

# Endline report study

July – August 2021

## Evaluation

# Addressing harmful social and gender norms in humanitarian settings:

Engaging faith leaders and communities (EFLC)



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### **Cover photos:**

**Closing Meeting of Community Dialogue in a meeting hall in Kitshanga.** Samuel Musisiva/CPR

**Participating Faith Community in Miti-Murhesa 2021.** Jean Mukengere/CPR

**Gender Champion Training in Kitshanga.** Samuel Musisiva/CPR

**Public Awareness Raising on GBV at the close of community dialogues in Kitshanga.**

Samuel Musisiva/CPR

## Executive Summary

How to improve approaches to challenge harmful social and gender norms, and their underlying power structures, in humanitarian contexts? Funded by the Dutch Relief Alliance Innovation Fund (DIF), this is the question motivating the innovation: *Addressing Harmful and Social Gender Norms in Humanitarian Settings: Engaging Faith Leaders and Communities (EFLC)*. DIF is a new component of the Dutch Relief Alliance (DRA), financed by the Dutch Ministry of Foreign Affairs (MoFA). MoFA and DRA believe that innovation is fundamental to improving humanitarianism, to ensure the most rapid, effective, and efficient relief and response. The primary objective of DIF, therefore, is to facilitate an environment for piloting, scaling-up, and implementing innovation, in particular focusing on security and protection. This EFLC innovation, including its Research & Learning component, is funded within that scope in eastern Democratic Republic of Congo (DRC).

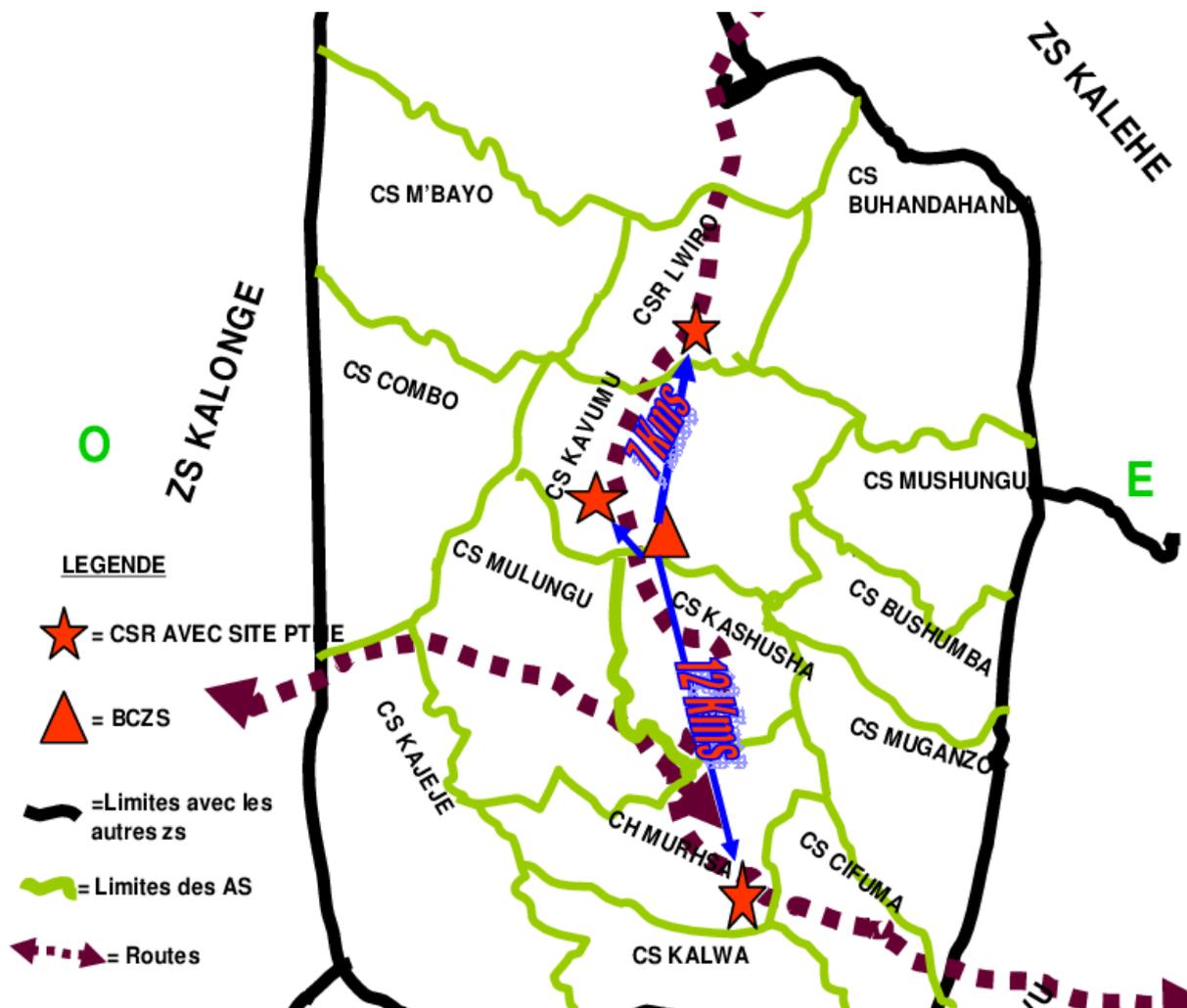
The EFLC innovation is designed to prevent sexual and gender-based violence (SGBV) against women in humanitarian settings, where violence against women is a prevalent and pervasive protection concern. EFLC targets social and gender norms as the root causes of violence against women through a faith-based, transformational, and community-driven model. Developed by Tearfund, the approach is premised on the influence of social and socio-religious norms on the roles, relations, and practices expected by and of women, men, boys and girls. Socio-religious norms are often used to legitimate violence against women and girls, as well as the gender unequal norms that underpin them. Working with faith leaders and communities to challenge such harmful norms therefore offers a key and, to date, under-explored avenue for preventing violence against women. By training faith-leaders and through discussion groups with members of target faith-communities, the EFLC approach is innovative in its capacity to:

1. Engage faith leaders to publicly speak-out against SGBV and model gender equality;
2. Address negative concepts of masculinities and harmful social norms among both men and women to promote effective sustainable large-scale transformation at the community level;
3. Equip communities as first responders to sexual and gender-based violence through its bottom-up approach;
4. Tackle root-causes of SGBV by challenging harmful social and gender norms as part of the programme design.

To maximise learning and adaptability, EFLC includes a Research and Learning component. The principal objectives of the Research and Learning component of the EFLC pilot are threefold: first, to examine the adaptability of the EFLC model to crisis- and displacement-affected contexts; second, to explore community dynamics and responses to the pilot implementation; and third to embed community-driven learning into the pilot implementation throughout its life-cycle.

This report presents the key findings of the EFLC endline study conducted in July-August 2021. In line with its core objectives, the report outlines endline results relating to: 1) violence against women; 2) gender norms, masculinities, and engaging men; 3) gender norms in crisis; 4) engaging with faith leaders and communities; 5) access to support for survivors of sexual and gender-based violence in the target zones in North and South Kivu. Having outlined key findings relating to these five key pillars of EFLC, the report considers their implications for the three learning questions guiding the pilot as well as implications for future programming.

The endline study adopted a mixed methods approach, combining qualitative and quantitative methods, engaging with multiple stakeholders and groups in participating communities. These included, community members (host and displaced), faith leaders, key influencers, community leaders, as well as survivors across fifteen faith communities in Kitchanga, North Kivu, and Miti-Murhesa, South Kivu. The findings presented here draw on 802 survey responses, designed to identify key trends in knowledge, knowledge, and practices, including on questions addressing social and gender norms, violence against women, and the role of faith in their lives and communities. Survey results are further contextualised by 130 qualitative in-depth interviews exploring gender norms, attitudes and practices as well as their ‘faithed’<sup>1</sup> nature, and an additional 25 focus groups.



Miti-Murhesa Health Zone, Kabare Territory South Kivu

<sup>1</sup> Fiddian-Qasmiyeh, E., Lewis, C. & Cole, G. (2017), “‘Faithing’ Gender and Responses to Violence in Refugee Communities: Insights from the Sahrawi Refugee Camps and the Democratic Republic of the Congo,” in Buckley-Zistel, S. & Krause, U. (eds.), *Gender, Violence and Refugees*, Oxford: Berghahn Books, Ch. 6, pp. 127-151.



## Principal Findings, Relevance & Implications for Future Programming

### Violence Against Women

- **Violence against women remains a prevalent and significant protection concern in EFLC target zones. The COVID-19 pandemic and associated restriction have exacerbated risks of violence for women and girls, including risks of early and forced pregnancies.** The endline results affirmed that violence remains a prevalent concern in the EFLC target zones with over 80% of respondents reporting experiencing or witnessing violence, 72% of whom reporting that these incidents took within the last 12 months. The endline survey indicated that reports of violence were slightly higher in Kitchanga than in Miti-Murhesa. There were no significant differences between women and men in both zones. **Overall, these findings indicate that experiences of violence remain pervasive in both Masisi and Kabare with consequences for both women and men.**
- **While the prevalence of violence against women remains significant, the endline study indicated a decrease in reports of extreme intimate partner violence and of violence by a non-intimate partner over the last 12 months.** The endline survey indicated that women in Kitchanga and Miti-Murhesa were 7% and 5% less likely, respectively, to report having experienced humiliation, verbal threats, being kicked or smacked, or threatened with a weapon by their partner at least once in the last year. Reports of violence by a non-intimate partner over the last year also decreased among women. For women in Kitchanga this decreased by a third, whereas in Miti-Murhesa, this decreased by a far less significant 1%. While these results are encouraging, **it is important to note that violence against women, including intimate partner violence, remains a significant risk for women in both Masisi and Kabare.** In Kitchanga, 86% of women who reported experiencing violence identified their intimate partner as their perpetrator. In Miti-Murhesa, while the endline survey pointed to 15% decrease in intimate partners identified by women as their perpetrator relative to baseline, intimate partners were nevertheless reported as the perpetrator in 62% of cases.
- **Knowledge, awareness, and understandings of violence against women among community members in EFLC target zones broadened significantly from baseline to endline.** The endline qualitative data indicated notable increases in respondents' awareness and understanding of violence against women. Women and men who had participated in EFLC activities in particular were able to articulate broader and deeper understanding of violence against women and gender equality than those who had not participated. Notably, respondents who had participated in EFLC activities were able to describe a multitude of forms of violence that men perpetrate against women beyond physical and sexual violence, including emotional violence, economic violence, and psychological violence.

### Gender Norms, Masculinities & Engaging Men

- **EFLC prompted critical reflection on entrenched gender norms in target communities and challenged attitudes and practices relating to some gender norms inside and outside of the household, including vis-à-vis violence against women, gendered division of labour, inheritance, and girls' education.** The endline survey points to promising trends relating to men's reported likelihood to beat their wives over the next 12 months with male respondents being overall 45% less likely to state that they would 'probably' or 'very probably' beat their wives over the next year. In both Kitchanga and Miti-Murhesa, the most significant change was seen among *displaced* men who indicated a 25% decreased likelihood of being physically violent

towards their wife or partner over the next year compared to the 19% decrease observed among host men. Women and men also reported greater openness to men's participation in some household tasks, to women access to inheritance, and to girls' education, although this was not evident across all respondents.

