunity, retraumatisation of survivors, and selective enforcement. State-led prevention and response frameworks often rely on human rights and criminal justice paradigms that cast the state as an impartial arbiter. In practice, these frameworks obscure the state's role as a perpetrator or enabler of violence. This contradiction raises a fundamental problem for sexual violence prevention: how can a state that monopolises violence meaningfully prevent the gendered violence through which it performs power?

Indigenous North American feminists—Leanne Betasamosake Simpson, Sarah Deer, Audra Simpson and Andrea Smith—have pioneered a shift from "human rights" to embodied sovereignty. They note that the trouble with rights is that they are granted by the state. In Leanne Betasamosake Simpson's argument, the state is often the primary perpetrator of violence, so seeking protection from it is a fundamental contradiction. Egyptian scholar Hind Zaki regards this as a strong entry point for any piece of work focused on the sexual violence prevention and response continuum, through frameworks beyond rights. Because rights are implicated within systems of imperial control and the liberal international law frameworks that continue to fall short regarding women's liberation.

Sexual Violence as a "Sovereignty Restorative"

Hind Ahmed Zaki's analysis of post-revolutionary Egypt suggests that the state uses gendered violence to re-establish its "monopoly on the right to violence" after it was challenged during the revolution. She argues that the state discourse of "respectability" (the hara'ir vs. the "loose" woman) serves as a vetting process for citizenship. By labelling women in public spaces as "inviting" or lacking respectability, the state effectively "exiles" them from the political body. For example, Egyptian feminists believe that the effect of public gang rapes in Tahrir was not just to harm individuals, but to re-masculinise the public sphere. It signalled that the state's "protection" is conditional on women returning to the private, domestic sphere (Ahmed Zaki, Forthcoming). When the state "allows" or orchestrates this violence, it is performing its power to decide who is worthy of safety. In Tunisia, state agents emerged as key perpetrators of sexual violence against women, in the context of the post-revolutionary transitional justice, prompting a reckoning among Tunisian feminists on their reliance on the legal and punitive tools of the state (Ahmed Zaki 2017;2025).

In the case of Sudan, particularly from the 2013 protests through the current 2025-2026 conflict, we see the state and para-state actors (like the RSF) using sexual

violence as a **demobilisation tool**. Violence is used to shatter revolutionary camaraderie. In 2019, during the Khartoum sit-in massacre, rape was used specifically to punish the most visible female activists. The effect was to create a "stigma-gap" between male and female revolutionaries, weaponising social "shame" to prevent women from re-entering the streets. Across the continent, the state enforces sovereignty through terror: regaining sovereignty by proving it can violate the most "sacred" or "private" aspects of its citizens with impunity. In this sense, the woman's body becomes a "map" on which the state writes its dominance. How then can the post-colonial African state prevent gendered violence?

Critical Enquiry Three:
Truth-telling and Epistemic Sovereignty in the Prevention and Response Continuum

This section brings together the central arguments advanced in this position paper: that sexual violence in Africa cannot be meaningfully addressed without confronting the hetero-patriarchal colonial capitalist knowledge systems that define what violence is, who is believed, and which solutions are deemed legitimate. Building on the audit of dominant knowledge systems and the interrogation of state power, this final inquiry centres truth-telling and epistemic sovereignty as necessary conditions for transformative prevention and response. Liberation Alliance Africa understands truth-telling not as disclosure alone, but as a collective political practice through which communities name harm, identify perpetrators, and reclaim authority over memory, meaning, and possibility.

At the core of this approach is the recognition that we cannot continue with the same knowledge systems and expect different outcomes. The persistence of sexual violence is not only a failure of policy or implementation; it is also a failure of imagination produced by epistemic closure. Dominant frameworks—rooted in colonial rationalities, liberal rights discourse, and technocratic governance—narrow the field of what can be seen, said, and done. They privilege abstracted data over lived experience, institutional voices over community knowledge, and "neutral" expertise over politically situated analysis. As Sections One and Two have shown, these frameworks often stabilise rather than disrupt violence by obscuring its structural drivers and misidentifying its agents.

