Intervention Design

- **Goal:** Social norm change in target communities so that:
  - 1. Violence against women and girls (VAWG) is no longer acceptable.
  - 2. Men and women experience more equitable, violence free relationships.
  - 3. Women and girl survivors experience reduced stigma and have increased support & access to available support services (medical, psychosocial, justice).

- **Theory of Change:**
  - Harmful social norms, related to gender inequality, and often influenced and justified by religious beliefs, are recognized as key root causes of VAWG within communities, so addressing these underlying factors is vital for effective prevention.
  - By mobilizing and equipping faith leaders as catalysts, and working with men and boys, women and girls within communities, this project aims to support local actors to transform underlying causes of VAWG; gender inequality, harmful social norms.

- **Location:** Orientale Province, Democratic Republic of Congo (DRC)
  - **Timeframe:** 36 months
Engaging and equipping local Agents of Change

Key catalysts:

• 75 Faith leaders

• 30 ‘Gender Champions’

• 15 Community Action Groups (225 men+women)
Engaging and equipping local Agents of Change (cont.)

• **Tearfund is working with local partner organisation HEAL Africa** to engage, train and equip, and provide ongoing mentoring and support for these local agents of change.

• **Trainings in Year 1 on:**
  – VAWG, including sexual violence, IPV, root causes and theological perspectives (3 days)
  – Needs of survivors and how to support them: service mapping /referral pathways (2 days)
  – Gender Justice: Transforming Masculinities (2 days Faith Leaders, 3 days Gender Champions)
  – ‘Healing of Memories’ narrative therapy for supporting survivors’ emotional healing (2 days)
  – Basic principles for counselling / mediation (2 days)

• Trainings will be followed and sustained by an **ongoing mentoring process** for the faith leaders and gender champions (meeting fortnightly), to support personal transformation and facilitate **peer learning** opportunities, as well as annual **refresher trainings**.

• Training **manuals and tools** are being developed/ adapted and shared.
Community interventions

• **Faith leaders will act as role models**, using their position of influence in the wider community to speak out against VAWG and stigma, advocate for gender equality, non-violence and survivor rights, and teach alternative understandings of faith texts on gender and VAWG, through their **existing activities within their faith groups**;
  – Sermons/ preaching in churches and mosques
  – Prayer / study groups – including men’s groups, women’s groups, youth groups
  – Couples counselling/ mediation, pastoral counselling and household visits
  – Advocacy through faith networks

• **Gender Champions will act as role models** within the community, speak out against VAWG, and encourage social norm change around gender equality, and stigma by;
  – **Facilitating Community Conversations (monthly)**
  – Positions of leadership /decision making in the community, eg. as teachers.

• **Community Action Groups** (includes FLs and GCs, meet monthly) will share information and support survivors to access services, and advocate for survivor rights.
Integrated Research component

- **Research partner: Stellenbosch University**, to measure impact over the whole project period; mixed method, qualitative research approach.
  - Working with a local Research Assistant for primary data collection in target communities (personally trained by Lead Researcher),
  - **Panel study** (20 FLs, 10 GCs; tracking sessions every 6 months; key Informant interviews and focus group discussions, MSC process and ongoing self-assessment questionnaires),
  - Baseline and endline research with **survivors** (focus group discussions),
  - Annual research with selected community members who participate in faith groups / community conversations, etc (key informant interviews and focus group discussions)
  - Endline **evaluation** research by Lead Researcher in target areas.

- **Quantitative KABP baseline and endline survey by Gamos**
  - KABP Baseline data collection (trained local enumerators) completed 31 July 2015
  - Target sample size of 840 (Random sampling) - Actual: 1,200 (52% female)
  - Confidence interval 5%; 95% confidence
## Timeline: Action and Research