- **These promising trends notwithstanding, men and women continued to express relatively high levels of acceptance of men's violence against their intimate partner as a means of discipline, particularly if their wife is perceived to have disobeyed her husband or to have been unfaithful to him.** While the endline CAP survey indicated that respondents were 40% more likely than baseline participants to disagree with the statement that "it is important for a man to show that he is head of the household, including with recourse to violence," the qualitative data revealed that levels of acceptance of men's intimate partner violence against their wife or partner as a means of discipline and punishment remained troublingly prevalent. Such views were perceptible in both Masisi an Kabare, and were shared by men and women, as well as by EFLC participants and, perhaps more concerningly still, by EFLC actors in participating faith communities.
- **Men still face social sanctions for challenging gender norms, which limit some men's willingness to challenge entrenched gender norms in practice and in public.** Participants in the endline study reported that challenging entrenched social norms still comes at a social cost for men, including being shamed and mocked by other men in the community, as well as by their wife or partner, and other family members or relatives. While the qualitative data indicated that some men are more or less affected by such reactions to their efforts to challenge gender norms, as a whole this was perceived to limit men's willingness to enact more gender equal practices inside and outside their household. Importantly, however, **participants who took part in EFLC activities, including community dialogues, as a couple demonstrated greater ease at addressing and challenging gender norms than participants whose partner did not participate in EFLC activities.**

### Gender Norms in Crisis

- **Disruptions to gender norms caused by conflict and displacement were compounded during the EFLC implementation period by the COVID-19 pandemic and associated restrictions.** The endline study affirmed that socio-economic challenges caused by a range of negative shocks, including the COVID-19 pandemic, impact on gender roles in the target zones. For example, while men's normative role as the provider remained important, women were a quarter more likely to have engaged in an income generating activity over the last year than reported at baseline. Indeed, close to a third of women respondents stated that they had contributed half or more than half to their household income over the last year.
- **EFLC activities had a broad reach across the target zones, with some activities reaching displaced and host populations in almost equal measure, particularly in Kitchanga.** The endline survey indicated that 61% of respondents had heard of the EFLC and the *Transforming Masculinities* approach, most of whom were respondents in Kitchanga and with very little notable difference between displaced and host populations. Overall, this marked a 61% increase in the proportion of respondents who had heard of the approach relative to the baseline. Moreover, 53% of respondents reported having participated in EFLC activities and discussions, marking a 51% increase relative to the baseline study. Participants in the endline were also found

to be almost a quarter more likely to know a friend or relative who had participated in activities relating to positive masculinities relative to the baseline.

- **Nevertheless, it was more challenging for displaced persons to commit to participating to EFLC community dialogues and to practice gender norms change promoted in their households than for their host counterparts.** The qualitative data revealed that members of displaced populations were less able to commit to dedicating unremunerated time to community dialogues on a weekly basis and were more expectant that they would receive some financial or other gain for participating in activities. EFLC actors, particularly in Kitchanga, reported that it was more challenging for displaced participants to put into practice the changes encouraged by EFLC due to the socio-economic and psycho-social hardships, among others, they face.

#### **'Faithing' Gender: Engaging with Faith Leaders and Communities**

- **Faith leaders and communities remain widely influential in the lives of the target populations, including with respect to gender norms, roles, and relations.** As seen at baseline, almost all respondents in the CAP survey - 94% - affirmed that religion is 'important' or 'very important' in their lives, the majority of whom reported actively contributing to the life of their community of worship. This affirms that faith leaders and communities remain an important and influential reference group shaping and sanctioning social norms relating to gender roles and marital relations in Masisi and Kabare. **The endline study affirmed that faith communities represent an important entry point and structure through which to address and challenge harmful social and gender norms in the target zones.**
- **Participation in EFLC promoted more gender equal values and practices within participating faith communities, although with significant differences observed across communities of worship.** As a whole, faith leaders are perceived by community members are disapproving of men's violence against women across participating faith communities. Encouragingly, the endline survey results in Kitchanga indicate that Christian men are 44.5% more likely to affirm that their faith leaders disapproves and 3% more likely to believe that they 'strongly disapprove' of men's violence against women. In Miti-Murhesa, while most Christian respondents reported that their faith leader disapproves of violence against women, endline results pointed to a reduction in men's perceptions of faith leaders' disapproval of intimate partner violence among from baseline to endline. **The qualitative data recorded reported increases in women's participation in the public and decision-making life of their community of worship in some faith communities, including women taking on more leadership roles.** These changes were not observed in all communities, for example, the Muslim communities in target zones maintained that women could not speak in public assemblies in the presence of men.
- **Implementing EFLC through an inter-faith approach by working with different faith communities promoted social cohesion in the target zones.** Among the unintended outcomes of EFLC identified through the qualitative component of the endline was the promotion of inter-faith collaboration and cohesion in Kitchanga and Miti-Murhesa resulting from participating in the EFLC pilot. Among the ways in which this was notable included inter-faith collaboration across EFLC community actions groups (CAGs), for example in the production of community-based monitoring podcasts, the creation of inter-faith committees, and in some cases inter-faith participation in EFLC activities, such as the community dialogues and presenting to the CAGs for support. This unintended outcome was particularly significant in Kitchanga where social divisions are rife.

## Supporting Survivors: Access to Services for Survivors

- **EFLC improved possibilities for access to support and services for survivors of sexual and gender-based violence.** According to the endline study results, EFLC did so in three principal ways: 1) the provision of support to survivors of SGBV by members of the EFLC community action groups (CAG); 2) reported increases in community members' likelihood to offer support to a survivor; 3) increased perceptions and awareness of the types of support available to survivors of SGBV within or accessible through faith-based institutions.
- **Faith-based institutions are increasingly perceived by community members as directly offering or providing access to multi-sectorial support for survivors at endline than at baseline.** In both Kitchanga and Miti-Murhesa, respondents were more likely to identify faith-based institutions as offering access to psychosocial support, medical assistance, socio-economic support, safe spaces, and judicial assistance. **It is important to note that the endline survey pointed to a slight but nevertheless concerning decrease in perceptions that faith-based institutions and communities of worship as providing safe spaces for survivors in Kitchanga.** This result is deserving of closer attention on the part of partners in future interventions to better understand potential concerns experienced by community members and survivors relative to faith-based institutions and places of worship as offering safe spaces for survivors.
- **The potential for community members and EFLC actors, notably CAGs, to provide a referral mechanism for survivors in EFLC communities was constrained by the limited and inconsistent presence of other actors offering specialised SGBV assistance in the EFLC target zones.** EFLC implementing actors found that services that were present closed for some periods of time during the EFLC implementation period, this included the judicial clinics in both Kitchanga and Miti-Murhesa as well as a generalised lack of specialised mental health and psychosocial support structures. Moreover, the potential of CAGs to refer survivors to support structures was **further constrained by the lack of institutionalised and formalised agreement between EFLC implementing partners and existing support structures in the zones.** While such agreements were established over the course of the implementation period, the absence of such protocols came at a cost for CAGs - and importantly, for survivors - who were not able to access the care they needed, despite having taken the potentially challenging step to present themselves for assistance.

## Introduction

How to improve approaches to challenge harmful social and gender norms, and their underlying power structures, in humanitarian contexts? Funded by the Dutch Relief Alliance Innovation Fund (DIF), this is the question motivating the innovation: *Addressing Harmful and Social Gender Norms in Humanitarian Settings: Engaging Faith Leaders and Communities (EFLC)*. DIF is a new component of the Dutch Relief Alliance (DRA), financed by the Dutch Ministry of Foreign Affairs (MoFA). MoFA and DRA are convinced that innovation is fundamental to improving humanitarianism, to ensure the most rapid, effective, and efficient relief and response. The primary objective of DIF, therefore, is to facilitate an environment for piloting, scaling-up, and implementing innovation, focusing on security and protection. This EFLC innovation, including its Research & Learning component, is funded within that scope in eastern Democratic Republic of Congo (DRC).

This report presents the principal findings of the EFLC endline study, conducted following Phase 3 of the DIF-support pilot. It focuses on findings relating to the core components of the EFLC pilot, that is, 1) violence against women and girls, 2) the interaction of crisis and displacement on gender norms, 3) engaging with faith leaders and communities, and 4) access to support and assistance for survivors of sexual and gender-based violence in the target communities in North and South Kivu. This report outlines the key findings, along with their implications for the relevance, applicability and design of the EFLC model in participating faith communities.

### Conflict and SGBV in DRC

Eastern DRC, and its North and South Kivu provinces in particular, has long been affected by cycles of conflicts and humanitarian crises. These have taken a vast toll on civilian lives, notably on the lives of women and girls. Since the onset of the conflicts in the early 1990s, over 5 million people have died and 5 million displaced within the country between 2017 and 2019 alone and 12.8 million people are in need of humanitarian assistance and protection. The Kivus are home to the highest numbers of internally displaced persons (IDPs) due to persistent cycles of violence and insecurity. Masisi territory in North Kivu – which is one of the EFLC target areas – is estimated to have 267, 500 IDPs, 45, 500 of whom are in IDP camps while 222, 000 are believed to be living with host families. In this context, the UN Office for the Coordination of Humanitarian Affairs (UNOCHA) notes that rape is “increasing” in the province, while available assistance has decreased. UNOCHA further underscores that existing initiatives are focused on “monitoring rather proposing activities that will efficiently enable local populations to access humanitarian assistance” (UNOCHA, July 2019). In this context, faith leaders and communities play an important, albeit often overlooked, role as first responders and in providing sustained assistance during crises, including supporting survivors of sexual and gender-based violence.

The high levels of sexual violence reported and documented in DRC rendered gendered violence a particularly prominent feature of the conflicts. One study estimated that 1,8 million Congolese women were victims/survivors of sexual violence over the course of their lives, including at the hands of their intimate partners (Peterman et al. 2011). More striking still, this means that 1, 152 women are raped every day, and 48 women are raped every hour (Peterman et al. 2011). More recently, in 2019, the Armed Conflict Location & Event Data Project (ACLED) indicated that DRC remains the country with the highest number of reported cases of sexual violence in 2018 (ACLED 2019). The short, intermediate, and long-term consequences of sexual violence can be particularly devastating for women, families, and communities living in fragile contexts.

Over the last decade, national, provincial and international actors have worked collectively to respond to sexual and gender-based violence in DRC. Responses to SGBV in the country focus largely on offering immediate and holistic assistance for survivors, providing medical, psychosocial, legal and socio-economic support to survivors. Other responses in humanitarian settings strive to integrate gender and SGBV as a cross-cutting theme, yet do so often without specific and measurable indicators. Responding to survivors' immediate needs in humanitarian and crisis settings is crucial, yet, such approaches alone do not address the root causes of SGBV and exclude potentially key agents of change. To address these gaps, this innovation challenges harmful social and faith-based norms shaping attitudes towards violence against women and girls and to equip communities to address SGBV themselves.

