

**FINAL EVALUATION REPORT OF THE
PROJECT
BIENVENU AU CHANGEMENT DANS LA
COMMUNAUTE
(WELCOME TO CHANGE IN THE
COMMUNITY)**

October 2016

“This report has been executed in both French and English; in case of any conflict, the French version shall prevail.”

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ACRONYMS

ADF	Allied Democratic Forces
AIDS	Acquired Immunodeficiency Syndrome
CBO	Community-Based Organization
WEC	Women's Empowerment Centre
Co.Co.	Community Coalitions
DHS	Demographic and Health Survey
DRC	Democratic Republic of Congo
DFLR	Democratic Forces for the Liberation of Rwanda
FG	Focus Groups
FGD	Focus Group Discussion
HZ	Health Zone
HC	Health Center
HIV	Human Immunodeficiency Virus
Ha	Hectare
IZ	Intervention Zone
IID's	Individual In-depth interviews
IMC	International Medical Corps
IPC	Interpersonal Communication
IPs	Implementing Partners
KAP	Knowledge, Attitudes and Practices
LAZCSR	League of African Zones for the defense of Children's and Student Rights
LQAS	Lot Quality Assessment Sampling
MDG	Men's Discussion Group
MONUSCO	United Nations Stabilization Mission in the DR Congo
MUSO	Mutual Solidarity
MSC	Most Significant Change
n	Sample Frame
N	Total population of the health area
NGO	Non-Governmental Organization
NSGBV	National Strategy to Combat Gender-Based Violence
OCHA	Office for the Coordination of Humanitarian Affairs
P	Participant
PLAFAD	Programme for Activist Leaders and Facilitators for Development
PPC	Police Prevention Committee
PSE-INC	Primary, Secondary Education and Initiation to New Citizenship

CD	Movement for Congolese Democracy
MCD-KLM	Movement for Congolese Democracy - KLM
SBCC	Social and Behavior Change Communication
SFCG	Search For Common Ground
SI	Sample Interval
SC	School Clubs
STI	Sexually Transmitted Infections
GFS	Gender Friendly Schools
SZ	Supervision Zone
UNFPA	United Nations Population Fund
USAID	United States Agency for International Development
UNAIDS	United Nations Program on HIV/AIDS
VSLA	Village Savings and Loan Association
WDG	Women's Discussion Group
WEC	Women's Empowerment Centre
WHO	World Health Organization

... There is also a less visible, but still a more general burden of individual daily suffering. The pain of children abused by people who should protect them; women injured or humiliated by abusive partners; elderly mistreated by people who care for them; youth intimidated by their peers; people of all ages who impose violence. This suffering, and I could give many other examples, still occurs. Social conditions contribute to perpetuating violence and new generations learn violence from past generations, as victims from their perpetrators. No country, no town, no community is immune. However, we are not powerless faced with violence (...)

It is possible to prevent violence. It is possible to transform violent cultures. In my own country and around the world, we have tremendous examples of this transformation. Governments, communities and individuals can change the situation (...)

We owe our children, who are the most vulnerable members of any society, a life free of fear and violence. That is why we must never relax our efforts in achieving peace, justice and prosperity, not only in our country, but also in our communities and families. We need to address the causes of violence. Only then, we can transform the heritage of the past century and create a cautionary tale from a crushing burden

(Nelson Mandela; Preface to “Addressing violence against women and HIV/AIDS: What works?” WHO/UNAIDS, 2010)

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SUMMARY

Level of knowledge on issues related to sexual and gender-based violence

In South Kivu, as well as in North Kivu, at least 85% of people who participated in awareness activities demonstrated that their knowledge of sexual and gender based violence (SGBV) has been improved through the interventions of the BCC project. Over 95% of those interviewed mentioned three forms of violence: sexual violence, physical violence, and psychological violence; and 66% had heard of the 2006 law on sexual violence. They also recognized the causes of SGBV, as over 80% have cited three causes: inequality between men and women (social norms), customs, and religious beliefs. Over 80% recognized that gender-based violence is a dangerous problem and 91% of respondents think that the perpetrator of SGBV must be punished by law. These results were largely confirmed during different Focus Group Discussions with the entirety of participants. The improvement of the population's level of knowledge on SGBV has allowed people to adopt attitudes and patterns in order to better combat this scourge and support the survivor.

Contribution to prevention and the fight against sexual and gender-based violence

According to report indicators, it is observed that in intervention zones, awareness of SGBV has prompted the beneficiaries to have a positive perception of the survivor. Beneficiaries believe that all forms of violence against women are an evil that they must fight.

In many intervention zones of South and North Kivu, especially in rural areas, over 70% of those interviewed recognize that habits and customs alone have a great influence on women's roles and positions, as they were previously made to believe that women are inferior to men and must be submissive to men in all circumstances. Impunity has been cited by more than 30% of responders.

Moreover, when comparing the results of project intervention zones with those of the control zones, it is clearly observed that the project has had a positive impact in terms of changing in perceptions. In project intervention sites of South and North Kivu, on average, 86% of people sensitized are against all traditional and even religious practices that increase the vulnerability of women in households and communities.

Engagement of traditional leaders in the fight against sexual and gender-based violence.

Among the institutions of socialization of individuals in the community regarding gender norms, traditional authorities played an important role in the implementation of the BCC project. One of the most significant results of the project is the active and voluntary participation of traditional authorities. Although initially opposed to the project implementation, traditional authorities have contributed significantly to creating favorable community dynamics for the project. Without their involvement, the project would not have achieved its objectives. Their participation in violence prevention activities and promotion of women's rights began with the identification of traditional measures to protect women and girls against SGBV.

Engagement of religious leaders in the fight against sexual and gender based violence

Religious authorities have also contributed significantly to the achievement of the project objectives. Some pastors who were trained as facilitators in the Men's Discussion Groups (MDG), raised awareness amongst their followers with a favorable response, amplified the fight against SGBV, and promoted positive social norms in favor of women and young girls in the community.

Engagement of the police in the fight against sexual and gender-based violence

The Police Prevention Committee members expressed their satisfaction with the project. The majority of police officers reported that they did not know about the 2006 law on sexual violence. With the BCC project, they recognize and now apply the 2006 law on each occasion when a woman has been raped. Thanks to the BCC Project, police have recognized that rape is a very sensitive issue and no police officer can take the risk to show little attention as before. The fact that they now transfer all rape cases and potential aggressors to the prosecutor's office has contributed to decrease the number of abuses in the communities.

During an interview with the Police Colonel for Bukavu, she mentioned that in 2014 the Province recorded 484 case of sexual violence against 225 in 2015 and 154 up to august 2016.

The police also recognize that when a woman wishes to pursue legal actions, she has the right to confidentiality and the respect of her human rights.

Engagement of school authorities, teachers, and students in the fight against sexual and gender-based violence in schools

The statements of a majority of educators (principals and teachers), MDG members, or Community Coalitions members, indicated that there was a high level of change in attitudes and behavior of officials responsible for the education of children. These educators were trained in the pedagogical system, which is based on the principle of training through a violent approach (DON'T SPARE THE ROD AND SPOIL THE CHILD APPROACH), provided evidence of change in their approach. Before the BCC project, these educators were considered to be violent by their students. Thanks to the project, these educators have become trusted adults for their students. Through awareness-raising campaigns organized by the School Clubs (SC), the BCC project developed an approach, "School Without Violence (SWV)," entitled *Gender Friendly School*. This approach encouraged educators to promote equity and equality between boys and girls. Teachers have learned to manage classroom without corporal punishment, which results in the principle that **IF A TEACHER LOVES HIS STUDENTS, HE SHOULD NOT PUNISH, BUT PROTECT THEM.**

As for students, they have become major actors and beneficiaries of the BCC project in preventing gender-based violence in schools.

At project sites, the school enrollment of girls *in rural areas* has experienced a significant increase. Various MDG members, participating in Focus Groups (FG), have acknowledged that d awareness-raising activities they have undertaken to explain to parents in different villages the importance of

girl child education. Almost all FG participants acknowledged that with the BCC project many parents have enrolled their daughters in schools, in addition to their sons.

Engaging men in the fight against sexual and gender-based violence.

The engagement of men in the fight against SGBV has played an important role in the community. Based on the activities undertaken by MDG members, the BCC project has shown results in several areas that have helped improve the quality of life of project beneficiaries. Both urban and rural sites showed positive results. Such positive results across site surprised the evaluation team, who wanted to know more about it. Participants of focus groups all recognized that MDG members are role models. They are called "*BABA BORA*" or people who are considered model husbands, "*model fathers*," and should be imitated by all men. According to these fathers, the behavior change process starts with the individual and is followed by his family.

Better management and coordination of the BCC project at the IMC level.

Programmatically, project management has been implemented using information collected during the baseline study. This information allowed IMC to identify problematic behaviors of key players and socio-cultural causes explaining these problems and desired behaviors. In order to reach all targeted audiences, communication channels that may induce a sustainable behavior change were identified.

The implementation of the community structure (MDG) by the BCC project is the best positive masculinity approach that directly involves the man as a woman's rights defender and the main player in the promotion of gender equality and the fight against SGBV.

Regarding communication activities, the BCC project has developed a communication strategy based on this model which focuses on advocacy, social mobilization, behavior change communication (BCC) and capacity building of all parties involved. To reach the majority of people, it is necessary to combine several communication channels: mass media (community radios and prints); interpersonal communication (education talks in small groups of a maximum of 25 people), and popular folk media (theaters and songs). These communication strategies were based on community participation with a network of local players.

I. Introduction

When discussing sexual violence in DRC, attention is given to sexual violence related to the war that has plagued the East of the DRC, particularly South Kivu. Thus, the Minister of Gender, Family and Children wrote in the foreword of the National Strategy for the Fight Against Gender-Based Violence (NSBGV, 2008),

“Sexual violence has been used as a weapon to humiliate the Congolese, especially during the wars in the east of DRC, and has been decried by the Congolese population, national institutions, and the international community for over a decade. Women have reinforced this cry with their campaign «I denounce» supported by the Government.”

The assertion of the Demographic Health Survey (DHS), stating that girls are more vulnerable to sexual violence, was reinforced by the UNFPA, which reported dramatic figures of 15,996 new cases of sexual violence recorded in DRC in 2008, of which 65% of victims were children and adolescents under 18 years, and 10% of all victims were under 10 years.

Data collected by the African Zone for the Defense of Children’s and Student Rights (LAZCSR 2010) show the scale of this type of violence. According to this report, children suffer different kinds of violence (11 categories were identified). Sexual violence (48%) and attempted rape (3%) constitute more than half of them.

The Swedish International Development Cooperation Agency wrote about production and reproduction of gender social norms in the DRC as follows:

Gender inequalities are based on the production and reproduction of gender norms – regulating the character and behavior of ‘good women and good men’. While these norms are produced and reproduced at different levels in society- daily life (as in the household, the popular culture) and also through the functioning and non-functioning of government institutions (i.e. impunity for sexual violence results in a cementing of the idea that a woman has no right over her body; a lack of women’s representation in political bodies reproduces the idea that a woman is not suitable for politics), one can identify two sources that seem particularly important in producing gender norms that uphold gender inequalities: religious institutions and customary ideas and practices. They tend to occupy prominent positions in efforts to legitimize current gender inequalities in the DRC. (2004, 64).

If it is found that religion and customary laws are the main source of norms in the DRC, other institutions such as the school and the media deserve to be emphasized. In addition, the study noted that:

(...) there is a general lack of research and studies that have analyzed various customary laws and norms from a gender perspective. Some local NGOs working with women's rights through sensitization refer to various proverbs in their information work to highlight how traditional customs support discriminatory practices against women. Some also refer to proverbs that support women's status and power in order to try to use customary norms and laws to promote women's rights. For example, there are many proverbs emphasizing the wisdom of women and the need for women to take part – especially as advisors – in decision making processes.

Moreover, Canadian sociologist Erving Goffman (1962) highlighted the fact that social institutions exist that exert a strong influence on all aspects of people's lives in the community, and that they meet at all stages of life. These institutions help initiate, model, and dictate the attitudes and behaviors that are "good" or "bad," and that all community and society members consider to be "acceptable" or "unacceptable". "Totalitarian institutions," structured or unstructured, are the places of production of norms that define in advance actions, gestures of community and society members, and arbitrate them every day.