<table>
<thead>
<tr>
<th>Activity</th>
<th>YEAR 1: 2015-16</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Q1</td>
</tr>
<tr>
<td></td>
<td>apr</td>
</tr>
<tr>
<td>Community meetings</td>
<td></td>
</tr>
<tr>
<td>Research questions / Ethics approval</td>
<td></td>
</tr>
<tr>
<td>Training local RA in-country</td>
<td></td>
</tr>
<tr>
<td>Training local enumerators for KABP</td>
<td></td>
</tr>
<tr>
<td>Baseline KABP - data collection</td>
<td></td>
</tr>
<tr>
<td>Training on Healing of Memories</td>
<td></td>
</tr>
<tr>
<td>Survivor baseline research</td>
<td></td>
</tr>
<tr>
<td>Cohort panel tracking</td>
<td></td>
</tr>
<tr>
<td>Trainings on Transforming Masculinities</td>
<td></td>
</tr>
<tr>
<td>Training on SGBV and faith</td>
<td></td>
</tr>
<tr>
<td>Mentoring for faith leaders and GCs</td>
<td></td>
</tr>
<tr>
<td>CAG set up and trainings</td>
<td></td>
</tr>
<tr>
<td>Community conversations</td>
<td></td>
</tr>
<tr>
<td>CAG meetings</td>
<td></td>
</tr>
<tr>
<td>Training on counselling/mediation</td>
<td></td>
</tr>
<tr>
<td>Community research / MSC</td>
<td></td>
</tr>
</tbody>
</table>

Direct Project activities: [Tearfund Logo]

Research Activities: [What Works Logo]

Quantitative KABP: [Google Logo]

Project participants activities: [What Works Logo]
• 96% of the combined sample declaring a religious affiliation,

• 84% attending their religious institution with various degrees of regularity,

• that leaves 80% (N=961) of the sample that are actively engaged with a religious institution.
Initial Findings: role for faith groups

Community perspectives on the potential role for faith groups:
• 84% of all respondents felt that religious institutions should play an active role in promoting gender equality;
• 83% felt that religious institutions should be a safe space for those affected by SGBV;
• 86% felt religious institutions should counsel men and boys on harmful attitudes/practices.

Current scope:
• 64% of respondents (engaged with a religious institution) said that their religious institution provided counselling of some kind.
• 49% said that it provided some kind of counselling or support for those affected by SGBV.
• 51% said their institution actively advocates for those who have been affected by SGBV.
Reality for survivors:

• Nearly all respondents who identified themselves as survivors received no support from their religious institutions.

• Support from the community (not specified) was slightly better, but still only 17% of survivors said the community had been supportive.

• Note the two are linked ($r_s = 0.49$, $p = 0.000$), suggesting that some survivors were able to access support from community and church, and others were isolated.
# Initial Findings: attitudes

<table>
<thead>
<tr>
<th>Agree/Strongly agree:</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>A man is superior to a woman</td>
<td>87%</td>
<td>79%</td>
</tr>
<tr>
<td>God created man and woman equal</td>
<td>47%</td>
<td>53%</td>
</tr>
<tr>
<td>A good woman obeys her husband even if she doesn't agree</td>
<td>81%</td>
<td>72%</td>
</tr>
<tr>
<td>A man is entitled to sex with his partner, even if she doesn't feel like it</td>
<td>67%</td>
<td>63%</td>
</tr>
<tr>
<td>When married, a woman has no right or control over her body according to Scriptures</td>
<td>79%</td>
<td>73%</td>
</tr>
<tr>
<td>There are times when a woman deserves to be beaten</td>
<td>46%</td>
<td>42%</td>
</tr>
<tr>
<td>The Scriptures command a man to physically discipline his wife if she does something wrong</td>
<td>55%</td>
<td>52%</td>
</tr>
<tr>
<td>A man is justified in rejecting his wife if she has been raped</td>
<td>35%</td>
<td>28%</td>
</tr>
</tbody>
</table>
Initial Findings: social norms

For three behaviours (linked to the project goal, key social norm changes):
• Beating a wife/partner; Forced sex; Supporting survivors

Six social referents:
• Partners; Friends; Parents; Family members; Community Leaders; Religious leaders

• Majority already viewed both the violent behaviours as harmful (both attitudes + stated subjective norms are negative)
• Motivation to comply: respondents indicated behaviour less likely to be influenced by peer pressure than by individual beliefs

• Religious leaders are the ONLY social referent that respondents (both men and women) were relatively strongly motivated to comply with.
THANK YOU