## Introducing the EFLC Model

Against this backdrop, the EFLC innovation is designed to prevent sexual and gender-based violence (SGBV) against women and girls in humanitarian settings. Developed by Tearfund, the approach targets the root causes of SGBV – specifically targeting social and gender norms – through a transformational and community-driven model in crisis and displacement-affected populations. Given their centrality in DR Congo, the model is premised on the influence of socio-religious norms on the roles, relations, and practices expected by and of women, men, boys and girls. Socio-religious norms are often used to legitimate violence against women and girls, as well as the gender unequal norms that underpin them. Working with faith leaders and communities to challenge such harmful norms therefore offers a key and, to date, under-explored avenue for preventing violence against women and girls. EFLC strives to equip faith-leaders and communities to speak out against sexual and gender-based violence, while ensuring adequate and appropriate support for survivors by promoting more gender equal norms within the parameters of (inter)faith beliefs. By training faith-leaders and through discussion groups with members of target faith-communities in North and South Kivu, the EFLC approach is innovative in its capacity: 1) to engage effectively faith leaders to publicly speak-out against SGBV and model gender equality; 2) to address negative concepts of masculinities and harmful social norms among both men and women to promote effective sustainable large scale transformation at the community level; 3) to equip communities as first-responders to SGBV through its bottom-up approach; 4) to tackle root-causes of SGBV by challenging harmful social and gender norms as part of the programme design.

The EFLC piloted by this consortium represents an adapted version of the model successfully implemented by Tearfund in fifteen conflict-affected communities in the Ituri province of DRC over the course of 36 months in 2016. The evaluation study conducted as part of this pilot – named *Transforming Masculinities* – indicated that the model contributed to a reduction of: 1) incidents of intimate partner violence reported by women (from 69% to 29% of female respondents sampled); 2) respondents justifying the use of physical violence against partners (from 71% to 55%); 3) incidents of non-intimate partner sexual violence reported by women surveyed (from 21% to 4%). In addition, the endline survey affirmed the meaningful role faith leaders and communities play in prevention and response to SGBV. At endline the number of survivors reaching out to faith leaders for support rose from 2% at baseline to 40%. The survey therefore indicated that this model offers an opportunity to further develop this faith-based approach to social norm change in humanitarian contexts to build on the emergent data and extend learning of such approaches to SGBV prevention and response.

Driven by the success of the approach in Ituri, this second iteration of the *Transforming Masculinities* model piloted in North and South Kivu is adapted in the following three ways, underpinned by the following three learning hypotheses:

1. **In context:** EFLC adapts the *Transforming Masculinities* approach to dynamic crisis-affected community settings with substantial IDP populations, more fragmented community structures and less social cohesion.  
**Learning Hypothesis:** The implementation of the EFLC model will lead to positive social norms around SGBV in crisis-affected communities for both IDP populations and host communities in both South Kivu and North Kivu.
2. **In duration:** EFLC adapts the *Transforming Masculinities* implementation timeframe from 36 months implementation (development approach) to 20 months (emergency approach).  
**Learning Hypothesis:** The adaptation of the EFLC model from 36 months to 20 months will still lead to a positive change in social norms around SGBV in pilot communities for both IDP populations and host communities.
3. **In monitoring:** EFLC adapts the *Transforming Masculinities* model from a donor-focused upward accountability approach to a bottom-up and community-led approach to monitoring changing social norms and behaviours.  
**Learning hypothesis:** Community-led monitoring and learning on social/gender norms change in a humanitarian context will contribute to improved accountability at a community level.

## Research and Learning

### Three Phases of Research and Learning

The principal objectives of the Research and Learning component of the EFLC pilot are threefold: 1) to examine the adaptability of the EFLC model to crisis- and displacement-affected contexts; 2) to explore community dynamics and responses to the pilot implementation; and 3) to embed community-driven learning into the pilot implementation throughout its life-cycle. At its core, the Research and Learning aims generate insights into the viability, feasibility, and outcomes of adapting the EFLC model to addressing SGBV and promoting gender equitable norms in humanitarian contexts.

The research is divided into three phases – baseline (phase 1), longitudinal (phase 2), endline (phase 3) – applying a mixed-methods approach that draws on both quantitative and qualitative methods. This brief presents the findings of the baseline study (phase 1), conducted before the start of the implementation of pilot activities. The core aims of the baseline study were to provide 1) contextual understanding of social/gender norms and the role of faith, including faith leaders, scriptures, and communities in shaping these; 2) a better understanding of perceptions and expectations of EFLC, including of previous exposure to gender-related programming in the target communities; 3) to develop an understanding of motivations for and potential resistance to participating in the EFLC pilot. Crucially, the baseline study also identified key learning and potential adaptations to the EFLC model to ensure its relevance to the (inter)faith communities participating. As a step towards achieving this, consortium partners convened its first Learning Session following the completion of the baseline data collection. During the Learning Session, the research team shared key findings from the crisis-affected target communities in Masisi and Kabare, as well as key implications for the EFLC innovation design and implementation (i.e. proposed adaptations).

### Endline Methodology

The endline study – both the qualitative and quantitative components – was designed to ensure the participation of crisis-affected target communities in the monitoring, evaluation, and implementation of the innovation. The quantitative and qualitative data collections were conducted separately and by separate teams of enumerators and research assistants.

**The quantitative endline survey** was designed to identify key trends in knowledge, attitudes and practices across a randomly selected sample of 802 respondents in the target communities (calculated at a 95% confidence interval and a 5% margin of error of the estimated size of the population residing in Kitchanga and Kabare). The survey addressed: 1) social norms pertaining to gender inequality and violence against women and girls; 2) changes in ensuring women's and girls' access to adequate and appropriate assistance services (medical, psychosocial, shelter, justice, socio-economic). To do so, the survey probed participants' perceptions and experiences of household roles and dynamics, masculinities (including positive masculinities), and sexual violence.

The sample of respondents was initially designed to include 50% of respondents from host communities (25% women and 25% men) and 50% from displaced populations (25% women and 25% men) in the Mweso Health Zone (Kitchanga, North Kivu) and the Kavumu Health Zone (Kabare, South Kivu). In practice, however, the overall sample included 416 men (52%) and 386 women (48%). In Kitchanga, 44% of respondents were displaced, while in Kabare, displaced individuals represented

just under 1% of the sample. This is largely reflective of the different scales of displacement currently experienced in both zones. Kitchanga is currently home to two large IDP camps Mungote and Kahe, which are estimated to host 10962 and 5982 people respectively. The National Commission for Refugees also estimates that over 1000 displaced people are living with host families. There are no camps in Miti-Muhresa, instead, those displaced largely live with host families. The differential scales and experiences of displacement were also reflected in perceptions of insecurity across the two provinces.

Across both provinces, all respondents were over the age of 18, with three quarters of the sample being between 18-40. According to survey results relating to the socio-demographic profile of respondents, 21% did not receive any level of education, this figure rising to 30% for women. In terms of marital status, 73% of the sample were currently married, while 17% reported never having been married and 10% being divorced, separated, or widowed. Interestingly, 49% of those who have never been married reported currently living with a sexual partner, the majority of whom are women.

Survey results also provided some insights into the religious make-up of the quantitative sample. Overall, 94% of respondents stated that religion was very important or important in their lives, many of whom also stated that they actively participate in religious events and activities in their community of faith. The vast majority of respondents identified as Christian, representing 93% of respondents. Additional religious denominations represented in the sample include respondents identifying as Muslim (1.5%), Jehovah’s Witness (1.9%), Kimbanguiste (2.1%), and traditional faiths (2.1%), while 1.5% reported not practicing any religion. While Christianity remains the dominant religion in eastern DRC, the research team notes that it is unfortunate that the Muslim community of faith in particular represent such a small portion of the quantitative sample. Given their participation in the EFLC pilot, this may limit the insights that can be drawn as to the outcomes of the intervention in these communities in the endline survey. As discussed further below, the qualitative sample goes some way to redressing this imbalance through its use of purposive sampling within and across each of the 15 participating communities, ensuring that each participating faith community is equally represented.

**Table 1: Quantitative Sample**

| Zones        | Women      | % Women     | Men        | % Men          | Total      |
|--------------|------------|-------------|------------|----------------|------------|
| Miti-Murhesa | 195        | 49%         | 202        | 51%            | 397        |
| Kitchanga    | 191        | 47%         | 214        | 53%            | 405        |
| <b>Total</b> | <b>386</b> | <b>100%</b> | <b>416</b> | <b>100.00%</b> | <b>802</b> |

**The qualitative component of the endline study** was designed to capture social norms, and in particular their influence on behaviours and practices in crisis-affected target communities. To do this, the qualitative research tools integrated the Social Norms Exploration Tool (SNET) to enable a preliminary understanding of social norms relating to violence against women and girls and gender roles and relations. In addition, the qualitative endline sought to understand potential religious and customary influences on gender norms in crisis and displacement-affected settings as defined by participating communities in their own words. As noted above, the groups of participants in the endline data collection included faith leaders, community members (women, men, displaced and host) half of whom participated in EFLC community dialogues and half of whom had not, EFLC gender champions, members of community action groups (CAGs), members of the inter-faith committees,

community leaders, health zone representatives, and survivors. The qualitative data collection captured descriptive norms, injunctive norms, reference groups, and social sanctions for (non)conformance to social norms pertaining to gender roles and relations, as well as violence against women.

130 participants were interviewed for the qualitative study. As shown in Table 2, interviews were conducted with five groups of participants, namely faith leaders, community members (participants and non-participants in community dialogues), gender champions, community leaders, health zones representatives, and survivors. The study adopted a purposive approach to the qualitative sample to ensure equal representation of key participant groups across the sixteen faith communities in both target zones (see Table 2). All participants in the qualitative sample were over eighteen years of age and the majority were married. Due to the varying scales of displacement in Kitchanga and Miti-Murhesa, as well as across faith communities, it was not always possible to interview displaced persons from each of the communities. Each of the fifteen participating faith communities agreed to participate in the endline, although the data collection team in Kabare found some communities to be less accessible for interviews than others. In addition to interviews, the qualitative sample includes an additional 25 focus groups, including with members of the community actions groups of each participating community, members of the interfaith committees, as well as focus groups with participants in community dialogues.