Critical Consciousness as a Foundation for Knowledge

Drawing from African feminist thought and popular education traditions, critical consciousness insists that violence must be analysed within the totality of social relations that produce it. Sexual violence does not occur in isolation; it is embedded in histories of colonial conquest, racial capitalism, gendered labour exploitation, militarisation, and state formation. Any effort to prevent and respond to sexual violence must therefore cultivate the capacity to see these connections and to question the assumptions that shape our responses.

Critical consciousness also requires confronting our own socialisation. Survivors, practitioners, researchers, policymakers, and community leaders are all shaped by the same hetero-patriarchal and colonial logics that structure the sexual violence ecosystem. This means that knowledge production cannot be outsourced to experts or institutions. Everyone is implicated in the work of unlearning—of interrogating respectability politics, internalised misogyny, homophobia, ableism, and class hierarchies that determine whose pain is recognised and whose is dismissed. In this sense, critical consciousness raising is not an add-on to prevention work; it is a prevention strategy in its own right.

The Non-Neutrality of the State and the Limits of Reformist Knowledge

As demonstrated in Section Two, post-colonial African states often adopt the language of gender equality and protection while simultaneously perpetrating, enabling, or weaponising sexual violence to maintain political authority. State-led knowledge production—through crime statistics, national action plans, and donor-aligned reporting—frequently frames violence as an aberration rather than as a governing strategy. This framing allows states to appear responsive while leaving the structures that produce harm intact.

Within this context, reformist approaches that rely on the state as the primary site of accountability are inherently limited. Rights-based frameworks, while important for securing immediate protections, often collapse structural violence into individual claims and place the burden of proof on survivors. When the state itself is implicated in violence, appeals to protection risk reinforcing the very authority that enables harm. Truth-telling, therefore, must exceed state recognition. It must create alternative sites of legitimacy from which violence can be named and contested.

Critical Sites of Knowledge and the Emergence of New Epistemologies

Liberation Alliance Africa is committed to identifying and nurturing critical sites of knowledge—spaces where new epistemologies are created to challenge dominant ways of knowing. These sites include Indigenous Knowledge Systems, community-based healing practices, survivor-led organising, feminist archives, and education spaces that exist outside formal institutions. These forms of knowledge are often marginalised, under-resourced, or rendered invisible, despite their historical depth and practical relevance.

Within these critical sites, indigenous and endogenous knowledge systems offer relational understandings of harm, accountability, and restoration that differ fundamentally from punitive or carceral models. They foreground collective responsibility, social repair, and the rebalancing of relationships rather than individualised blame and punishment. When approached without romanticisation or erasure of internal power dynamics, these systems provide important resources for reimagining prevention and response in ways that are culturally grounded and politically conscious. Truth-telling within these sites is not confined to recounting experiences of violence; it involves situating those experiences within broader narratives of dispossession, resistance, and survival. It is through this process that new knowledge is generated—knowledge that refuses colonial amnesia and insists on continuity between past and present forms of violence.

Collective Truth and Epistemic Sovereignty

Central to this inquiry is the concept of epistemic sovereignty: the right of communities to define their realities, produce their own knowledge, and determine how that knowledge is used. As shown through feminist archiving practices in Egypt and Sudan, women countered the state narrative about sexual violence and sovereign power by mobilising evidence of the effects of sexual violence and their pain as critical sites of feminist knowledge. Feminist scholar and writer Sarah Ahmed points out that all feminist work is emotional work because feminist subjectivity is self-assigned intellectual and emotional labour, which brings consciousness of situations that demand a response. Epistemic sovereignty is exercised when movements refuse to allow the state, donors, or academic institutions to control the narrative of violence. By creating their own records, frameworks, and analyses, communities reclaim authority over truth itself.

Collective truth-telling challenges the individualisation of trauma and reframes sexual violence as a political condition rather than a private tragedy. It transforms shame into evidence, memory into resistance, and testimony into strategy. This form of truth-telling does not seek validation from dominant institutions; it generates its own legitimacy through collective recognition and shared analysis.

