



Transforming Masculinities in Kinshasa, DRC

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THE CONTEXT

KINSHASA, DEMOCRATIC REPUBLIC OF CONGO

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- DRC 7th least gender equitable of 155 countries
- 176 of 187 on Human Development Index
- Population ~ 10 million
- High unmet need for family planning (30.4%)
- High fertility rate (4.0)
- High rates of intimate partner violence (IPV) globally
- High faith adherence in the DRC ~ 90%

Source: UNDP, 2010 & 2015; UNICEF, 2016; Tulane, 2014; Petroni, 2012

THE PROBLEM

- Inequitable social and gender norms in DRC support early marriage, high fertility and male dominance
- Biblical scriptures used to justify men's control over women and oppose Family planning

THE OPPORTUNITY

- Capitalize on life course changes to reform social norms
- Engage faith leaders and communities on scriptures that support gender equality and modern FP use

SOCIAL NORMS SHAPE BEHAVIOR

My friends
believe that
having many
children proves
their worth.

My father
& uncles
believe I
should have
many children.

Social Norms Can Change

Individuals adapt most when
they are young and during
moments of transition.



First-time Adolescent Parents

Harmful social norm: My friends
believe having many children
proves my worth.



Married Adolescents

Harmful social norm:
My family believes I
should get married
very young.



Very Young Adolescents

Harmful social norm:
My family believes girls
should do all the chores
at home.

Passages

will test and scale-up
interventions that promote
collective change — through
media, advocacy, campaigns,
and discussions within
social networks and
among leaders — in
order to transform
shared normative
beliefs at the
community
level.



THE INNOVATION

MASCULINITE, FAMILLE ET FOI

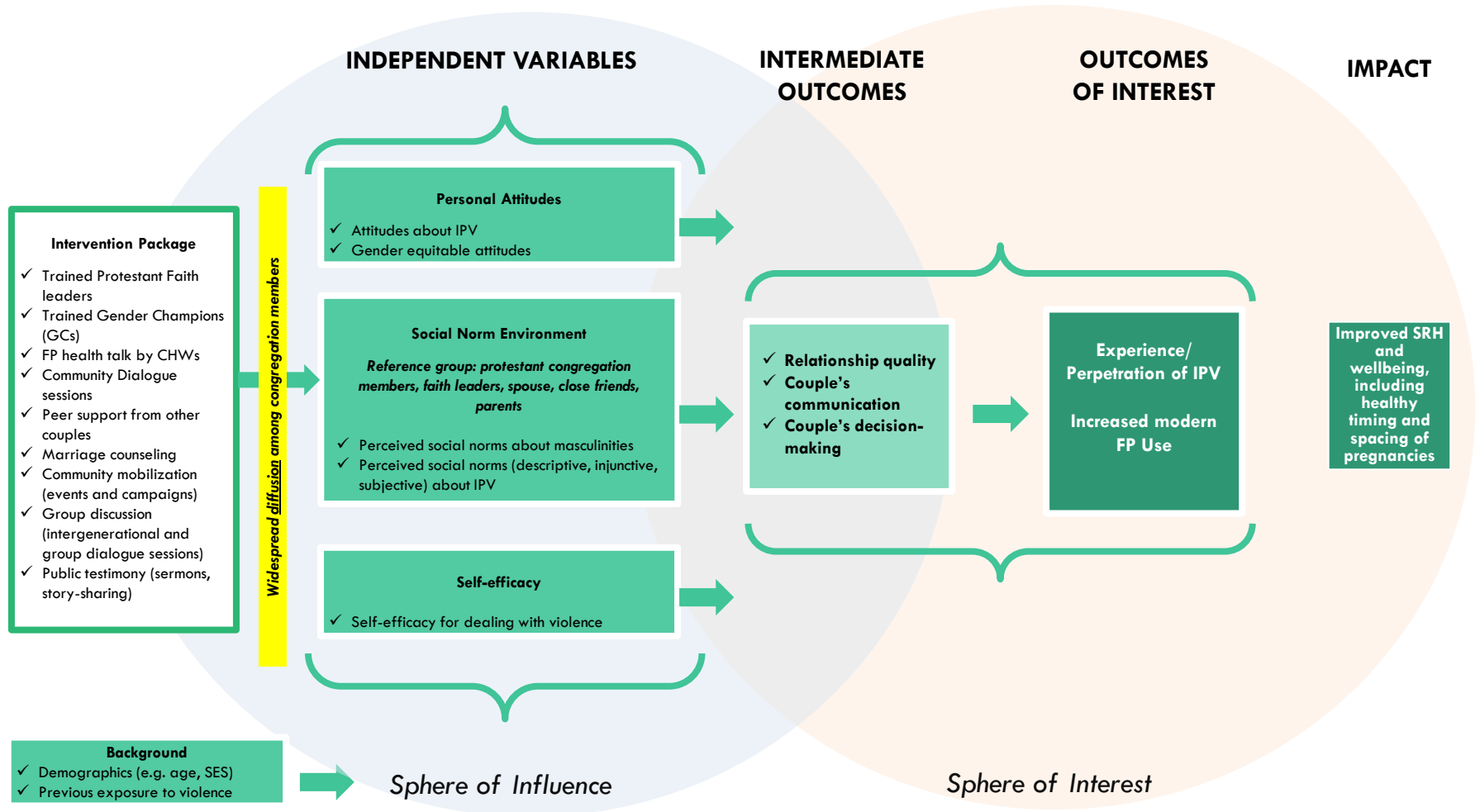
PASSAGES PROJECT: MASCULINITE, FAMILLE ET FOI