**Table 2: Qualitative Sample (North and South Kivu)**

|              | Interview Respondents |                   |                  |                        |             |               |
|--------------|-----------------------|-------------------|------------------|------------------------|-------------|---------------|
|              | Faith Leaders         | Community members | Gender Champions | Leaders communautaires | Survivantes | Zone de Santé |
| Femmes       | 15                    | 30                | 15               | 1                      | 4           | 2             |
| Hommes       | 15                    | 30                | 15               | 3                      | 0           |               |
| <b>Total</b> | 130                   |                   |                  |                        |             |               |

**Table 3: Endline Focus Group Sample**

|              | Participants in EFLC Community Dialogues | CAGs | Interfaith Committees |
|--------------|--|------|-----------------------|
| Women        | 4  | 15   | 2                     |
| Men          | 4  |      |                       |
| <b>Total</b> | 25                                       |      |                       |

## Limitations

The endline study encountered some limitations and constraints during the data collection and in the analysis. In the quantitative survey, the random sampling approach adopted did not allow for an equitable or diverse representation of respondents from participating faith communities in the sample. While the analyses presented below at times offer results disaggregated by religious

denomination, it is important to remember that these may also reflect different denominational representation in the sample. Data generated by the qualitative sample go some way to mitigating this by providing further context, nuance, and depth to the survey results. It is, however, also important to note a potential limitation of the qualitative sampling strategy, which relied significantly on the support of faith leaders and other EFLC actors to identify participants from their communities. Although this significantly facilitated access and trust-building, the research team notes that it is likely that this will have introduced some selection bias. The research team is also conscious that the perceived association of the data collection team with Tearfund and the consortium implementing partners will likely have contributed to a certain level of social desirability bias on the part of respondents. Although, as shown by the challenges in accessing some communities in Kabare, this did not necessarily function to produce exaggeratedly positive responses. The research team mitigated these limitations to the greatest extent possible including through data triangulation and its combination of research groups offering a multitude of insights from differing vantage points.

## Key Findings, Relevance and Implications for Future Programming

The endline study revealed a number of key findings relating to the relevance and applicability of EFLC in Masisi and Kabare on the one hand and identified a series of implications for programme design and implementation on the other. This section outlines findings relating 1) violence against women; 2) gender norms, masculinities, and engaging men; 3) gender norms in crisis; 4) engaging faith leaders and communities; 5) access to support for survivors in the target zones. In the following section, the report considers the overall implications of these findings for the learning questions set out at the outset of the pilot and, indeed, for future iterations of EFLC.

### Violence against women

#### Key Findings

**Violence against women and girls remains a prevalent and significant protection concern across the target communities.** As seen in the baseline, the endline survey indicated that the vast majority of respondents experienced or witnessed violence, reaching over 80% among women and men in Masisi and Kabare. For the majority of respondents - 72% overall - these incidents occurred within the last 12 months. Levels of reported violence were slightly higher in Kitchanga at endline than in Miti-Murhesa, reaching 88% among both women and men. This represents a 2% increase from baseline, again among both women and men. In South Kivu, while reports of violence remain significant, the endline survey points to a decrease in reports of violence relative to the baseline with women being 10.5% less likely to report having experienced or witnessed violence. However, the qualitative data highlighted increased risks for young women and girls during the COVID-19 pandemic and associated restrictions, including significant reported rates of early and forced pregnancies. **Overall, these findings indicate that experiences of violence remain pervasive in both Masisi and Kabare with consequences for both women and men.**

**Women remain at risk of intimate partner violence in Masisi and Kabare, including in target faith communities.** In both target zones, the majority of women who reported experiencing violence identified their intimate partners as the perpetrator of violence. This tendency was more prevalent in Kitchanga, where 86% of women identified their intimate partner as their perpetrator, representing a significant increase from the baseline. In Miti-Murhesa, women identified their intimate partners as their perpetrator in 62% of cases, representing a 15% decrease relative to the baseline. Moreover, as discussed further below, the endline survey results revealed a notable discrepancy in women's and men's perceptions of the probability of experiencing or perpetrating intimate partner violence within the next 12 months. **This indicates that while men may perceive themselves to be less likely to be violent towards their wives over the course of the next 12 months, women are less confident that this will be the case.**

**Women in EFLC target zones were, however, less likely to report having experienced extreme intimate partner violence over the last 12 months in the endline survey than the baseline.** According to the endline survey, 21% women in Masisi and 13% of women in Kabare reported having experienced humiliation, verbal threats, being kicked or smacked, or threatened with a weapon by their partner at least once in the last year. The baseline survey indicated that 28% of women respondents in Masisi and 18% of women respondents in Kabare reported having experienced humiliation, verbal threats, being kicked or smacked, or threatened with a weapon by their partner

at least once in the last 12 months. **Encouragingly, this means that the endline survey indicated that these figures decreased by 7% and 5% in Masisi and Kabare, respectively. This is especially encouraging when considered against the backdrop of the COVID-19 pandemic, which saw a surge of violence against women globally.** It is important to note that while the endline survey pointed to an overall decrease in reports of extreme intimate partner violence among women respondents in the target zones, **the endline survey affirmed that displaced women remain at higher risk of extreme intimate partner violence than their resident counterparts in both EFLC target zones.**

**Reports of violence perpetrated by someone other than their partner over the last 12 months also decreased in both EFLC target zones.** The endline study indicated that reports of violence against women by non-intimate partners also decreased in both Kabare and Masisi. The decrease was significantly more notable in Kitchanga - where women respondents were a third less likely to report having experienced violence by a non-intimate partner over the last year - than in Miti-Murhesa, where women were 1% more likely to state that they had not experienced violence by a non-intimate partner over the last year than they were at baseline. It is worth noting that this figure already stood at over 90% at baseline in Miti-Murhesa. **In both EFLC target zones, displaced women remained largely at higher risk of violence by a non-intimate partner, with the exception of host women in Kitchanga who were over 2% more likely to report having experienced violence at the hands of a non-intimate partners on multiple occasions over the last year than their displaced counterparts.** In terms of perpetrator profiles, the endline survey results indicate a notable decrease in women respondents reporting violence perpetrated by soldiers or members of armed groups relative to the baseline, equating to -1 % and -42% in Kabare and Masisi respectively. The picture is slightly different among men who reported an increase in violence by security forces and members of armed groups, which is likely to be indicative of the deteriorating security situation and heightened presence of security forces in the zones.

**Knowledge, awareness and understandings of violence against women broadened significantly across EFLC target zones from baseline to endline.** The endline study results pointed to a clear increase and broadening in participants' knowledge and awareness of violence against women and girls both within and outside of households. This was particularly evident in the endline qualitative study in which women and men participants across faith communities were able to clearly articulate a broad array of practices perpetrated against and impacting on women that could constitute forms of violence. Interview data indicated that this was especially evident among **women and men who had participated in the EFLC community dialogues who were able to articulate both a broader and deeper understanding of violence against women** than interview participants who had not participated in the community dialogues. For example, **[insert quote]**. While this is broadly encouraging, **the endline study found that some troubling narratives surrounding violence against women, including intimate partner violence, were not yet significantly or sufficiently challenged over the course of EFLC.** This is discussed below

**Table 3: Reported experiences of violence**

| Survey Responses                          | South Kivu |      |         |      |          |         | North Kivu |        |         |        |          |          |
|---|------------|------|---------|------|----------|---------|------------|--------|---------|--------|----------|----------|
|   | Baseline   |      | Endline |      | % Change |         | Baseline   |        | Endline |        | % Change |          |
|   | Women      | Men  | Women   | Men  | Women    | Men     | Women      | Men    | Women   | Men    | Women    | Men      |
| <b>Experiences of violence (general)</b>  |            |      |         |      |          |         |            |        |         |        |          |          |
| Yes                                       | 92 %       | 93 % | 81.5 %  | 86 % | - 10.5 % | - 7 %   | 86 %       | 86 %   | 88 %    | 88 %   | + 2 %    | + 2 %    |
| No  | 8 %        | 7 %  | 18.5 %  | 14 % | + 10.5 % | + 7 %   | 14 %       | 14 %   | 12 %    | 12 %   | - 2 %    | - 2 %    |
| <b>Experiences of a violent assault</b>   |            |      |         |      |          |         |            |        |         |        |          |          |
| Yes                                       | 19 %       | 6 %  | 28 %    | 21 % | + 9 %    | + 15 %  | 82 %       | 81 %   | 40 %    | 20 %   | - 42 %   | - 61 %   |
| No  | 81 %       | 94 % | 72 %    | 79 % | - 9 %    | - 15 %  | 18 %       | 19 %   | 60 %    | 80 %   | + 42 %   | + 61 %   |
| <b>Period when the assault took place</b> |            |      |         |      |          |         |            |        |         |        |          |          |
| Last 12 months                            | 73 %       | 50 % | 67 %    | 72 % | - 6 %    | + 12 %  | 76 %       | 77 %   | 74 %    | 74 %   | - 2 %    | - 3 %    |
| Within the last 5 years                   | 27 %       | 50 % | 18 %    | 14 % | - 9 %    | - 36 %  | 24 %       | 23 %   | 23 %    | 21 %   | - 1 %    | - 2 %    |
| <b>Presumed perpetrator</b>               |            |      |         |      |          |         |            |        |         |        |          |          |
| Family Member                             | 73 %       | 50 % | 65 %    | 44 % | - 8 %    | - 6 %   | 14 %       | 53 %   | 53 %    | 46 %   | + 39 %   | - 7 %    |
| Soldier/armed group                       | 3 %        | 0 %  | 2 %     | 20 % | - 1 %    | + 20 %  | 55 %       | 13 %   | 13 %    | 23 %   | - 42 %   | + 10 %   |
| Neighbour (in the area)                   | 12 %       | 50 % | 27 %    | 36 % | + 15 %   | - 14 %  | 23 %       | 23.5 % | 23 %    | 18 %   | +/- 0 %  | - 5.5 %  |
| Do not know                               | 12 %       | 0 %  | 2 %     | 0 %  | - 13 %   | +/- 0 % | 6 %        | 1.5 %  | 2 %     | 8 %    | - 4 %    | + 6.5 %  |
| Prefer not to say                         | 0 %        | 0 %  | 4 %     | 0 %  | + 4 %    | +/- 0 % | 2 %        | 9 %    | 9 %     | 5 %    | + 7 %    | - 4 %    |
| <b>If family member</b>                   |            |      |         |      |          |         |            |        |         |        |          |          |
| Partner                                   | 77 %       | 86 % | 62 %    | 38 % | - 15 %   | - 48 %  | 13 %       | 11 %   | 86 %    | 61.5 % | + 73 %   | + 60.5 % |
| Brother                                   | 8 %        | 0 %  | 10 %    | 25 % | + 2 %    | + 25 %  | 58 %       | 61 %   | 3 %     | 22 %   | - 55 %   | - 39 %   |
| Father                                    | 4 %        | 0 %  | 14 %    | 12 % | + 10 %   | + 12 %  | 23 %       | 18 %   | 3 %     | 11.5 % | - 20 %   | - 6.5 %  |
| Other relative                            | 11 %       | 14 % | 14 %    | 25 % | + 3 %    | + 11 %  | 6 %        | 9 %    | 8 %     | 6 %    | + 2 %    | - 3 %    |

## Gender Norms, Masculinities & Engaging Men

### Key Findings

EFLC prompted critical reflection and discussion on gender norms in target communities. In particular, EFLC activities raised awareness of the ways in which these norms disadvantage and often harm women and girls. The baseline study underscored the presence of and adherence to stringent gender norms in the target communities, around ideas and expectations of women's and men's roles as well as high levels of acceptance of violence against women. While pointing to some encouraging changes in attitudes and reported practices, the endline study indicated that some social and gender norms are amenable to change than others.