The DRC does not suffer from the absence of relevant laws regarding SGBV, but rather from their weak application in the eastern areas of the country. The enactment of laws relating to sexual violence represents an important milestone in the effective fight against SGBV. In fact, today the DRC is the only country of sub-Saharan Africa where authorities have clearly demonstrated a continued commitment to fight against sexual violence by incorporating laws relating to SGBV in its constitution. These are the law on sexual violence of 20 July 2006, the Law on the Protection of the Rights of the Child of 14 July 2009, and the National Strategy for the fight against SGBV of November 2009.

The laws deal with various forms of SGBV, including rape against women and men, sexual slavery, female genital cutting, and forced prostitution and marriage (Rodriguez, 2007). They stipulate severe sentences for those convicted and reject any out of court settlement (an arrangement between families outside the judicial system). However, few people have been prosecuted and convicted under these laws due to many systemic and community reasons. The general atmosphere of impunity concerning SGBV conveys the message that the aggressor can do whatever he wants without fear of punishment.

In the face of huge consequences of SGBV and complex humanitarian context of the eastern DRC, it is urgent to fight SGBV and mitigate its impact.

Despite the political will of the Congolese authorities to fight against this scourge, there are still hundreds of thousands of women in eastern DRC who continue to be abused, not only by men in uniform, but also and particularly by civilians in households, on the way to school, in fields etc.

According to a recent study in Eastern DRC, about 40% of women and 30% of men have been exposed to an act of sexual violence at least once in their lifetime (Johnson et al., 2010).

Another study gives lower estimates of SGBV, ranging from 16% and 20% of women subjected to SGBV during their lifetime (Vinck et al, 2008; Steiner et al, 2009).

Farr (2009) made an overview of estimates from various sources providing the number of women and girls who are survivors of sexual violence in eastern DRC. She estimates that over 100,000 women were raped in the province of South Kivu alone.

Survivors of SGBV in this region are not only women, but also minor girls of all ages. In addition, although SGBV in the eastern DRC is essentially militarized, much evidence shows that recently many criminal acts were committed by civilians (Bartels et al., 2010a). Perpetrators of SGBV are not only men; the facts show that women are also participants. According to a study by Johnson et al. (2010), women were participants of sexual violence during armed conflicts in 41% of cases where the survivor was a woman and in 10% of cases where the survivor was a man. The cost of SGBV for survivors, their families and communities is enormous (Choquet et al., 1997; Yuan et al., 2006; Steiner et al., 2009; Bartels et al, 2010a;.Bartels et al. 2010b). Survivors face multiple medical, psychological and social problems. From a medical point of view, survivors of SGBV are exposed to an increased risk of contracting HIV, other sexually transmitted infections, unwanted pregnancies etc.

Medical problems caused by SGBV in the DRC are particularly serious due to the extreme violence of the region (Wakabi, 2008; Bartels et al, 2010b.). Psychological problems, documented among the survivors of SGBV, take various forms including shame, fear, anxiety, insomnia, loss of self-esteem, suicidal thoughts, depression, and eating disorders. Socially, the survivors of SGBV face stigma, humiliation, ostracism, abandonment by their spouse and even families. The men, being husbands and community leaders, perceive SGBV as the proof of their powerlessness to protect their women and assume their responsibilities to their families. It is difficult for survivors of SGBV to talk about their ordeals and seek any compensation for their rights due to widespread stigma against them and their families.

SGBV, particularly as a weapon of war, is an act which aims not only to terrorize and humiliate direct survivors but also to dominate and undermine the dignity of their communities and ethnic groups (Ward & Marsh, 2006). Men, being husbands and community leaders, perceive SGBV as the proof of their powerlessness to protect their women and assume their responsibilities to their families. Moreover, and especially in the eastern DRC, the presence of SGBV has wiped away traditional and cultural resources for coping with trauma at community level.

The first step is to break the silence surrounding SGBV and create an atmosphere where people feel comfortable to talk freely about SGBV. It is essential to rehabilitate communities to address SGBV and take collective measures to prevent crime and help survivors to lead a life without trauma.

Since 2010, International Medical Corps (IMC) along with national and international partners, and funded by the U.S. Agency for International Development (USAID), has implemented a project of prevention and protection against SGBV using Behavior Change Communication (BCC). The project used a community approach titled, *Welcome to Change in the Community (Bienvenu Auchangement dans la Communauté)*. The project used community participation to prevent and fight against all forms of gender-based violence in the east of the DRC and particularly in the North and South Kivu Provinces.

The BCC project had two intermediate results:

Result 1: Increased community action to prevent SV at all societal levels

Result 2: Positive behavior reinforced and sustained.

II. Evaluation

2.1. Objectives

This final evaluation aimed to measure the level of knowledge, attitudes and practices (KAP) at the end of the project and evaluate effects of the BCC project by measuring the progress achieved as planned in the project document. The evaluation is based on four objectives, including efficiency, performance, quality, and durability.

2.2. Methodology

2.2.1 Elaboration of data collection tools

The first task of the evaluation team was to develop data collection tools by referring to the terms of reference for the evaluation.

2.2.1.1. Qualitative survey

Six semi-structured interview guides were developed to be administered to community members and an interview guide for volunteers of the Most Significant Change (MSC) was used for the qualitative survey. The groups targeted were:

- (i) Men's Discussion Groups (MDG),
- (ii) School clubs (SC)
- (iii) Police Prevention Committees (PPC);
- (iv) Women's Associations

- (v) Community-based organization (CBO);
- (vi) Partners and community stakeholders;

2.2.1.2. Quantitative survey

To measure the level of knowledge, attitudes and practices (KAP) of the beneficiaries of the BCC project in intervention zones and in control zones, the evaluation team used LQAS (Lot Quality Assurance Sampling).

2.2.1.3. Recruitment, training of surveyors and note takers

The evaluation team recruited and trained surveyors and note takers at each site. Six surveyors and one note taker were recruited and trained. The individual questionnaire was translated into Swahili, the local language.

2.3. Evaluation sites.

This evaluation covered six sites: Goma, Bukavu, Kalonge, Bunyakiri, Chambucha, and Walikale.

Goma

The capital of the North Kivu Province has a population estimated at 4,270,000 inhabitants (2004). Its density is 14,527 habitants/km² with the surface area of 7,572 ha. It is located on the northeast of Lake Kivu. Between 1994 and 2003, North Kivu experienced political instability, resulting in the looting of property, inter-ethnic conflicts in Masisi, a massive influx of Rwandan refugees escaping the Rwandan genocide, different raids of Mobutu's soldiers through Mbata and Kimya operations, the first war of liberation by the ADF leading to loss of life, the second war of liberation by RCD, and the division of the North Kivu Province between the original RCD and RCD-KML. These wars continued until July 2003, when the country was reunited.

Bukavu

The capital of the South Kivu Province has a population estimated at 245,000 inhabitants (2004). Its density is 13,449 inhabitants/km², with the surface area of 6,000 ha. It is located on the southwest shore of Lake Kivu. Between 1996 and 2004, Bukavu has seen many armed conflicts including the ADF liberation war and other armed groups. The presence of these armed groups has led to many cases of rape, sexual abuse and murder.

These armed groups participated in the conflicts, including military forces supported by DRC, Rwanda and Uganda governments, the forces under Laurent Nkunda and Mutebusi and various rebel militias (FDLR and Mai-Mai).

Bunyakiri

The Health Zone (HZ) is located 80 kilometers to the northwest of Bukavu town. Its population is estimated at 130,000. In addition to the security situation in this health zone, it has a precarious medical infrastructure.

Given the mountainous topography of the region, communication and access is difficult and the telephone network is absent in most parts. Bunyakiri is one of the regions which is severely affected by the conflicts in the east of the DRC. The health zone has a referral hospital and several Health Centers (HC).

Chambucha

Chambucha is a rural community in Bukano, in the Walikale territory in North Kivu. It is located 121 kilometers to the northwest of Bukavu. Over the last decade, Chambucha has been the center of an unprecedented violation of human rights, including widespread rape, other cases of sexual abuse, kidnapping, looting, and forced acquisition of goods and properties. At the time when the evaluation team was in the place, an armed militia (Mai-Mai) occupied a part of the village. Insecurity has made agriculture a dangerous activity in Chambucha.

As in Bunyakiri, Chambucha is barely accessible and has a limited communication infrastructure. Subsistence farming is the main economic activity for local population.

Kalonge

Kalonge is a health zone situated to the north of South Kivu province with a population of 119,500 inhabitants, most of whom belong to the Barongeronge or Batembo ethnic groups. This health zone has a referral hospital and 16 HC. Agriculture, animal breeding, and small business are among the main occupations of the inhabitants.

Walikale

Walikale territory is the largest territory in North Kivu with an estimated population of 417,640 inhabitants (2004). As with Chambucha, the town of Walikale territory has experienced the presence of armed groups (Mai-Mai, FDLR, and others). These armed groups have committed crimes, abuses and looting, the consequences of which are still visible within this population. They committed many forms of sexual assault against women and these acts of violence have resulted in many consequences, including high numbers of internally displaced people, abandonment of children, and destruction of public infrastructure (schools, hospitals, etc.).

2.4. Sampling

2.4.1. Quantitative survey

2.4.1.1. Sampling frame development

For each health zone (intervention zone), people participating in awareness sessions in small groups were regrouped according to axis (supervision zone). Thus, four to six axes (supervision zones) were formed from each intervention zone. For each supervision zone, a sample of 19 individuals were drawn according to the LQAS methodology and the sample size was calculated using the formula below:

N= Population of the health area

n= Sampling frame= 19

SI= Sample interval

I.E = $\frac{\text{Cumulative population of the health area}}{19}$

19

R= Number drawn randomly from the list of the health area

2.4.1.2. Sampling size

For six sites, the team interviewed 475 people in supervision zones and 228 people as a control group.

Table 1: Distribution of the population by IZ and HZ

Intervention zone	Total population affected in IZ	Supervision zone	Total population affected per HZ
Goma	553	Ndosho	100
		Mabanga – Katindo	101
		Munganga	103
		Birer 1	148
		Birer 2	101
Bukavu	637	Bagira	199
		Kadutu	162
		Panzi	156
		Kansha	120
Karonge	635	Cimumu	151
		Cifunza	125
		Mule	234
		Rambo	125
Bunyiakiri	698	Bulambika	253
		Kambegeti	70
		Lwana- Kashewe	176

		Kimwali	199
Chambusha	1449	Chambusha	275
		Hombo	623
		Otobora	110
		Karete	441
Walikale	1178	Camp TP1	791
		Camp TP2	
		Kasima;	212
		Nyalu-Mombo	175

Table 2: Distribution of the population to be surveyed by IZ and HZ

Intervention zone	Total Population affected in IZ	Names of Supervision zones	Sampling frame
Goma	95	Ndosho	19
		Mabanga - Katindo	19
		Munganga	19
		Birer 1	19
		Birere2	19
Bukavu	76	Bagira	19
		Kadutu	19
		Panzi	19
		Kansha	19
Karonge	76	Cimumu	19
		Cifunza	19
		Mule	19
		Rambo	19
Bunyiakiri	76	Bulambika	19
		Kambegeti	19
		Lwana- Kashewe	19
		Kimwali	19
Chambusha	76	Chambusha	19
		Hombo	19
		Otobora	19
		Karete	19
Walikale	76	Camp TP1	19
		Camp TP2	19
		Kasima;	19
		Nyalu-Mombo	19
TOTAL	475	25 HZ	475

2.4.2. Qualitative survey

The qualitative survey, exploring the views of participants, was conducted through Focus Group Discussions (FGD) and Individual in-depth interviews (IID's). These discussions were complemented by voluntary interviews in the Most Significant Change (MSC).

For the FGDs, the target population consisted solely of beneficiaries of the BCC project.

In total, 34 FGDs were conducted with an average of eight participants per FGD. The length of the sessions was between 90 and 120 minutes.

The table below shows sites, villages and the number of participants, involved in the evaluation.

Table 3: Names of villages selected for evaluation.