Toward a Liberatory Sexual Violence Ecosystem

Transforming the sexual violence prevention and response in Africa requires more than better programmes or improved coordination. It requires a fundamental reorientation of how knowledge is produced, who controls it, and to what ends it is mobilised. Truth-telling and epistemic sovereignty are not abstract ideals; they are practical, political commitments that shape how prevention and response are imagined and enacted.

By centring critical consciousness, challenging the presumed neutrality of the state, and elevating Indigenous and community-rooted knowledge, Liberation Alliance Africa seeks to contribute to a sexual violence field that is accountable not only to donors or institutions but to the people and communities most impacted by violence. This is a call to move beyond technical fixes and toward a liberatory praxis—one that understands that if violence is produced through systems of domination, then knowledge itself must be reclaimed as a site of freedom.

Liberation Alliance Africa

About Liberation Alliance Africa

We are a feminist, anti-colonial collective dreaming of liberatory futures through critical consciousness raising. We embody the shift from hegemonic constructions of knowledge, value, and dignity, and co-create space for rigorous epistemic and embodied inquiry that interrogates power structures and normative assumptions through a decolonial feminist lens. Our work is grounded in critical consciousness raising and informed by decolonial feminist theories and Indigenous knowledge traditions.

Locating Liberation Alliance Africa in the Sexual Violence Field

We locate sexual violence not as an isolated social harm, but as a structural outcome of intersecting systems of hetero-patriarchy, colonialism, capitalism, and state power. From this position, we seek to influence both knowledge and practice in the sexual violence prevention and response field by raising critical consciousness on the urgency of decolonising thought and practice in the field of sexual violence, engendering a reevaluation of the sexual violence continuum and orienting toward African feminist liberation rather than containment or control.

Finally, this work seeks to lay the foundation for a decolonial, anti-colonial and Indigenous framework on understanding, preventing and responding to sexual violence, which detaches sexual violence as a development initiative but centres it as a critical site of decolonisation and decoloniality.

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Glossary

Colonisation is when a country directly controls the land, people and resources of another country.

Critical Consciousness is the ability to address systemic inequalities by understanding the dynamics and structures that cause social, economic, and political injustice.

Decolonisation is a process in which a country begins to govern itself after power is transferred to a local elite. Governance is usually over political, economic and cultural affairs.

Decoloniality is a process to undo the ongoing influence of colonial systems of power and thinking in modern societies. It is done through different ways, from economic reforms to revolutionary academic processes.

Epistemic is related to knowledge and how it's validated.

Epistemology is the theory of knowledge and how people come to know things.

Neo-colonialism was best described by Ghana's late leader, Kwame Nkrumah, who described it as an independent country whose economic system and policies are directed from outside.

Indigenous knowledge a dynamic, holistic, and community-based system of knowledge, skills, and practices developed through generations of experience and interaction with the environment.

Endogenous Knowledge is a concept developed in the interactive sessions of a seminar organised by Paulin Hountondji at Université Nationale du Benin, Cotonou, in 19871. Endogenous knowledge is not intended to deny the cultural transactions that occurred over centuries between various cultures. But at the same time, it seeks to question the structural imbalance in power relations between the North and the South. It denotes not the static but the dynamic state of cultures and their knowledge systems.

Respectability Politics is a strategy where marginalised groups adopt the behaviours, dress, and cultural norms of the dominant, mainstream society to gain respect, legitimacy, and safety.

Sovereignty is the authority of a state to govern itself and manage its institutions without direct external or imperial intervention.

Power is the ability of a person or a group to shape or control their reality.

Political economy is the study of the relationship between politics and economics, power and social institutions and how they interact and influence one another.

Post-colonial is a concept or school of thought that seeks to understand the impact of colonialism on societies, cultures, politics, and economies even after countries become independent.

Sexual violence is any sexual act, attempt to obtain a sexual act, or other act directed against a person's sexuality without their consent or using coercion, regardless of the relationship to the victim.

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Notes

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