The endline study evidenced some promising trends in changes to men's attitudes towards violence against women, in particular towards intimate partner violence. Men's reported likelihood of hitting their wives or partners over the next 12 months decreased from baseline to endline across EFLC target communities. Across both provinces and across demographic groups, men who participated in the survey were found to be almost 45% less likely to state that it was 'probable' or 'very probable' that they would hit their wife or partner over the next 12 months. In both Kitchanga and Miti-Murhesa, the most significant change was seen among *displaced* men who indicated a 25% decreased likelihood of being physically violent towards their wife or partner over the next year, compared to the 19% decrease seen among host men.

In Kitchanga, which has the more significant displaced population of the two zones, displaced men were found to be 31% less likely to state that it was 'very probable' that they would hit their wife or partner in the next 12 months than in the baseline. Among host men, the proportion of respondents indicating that it was 'very probable' that they would be violent towards their wife or partner in the next 12 months decreased by a quarter. Endline results in South Kivu were similarly promising on this question, with male respondents being on average a quarter less likely to indicate that it is 'very probable' that they will hit their wife or partner over the next year.

**Table 4: Men's reported likelihood to hit their wife/partner over the next 12 months**

| Survey Responses | South Kivu |      |         |      |          |       | North Kivu |      |         |      |          |         |
|------------------|------------|------|---------|------|----------|-------|------------|------|---------|------|----------|---------|
|                  | Baseline   |      | Endline |      | % Change |       | Baseline   |      | Endline |      | % Change |         |
|                  | IDPs       | Host | IDPs    | Host | IDPs     | Host  | IDPs       | Host | IDPs    | Host | IDPs     | Host    |
| Very improbable  | -          | -    | 0%      | 34%  | -        | -     | -          | -    | 13%     | 15%  | -        | -       |
| Improbable       | 15%        | 22%  | 0%      | 33%  | - 15%    | + 11% | 37 %       | 37 % | 41%     | 49 % | + 4 %    | + 12 %  |
| Do not know      | 0%         | 4 %  | 0%      | 12%  | + 4%     | + 8%  | 1 %        | 1 %  | 12%     | 1%   | + 11 %   | +/- 0 % |
| Probable         | 30%        | 20%  | 0%      | 4%   | - 30 %   | - 16% | 24 %       | 28 % | 12%     | 11 % | - 12 %   | - 17 %  |
| Very probable    | 30%        | 19%  | 0%      | 1%   | - 30%    | - 18% | 34 %       | 33 % | 3%      | 8%   | - 31 %   | - 25 %  |
| Not applicable   | 25%        | 35%  | 100%    | 16%  | +75%     | - 19% | 3 %        | 1 %  | 19%     | 16%  | + 16 %   | + 15 %  |

**Women’s perceptions of the likelihood of experiencing violence at the hands of their intimate partners presents a more mixed picture and less promising than that of men’s.** While men’s perceptions of the likelihood they will be violent towards their intimate partner over the next year decreased quite significantly from baseline to endline, women who participate in the survey are less convinced. The endline survey results indicate that, overall, women in EFLC target zones were 13% less likely to state their intimate partner would ‘probably’ be violent towards them in the next 12 months. This is encouraging. **This promising result is, however, undermined by overall increases in women indicating that it was ‘very probable’ their husbands would hit them over the next year.** Indeed, in Kabare, results among displaced women indicated an 8% increase in responses indicating that it was ‘very probable’ that their intimate partner would be violent towards them in the next year. In Masisi, this figure increased to 13% among host women. In other words, host women in Kitchanga were found to be 13% more likely to experience intimate partner violence at endline than at baseline. Displaced women in Kitchanga also indicated an increase in indicating that it was ‘very probable,’ but to a less significant degree (+1%).

**Table 5: Women’s perceived probability that husband will hit them over the next 12 months**

| Survey Responses | Baseline        |      | Endline |      | % Change |       | Baseline |      | Endline |        | % Change |        |
|------------------|-----------------|------|---------|------|----------|-------|----------|------|---------|--------|----------|--------|
|                  | IDPs            | Host | IDPs    | Host | IDPs     | Host  | IDPs     | Host | IDPs    | Host   | IDPs     | Host   |
|                  | Very improbable | -    | -       | 0 %  | 22%      | -     | -        | -    | -       | 13.5 % | 14 %     | -      |
| Improbable       | 41 %            | 28 % | 0 %     | 25 % | - 41 %   | - 3 % | 33 %     | 47 % | 31.5%   | 28 %   | - 2 %    | - 19 % |
| Do not know      | 0 %             | 7 %  | 28 %    | 18 % | + 28 %   | + 9 % | 11 %     | 16 % | 17 %    | 7 %    | + 6 %    | - 9 %  |
| Probable         | 17 %            | 15 % | 0 %     | 7%   | - 17 %   | - 8 % | 31 %     | 28 % | 14 %    | 15 %   | - 17 %   | - 13 % |
| Very probable    | 6 %             | 5 %  | 14 %    | 3 %  | + 8 %    | - 2 % | 8 %      | 2 %  | 9 %     | 15 %   | + 1 %    | + 13 % |
| Not applicable   | 17 %            | 31 % | 57 %    | 24 % | + 40 %   | - 7 % | 5 %      | 0 %  | 14 %    | 18 %   | + 9 %    | + 18 % |

**Men and women in EFLC target communities are less likely to accept norms supporting men’s violence against women, particularly as demonstration of strength or a recourse to power in the household.** The endline CAP survey results indicate that the vast majority of respondents across both provinces - 88% - disagreed with the statement that “it is important for a man to show that he is head of the household, including with recourse to violence.” This represents an increase of 40% in respondents’ propensity to disagree with this statement relative to the baseline. Similarly, 92% of endline respondents across the two target zones disagreed that the strength of a man is demonstrated through violence, severity, and intransigence, with men being more likely to disagree with this statement than women.

**Nevertheless, men and women continued to express relatively high levels of acceptance of men’s violence against their intimate partner as a means of discipline, particularly if their wife is perceived to have disobeyed her husband or been unfaithful to him.** While the CAP survey results point to promising tendencies and decreasing support of in notions of masculinity and male dominance being expressed through violence against women, the qualitative data in particular

indicated that significant levels of acceptance of men's use of violence against their wife if she is perceived to have misbehaved, disobeyed him, or been unfaithful to him. [

**EFLC activities inspired critical reflections on and challenged a number of entrenched social and gender norms, particularly relating to household divisions of labour, intra-household dialogue, inheritance, and girls' education.** The endline study clearly demonstrates that EFLC activities contributed to generating critical reflection around a number of gender norms, both within and outside of the households. Such changes in reported beliefs, attitudes and practices were especially notable among respondents who had participated in EFLC activities, particularly community dialogues. Across target zones and demographics, three gender norms emerged as more amenable to being challenged and, for some, changed. Within the household, norms pertaining to the gendered division of labour - and in particular men's contribution to domestic chores - generated significant discussion. **Participants in the qualitative component of the study across faith communities recounted stories of the different ways in which they, their husbands, or their neighbours now contribute to certain household tasks more frequently and with greater ease than reported at baseline.** It is important to note, however, that while men's contributions to household tasks are reportedly less exceptional at endline relative to the baseline, women and men affirmed that household tasks remain women's responsibility. Participants noted, therefore, that men should not be *expected* or asked to perform domestic chores but could do so of their own volition and on their own terms.

**EFLC participants reported experiencing some challenges when implementing changes encouraged by EFLC. These challenges emerged both within and outside their households.** Within households, participants noted that their partners or other relatives did not understand and did not always agree with the changes their practices. **Participants who took part in EFLC community dialogues with their intimate partner as a couple were more likely to report discussing and implementing what they had learned with greater ease than participants whose partner had not also taken part in EFLC dialogues.** [examples from the qual data]. Outside households, men and women reported that **challenging social and gender norms comes at a social cost for men, but to a lesser degree at endline than reported at baseline. EFLC actors not spared.** Across participating communities, respondents described myriad terms that are used to shame or mock men who act in ways that contravene traditional gender norms, including by contributing the household tasks, going home early in the evenings rather than staying out socialising and drinking with other men, and supporting their wives or partners with childcare. **Such social sanctions continue to limit some men's willingness to challenge gender norms in practice and in public.**

## Gender Norms in Crisis

### Key Findings

**Disruptions to gender norms caused by conflict and displacement were compounded during the EFLC implementation period by the COVID-19 pandemic and associated restrictions, which significantly impacted on local economies and income generating activities.** The endline study affirmed that socio-economic challenges caused by a range of negative shocks, including the COVID-19 pandemic, impact on gender roles in the target zones. In particular, while men's normative role as the family breadwinner and provider remained important to respondents, women were found to be a quarter more likely to have engaged in an income generating activity over the last year than reported at baseline. Indeed, close to a third of women respondents stated that they had contributed half or more than half to their household income over the last year. **In addition, the COVID-19 pandemic and related restrictions exacerbated risks for women and girls, particularly girls affected by school closures.** The qualitative study found widespread reports of early and forced pregnancies among young girls forced to stay home during school closures. Such reports were especially prevalent in Kitchanga and were raised by respondents across different faith communities. It is, therefore, important to interpret the endline results with these realities in mind.

**EFLC activities had a broad reach across the target zones, with some activities reaching displaced and host populations in almost equal measure, particularly in Kitchanga.** This is particularly promising for communities in Kitchanga, which has a larger and more visible displaced population than in Miti-Murhesa. Endline survey results indicate that, overall, 61% of respondents had heard of the *Transforming Masculinities* approach, while a third stated that they had never heard of the approach. These results mark a significant increase relative to the baseline, wherein only 15% of respondents in Masisi and Kabare reported having heard of the *Transforming Masculinities* approach. This indicates an overall increase of 46% in the proportion of respondents reporting that they had heard of the *Transforming Masculinities* approach from baseline to endline. Endline survey results indicated that a greater proportion of respondents had heard of the approach in North Kivu than in South Kivu and indicated that there was no difference among displaced and host respondents. The survey further found that 53% of respondents had participated in the EFLC community dialogues, the majority being in Kitchanga and with only a minority being displaced. This represented an increase of 51% in the proportion of respondents affirming that they had participated in activities and discussions relating to positive masculinities relative to the baseline survey, wherein only 2% of respondents reported having done so. Respondents from Miti-Murhesa were therefore less likely to have participated in the community dialogues than their counterparts in Kitchanga. Similarly, 55% of respondents affirmed knowing a friend or relative who had participated in EFLC activities.