Sites	Villages	Number of FG	Qualitative		Quantitative	
			Number of IDI's	Number of MSC	Project site	Control zones
Goma	Ndosho; Mabanga; Katindo; Mungunga; Birere 1; Birere2	6		1	95	38
Bukavu	Bagira; Kadutu; Panzi; Kasha;	6	2	1	76	38
Kalonge	Caminunu; Cifunzi; Rambo; Mule	5		2	76	38
Bunykiri	Bulambika; Kambegeti; Lwana- Kashewe; Kambali	6		1	76	38
Chambucha	Chambucha; Hombo; Otorora; Karete	5		2	76	38
Walikale	Camp TP1; Camp TP 2; Kasima; Nyalu-Mombo	6		1	76	38
	Total	34	2	9	475	228

For the quantitative survey, 703 people participated in the evaluation, including 475 beneficiaries from the intervention zone and 228 participants from the control health zones. In addition to these, the team conducted individual key informant interviews and four people were interviewed in total.

2.5. Data collection progress

Data collection took place from 2 – 23 May, 2016. Six surveyors, a FG facilitator (National Consultant) and a note taker conducted the data collection. Supervision of data collection was provided by the National Consultant and the IMC monitoring and evaluation manager. This supervision made it possible to ensure data quality control in the collection phase. Logistics was well planned and no major obstacle was observed.

III. Data management

3.1. Security measures for the database

To ensure the safety of the database and appropriate data management, computers saved data on removable media (CD-ROM and USB) every day. The database was also locked by all data-entry clerks using an individual private password.

3.2. Quality control

Quality assurance was provided by the rigorous training of surveyors and note takers.

Daily quality control of the filling in of questionnaires was provided by the national consultant and double data entry was conducted. The data, once entered, were audited by the team of statisticians.

The database was subjected to an internal audit on all records and an external audit on 10% of records. Internal audit was conducted by a team of two IMC staff members and an external audit was conducted by the National Consultant. All the audits showed a high quality of data entry: 0% errors for internal audit and 0.08% errors for external audit.

IV. Data analysis

The qualitative data analysis commenced at the end of each FG. The facilitator and the note taker proceeded to complete the notes, investigate initial trends and record verbatim.

The team conducted a descriptive content analysis for each FG and then proceeded to intergroup summaries. Finally conclusions were drawn for the respective sites. During this process and based on topics of interest, a codebook was created. By coding words, phrases and the verbatim, the systematic codification of transcriptions was then made. During this analysis, data were then grouped by topic and sub-topic in order to identify the majority, minority, and isolated opinions, but rendering intangible cultural changes visible. All verbatim reports are labeled according the idea or sub-topic, that best summarized them (an "occurrence"). This can be an expression, a significant phrase, a feeling, or a keyword. The occurrences can be grouped into broad topic areas or a big concept ("dimension"). This coding phase enabled the team to eliminate "off topics," and to weight the results according to their frequency (repetition of certain topics) or emphasize nonverbal and emotional signs associated.

V. Ethical aspects

5.1. Risks and potential profits

The risk for participants of the evaluation was minimal since they were not subjected to clinical procedures or any treatment. However, to protect the confidentiality of each participant, additional

measures were taken. For example, at the beginning of each FG or individual interview, the facilitator and note takers ensured that people agreed to participate in the survey and to observe confidentiality with regard to information discussed in groups or individually. They then asked each participant to give their consent and at the end, they reminded the whole group not to discuss topics and sub-topics outside the group. The names of participants did not appear in any notes, transcriptions or translations.

At meetings of FG or key-informant interviews, participants were informed of their freedom to refuse to answer a given question, to participate in any interview or focus group, and to refuse to answer a question even if they agreed to participate. The participant had the opportunity either to interrupt the facilitator or not to answer questions.

In addition, concrete actions were taken to reduce the stress that participants could experience due to questions relating to rape and sexual violence among adolescents and survivors. Participants in the study did not receive any direct benefits

5.2. Confidentiality

To minimize the risk of errors and respect the rights of participants, great importance was attached to the confidentiality of information obtained during sessions of FG and key-informant interviews on different topics and sub-topics. Precautions were taken to ensure the confidentiality of the participants: the interviewers and facilitators received strict instructions about the significance of maintaining the confidentiality; participants' names were not inscribed on the interviewers' guides or when taking notes during the FG. On the contrary, only digital codes were used to distinguish text transcripts as well as the notes on them.

5.3. Compensation

Refreshments were offered by providing each FGD participant with snacks (water or a soft drink).

5.4. Voluntary consent

The procedure of voluntary consent below describes general precautions that were taken to obtain voluntary consent:

The evaluation team obtained permission from local authorities where FGs and IIDs were conducted.

Potential participants were informed about the rights regarding participation: free participation, the right of refusal to participate in any group discussion or an interview, the right of refusal to answer a given question even though they have agreed to participate in FGs or IIDs. They were also informed that refusal to participate and/or answer questions after agreeing to participate would have no adverse effects for them.

The participation in FGs, IIDs and MSCs required the voluntary consent of the participants, which implies their clear understanding about the purpose of the study, the nature and importance of participation, the level of confidentiality and the right to withdraw from participation at any time.

For each IID and MSC, the information was read step by step, in private, in French or Swahili for each potential participant as appropriate, ensuring that information was understood by the participant at each stage and that concerns were addressed. The issues raised by potential participants were resolved before he/she gave consent to participate in the evaluation. To maintain confidentiality thereafter, the evaluation team did not ask participants to sign any documents or give their fingerprints. A copy of the consent form was given to potential participant and another put in a sealed envelope and kept in safety in the office of the evaluation team. Voluntary verbal consent of adults aged 18 and over was obtained using the procedure described above. For minor children (students aged from 15 to 17), the procedure was slightly different. It was necessary to have the consent of the minor, the permission of a parent, permission of the principal of the school where FG/IID/MS took place, or the permission of the legal guardian who authorized the minor to participate or not participate in the evaluation.

As for the verbal permission form, minor's parent, school principal or legal guardian had to accept the minor's participation in the proposed research. Parental permission process included content and a discussion similar to those in the process for adults.

5.5. Constraints and limitations

The time allotted for data collection on-site was also a limiting factor for the team, in addition to the problem of geographical inaccessibility and poor condition of roads.

VI. Results

The results presented in this report centered around three main areas, including the level of contribution of project activities in achieving the objectives, the increase in knowledge of local communities on sexual and gender-based violence, and the change in attitudes and behaviors to combat sexual gender-based violence. The table below shows the gender distribution of the participants to the evaluation with a total number of 703, including 475 in project zones and 228 in control zones. Men accounted for 58.6% and women for 41.4% of participants. Regarding age ranges, the table shows that the different age groups participated in the evaluation. participants ranged from 11-45 years.

Table 4: Distribution by gender

	Numbers	Percentage	Valid percentage	Cumulative percentage
Valid 1. Male	412	58.6	58.6	58.6
2. Female	291	41.4	41.4	100.0
Total	703	100.0	100.0	

Table 5: Distribution by age

Age range	n	%	Valid %	Cumulative %
11-19	132	18.6	18.6	18.6
20-29	259	36.8	36.8	55.8
30-39	155	22.0	22.0	77.5
40-49	85	12.1	12.1	89.6
49 +	73	10.4	10.4	100.0
Total	703	100	100	

Table 6: Distribution by area

Area	n	%	Valid %	Cumulative %
Urban	456	64.9	64.9	64.9
Rural	247	35.1	35.1	100
Total	703	100	100	

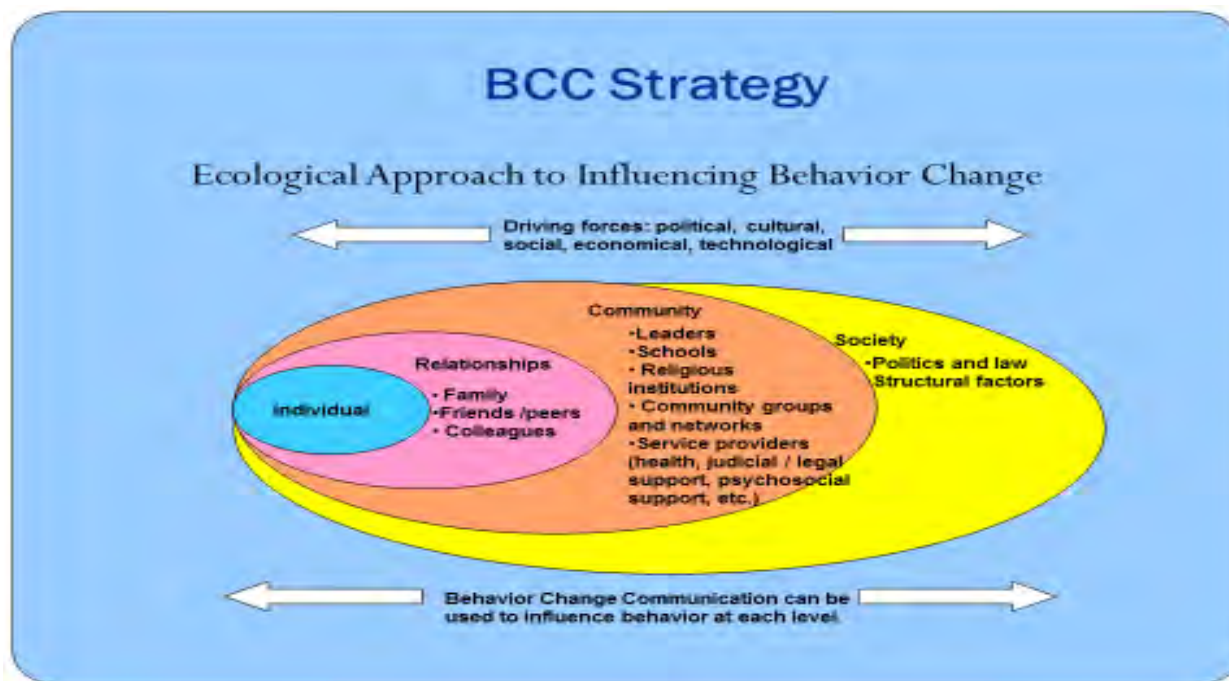
6.1. Efficiency of the BCC project

To end the ongoing conflict in the eastern DRC and promote the emergence of the country as a coherent entity that for all Congolese, IMC and its partner Search For Common Ground (SFCG) with the support of John Hopkins Bloomberg School of Public Health’s Center for Communication Programs (CCP) implemented a project, entitled “Bienvenu aux Changement dans la Communauté” with objective to reduce the amount of SGBV in targeted communities through increased prevention of/and protection from sexual violence in the east of the DRC. This project used communication to change attitudes, gender behaviors, and reduce the negative impact of SGBV.

The project was executed in two provinces: North and South Kivu. The effectiveness of this project is explained by the fact that this project addressed social norms that contribute to inequality between men and women at both the family level and community level, and implemented a strategy for behavior change communication based on the social ecologic model. This model provides a

framework for analyzing and understanding of gendered violence within a community. The figure below shows level articulations and factors behind the violence behaviors of individuals.

Figure 1: Ecological approach explaining the factors of gender-based violence.



The diagram above shows that the roots of sexual and gender-based violence originate at multiple levels: individual, relational, communal and societal. To prevent SGBV in communities, IMC directed its actions towards socialization institutions of individuals that convey gender norms. These are the family, school, traditional and religious authorities, local provincial institutions and the media. The effectiveness of this project is also explained by the fact that all activities were developed using information collected during the baseline study. This information allowed IMC to identify problem behaviors of key players, socio-cultural causes explaining these behaviors, and desired behaviors. Communication channels that may induce a sustainable behavior change were also identified to reach target audiences.

Regarding communication activities, the BCC project developed a communication strategy based on this model and focused on advocacy, social mobilization, Behavior Change Communication (BCC) and strengthening the capacities of all parties involved. To reach the majority of people, it is necessary to combine several communication channels: the mass media (community radios and prints); interpersonal communication (education talks in small groups of less than 25 people), and popular and folk media (theaters and songs). These communication strategies were based on community participation with a network of local players.

To reach the results observed during the evaluation, the project used multiple communication channels, including the mass media (community radios); prints (image boxes and other products

such as posters, leaflets, tip cards and checklists); and traditional and folk media (participatory theaters and songs). However, the majority of participants of FG recognized interpersonal communication in small groups of 25 participants as the best approach because interactions and discussions between facilitators and participants on the one hand, and participants on the other hand, have significantly contributed to changing of behavior and attitudes of community members towards SGBV. Interpersonal communication activities also included family days. MDG facilitators organized monthly family days where they invited community members, generally couples (MDG members or not) in order to share experiences of norms related to gender. Facilitators asked two couples to react to the experience of each other. Then the other participants asked them questions. At the end of each session, other members who were not part of the MDG decided to join the MDG. On participant noted:

I fought this group because I believed that facilitators have found work and they did it to justify their salaries at the end of the month. The day I was invited to attend the family day, my wife accompanied me. When the couple of MDG members started to share their past experiences and tell about the current situation, my wife whispered to me a few words: The couple was like us, but I realize that he has changed a lot, his wife told me this but I thought she was deceiving me. At the end of this session, I decided to join and my wife encouraged me. Today we are happy.

P7, FG, MDG member in Chambucha.

However, despite the fact that social norms related to gender were addressed directly, the project faced challenges when working with different target groups including traditional authorities, religious leaders, the police, school administration authorities, teachers, students and even women.

This resistance was experienced more in rural than in urban settings. All groups involved in discussions expressed this resistance differently. The evaluation team summarized various statements recorded at all sites:

We have our customs and every man, every woman, every child (boy and girl) knows what to do in the community since the time of our forefathers. So you've come to ask us to leave behind our customs and to do the same as white people, including lack of respect of children towards their parents, gay marriages If that's what you want to teach us, we will not allow you to work here.

P2, FG, traditional leader of Kalonge, South Kivu.

School officials and some teachers had the same fears and referenced to the pedagogical principle responsible for the education of children.

You have said that a corporal punishment is a violation of pupil's rights, but we know that there is a proverb 'Don't spare the rod and spoil the child'. You want us to change that?

P2, FG, a MDG teacher member. Bunyakiri, South Kivu.

Some students, especially boys, protested vigorously and said:

Never, I won't sweep classrooms and be controlled by a girl; otherwise, I'll leave the school and go elsewhere.

P4, FG, class president of SC Bukavu.

Hee!! In our culture the education of a woman ends in the kitchen. If I want to continue my studies until the state diploma, my children will get rotten in my stomach.

P5, FG, girl member of SC, Mule, South Kivu.

Unlike the other groups, disapproval of men regarding the BCC project was quite rude in the sense that men saw themselves as losing some of their power, and so did not hesitate to take extreme positions vis-à-vis IMC, saying they will not allow their wives to participate in this project. At several sites, particularly in rural areas, there was the same story. They stated the following:

... As we understand it, with your project, women will wear pants and we will wear loincloths. You are wrong ...

P7, FG Co.Co. Goma, North Kivu.

Unlike men, who have expressed their disapproval of the BCC project, women were moderate, but also voiced their concerns. Socialized from an early age in subordination with her predefined role of homekeeping, no woman could accept being spoken to about her rights. According to one participant, this goes against social norms and could disrupt the harmony that exists at home. She expressed it as follows:

Father, how could a man accept to make the marital bed or prepare food? Why did he pay a dowry? wasn't it for the woman to do all of that?

P8, FG, member of Women's Association.

6.2. Result 1: Increased community action to prevent SGBV at all social levels (individual, community, societal/structural):

Data from FG shows that the project achieved positive results in several areas. During the five years of the BCC project implementation, the team observed positive significant changes for each intervention area through these institutions of socialization. This includes traditional and religious authority, police, the authority of the school administration, teachers, students (boys and girls) and community members including women. Moreover, all field activities in the field were executed by community members voluntarily. These community members, trained by IMC staff, organized awareness activities in their communities.

Between 2012 and 2014, IMC trained 3,176 facilitators. Training of MDG facilitators lasted 21 days. These facilitators had a 16-week discussion sessions on different topics related to gender. Unlike, the training others including SC, Co.Co, PPC and CBO was five days. They were supervised by 12 IMC agents distributed in six BCC project sites (two supervisors per site).

Different topics covered during these sessions included: (i) communication techniques for the fight against sexual and gender-based violence, (ii) general notions of gender-based violence, (iii) participatory theater for the fight against gender-based violence for comedians.

To identify all gender issues, facilitators organized community meetings at each site. After problems were identified, facilitators conducted participatory analysis sessions to identify problems related to gender norms that increase vulnerability of women within the household and community. Together with the community members, they sought for solutions in order to discuss them at the awareness session with MDG, Co.Co., SC, PPC, and the CBOs.

Capacity building of community members (3,176 in total) was a strategy used to translate IMCs vision on sustainability of activities.

6.2.1. Knowledge of SGBV

The team wanted to know if FG participants knew the meaning of gender and different forms of gender-based violence prior to 2011.

Surprisingly, almost all participants (MDG, SC, PPC, Co.Co., Women's Association), especially in rural areas, were not able to provide multiple examples of GBV ?. Such near unanimity on ignorance of this concept and different forms of GBV surprised the team, given that sexual violence has become a public health and human rights problem in these two provinces. In reality, people knew only one form of violence, sexual violence, despite the fact that the law on sexual violence has been promulgated since 2006. There had not been any progress in its vulgarization despite the presence of several civil societies and humanitarian organizations related to gender. This reality was widely shared by many participants of FG, regardless the area:

When people of IMC began to explain the concept of Equality between man and woman, there was only one answer. We told them not to bring to us the customs of white people. We Africans have our culture, which include things that a man/boy can do, and things he should not do.

Our ancestors practiced it, we inherited from them and we have an obligation to continue to the next generation. Here we know only about sexual violence and only women and girls who are victims, the aggressors are men in uniform.

P8, FG, Co.Co. member, Chambucha, South Kivu.

6.2.2. Attitudes and Practices relating to SGBV

Regarding attitudes of population vis-à-vis the survivor, almost all participants of FGs expressed a negative attitude. This was manifested in the survivor's rejection and criminalization to be responsible for this act. This was more pronounced in rural areas:

Before 2011, every time we had a case of rape, the first reaction was to say that it was she who wanted it. If this is a married woman, her husband has the right to chase her away because she can bring bad luck to the family. If it's a girl, either she is chased away from the home if the case is already known by community members, if not, no boy will to marry her. If the case is not known by the community, the family of the survivor informs the village chief to have an amicable settlement with the aggressor's family. The survivor is not entitled to neither care nor psychosocial support or legal advice. In short, she becomes an object of mockery in the village.

P4, FG, MDG member, Bunyakiri, South Kivu

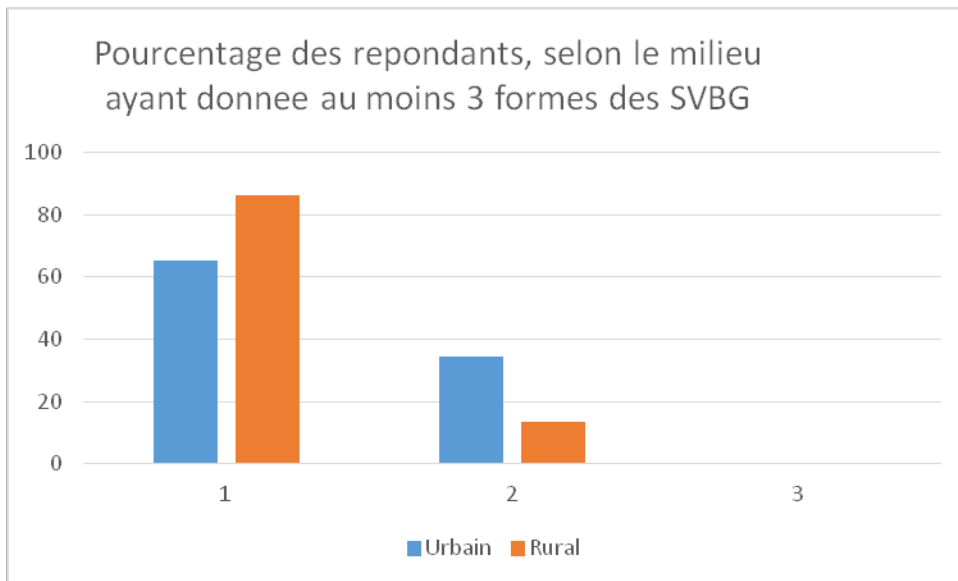
After 2011, a majority of participants in FG recognized that through the BCC project people have become aware of gender equality between men and women and there are no rules attributed to men or women. They were also aware of different forms of gender based violence. They recognized that survivors of sexual violence are both men and women and the aggressors are mostly civilians. These acts of sexual violence are committed in households, in the fields, on the way to school etc. They provided two reasons behind this change in attitudes: (i) capacity building of local players in vulgarizing the 2006 law on sexual violence (MDG, SP, CoCo, Women's association); (ii) the involvement of all community leaders, including traditional and religious chiefs in the fight against SGBV. Almost all participants cited this last reason.

After 2011, the evaluation showed that the beneficiaries have improved their knowledge of gender-based violence. Indeed, the results of the quantitative survey show that in urban areas about 65.4% of people who participated in the BCC project awareness activities mentioned at least three forms of SGBV against 34.5% in the control zone. In rural areas, about 86.38% of respondents in intervention zones gave at least three forms of SGBV against 13.62% in the control zones. These results were confirmed by the participants of different FG.

Table 7: Percentage of the respondents, who cited at least 3 forms of the SGBV, according to the area.

Category	Urban		Rural		Total	
	n	%	n	%	n	%
Beneficiaries	106	65.43	222	86.38	328	78.3
Control	56	34.57	35	13.62	91	21.7
Total	162	100	257	100	429	100

Diagram 1: % of respondents per site who cited at least 3 forms of SGBV



Respondents were invited to identify different forms of SGBV. The Survey suggest that the majority of participants, regardless of the area, knew only one form of violence: rape. Other forms of violence were unknown to them. One participant noted:

One day we had to attend an awareness session and at the end we were discussing with my neighbor and I told him this: I think that BCC project will really teach us a lot of things, and will even help us to improve our relations with our wives in homes, because of the way the facilitator explained what is meant by economic violence. Since my birth it is the first time to learn this form of violence yet we do it every day in our homes. I'm not sure that even our academics know this information.

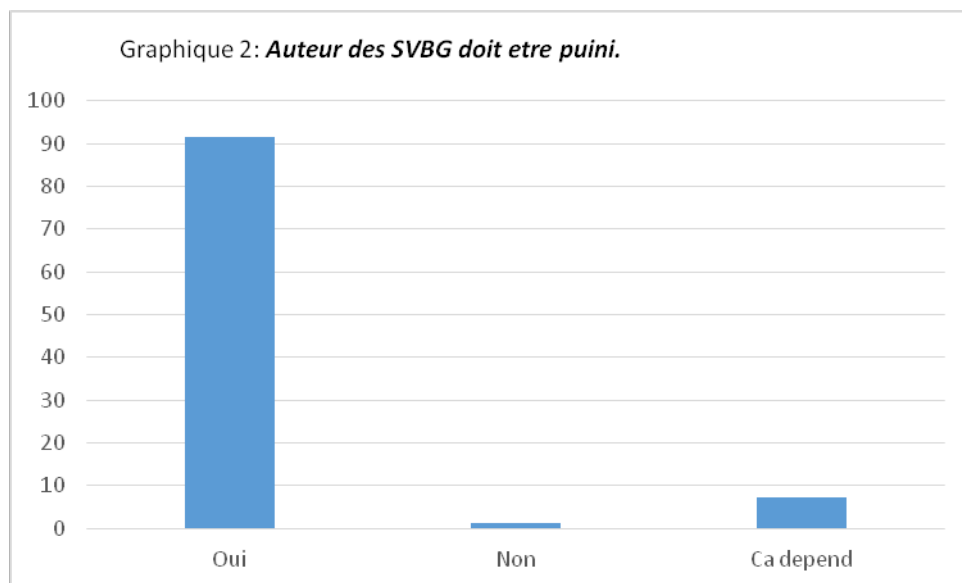
P7, FG MDG member, Kalonge

When analyzing the views of the interviewees on what to do with alleged perpetrators of SGBV, it is observed, that contrary to what was done before 2011, over 90% of respondents versus 1% agreed that the perpetrator of SGBV should be punished according to the law. The table below reflects changing attitudes of community members who recognize that it is the perpetrator who should be punished, not the survivor.

Table 8: Perpetrator of SGBV should be punished.

Type of responses	Numbers	%
Yes	643	91.5
No	8	1.2
It depends	51	7.3
Total	703	100

Diagram 2: Should perpetrators of SGBV be punished



Regarding the men in uniforms, more specifically the police, the evaluation team recorded a significant change in the management of their salary. Each payroll was always accompanied by fights in several households on the management and allocation of funds, but with the BCC project these fights were reduced.