**It was harder for displaced persons to commit to participating to EFLC community dialogues and to practice some of the social and gender norms change promoted in their households than for their host counterparts.** The endline data revealed that displaced persons were less able to participate and to dedicate unremunerated time to community dialogues on a weekly basis and were more expectant that there would be some financial gain from participating in any of the EFLC activities. As members of the Neo-Apostolic CAG remarked: "we faced some challenges during the sensitising activities in the community, in particular the expectations of displaced populations [that they would receive something] and the lack of times of some target groups to participate in activities" (members of the Neo-Apostolic CAG, focus group, Kitchanga). **Moreover, the qualitative data also indicated**

**that displaced persons who did participate experienced greater difficulties putting into practice some of the changes encouraged by the EFLC curriculum due to the hardships in their lives.** As members of the CAG from the CBCA observed: “some displaced persons participated but we observed that [...] they had a lot of psychological instability because of the challenges in their lives” (members of the CBCA CAG, focus group, Kitchanga). Some displaced men reported not being able to discuss budget sharing with their wives as there is usually little to no household budget to discuss. [\[example\]](#). That said, and as discussed above, **the endline study did reveal encouraging changes among displaced populations in Kitchanga, in particular relating to decreased reported likelihood of intimate partner violence.**

## **‘Faithing’ Gender: Engaging with Faith Leaders and Communities**

### **Key Findings**

**Faith leaders and communities remain widely influential in the lives of the target populations, including with respect to gender norms, roles, and relations.** As seen at baseline, almost all respondents in the CAP survey - 94% - affirmed that religion is ‘important’ or ‘very important’ in their lives, with only 2% stating that religion is not important in their lives. The majority of respondents who identified religion as ‘very important’ in their lives also participate very actively to the life of their community of worship. This affirms that faith leaders and communities remain an important and influential reference group shaping and sanctioning social norms relating to gender roles and marital relations in Masisi and Kabare. **The endline study affirmed that faith communities represent an important entry point and structure through which to address and challenge harmful social and gender norms in the target zones.**

**Faith leaders are generally perceived to disapprove of men’s intimate partner violence against women. The endline survey results point to a more significant change in community perceptions of faith leaders’ disapproval of intimate partner violence relative to the baseline in Masisi than in Kabare.** It is encouraging that the vast majority of men perceive their faith leaders as disapproving of intimate partner violence in both Kitchanga and Miti-Murhesa. Among respondents identifying as Christian in Kitchanga, 70.5% of respondents stated they their faith leader ‘disapproves’ of men’s intimate partner violence towards their wives/partners, with an additional 12.5% stating they ‘strongly disapprove’. Relative to the baseline, the endline survey results point to an increase in perceptions of faith leader disapproval among Christian respondents, with respondents being 44.5% more likely to affirm that their faith leaders disapproves and 3% more likely to believe that they ‘strongly disapprove’. Among respondents identifying as Muslim, a higher proportion noted that their faith leaders ‘strongly disapprove’ of men’s intimate partner violence - reaching 50% - with an additional 25% stating that they ‘disapprove’. While the endline survey results are encouraging among respondents identifying as Muslim and indicate a 25% increase in respondents stating that their faith leader disapproves of men’s intimate partner violence against women, it is important to note that the endline results also point to a 50% decrease in men’s perceptions that their faith leaders ‘strongly disapprove’ of intimate partner violence.

**In Miti-Murhesa, most men surveyed in the endline CAP survey believed that their faith leaders ‘disapprove’ or ‘strongly disapprove’ of intimate partner violence.** Over half of male respondents identifying as Christian in Miti-Murhesa believe that their faith leaders ‘disapprove’ of intimate partner violence, with an additional 28% believing that they ‘strongly disapprove’. 20% responded that they have ‘no opinion’. Among Muslim men, 80% believe that their faith leaders ‘disapprove’ of intimate partner violence, while the remaining 20% believe they ‘strongly disapprove’. While it is encouraging that faith leaders in Miti-Murhesa are generally perceived to ‘disapprove’ or ‘strongly disapprove’ of intimate partner violence, **these results concerningly point to a reduction in men’s perceptions of faith**

**leaders' disapproval of intimate partner violence relative to the baseline.** Indeed, among faith communities who participated in EFLC, this was most notable among Christian men who were 7% and 3.5% *less likely* to believe their faith leader 'strongly disapprove' or 'disapprove' of intimate partner violence, respectively. While the endline survey results indicate that among Muslim respondents there was a 5% decrease in men's perceptions that their faith leaders 'strongly disapprove' of intimate partner violence relative to the baseline, they also point to a 5% decrease in perceptions that faith leaders 'disapprove'. **As discussed further below, this discrepancy in results may be reflective of varying implementation capacity among EFLC actors as well as varying engagement in EFLC by faith leaders and communities in different zones.**

**Table 6: Men's perceptions of faith leader attitudes towards men's intimate partner violence towards women, disaggregated by faith group - North Kivu**

| Survey Responses    | North Kivu |        |       |           |        |       |           |         |          |
|---------------------|------------|--------|-------|-----------|--------|-------|-----------|---------|----------|
|                     | Baseline   |        |       | Endline   |        |       | % Change  |         |          |
|                     | Christian  | Muslim | Other | Christian | Muslim | Other | Christian | Muslim  | Other    |
| Strongly disapprove | 9.5 %      | 100 %  | 100 % | 12.5 %    | 50 %   | 0%    | + 3 %     | - 50 %  | - 100 %  |
| Disapprove          | 26 %       | 0 %    | 0 %   | 70.5 %    | 25 %   | 70 %  | + 44.5 %  | + 25 %  | - 0.5 %  |
| No opinion          | 33 %       | 0 %    | 0 %   | 6 %       | 25 %   | 20 %  | 4.5 %     | + 25 %  | + 20 %   |
| Approve             | 31 %       | 0 %    | 0 %   | 10 %      | 0 %    | 10 %  | - 21 %    | +/- 0 % | + 10 %   |
| Strongly approve    | 0.5 %      | 0 %    | 0 %   | 1 %       | 0 %    | 0 %   | + 0.5 %   | +/- 0 % | +/- 10 % |

**Table 7: Men's perceptions of faith leader attitudes towards men's intimate partner violence towards women, disaggregated by faith group - South Kivu**

| Survey Responses    | South Kivu |        |                    |           |        |       |           |         |         |
|---------------------|------------|--------|--------------------|-----------|--------|-------|-----------|---------|---------|
|                     | Baseline   |        |                    | Endline   |        |       | % Change  |         |         |
|                     | Christian  | Muslim | Other <sup>2</sup> | Christian | Muslim | Other | Christian | Muslim  | Other   |
| Strongly disapprove | 35 %       | 25 %   | 33%                | 28 %      | 20 %   | 11 %  | - 7 %     | - 5 %   | - 22 %  |
| Disapprove          | 55 %       | 75 %   | 67 %               | 51.4 %    | 80 %   | 44 %  | - 3.6 %   | +5 %    | - 22 %  |
| No opinion          | 9 %        | 0 %    | 0 %                | 20 %      | 0 %    | 38 %  | + 11 %    | +/- 0 % | + 38 %  |
| Approve             | 1 %        | 0 %    | 0 %                | 0.6 %     | 0 %    | 0%    | - 0.4 %   | +/- 0 % | +/- 0 % |
| Strongly approve    | 0 %        | 0 %    | 0 %                | 0 %       | 0 %    | 7 %   | +/- 0 %   | +/- 0 % | + 7 %   |

**Participation in EFLC promoted more gender equal values and practices within participating faith communities, including in increasing women's participation in the public life of the community of worship.** Across most, but not all, participating faith communities, endline respondents reported that women are now able to play a wider array of roles in the life and activities of the faith community, including having more of a voice in decision-making, leading sermons, and X. For example, a male respondent from CBCE noted that "the changes I have observed are mostly that before women couldn't say a word, but today we are trying to see that women and men have the same opportunities and advantages in the community; today in our faith community, women preach

<sup>2</sup> This includes

and lead masses” (male respondent, non-participant, CBCE, Kitchanga). This was affirmed by [\[insert examples from a female respondent\]](#).

**It is important to note that changes relating to women’ participation in the public life of communities of worship were not observed across each of the participating faith communities.**

Notably, while some changes were observed among the Muslim communities, particularly in Kitchanga, the endline study did not point to any observable change in women’s participation in the public life of the community. Respondents from the Muslim community maintained, as reported at baseline, that women and men should remain separate in the mosque and that women are not permitted to speak in the presence of men. As stated by a Muslim man who participated in the community dialogues: “I do not agree with women participating in the teachings at the mosque, nowhere has Allah authorised that women can speak in assemblies where men are present” (male participant in community dialogues, focus group, Miti-Murhesa). **This underscores the importance of working closely with different faith communities to better understand the possibilities and limits of change within the parameters of their respective socio-religious norms.**

**Implementing EFLC through an inter-faith approach by working with different faith communities promoted social cohesion in the target zones.** Among the unintended outcomes of EFLC identified through the qualitative component of the endline was the promotion of inter-faith collaboration and cohesion in Kitchanga and Miti-Murhesa. In the baseline study, a number of leaders of participating faith communities expressed some concern about the inter-faith nature of EFLC. Such concerns do not appear to have borne out at endline. Instead, a range of respondents across faith communities observed the positive ways in which EFLC activities promoted inter-faith interactions. Among the ways in which this was notable included inter-faith collaboration across EFLC community actions groups (CAGs), for example in the production of community-based monitoring podcasts, the creation of inter-faith committees, and in some cases inter-faith participation in EFLC activities, such as the community dialogues and presenting to the CAGs for support. This unintended outcome was particularly significant in Kitchanga where social divisions are rife.

## Supporting Survivors: Access to Services for Survivors

### Key Findings

**EFLC improved possibilities for access to support and services for survivors of sexual and gender-based violence.** According to endline results, this was evidenced in three key ways: 1) the provision of support to survivors of SGBV by members of the EFLC community action groups (CAG); 2) reported increases in community members’ likelihood to offer support to a survivor; 3) increased perceptions and awareness of the types of support available to survivors of SGBV within or accessible through faith-based institutions.

**Community members in target zones are more likely to provide support to a survivor at endline than at baseline.** A core objective of EFLC is to equip communities to provide a first response to survivors of sexual and gender-based violence. The endline survey indicated that community members in both EFLC target zones reported being more likely to support a survivor of SGBV over the next 12 months than at baseline with the majority of respondents stating that they would be likely or very likely to offer support to a survivor in need. The endline results in Kitchanga are particularly encouraging with close to 70% of both men and women stating that they would ‘probably’ provide support to a survivor and an additional 14% of women and 16% of men respectively affirming that it was ‘very probable’. **This represented a 40% increase among both men and women in Kitchanga**

stating that they would probably support a survivor in need and a close to 10% increase among women and men stating that it was highly probable relative to the baseline study.

**Table 8: Probability of being willing to provide support to a survivor over the course of the next 12 months - North Kivu**

| Survey Responses | North Kivu |      |         |      |          |        |
|------------------|------------|------|---------|------|----------|--------|
|                  | Baseline   |      | Endline |      | % Change |        |
|                  | Women      | Men  | Women   | Men  | Women    | Men    |
| Very improbable  | 6 %        | 7 %  | 2 %     | 1 %  | - 4 %    | - 6 %  |
| Improbable       | 44 %       | 47 % | 8 %     | 8 %  | - 36 %   | - 39 % |
| Do not know      | 14 %       | 14 % | 8 %     | 6 %  | - 6 %    | - 8 %  |
| Probable         | 29 %       | 27 % | 68 %    | 69 % | + 39 %   | + 42 % |
| Very probable    | 7 %        | 4 %  | 14 %    | 16 % | + 7 %    | + 8 %  |

In Miti-Murhesa, the majority of women and men - over 70% - also stated that they would ‘probably’ or ‘very probably’ provide support to a survivor over the next 12 months. While this is promising, the endline results demonstrate a much less significant and much less encouraging change relative to the baseline than that seen in Kitchanga. Endline survey results in Miti-Murhesa indicate that women were 3% more likely to state that it was ‘probable’ that they would provide support to a survivor relative to the baseline. That said, women were also found to be 4% less likely to state that it was ‘very probable’ that they would support a survivor in the next year. Men in Kabare were found to report a 1% decrease in likelihood to provide support to a survivor (both in terms of ‘probable’ and ‘very probable’) and a 13% increase in likelihood to state that they do not know. Factors potentially contributing to the discrepancy in results on this question in Kitchanga and Miti-Murhesa are addressed below.

**Table 9: Probability of being willing to provide support to a survivor over the course of the next 12 months - South Kivu**

| Survey Responses | South Kivu |      |         |      |          |        |
|------------------|------------|------|---------|------|----------|--------|
|                  | Baseline   |      | Endline |      | % Change |        |
|                  | Women      | Men  | Women   | Men  | Women    | Men    |
| Very improbable  | 0.5 %      | 3 %  | 4 %     | 1 %  | + 3.5 %  | - 2 %  |
| Improbable       | 16 %       | 13 % | 10 %    | 4 %  | - 6 %    | - 9 %  |
| Do not know      | 9.5 %      | 6 %  | 13 %    | 19 % | + 2.5 %  | + 13 % |
| Probable         | 48 %       | 47 % | 51 %    | 46 % | + 3 %    | - 1 %  |

Faith-based institutions and places of worship are more likely to be perceived by community members as offering access to multi-sectorial support for survivors at endline than at baseline. In both EFLC target zones, survey results indicate an overall increase in community perceptions or awareness of faith-based institutions and places of worship as offering access to different types of support for survivors, including psychosocial, medical, socio-economic, and legal assistance. In

Kabare, endline results indicate that respondents are increasingly likely to identify faith-based institutions as offering support to survivors across each of the multi-sectorial pillars. **The highest increase was seen relative to psychosocial support with respondents being 50% more likely to perceive faith-based institutions as offering psychosocial support to survivors at endline than at baseline.** Respondents in Kabare were also more likely to identify faith-based institutions as offering access to judicial support (+47%), medical assistance (+42%), socio-economic support (+28%), and the provision of safe spaces (+22%). [\[make note about reflective of different services and assistance available in surrounding area that could be referred to?\]](#)

**In Kitchanga, endline results are generally similarly encouraging as those seen in Kabare relative to perceptions of the provision of access to multi-sectorial support to survivors by and through faith-based institutions.** In Masisi, the most significant increase was seen relative to the provision of medical services, whereby respondents were 66% more likely to perceive faith-based institutions as providing access to medical support for survivors. As seen in Kabare, the number of respondents identifying faith-based institutions and places of worship as spaces in which they could seek psychosocial support increased by close to 50%. Respondents in Masisi were also more likely to perceive faith-based institutions as providing socio-economic support for survivors (+29%) as well as legal and judicial support (+26%). It is encouraging that close to half respondents - 43% - indicated that places of worship offer a safe space for survivors. **Yet, it is important to note that this represents a 5% decrease relative to the baseline survey results. Respondents were perhaps more concerningly 14% more likely to state that places of worship do not offer safe spaces for survivors in Kitchanga.** This result is concerning and is deserving of closer attention on the part of partners in future interventions to better understand potential concerns experienced by community members and survivors relative to faith-based institutions and places of worship as offering safe spaces for survivors. [\[This indicates both growing knowledge and awareness of sexual violence as well as of possible service needs - equipped to provide a first response.\]](#)

**Table 10: Perceptions of type of support for survivors in faith-based institutions and places of worship - South Kivu**

| Support Type     | South Kivu |        |             |         |      |             |          |          |             |
|------------------|------------|--------|-------------|---------|------|-------------|----------|----------|-------------|
|                  | Baseline   |        |             | Endline |      |             | % Change |          |             |
|                  | Yes        | No     | Do not know | Yes     | No   | Do not know | Yes      | No       | Do not know |
| Psychosocial     | 5 %        | 54 %   | 41 %        | 55 %    | 18 % | 27 %        | + 50 %   | - 36 %   | - 14 %      |
| Medical          | 0 %        | 65 %   | 35 %        | 42 %    | 28 % | 30 %        | + 42 %   | - 37 %   | - 5 %       |
| Socio-economic   | 0 %        | 62 %   | 38 %        | 28 %    | 42 % | 30 %        | + 28 %   | 20 %     | - 8%        |
| Safe spaces      | 7 %        | 66 %   | 27 %        | 29 %    | 40 % | 31 %        | + 22 %   | - 26 %   | + 4 %       |
| Legal & judicial | 0 %        | 61.5 % | 38.5 %      | 47 %    | 25 % | 28 %        | + 47 %   | - 36.5 % | - 10.5 %    |

**Table 11: Perceptions of type of support for survivors in faith-based institutions and places of worship - North Kivu**

| Support Type     | North Kivu |      |             |         |      |             |          |        |             |
|------------------|------------|------|-------------|---------|------|-------------|----------|--------|-------------|
|                  | Baseline   |      |             | Endline |      |             | % Change |        |             |
|                  | Yes        | No   | Do not know | Yes     | No   | Do not know | Yes      | No     | Do not know |
| Psychosocial     | 27 %       | 16 % | 56 %        | 73 %    | 15 % | 12 %        | + 46 %   | - 1 %  | - 44 %      |
| Medical          | 0 %        | 44 % | 56 %        | 66 %    | 23 % | 11 %        | + 66 %   | -21 %  | - 45 %      |
| Socio-economic   | 0 %        | 15 % | 85 %        | 29 %    | 50 % | 21 %        | + 29 %   | + 35 % | - 64 %      |
| Safe spaces      | 48 %       | 19 % | 33 %        | 43 %    | 33 % | 24 %        | - 5 %    | + 14 % | - 9 %       |
| Legal & judicial | 0 %        | 14 % | 86 %        | 26 %    | 49 % | 25 %        | + 26 %   | + 35 % | - 61 %      |

**EFLC community action groups (CAGs) offer an important resource and source of support for survivors in target communities.** The endline qualitative data indicated that, across faith communities, the CAGs offered an important source of information and of support for community members, including survivors. According to focus groups with CAGs, members received a number and variation of cases of sexual and gender-based violence from members of their faith communities, as well as from survivors who from outside their faith community. Among the types of incidents presented to the CAGs over the course of the pilot implementation included sexual violence, rape, physical violence, early and forced pregnancies, and marital conflict and disagreement. Members of CAGs noted an increase in the number of survivors of sexual violence presenting for support within 72 hours enabling CAG members to refer survivors to multi-sectorial support structures as needed and as available within the zones.

**The potential for CAGs to provide a referral mechanism for survivors in EFLC communities was constrained by the limited and inconsistent presence of other actors offering specialised SGBV assistance in the EFLC target zones.** The baseline study noted that specialised services for survivors of sexual and gender-based violence was limited and inconsistent in the target zones, dependent on often short-term funding cycles. EFLC implementing actors found that services that were present closed for some periods of time during the EFLC implementation period, this included the judicial clinics in both Kitchanga and Miti-Murhesa as well as a generalised lack of specialised mental health and psychosocial support structures. Moreover, the potential of CAGs to refer survivors to support structures was further constrained by the lack of institutionalised and formalised agreement between EFLC implementing partners and existing support structures in the zones. While such agreements were established over the course of the implementation period, the absence of such protocols came at a cost for CAGs - and importantly, for survivors - who were not able to receive the care they needed, despite having taken the potentially challenging step to present themselves for assistance.

## Learning Questions & Implications for Programming

### On the Learning Questions & Hypotheses:

**Learning Hypothesis 1** - On Context: *The implementation of the EFLC model will lead to positive social norms around SGBV in crisis-affected communities for both IDP populations and host communities in both South Kivu and North Kivu.*

**Endline results indicate that the implementation of the EFLC model in crisis-affected communities led to some positive outcomes around challenging harmful social and gender norms surrounding SGBV among both IDP and host populations in both EFLC target zones.** As discussed above, it is evident that EFLC activities had a broad reach across communities, indeed, some activities in Kitchanga reached host and displaced populations in close to equal measure. It is also evident from the endline study that the EFLC pilot broadened knowledge, awareness, and understandings of myriad forms of violence against women girls in participating communities, including and beyond physical and sexual violence. Doing so, the EFLC pilot also equipped local communities with means through which women and men can work together to prevent, reduce, and respond to violence against women and girls in their communities.

**Against this promising backdrop and despite the broad reach of some EFLC activities, the endline study noted some challenges for members of displaced populations to participate in pilot activities.** Notably, the qualitative endline data noted that displaced populations were less able to commit to dedicating unremunerated time to participating in sensitisation activities and community dialogues on a weekly basis. Moreover, while the endline data pointed to some encouraging results among displaced populations, the qualitative data in particular highlighted that displaced participants found it more challenging to put into practice changes encouraged by EFLC activities due to the extreme hardships they face. In its current conception, EFLC is not designed to adequately support displaced and other vulnerable members target communities to be able to full participate in EFLC activities.

**Working through an inter-faith approach, EFLC activities promoted social cohesion among participating communities.** In addition to spurring encouraging outcomes in relation to challenging harmful social and gender norms in crisis-affected and fragmented communities, the endline study indicated that working through an inter-faith approach, EFLC activities promoted inter-faith collaboration and social cohesion among participating communities. This was especially notable through the establishment of inter-faith committees made up of representatives from each of the community action groups. In addition, the qualitative study found that members of CAGs had worked across communities to support each other in the production of the community-based monitoring podcasts while CAG members supported survivors from outside of their faith community. Overall, the endline study indicated that the EFLC pilot had a positive effect on promoting inter-faith collaboration and social cohesion.