Despite the fact that the a majority of men in uniform often exhibited violent behavior vis-à-vis their spouses, during FGD with PPC members, they gave testimonies that deserve to be mentioned in order to measure impact of the project within this category of project beneficiaries.

In the Bukavu Intervention Battalion, we have young officers who were recruited from among delinquents of the town. And everyone knew that these young officers did not respect hierarchy and were violent not only to civilians, but also and especially to their wives. The colonel, responsible for the payment of salaries, before the BCC project repeatedly recorded more than half of complaints from wives of these officers. They complained that their husbands did not give them food money for the house and even some children were regularly expelled from school due to nonpayment of school fees. Many of them chased their wives away. But during awareness sessions, there was a change in the behavior of these young officers.

P1 FG, PPC members in Bukavu.

In Walikale, participants (PPC members) expressed their satisfaction regarding the project. Walikale is known among the areas that recorded many cases of rape committed by civilians and armed groups of the province. The majority of police officers stated that they did not know about the law of 2006 on sexual violence. The day they had a capacity building training in 2013, they

remembered the atmosphere that reigned in the room. The views of the police expressed on the ignorance of the 2006 law confirms what was said by community members about the ignorance of this law by authorities. Surprisingly, a superior officer, (a colonel) appeared skeptical about the existence of this law:

As the facilitator, I want to know if our police authorities are aware of this law and the document you have just presented to us, I propose to suspend the session, I will first inform my superiors, because this can cost much to me.

P1, FG PPC member, Walikale, South Kivu.

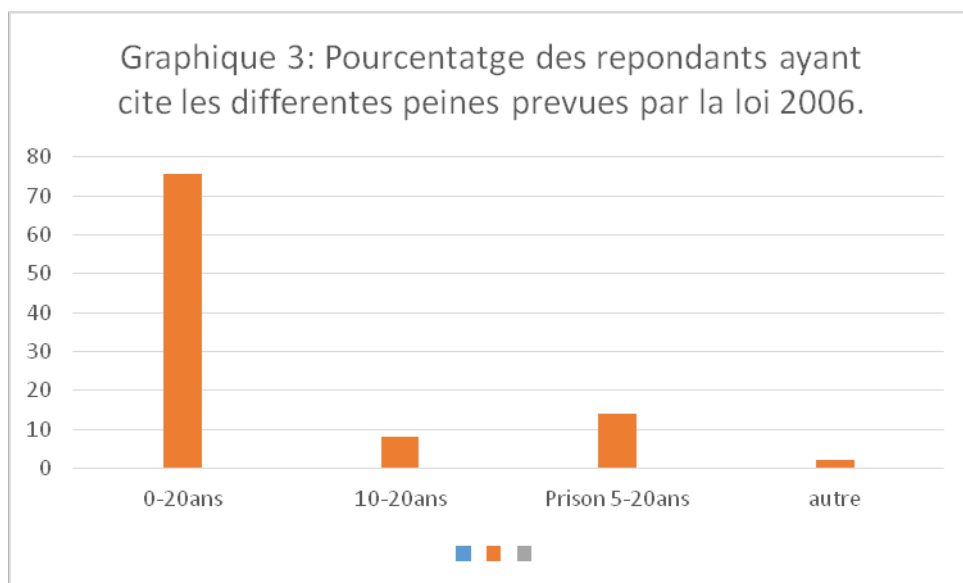
Another participant, said before the BCC project, they had many rape cases here, but each officer dealt with it according to his custom.

... Before the project, when the police had a case of rape, I treated it like any other case. Even outside the office, that is to say in the police compound in the presence of everyone including other defendants. There was no confidentiality. Moreover, if the perpetrator had no financial means to bribe the officer, the survivor was asked to settle the problem with the family of the alleged perpetrator out of court. In addition, we threaten the survivors, put her behind bars and sometimes our officers slept with survivors before liberating them, because every time they brought the alleged abuser, he gave money to the officer to release him and the survivor was asked more money. Otherwise, she had to agree to sleep with the officer in order to be released.

P8 FG; PPC member, Walikale.

Results of the evaluation show that more than 75% of respondents affirm that sentences for sexual violence provided by the law of 2006 range from 5 to 20 years plus fines which exceed 100,000 CF. Sentences from 10 to 20 years was cited by more than 20% of respondents. Diagram 3 illustrates the level of knowledge of criminal law concerning sexual violence.

Diagram 3: Level of knowledge of criminal law concerning sexual violence
% of respondents who cited different sanctions as defined in the 2016 law against sexual violence



6.2.3. Relationship between men and women in the household and community

Before the BCC project, the team analyzed the role of men and women within households on decision making and the management of resources at family and community level. The position of women within households and their work in the agriculture sector did not allow them to make a good livelihood that would result in their empowerment. The evaluation found that women had a limited, even non-existent decision-making power. This subordinate position negatively affected the relationship between men and women in the household. Almost all participants of FG, regardless of the area, expressed it as follows:

According to our customs, the woman cannot say anything about problems regarding money or other decisions in the household. Only men or elderly boys can say something. Girls must only learn to become a good wife, obedient to her husband.

P2, FG, Traditional leader, Kalonge South Kivu

Before the BCC project, the woman was considered a slave. A woman who doesn't get tired and can endure was considered a community model and respected by everyone. Man has the right to demand for sex at any time and the wife must not refuse.

P9, FG, Co.Co. member, Goma, North Kivu

Evidence observed shows that women are almost non-existent in decision-making bodies especially at community level in all sites visited. However, it is commonly accepted that women's representation in government institutions is essential for ensuring their rights.

This observation was made by a majority of participants in FG, especially in rural areas.

... before the BCC project, it was almost impossible to see a woman in small local development committees at community level. Our customs were such that a woman's place was only in kitchen and in the farm.

P10, FG CBO member, Chambucha, South Kivu.

Women could not take seats on village councils and traditional structures for conflict resolution, despite the fact that the country has adopted a National Plan for the implementation of UN Security Council Resolution 1325, which requires the inclusion of women in all processes of conflict resolution and peace building.

The inequality aspect of women's participation in decision-making processes was a factor in increasing lifelong inequalities between men and women and perpetrating gender-based violence, especially in rural areas.

Before the BCC project, the perception of women in the community was not positive at all. The role assigned to her and the place she occupied made her more vulnerable compared to men. Women were considered a commodity and not as a development agent. One participant stated as follows:

Before the BCC project, in the Bashi group, when a man takes stock of his possessions, he can say: I have three fields, twelve cows, five sheep, a wife, five children (understood as five boys), girls are not counted. In contrast, woman are counted among man's property.

P3, FG, Women's association member, Bukavu, South Kivu.

In contrast, the only role that valued women in the community was procreative function. This perception was also widely shared by nearly all FG participants at all sites:

If a woman is over two to three years in marriage and she does not conceive, man is obliged to seek another woman and sometimes she proposes to her husband to marry her little sister to have children to have children with.

P10 FG, woman, women's organization member, Bukavu, South Kivu,

Unfortunately, this function has a wide range of prohibitions, which always ranks woman second in the community. The majority of FG participants said:

In the Shi community, women eat neither chicken nor eggs (delicious meal reserved for men). If she ate, she was regarded as uneducated and thieving thief, and that was a reason for divorce.

P2, FG, Co.Co. member, Bukavu, South Kivu

During group discussions, some women aged between 45 and 60 said:

I am now 58 years old. I was married when I was 16. During that time, I've never tasted chicken or eggs. But now, since the BCC project, I eat eggs and chicken. It is in 2013 that I ate chicken for the first time.

FG P4 Woman, Women's association member, Bukavu.

When the team wanted to know the reasons why this married women did not eat chicken during all this time, the team was surprised to hear that it is because everyone could regard the woman as uneducated, a thief and it was a reason to be divorced. One participant explained very clearly:

I assisted a divorce case initiated by a stepmother because she surprised her daughter-in-law eating chicken. The stepmother argued that her son could have children with congenital skin malformations. (The children will be born with chicken skin). But through the BCC project these customs are disappearing.

FG P6, women, Bunyakiri.

Several other participants said:

Me, I started to eat chicken in 2014.

Considering all the problems listed above, MDG facilitators organized meetings with traditional authorities for advocacy in order to obtain their approval and to discuss with community members about these social customs which placed woman in uncomfortable and precarious situations. Once the permission was granted, the facilitators raise awareness among men. The first step was to identify and establish a list of gender and social norms. Based on these norms, facilitators organized awareness sessions on family days. Once men were already aware of it, the last step was to sensitize women through CBOs, women's associations, and Co.Co. on their rights as human beings and historical injustices that cause violation of their rights.

6.2.3.1. Test of endurance and submission of the young bride of the Batembo people

In the Batembo community in South Kivu, during wedding preparations the young girl must pass the test of endurance and submission. This test is to bring the young bride in a hut serving as a traditional kitchen, and matrons light fire with wood which releases a lot of smoke. The girl must endure this without crying for some minutes. If the girl gets through this test, the boy's family is pleased to have an obedient, submissive and especially resistant-to-suffering daughter-in-law.

I remember how my present wife went through this ordeal and it is my elder sister who participated in this scene, now I deeply regret it. But my wife understands it was the culture. P9, FG, Co.Co. member, Bunyakiri, South Kivu.

The facts listed above show how customs perpetrate gender norms within a community, and through the BCC project, most of these practices are disappearing.

6.3. Result 2: Positive behavior re-enforced and sustained.

In terms of strengthened and supporting positive behavior to promote the prevention of all forms of violence, in general, the team recorded positive changes by all players involved in preventing SGBV at the community level. Local structures organized meetings where they analyzed the weight of socio-cultural norms that affect the relationship between men and women in their communities. All stakeholders were involved in the process that led to a new understanding of gender. The most significant change in households reported over the last five years was the improvement of the quality of life. In many households, men and women now understand that the participation of women in a decision-making processes improves relations between men and women in the community.

The suppression of some practices detrimental to women, such as discriminatory distribution of family inheritance between boys and girls and between the widow and family members of the deceased, the suppression of sororate marriages in case of husband's death are sociological realities that reflect the positive impact of this project. In all sites, the team recorded the same story. Many

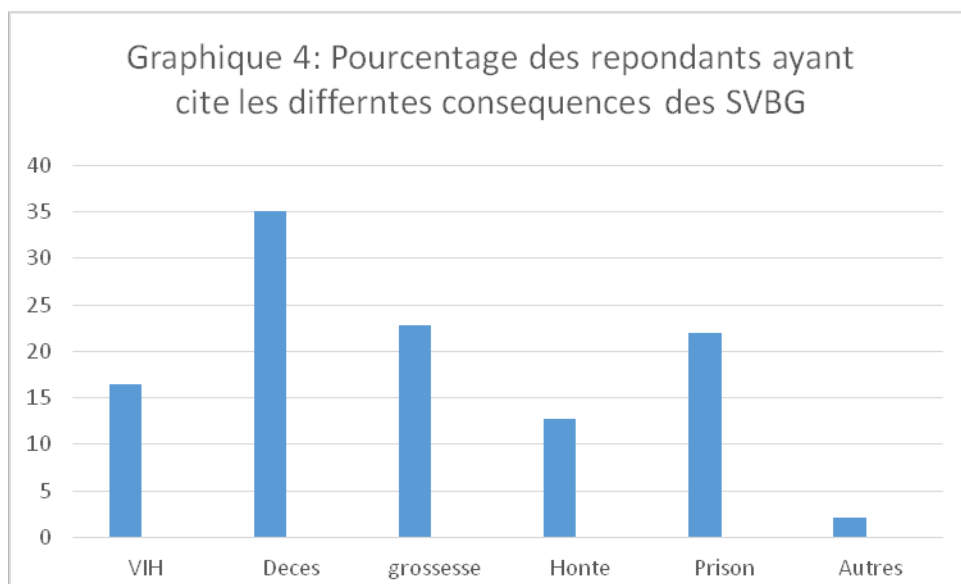
parents now educate their daughters and some women occupy leading positions in primary and secondary schools.

When looking at the consequences of SGBV, the survey results show that community members know the consequences of SGBV and are willing to fight this scourge.

Table 9: Consequences of SGBV

Consequences of SGBV	Numbers	%
HIV	115	16.4
Death	131	35.0
Pregnancy	160	22.8
Shame	127	18.1
Prison	155	22.0
Other	15	2.1
Total	703	100

Diagram 4: % of respondents who cited different forms of SGBV



The team also observed the effective adoption of practices that promote the prevention of SGBV because now the population is ready to report rapes cases to the police, local or traditional authorities in order to punish the perpetrator. The community is also ready to support the survivor and to accompany her to the HC in order to receive appropriate medical care for prevention of unwanted pregnancy or STIs and HIV. The BCC project broke the silence and taboo surrounding rape.

When comparing the behavior of the population in urban and rural areas before the BCC project and presently, we find that some harmful practices on SGBV have changed completely. The population now perceives that SGBV is detrimental to the well-being of women and young girls.

All participants (MDG, PPC, SC, CBO, Women's Association, Co.Co.) in FG in all sites, when asked to tell us about changes they observed, admitted that their knowledge on SGBV significantly improved and now they know:

- (i) Different forms of SGBV;
- (ii) The law of 2006 on sexual violence;
- (iii) How to support the survivor;
- (iv) What they should do in case of rape in family and community.

A participant stated:

Before the BCC project, when a woman/girl was raped, the 1st reflex of the community was to condemn the survivor and chase her away either from marital or parental house. If no community members are aware of the rape, then the family of the victim informs the village chief who, in his turn, convenes two families involved in public session for the family of the perpetrator to compensate not the girl or woman, but the parents or the husband of the victim. The fate of the survivor is to marry the perpetrator, but thanks to BCC project this behavior is no more observed in the village.

P6, FG, woman, women's association member. Goma, North Kivu.

6.3.1. School environment: the change on the approach “don't spare the rod and spoil the child” in disciplining children

The statements of the majority of educators (principals and teachers), MDG or Co.Co. members, indicated that there was a change in attitudes and behavior of officials responsible for the education of children. These educators, formed in the pedagogical system which is based on the “Don't Spare the Rod and Spoil the Child” approach provided evidence of their change. Considered prior to the BCC project as discipliners, these educators now have become trusted adults for their students. Recognizing that they have committed a lot of harm to students for many years, these educators have changed their attitudes and behavior vis-à-vis students. Through awareness-raising campaigns organized by the SC, the BCC project has developed an approach, “School Without Violence (SWV)”, entitled “*Gender-friendly school*”. This approach encouraged educators to promote equity and equality between boys and girls. Teachers have learned to manage a classroom without corporal punishment, which results in the principle that if a teacher loves his students, he should not punish, but protect them.

During FGD with students in many sites, they said that before the BCC project, girls could not become class presidents and even raise the flag. However, with this project, we have many girls who were and still are the class presidents. In the Walikale school we found a football team of girls who were being coached by an older girl.

6.3.2. Prevention of SGBV

The evaluation team wanted to know the types of SGBV prevention activities that Co.Co. members conducted in favor of children in their communities.

In Bukavu, in the town of Bagira, Co.Co. members who participated in FGD, said that since 2014 they have found many idle children in their town and wanted to know why these children were not going to school. After an investigation that lasted more than a week, they concluded that these children's parents were not able to pay for their school fees. Co.Co. members decided to collect money from dignitaries and traders living in this town in order to support the children in school. In the school year of 2014, they succeeded in educating around 100 children.

... Papa, it was an unbearable situation, we had to see these children committing crimes in our neighborhoods. They destroyed everything around them, they were fighting, they stole everything. The town was almost unbearable, but when we started talking to these children, we realized the need to get them back on the school benches and this is what we did. We contacted the elected provincial members of Bagira and businessmen, they were involved and it worked out. We did the same for the coming school years. We have also sensitized the heads of schools not to expel these children in case of the delay in payment of school fees.
P8 FG Co.Co. member, Bukavu.

The team wanted to know which program has helped to catalyze change in the community.

To prevent and fight against SGBV, the BCC project worked with community structures including MDG, PPC, SC, Co.Co. and women's association in particular. However, among these structures, the MDG, was mentioned by almost all participants in both rural and urban areas as the group which has significantly contributed to the first individual and community behavior change. This structure is considered the engine of community dynamics in this project.

6.4. Support for survivors of SGBV

Before 2011, support for survivors did not exist at both family and community levels. Instead, the survivor was seen as a witch that should not live with the other members of her community, including the family if it is a girl or the husband if it is a wife.

As for health-seeking, at the level of the survivor, they preferred to live in hiding because they knew the fate reserved for them if they introduced themselves at HC or hospital. This behavior seemed the best for them and the members of their family. No care structure (hospital and HC) could provide them with the treatment against the risk of unwanted pregnancy or STI/HIV they ran. All community members, including her own family, abandoned her.

At community level, several scenarios were possible:

- If the survivor is married, the husband had only one solution - to divorce her;

- If the rape case is known throughout the community, generally the survivor is forced to leave the village and move out to escape the stigmatization and rejection;
- If only family members know about the rape case, the family can handle the case through amicable negotiation with the family of the perpetrator. Often the village chief is the one who arbitrates.

At the police level, we witnessed the same scenario seen in medical services. People blamed the survivor and considered her not a survivor, but a complainant like any other complainants. Her case was sometimes treated with lack of confidentiality.

Regarding the attitude and behavior of players in case of rape, the team made the following observations:

- (i) The family (parents, husband) and community members had only one solution, to send the survivor away;
- (ii) It is the survivor who is condemned by all members of community including her own family, but not the perpetrator. There even exist songs the women sang to incriminate the survivor. For example, “*Madam or miss, give me the loincloth that you went for.*”
FG with the women’s organizations in Karete, South Kivu.
- (iii) An amicable settlement was the only solution to respond to a case of rape of a girl. This arrangement was public and presided over by the village chief.
- (iv) The compensation was often in kind (for example, a goat), and the beneficiaries were either the parents or the husband of the survivor.
- (v) Sometimes, instead of compensation, the perpetrator could marry the survivor if he wanted.

6.5. MDG as catalyst for other community structures

This group played a catalytic role in the community. Based on the activities undertaken by MDG members, the BCC project showed better results in several areas that have helped improve the quality of life of project beneficiaries.

In the visited sites, urban or rural, there was the same story. Such a near unanimity on a reality surprised the evaluation team, who wanted to know more about it. Participants of focus groups have all recognized that MDG members are models. They are called “**BABA BORA**” or people who are considered model husbands, model fathers, and should be imitated by all men. According to these fathers, the behavior change process starts with the individual and then followed by his family.

In the village of Karete in South Kivu, the team recorded a testimony of a MDG member, which was confirmed by other participants. This is a married young man of 35 years is the father of three children. His children and his wife nicknamed him Boxer because for more than 10 years of marriage, every month the husband has been seriously beating the wife.

I was hitting my wife almost every week and if you see her today, you will see many scars. That is why the village nicknamed me Boxer. I was not joking with women; besides my wife can testify what she had experienced at home before I became a MDG member. One day a

friend asked me if I could accompany him somewhere where they met regularly. When the facilitator began to explain the consequences of beating the wife, I felt directly touched by this message, it was as if the facilitator was talking to me. He said: If you hit your wife and wound her, you will not leave her like that, you'll have to get her to the hospital. At the hospital, you're going to pay for drugs with your money even if you are going to be indebted or with the money that could help you to pay school fees for your children. So who won and who lost in all of this? Being the man, you haven't won anything, but what is certain is that you lost something, the money for care. These expenses were not planned. At the end, I asked my friend if I could come to their group but I was afraid that the facilitator would not accept me knowing who I was. during the next month, I become a member this was in 2014. Today I am the facilitator of MDG too. My wife is the happiest woman in Karete, she is very happy.

P3 FG MDG member and facilitator, Karete, N-KIVU.



From left to right: Village chief (MDG), Chief of localities(MDG), Pastor (MDG), Director of primary school and community radio, Deputy of the Chief of locality (MDG).

6.6. Enrollment of girls

Prior to 2011, girls had little education and parents obliged their daughters to get marry before the age of 18. According to OCHA, South Kivu girls account for 39% of school enrollments and boys 61% of school enrollments. (OCHA, 2005). The reasons given by parents were that girls performed less well than boys did in schools. More especially, parents did not see any importance of educating girls, arguing that girls could not ensure the continuity of their lineage.

After 2011 at project sites, the enrollment of girls in rural areas experienced an increase. Various MDG members, participating in FG, acknowledged that through awareness-raising activities they have undertaken in different villages to educate parents to send their daughters to school, and as a result many girls have been enrolled.

With the project, a majority of parents started sending their daughters to school as equally as boys. Some participants provided statistics to this effect:

... before the project, we could find from 250 to 300 students in a school, the number of girls never exceeded 10, there were classrooms with no girl. But now we have schools where the number of girls and boys is almost equal.

P5, FG, MDG member, Bunyakiri.

Regarding early marriages and non-involvement of women in decision making concerning the marriages of their daughters, participants were very emotional:

We were the slaves of our customs and unaware of the law on sexual violence, we really want to thank the BCC project and IMC for teaching us gender notions. If you had come here before 2010, you would be amazed at how we behaved vis-à-vis women. I could not imagine for a single moment that at wedding of our third daughter her mother did not have anything to say. Besides, we were not even going to inform her. She will be informed just to tell her that we are going to receive people for the wedding of our daughter, that's all. She will just prepare food for guests.

P1, FG, MDG member, Walikale North Kivu.

Regarding the age of marriage for women, one participant described the situation very clearly as follows:

Regarding the age for marriage of the girl before 2010, it wasn't a problem. Once a boy or man introduces himself saying that he will marry our daughter and if the boy has a good reputation, he will marry the girl without her opinion. Moreover, one can marry a girl after her conception. The man, regardless of his age, gives money to the father and tells him that if it is a girl who will be born, she will be my future wife. On the day of delivery if it is a girl, the man will hold a party. On the contrary, if it is a boy, the father will be on debt before that man and in order to reimburse it he will do everything for the wife to get pregnant and put to birth a girl.

P8 FG, MDG member, Walikale.

6.7. Gender norms

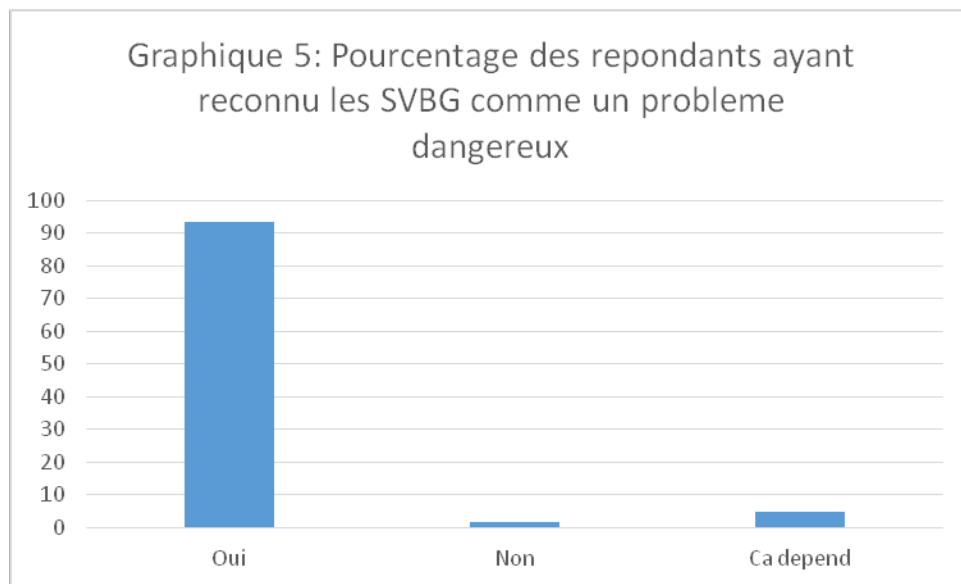
Before the BCC project, women held an inferior position in the community and the custom had already established their behavior. For example, according to a proverb of the Bashi: "A woman doesn't talk in front of a man".

Most of the household chores and farm works were performed by women. Our women had no right to speak at home and in the community. Regarding family inheritance, women and girls were not entitled to inheritance of property from their parents; women had no access to positions of responsibility.

P1, FG, traditional chief, MDG member, Chambucha.