**Learning Hypothesis 2** - On Duration: *The adaptation of the EFLC model from 36 months to 20 months will still lead to a positive change in social norms around SGBV in pilot communities for both IDP populations and host communities.*

**The adaptation of the EFLC model from 36 months to 20 months led to some encouraging outcomes around SGBV for both IDP and host communities.** It is important to note that the actual implementation period of the EFLC pilot was 12 months out of the 20 months, including a 3 month pause in activities at the onset of the COVID-19 pandemic in March 2020. As previously noted, the endline study indicated that the EFLC pilot contributed to encouraging outcomes in target communities, among both displaced and host populations, notably around broadening knowledge, awareness and understandings of violence against women and gender equality and providing communities with tools to reduce, prevent, and respond to violence against women and girls. Overall, the endline study also indicated that while the EFLC model **in its current conception was sufficiently long to encourage critical reflection on and challenge some key harmful gender norms. It was not, however, sufficiently long to spur fundamental and transformative change in some key harmful gender norms, nor to lead to systematic and sustained change in the everyday practices of participants.**

**While the endline study pointed to some encouraging outcomes, it is too soon to tell what the intermediate and longer-term impacts of the EFLC pilot will be on the everyday lives of women, men, boys, and girls in the target zones.** For example, the endline survey indicated very promising results vis-à-vis men's likelihood of being violent towards their intimate partners, with male respondents being 45% less likely to report that they would 'probably' or 'very probably' that they would beat their wife or partner in the coming year. Yet, endline results indicated that women were less confident vis-à-vis men's professed decrease in likelihood of being violent towards their partner. Indeed, the endline pointed to an overall increase in women - host and displaced - reporting that it was 'probable' or 'very probable' that they would experience violence at the hands of their partners over the next 12 months. This disjuncture in results from women and men on this question strongly suggests that women are less sure that they will experience changes reported by men in the immediate, intermediate, and longer-term.

Relatedly, the qualitative endline data in revealed that despite expansions in understandings of violence, **respondents continued to express concerningly high levels of acceptability of men's intimate partner violence under certain circumstances, notably as a punitive or disciplinary measure if a man perceives his wife to have been disobedient or unfaithful.** Such beliefs were expressed by women and men, as well as by EFLC participants and, perhaps more troublingly, by some EFLC actors, such as gender champions and CAG members. A longer-implementation period and training period for EFLC actors may enable such norms and beliefs to be challenged in a more substantive way. **Indeed, addressing the root causes of violence against women by targeting harmful social and gender norms is a long term, continuous, and not always linear process.**

**Harmful gender norms are not the only underlying cause or catalyst for violence against women and girls. Failing to address other underlying and proximate causes of violence may undermine the potential of programmes, such as EFLC, which target social norms as a standalone approach.** Addressing the root causes of violence by targeting and challenging harmful gender norms is an important step in reducing and, in time, preventing violence against women and promoting more gender equitable practices. However, it is important to note that conflict, displacement,

dispossession, and associated socio-economic and psychosocial consequences also act as a significant proximate causes and catalysts for violence, including against women and girls. In addition, in light of these challenges, an approach which target social norms exclusively, like that of EFLC, may limit the possibilities for certain demographics of women and men to be able to participate fully in activities, which can require significant and unremunerated time. A failure to recognise or address these challenges programmatically may serve to undermine the potential outcomes of a norms-base intervention.

**Finally, the sensitivity of addressing gender norms and SGBV, combined with the fragility of the contexts in eastern DRC, and the shorter duration of the EFLC pilot has implications for the selection of appropriate implementing partners.** Given the profoundly sensitive nature of working to address sexual and gender-based violence, particularly in fragile, conflict and crisis-affected settings, it is crucial that such work is implemented and guided by implementing partners who are specialised in the subject area, have a long-standing and active presence in the zone, and are trusted by participating faith communities. As noted in the baseline report, it was apparent at the onset of the EFLC pilot that HEAL Africa - the EFLC implementing partner in Kitchanga - had a longer-standing, more specialised, and more substantive presence in the zone than BEATIL - the EFLC implementing partner in Miti-Murhesa - had in its zone of operation. The endline study indicated that this may have been a factor contributing to the different experiences and outcomes of implementation in both zones. While the endline study recorded encouraging outcomes in both Kabare and Masisi, results in Masisi were slightly more promising. Moreover, whereas each of the eight communities remained committed to the EFLC pilot throughout the implementation period in Kitchanga, only seven completed the implementation in Kabare. **This affirmed that importance of working with and through implementing actors who have long-standing and trusting relationships with communities in target zones.**

**Learning Hypothesis 3** - On Monitoring: *Community-led monitoring and learning on social/gender norms change in a humanitarian context will contribute to improved accountability at a community level.*

**The endline study indicated that community-led monitoring contributed to improved accountability and continuous learning throughout the implementation of EFLC activities.** This iteration of EFLC included a new component of community-led monitoring achieved through the production of podcasts by participating communities. Given the potential sensitivity of the subject matters at hand, measures were taken to ensure the confidentiality of podcast participants. The use of podcasts as a means to promote community-led monitoring was innovative, exciting, and well-received by EFLC actors in target communities, notably by the CAG members responsible for their production. For CAG members and EFLC consortium partners alike, the podcasts helped identify areas of improved and of continued need, facilitating learning loops and guiding the targeting of next steps and activities. In addition, the introduction of podcasts provided CAG members and the EFLC podcast team with new technical skills that they look forward to bringing to their future work. **Overall, the use of podcasts was shown to have the potential to radically alter and facilitate programme monitoring and evaluation, while ensuring participant voices and experiences captured throughout.**

### Concerning Future Programming:

The **endline study findings have a number of implications that Tearfund may want to consider for the design and implementation of future iterations of EFLC/*Transforming Masculinities***. This section considers five points that the EFLC programme architects may want to consider for the future design and operationalisation of the EFLC model in crisis-affected contexts. The areas discussed below pertain to each of the five core pillars of EFLC discussed above: 1) violence against women; 2) gender norms, masculinities, and engaging men; 3) addressing gender norms in crisis; 4) engaging faith leaders and communities; 5) supporting survivors. These areas for consideration emanate from the findings discussed above and are not exhaustive.

- **Violence against women:** The endline study pointed to some encouraging outcomes relative to violence against women, including around men's reported decreased likelihood of being violent towards their intimate partners over the next 12 months. Yet, the endline study - and the qualitative data in particular - indicated that participating communities continued to uphold high levels of violence acceptance, particularly relative to intimate partner violence. A striking number of respondents continued to express in baseline that a man is justified in being violent towards his wife or partner if he believes she has disobeyed him or been unfaithful to him. Such views were upheld by women as well as men, and by EFLC participants and non-participants, and concerning, by EFLC actors. **In future iterations of EFLC, programme architects and implementers may want to consider placing greater emphasis on challenging norms justifying intimate partner violence under circumstances deemed 'acceptable' by participating communities.**
- **Gender norms, masculinities, and engaging men:** The endline study underscored the importance of working with women and men to address harmful gender norms. The qualitative data in particular indicated that participants who took part in EFLC community dialogues as a couple with their intimate partner violence were able to discuss the material of the programme and introduce changes in their household with greater ease than participants who did not participate alongside their intimate partners. While there is value in recruiting a range of participants, it is important to be aware that the selection of participants can impact on the nature - and by extension, the outcomes - of the community dialogues. In future iterations of the programme, **EFLC programme architects and implementers may want to consider more closely the recruitment process and its implications for the community dialogues.** Such considerations might include consider whether it is possible to recruit participants and their intimate partners to take part in community dialogues together, either during the same cycle or later cycles.
- **Gender norms in crisis:** While EFLC pilot generated positive outcomes in among both displaced and host populations, the endline study indicated that it might be limited in its capacity to engender normative and attitudinal change as a standalone model in crisis-affected settings. The qualitative data indicated that displaced populations faced greater obstacles to EFLC activities, including committing to participating in community dialogues on a weekly basis, as well as to practicing some of the changes encouraged by EFLC in their households and daily lives. Such challenges emanate from the significant socio-economic and psychosocial challenges populations in crisis-affected communities confront. **As such, future iterations of EFLC may want to consider introducing more multi-dimensional and multi-sectorial components to the approach, including introducing livelihood and income generating activities and mental health and psychosocial support for participants, as well as EFLC actors.**

- **Engaging faith leaders and communities:** The endline study affirmed the important role of faith leaders and communities as influential reference groups in target communities, including relative to gender norms, roles, and relations. The endline study also pointed to some variation in the engagement of faith leaders across target zones and across faith communities as well as some variation in EFLC outcomes. **This indicates that for future iterations of EFLC, programme architects and implementing partners may want to introduce more regular and systematic capacity and relationship building throughout implementation.** It was also reported that faith communities had different understandings of the use of the initial envelope of money provided by EFLC to introduce income generating activities to support programme activities throughout implementation and beyond. It was reported that in some communities this caused disagreements and disheartened some EFLC actors who did not have access to the envelope or attendant income generating activities. This impacted on the roll-out of activities at the outset of the pilot and was perceived to impact on the likely sustainability of EFLC activities in target zones. **EFLC architects and implementers may want to consider rethinking the income generating component of the programme, including how it is communicated to communities and which actors are intended to have access to it.**
- **Supporting survivors:** EFLC improved awareness of and possibilities for access to support for survivors of sexual and gender-based violence in a number of ways. Despite this, the endline study indicated that the capacity of EFLC to improve survivor's access to specialised and multi-sectorial support was limited in two key ways: 1) referrals were limited to support and assistance structures present in the zone, which can be inconsistent due to funding challenges; 2) referrals were limited by a lack of agreements and protocols made between EFLC and existing structures in the target zones. Future iterations of EFLC may want to consider ensuring that **up to date mappings of services are conducted prior to and throughout implementation and that agreements and protocols are made with relevant actors prior to implementation.** Finally, as a core objective of EFLC is to improve access to support and to equip local communities as adequate first responders for survivors, EFLC architects and implementers may want to consider **introducing a basic but robust mental health and psychosocial support component to the approach.** This would help enable faith leaders and communities to provide appropriate psychosocial support to survivors, particularly in the absence of other structures. Doing so, EFLC actors must **ensure that survivors perceive their faith leaders and communities of worship as offering a safe space for them to receive the care and support they need.**

## Conclusion

The endline study affirmed the value of the community-driven and norms-based approach to addressing sexual and gender-based violence in eastern DRC that lies at the core of EFLC. Violence against women and girls remains a prevalent protection concern in the EFLC target zones. It is underpinned by harmful social and gender norms and accentuated by experiences and consequences of chronic insecurity, recurring crises, displacement, and dispossession. The endline study results indicated that the EFLC model produced some encouraging results in both Masisi and Kabare, including by broadening knowledge, awareness, and understanding of violence against women in communities and by equipping faith leaders and communities with tools to act as adequate first responders to sexual and gender-based violence in crisis-affected contexts. The endline study also indicated that the EFLC approach may be limited in its capacity to effect fundamental, systematic, and sustained change in participating communities, particularly as a standalone approach. Future iterations of the model may want to consider including or being reinforced by complementary components, such as livelihoods activities and mental health and psychosocial support. Finally, the endline study results indicated that high levels of violence acceptance, including towards intimate partner violence, persisted among participating communities while communities did not express high confidence in communities of worship as offering safe spaces for survivors. Moving forward, it is crucial that EFLC and similar programmatic approaches continue to work closely with faith leaders and communities to ensure that survivors' needs, voices, and experiences be squarely at their centre.

## Consortium members



**‘Before being trained in the EFLC approach, there was a lot of problem (in our home). My wife would have to do the laundry, although she was ill, but I’ve started to help her out with the housework. My children, the girls were responsible for cleaning and taking care of other chores in the house but today we divide the chores in the family between the girls and the boys.’**

**An EFLC Community Action Group member,  
Kitshanga, CBCE community**

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