Discriminatory provisions against women contained in both customary and family laws reinforced these perceptions. The team noted that the implementation of communication activities for social and behavior change (SBCC) by SFCG has also broken the barriers for change and has modified the perceptions, attitudes and behaviors of the project beneficiaries concerning roles of men and women in households and communities. Male and female project beneficiaries now perceive gender as a solution that allows them to live in peace in their households and communities. Similarly, in schools, we see boys sweeping the classrooms with the same enthusiasm and the girls elected as class presidents. Regarding housework, men and women share household and community tasks and work farms together. Some men take care of their children, others prepare family dinners and draw water from the well, clean their yard. Women and girls are entitled to the inheritance of their parents; there are women in leadership positions such as director of primary schools; director of community radio; coordinator of local NGOs; there are even women leaders who are respected and listened to within communities. Results of the survey show that with awareness raising campaigns organized by the facilitators, beneficiary population now recognizes that SGBV is a dangerous problem in the community.

The survey results show that with the sensitization organized by BCC facilitators, beneficiary population now recognize that SGBV is a dangerous problem within the community. Graphic 5 shows that over 90% of respondents expressed during the survey against 1.85%.



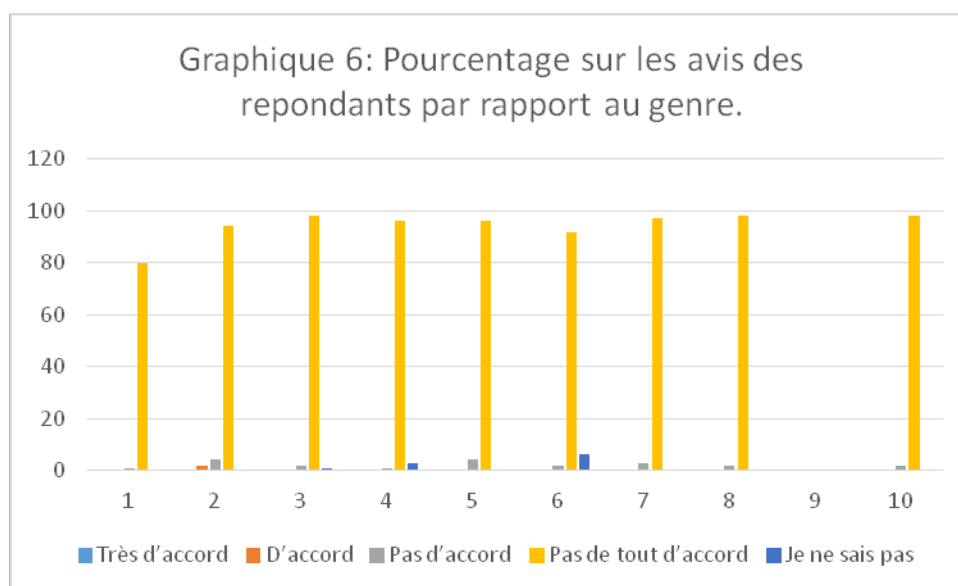
The evaluation team has recorded very revealing opinions of the change under the BCC project on the positive gender norms. Table 10 shows the opinion of each respondent, when asked if a man has good reason to hit his wife in the following cases:

Table 10: Opinions of respondents with regard to gender.

Do you think a man has a good reason to hit his wife if:	Strongly agree	Agree	Disagree	Strongly disagree	I do not know
She does not do her job of housework to his satisfaction	0	0	1	80	0
She neglects her children	0	2	4	94	0
She disobeys him	0	0	2	98	1
She argues with him	0	0	1	96	3
She left the house without telling him	0	0	4	96	0
She refuses to have sex with him	0	0	2	92	6
She asks him if he has other women	0	0	3	97	0
He suspects she has been unfaithful	0	0	2	98	0
He discovers that she has been unfaithful	0	0	2	98	0

The table shows that, for every opinion expressed, at least 85% of respondents strongly disagree with the statement. The percentage of those who answered "Disagree" ranges from 4 to 1%.

Diagram 6: % of respondents opinion about gender



6.8. Inheritance

Prior to 2011, women could neither buy land nor inherit land from their parents or husband. They could not conduct a land transaction unless they had the prior approval of her husband. In case of the husband's agreement, a document called the "Bill of Sale" was issued, but on behalf of the husband. This document carries only the name of the husband and the names of the seller or buyer and witnesses of the sale. The tragedy is that when the husband dies, the widow cannot acquire her land, despite the fact that she bought it. The brothers of the deceased will control this land. Therefore, the purchase of the land by women in rural areas was an act of taboo, considered a transgression of social norms and violation of customary law. In this regard, there exists a saying among the Bashi that, "*women inherit loincloths and men inherit fields*".

6.9. Legal registration of children and marriages.

This activity of children's birth registration was observed mainly in rural areas.

In fact, children's birth registration is a part of a child's right. The *Child Protection Act № 09/001 of 10 January 2009*, has three child protection levels including legal child registration. Almost nonexistent in the communities before 2011, legal registration of children and marriages is the starting point in the fight against SGBV and promotion of human rights. The table below describes this phenomenon before and after 2011.

Table 11: Distribution of registered children per site and per MDG members.

Sites	Urban	
Birth registration	Goma	
	M	F
2009		
2010		
2011		
2012	156	120
2013	676	413
2014	407	413
2015	962	913
2016	-	-

Table 12: Distribution of registered civil marriages per site and per year.

Sites	Urban	Rural	
Marriage registration	Goma	Bunyiakiri	Walikale
2009			6
2010			18
2011			13
2012	160		20
2013	207	20	21
2014	207	26	62
2015	282	28	
2016			

6.10. Participation of traditional authorities

One of the most significant results of the project is an active and voluntary participation of traditional authorities. The involvement of traditional leaders, who are guardians of ancestral customs, in the activities has been identified as the most significant change recorded by the project. Although initially opposed to the project, traditional authorities contributed significantly to creating a favorable community dynamics of the project. Without their involvement, the project would not have achieved its objectives. Their participation in violence prevention activities and promotion of women’s rights commenced with the identification of traditional measures to protect women and girls against SGBV. (Please see Annex 1)

During FGD, a participant said:

When our village chief gathered us to explain the BCC project, I could not believe it, especially when he explained the problem of early marriages for girls under 18 years. He personally had married a 15-year-old girl. But the chief gave us his own example, saying: you know that I just married a girl under 18 years because I did not know there was a law prohibiting this, but as the BCC project explained to us, I cannot do it and you shouldn’t do it either.

P2, FG MDG member, Chamucha.

6.11. Participation of religious leaders

Religious authorities also contributed to the achievement of the project objectives. Some pastors who were trained as MDG facilitators, raised awareness with their followers with a favorable response, amplifying the fight against SVGB and promoting positive social norms in favor of women and young girls in the community.

Regardless of the area, urban or rural, the evaluation team recorded the same behavior of religious leaders.

Based on some Bible verses, according to the Gospel of Paul to the Ephesians, which once were misinterpreted "*Verse 22, Wives submit yourselves unto your husbands as unto the Lord.*" These religious leaders have proved that this verse should be linked to Verse 25 for better understanding of the equality between man and woman at home. "*Verse 25 Husbands, love your wives, even as Christ also loved the church, and gave Himself for it.*"

For methodological reasons, the team summarizes here different interventions of pastors:

Box 1

According to the Apostle Paul's Gospel to the Ephesians, Chapter 5, Verses 22 and 25, it says: At times we pastors take one car to go to church. We are all equal. One (the driver) is not superior to the other pastors although it's just one pastor driving. It is clear that the driver is not the master of his colleagues. He is only at their service to take to the destination. Everyone is free to ask for the driver to stop or to give his opinion on the road to take. Hence in a household, it's the man who takes the driver's seat of the household, and the woman can give her opinion on issues concerning the functioning of the household. But the two are equal before God. The fact that it is the man who has the driver's seat, doesn't give him a dominant or tyrannical power over the woman. In exchange for this submission is the love of a man towards his wife. Therefore, when a man loves his wife, he should not make her suffer. And she has the right to the husband's protection not egoistic love but as Christ gave himself for the church the husband has to give entire love to his wife.

When the evaluation team analyzed all the speeches given by almost all pastors in different FGD in several sites, it has concluded that:

When the pastor in his preaching links Verse 22, "*Wives submit yourselves unto your husbands as unto the Lord*" with Verse 25, "*Husbands, love your wives, even as Christ also loved the church, and gave Himself for it*", this means, that the wife's submission to the love of the husband towards her clears up the misinterpretation of this verse. Consequently, men become more receptive to the message and are willing to change their perceptions on the roles of women at home and in the community; hence, they become defenders of women's rights.

6.12. Involvement of local political and administrative authorities.

During the discussions with women's organizations, they stated that they had conducted many activities to do advocacy work with local authorities in order to encourage GBV prevention. Many

of them have signed decrees/circulars prohibiting norms detrimental to women and girls. (Annex)
This includes:
Mayor of Karisimbi council
Traditional measures of the protection of women and young girls against SGBV

VII. The Most Significant Change (MSC) of the BCC project

7.1. Story of a village chief.

Domain: Defender of the human rights of women and girls.

Storyteller: Nyembo, Village chief in South Kivu (name has been changed for confidentiality).

*My name is Nyembo, I am the village chief. I have 27 villages under my responsibility; it means I have 27 chiefs of villages. I am MDG facilitator. I consider that the BCC project has brought a significant change in my life, the life of my family and my whole community. It's me who facilitates the MDG sessions. I can admit that now I am the true model leader of communities, and **Baba Bora**,(he smiles!!!!)*

Regarding relations between men and women in the household, you know, we, the men, we tend to develop behaviors of force, domination and power. This violent behavior creates tension at home. Since I was trained as a facilitator, I have made community members aware of women and men's role in the community. With MDG, I became a "Defender of the human rights of women and girls". In many households, women come to me to report that now they live in peace.

For many years, there hasn't been a woman holding the position of school director in our village. I advocated within the EPS-INC authorities. Now we have a woman who was appointed director of a primary school and the other was appointed director of our community radio station.

7.2. Village Chief in South Kivu.

Domain: Area security and integration of young militia members in the community.

Storyteller: Nzungu, Village Chief in South Kivu. (name has been changed for confidentiality).

Between 2013 and 2014, it was very dangerous to go down the road leading to our village. Armed youths terrorized everyone, but after MDG training, I spoke with more than 150 young men who were armed militia. After several awareness sessions, they agreed to surrender their weapons. I retrieved more than 150 weapons, which I handed to the commander of the peacekeeping force MONUSCO. These disarmed young people had successfully integrated into the community. In recognition of my role of the guardian of the area, the Commander of a contingent of MONUSCO promised the chief of locality to organize in his village the departure ceremony for peacekeepers, because according to him, this chief has significantly contributed in creating a peaceful environment and fighting against SGBV in his area.

7.3. Heiresses of family property in South Kivu

Domain: Land tenure right

Storyteller: Claudette, CBO coordinator (name has been changed for confidentiality).

I was contacted by telephone at 6 p.m. and asked to come to see a man who was living his last days on earth. He was 70 years old and sick. I found him dying on his bed with four other men who accompanied him during his last moments. He said that he had called me as a witness to attest the authenticity of what he would say and make sure it is followed to the letter after his death. In front of these men and me, he said he never had a boy. He has only five known daughters and two daughters born out of wedlock. And as he felt his near death and realized the importance of lessons on equality between man and woman, he decided that his eldest daughter would be his heiress contrary to customs.

In fact, in this community, if a man dies without having a boy amongst his offspring, one of his nephews acts as an heir after his death. I then asked him to confirm that all property belonging to him will be transferred to his daughters' after his death and one else in the family will claim the property or trouble the heiress. In front of his family head and brothers who were present, he prepared a written document in which he specified his last wishes and assured that nobody had any claims on his property and land except for him and after his death his daughter would be the only holder of all his property.

The fact that none of the men present had challenged this decision establishing a daughter like heiress contrary to the customs, has proved to me that the community really understood that a girl also has a right to inheritance.

Moreover, the dying decided to confide his inheritance to his daughter and we all were guarantors of these wishes. Today at 4 a.m., the man is dead and before the whole family and all present, we asked the family of the deceased to read the will of the deceased and make it known to everyone to make it clear that he would not go against the last wishes of the deceased and that he would respect them. This was unthinkable five years ago.

7.4. Enrollment of an Adolescent mother who became a teacher in, South Kivu.

Domain: Women Empowerment

Storyteller: Mukubwa, (name has been changed for confidentiality).

I have twin sisters. They studied all farming techniques in an institute. Unfortunately, they become pregnant in the 3rd year of studies and left school because according to our customs, if a girl gets pregnant, her school career ends. One of them visited me in 2013 and asked me for financial support. I informed her that the only effective help I could give in her situation was to enroll her in school. During, awareness-raising campaigns on the importance of girls' enrollment I learned it was important to educate the girl child even if they were already mothers. It helped my sister to get

back to school. She even obtained her diploma. This encouraged me to motivate girls to continue their education. That's why I said that any girl who had graduated would be taken as a teacher in Hombo institute, if she wished. Three girls came forward and one of them was my sister. Today she works as a teacher in "farming techniques" in an institute and earns a decent living. She is independent and takes care of herself.

7.5. Survivor care

Domain: Survivor care and her social integration

Storyteller: Blaise (name has been changed for confidentiality).

I would like to acknowledge here that our community has managed rape that occurred in the village in 2015. A man came to the village and introduced himself as a Pastor. He claimed to have the power to achieve great miracles. With this, he was able to attract crowds and to have many followers. But he abused the confidence our community had in him and raped a girl of 15 years. When I was informed of this case, the family of the girl came to the pastor who proposed to settle this problem amicably. But the family of the girl refused because they knew through the BCC project that they followed on the radio that it was forbidden to make amicable settlements in cases of rape. the family brought this problem to the attention of the police and the pastor was arrested, judged in the court and sentenced. So far, this pastor is in prison.

VIII. Project impact on communities, women, girls, men, boys, survivors, community leaders, local partners and service providers.

The most important change observed by different FG participants, is the improvement of the quality of life in households, which is explained by significant improvement of relations between men and women. This enhanced the culture of peace in households.

Certain behaviors promoting gender stereotypes in households and in the community, such as early marriage, polygamy, discrimination concerning the education for girls, dowry, out of court settlements, and selective inheritance in favor of boys have almost disappeared in the majority of sites.

Women and girls now live in a less violent environment that significantly reduces vulnerability and increases their empowerment. Students also study in a more protective environment than before where they learn without fear and teachers are considered trusted adults.

Attitudes of population vis-à-vis the survivor and alleged perpetrator have improved. In cases of rape, the survivor gets overall support of community members, care providers and the police, while the alleged perpetrator is brought to justice and punished according to law.

XI. Lessons learned

9.1. Positive points

- Better project management. In 2013, when the project organized community meetings, men argued that the project is targeted towards women. They sought to find out if there are any male-oriented activities. It is in this context that the project manager initiated the implementation of MDG targeted towards men, due to the fact that men are often the perpetrators of various forms of domestic and other violence. It is thanks to the establishment of MDG that SGBV was effectively prevented at community level.
- A better approach to analyse socio-cultural factors by communities the the search of durable solutions by the communities them self (annex 2)
- From the beginning of the project, IMC involved local authorities (Key players) who played a catalyst role in community dynamics to promote positive gender behaviors. These players started by identifying various causes of SGBV and solutions to these problems. Each community member was able to identify himself by learning his role in the change process.
- The elaboration of a code of conduct for the prevention of SGBV has contributed to ameliorate the behavior of teachers in the prevention of SGBV and the teacher student relationship.
- The combination of several communication channels had an impact on the rapid adoption of new behaviors by beneficiaries.
- The BCC project conducted SGBV prevention activities specifically targeted at ideological instances of socialization of the individual, which convey gender norms in the community. They are:
 - (i) The family (men in MDG and women in women's organization)
 - (ii) School with school clubs (SC);
 - (iii) traditional authorities (traditional chiefs - MDG members and /or facilitators);
 - (iv) religious authorities (Pastors - MDG members and /or facilitators);
 - (v) administrative and judicial authorities (Mayors, Police) through Police Prevention Committee (PPC);
- As the man is considered the perpetrator in most cases of SGBV, his involvement in preventing SGBV through MDG is the best approach to reduce SGBV in households and in the community. In addition, facilitators are regarded in the community as positive role models (Baba Bora). Facilitators lead by examples.
- When a person knows his/her rights and knows how to claim them, he/she becomes a development agent for the community. Improvement of women's knowledge about gender through awareness raising sessions has contributed to reducing SGBV in households/within the community and at the same time has improved relationships between men and women for better women empowerment.

- As for communication, the use of interpersonal communication strategy (IPC) contributed effectively to adopting the behaviors by individuals and community members.

9.2. Weaknesses:

- Although the project was implemented with the participation of community members, the exit mechanism of the project is not sufficiently clarified for the continuation of activities after the project end.
- During the implementation of the BCC project, IMC targeted children (pupils), but during awareness raising activities make mention of the 09/001/ of the January 2009 law on child protection.
- Educational materials used during awareness raising campaigns of students (image boxes) are not suitable and do not generate a lot of interest that could influence knowledge, attitudes, and behaviors among young people.
- Absence of a consensual exit plan that describes in detail how community members are going to continue the activities after the end of the project.

X. Conclusion

This evaluation examined the BCC project results by measuring the progress achieved as in the project document based on four objectives including efficiency, performance, quality and durability.

Based on this research, we can draw the following conclusions that can lead to useful recommendations for action.

Regarding knowledge

The beneficiaries of the BCC project have improved their level of knowledge on gender and SGBV. They understand that customs and some religion believe fostered and perpetuated gender inequalities between men and women, and women and girls have paid the price by being the victims.

Regarding the attitudes of community members and their support to survivors

A protective environment for the survivor has been established in the community. On contrast, the alleged perpetrator who once was powerful has become the focus of the community in terms of prosecuting and punishment according to the law. The survivor also recognizes that in case of rape, she must first seek medical care to prevent certain infections and unwanted pregnancy. This support begins first at household level and then extends to medical, psychosocial and judicial care.

Regarding pupils in school environment

All players involved in the education of children, once were refractory to the application of the law on child's protection in schools, including the abolition of corporal punishment and the promotion of equity between boys and girls according to the approach of gender friendly schools. Now pupils study in a safe environment and teachers have become trusted adults. Girls as well as boys recognize that the BCC project helped them to improve first their relations and encourage girls to be competitive on an equal footing with boys.

Regarding the place of the women in households and in the community

Major outcomes in favor of women and girls protection such as access to family heritage, education of girls, women's participation in decision making in households and in the community appear as practices that improve the relationship between men and women in the community and enhance the empowerment and welfare of women.

Regarding sustainability of the project.

Programmatically, project management was done using information collected during the baseline study. This information allowed IMC to identify problematic behaviors of key players and socio-cultural causes explaining these and desired behaviors. In order to reach the target audiences, communication channels, that may induce a sustainable behavior change, were identified.

For the sustainability of the activities, conducted by community members, financial involvement is negligible.

XI. Recommendations

The results of the evaluation guided the following necessary recommendations to be undertaken by IMC on the one hand and the mission USAID on the other hand.

For IMC

- For a better impact of the BCC approach in the community, it is recommended that IMC create a women-oriented discussion group; Women's Discussion Group (WDG). It was suggested by all women who participated in FGD.
- Nearly all FG participants, both from urban and rural areas, recognize MDG as a community structure that has catalyzed the other structures in the promotion and SGBV prevention. Thus, it is important to have a public and solemn recognition of all MDG facilitators and members for their motivation to promote the rights of women and young girls in their respective communities.
- To sustain the activities, in rural areas in particular, IMC should implement another commonly developed transverse activity in North and South Kivu - The Village Savings and

Loan Association (VSLA) or Mutual Solidarity (MUSO). This activity helps the members to cover some expenses inherent to organization of an activity.

- In all cases, once arrangements for the beginning of the BCC project are made, it is important to include the dissemination of Child Protection Act of 2009 among the activities.
- To bring young people in schools for improvement of their knowledge on gender and adoption of positive gender behaviors, IMC should produce interactive educational materials such as cartoons that allow students to quickly learn different gender notions using a comical approach. This approach has demonstrated its efficiency in other gender projects targeting students in DRC.

For the attention of USAID/DRC mission

- To promote and effectively fight against SGBV, it is recommended to extend the BCC approach to other IPs working in the gender sector.

ANNEXES

Annex 1: Traditional measures of the protection of women and young girls against SGBV

TRADITIONAL MEASURES OF THE PROTECTION OF WOMEN AND YOUNG GIRLS AGAINST SGBV

After several meetings of women and leaders concerning traditional measures of women's and girls' protection against gender-based violence, women submitted their opinions and views to community leaders in order to for their situation to be improve. Therefore, the following views and opinions have been selected:

1. Marriages of girls and sexual relationships between boys and girls before the age of 18 must be reported to the village council.

Fiancées must choose their spouse freely.

2. Local chiefs should not promote out of court settlements in cases of sexual and gender-based violence (following the practice commonly known as "Mbuzi ya mazarau"). If they do it, the community must report about them to the respective chief and to the police.

3. No woman who was chased out of her marital home must return to her husband with a goat in case of any dispute (misunderstanding between spouses, assault, battery, fights.) In this case, both parties must pay the "Byahaya" (fine) of \$50 each and their rural or commercial activities will be suspended for a period determined by the village council. Spouses must write a pledge not to recommence violence in their household/family.

4. Property rights (women's names must appear on the registration certificates and other documents and partial titles or titles on houses, fields) and unconditional access to inheritance. Any cases of irregularity must be reported to the town council in order to address them to higher authorities.

5. Women must participate in the discussion and management of the dowry of their daughters.

6. Women must participate in all discussions and/or exchange within the family and in the community.

7. Establishment of a village committee on SGBV in each village. This will play the role of reporting cases to the National Congolese Police.

8. The management of the money deposited within the village council will be centered on education of girls experiencing problems with school fees. This will be done to promote enrollment of girls.

NB: These measures will be vulgarized by village chiefs according to a well-structured program.

Composed in Kalonge on 22 July, 2014

Annex 2: Focus Group with women's organization/Walikale, North Kivu



Annex 3: *FG with the members of Men's Discussion Group (MDG)/Kalonge/South Kivu*



Annex 4: *Mayor of Karisimbi*

REPUBLIQUE DEMOCRATIQUE DU CONGO

PROVINCE DU NORD – KIVU
VILLE DE GOMA
COMMUNE DE KARISIMBI

**DECISION N°5072/ *01* /CK/J.038/2016 DU *12*/04/2016 PORTANT
MESURE D'INTERDICTION D'ARRANGEMENT A L'AMIABLE DE
CAS DES VIOLS**

LE BOURGMESTRE DE LA COMMUNE DE KARISIMBI ;

- Vu la constitution de la République Démocratique du Congo telle que modifiée et complétée en ce jour certains de ses articles ;
- Vu le décret –loi N°081 du 02 juillet 1998 portant organisation territoriale et Administrative de la République Démocratique du Congo ;
- Vu l'Ordonnance N°88-716 du 15 novembre 1998 portant création de la Ville de Goma ;
- Vu l'Ordonnance –loi N°89-127 du 22 mai 1989 fixant le nombre, la dénomination et la délimitation des Communes de la Ville de Goma ainsi que de leurs Quartiers ;
- Vu la loi organique N°08/016 du 07 octobre portant composition, organisation et fonctionnement des Entités Territoriales Décentralisées et leurs rapports avec l'Etat et les provinces ;
- Vu le message officiel N°25/CABMININTERSE CDAC/099/2013 du 06 juin 2013 portant acte de nomination du Bourgmestre et Bourgmestre Adjoint de la Commune de Karisimbi ;
- Vu le rapport d'enquête et de sensibilisation sur la lutte contre les arrangements à l'amiable des cas des viols mené par l'ACIPD appuyée par l'international Médical Corps à travers l'USAID ;
- Vu la nécessité de mettre fin à ces pratiques d'arrangement à l'amiable de cas des viols en commune de Karisimbi ;
- Vu la nécessité et l'urgence

DECIDE

Art.1 : Sont strictement interdits sur toute l'étendue de la commune de Karisimbi les arrangements à l'amiable de cas des viols ;

Art.2 : En cas de récidive le contrevenant subira la rigueur de la loi.

Art.3 : Les cadres de base de la commune de Karisimbi sont tenus a faire une large diffusion de la présente décision auprès de leurs administrés qui entre en vigueur à la date de sa signature.

Fait à Goma, le 12 AVR 2016



LE BOURGMESTRE DE LA COMMUNE DE
KARISIMBI.

A handwritten signature in black ink, appearing to read 'Brigitte MBAYIKI SEMIVUMBI'.

Brigitte MBAYIKI SEMIVUMBI