Adapt and replicate 'Transforming Masculinities' **to reduce intimate partner violence and improve healthy timing and spacing of pregnancies** through addressing social norms that shape inequitable gender relations and prevent the use of modern methods of family planning.

NORMATIVE-FOCUSED INTERVENTION:

STRATEGIES DESIGNED TO **PROMOTE COLLECTIVE CHANGE**, BY
ENCOURAGING COMMUNITIES TO **REFLECT ON, AND QUESTION**,
SOCIAL AND CULTURAL FACTORS

THEORY OF CHANGE



SOCIAL NORM EXPLORATION

Qualitative, participatory reflection and analyses to explore social norms and relevant reference groups allows understanding of community insider knowledge

SOCIAL NORM EXPLORATION

1. Staff Prepare the Exercise
2. Program Staff and Communities
 - ✓ Identify social norms, reference groups, and mediating factors related to target behaviors
 - ✓ Prioritize norms for intervention
3. Program Staff
 - ✓ Use findings to inform intervention design and measurement



WHAT NORMS ARE IN PLACE?

GENDER EQUALITY AND MASCULINITY NORMS	FAMILY PLANNING NORMS	VIOLENCE NORMS
God created men as superior to women	As household decision-makers, a man can dictate a women's ability to seek and use family planning	Acceptable for a man to use violence to correct his wife's behavior
Approval of husband sharing in the household work, such as doing dishes, cleaning and cooking	Appropriate for first time parents to use modern methods of family planning	Acceptability of men forcing wife to have sex even when she does not want to
Approval of husband sharing in the responsibilities of childcare	Appropriate for newly married couples to use modern methods of family planning	Acceptable for a man to use violence to discipline a child

WHAT REFERENCE GROUPS EXIST?



FAITH LEADERS,
AND FAITH
COMMUNITIES



FRIENDS AND
NEIGHBORS



PARTNERS
(HUSBAND/WIVES)



IMMEDIATE FAMILY
MEMBERS

MEN & WOMEN HAVE DIFFERENT REFERENCE GROUPS.

FAMILY PLANNING

Person	Women		Men	
	NMCs	FTPs	NMCs	FTPs
Partner***	32	52.6		40.5
Mother/in-law**	32.4	29.7	27.2	19
Father/in-law***			23.6	
Faith leader*	30.3	18.2	32.3	28.1
Other non-relatives	30.6	23	32.3	34

* Significant difference (χ^2 tests) between women and men: * at $p < 0.10$; ** at $p < 0.05$; *** at $p < 0.01$

MEN & WOMEN HAVE DIFFERENT REFERENCE GROUPS.

INTIMATE PARTNER VIOLENCE

Person	Women (%)		Men (%)	
	NMC	FTP	NMC	FTP
Partner***	36.6	47.4		36.6
Mother/in-law**	35.2	29.7	41.7	29.4
Father/in-law***	32		36.6	25.5
Faith leader*	20.1	27.3	37.2	33.3
Friend		18.2	30	

* Significant difference (χ^2 tests) between women and men: * at $p < 0.10$; ** at $p < 0.05$; *** at $p < 0.01$

MASCULINITE, FAMILLE ET FOI



PARTNERS

- Tearfund
- Eglise de Christ au Congo
- Association de Santé Familiale
- Institute for Reproductive Health, Georgetown University

SCOPE

- 17 Protestant congregations, Kinshasa, Democratic Republic of Congo (DRC)

FOCUS

- Newly married couples
- First time parents

GOAL: Reduce intimate partner violence and improve healthy timing and spacing of pregnancies through addressing social norms that shape inequitable gender relations and prevent the use of modern methods of family planning

INTERVENTION OVERVIEW



FAITH LEADERS

- Gender transformative workshop
- Gender equitable sermons
- Couple mentorship
- Celebration events



GENDER CHAMPIONS

- Gender transformative workshop
- Facilitating **Community Dialogues**
- Couple mentorship
- Story sharing
- Celebration events



SERVICE ENVIRONMENT

- Youth-friendly training
- Referral cards
- FP/SRH hotline



NEWLY MARRIED
COUPLES &
FIRST-TIME
PARENTS



CONGREGATIONS/
FAITH COMMUNITIES

INTERVENTION COMPONENTS



TRAININGS/WORKSHOPS

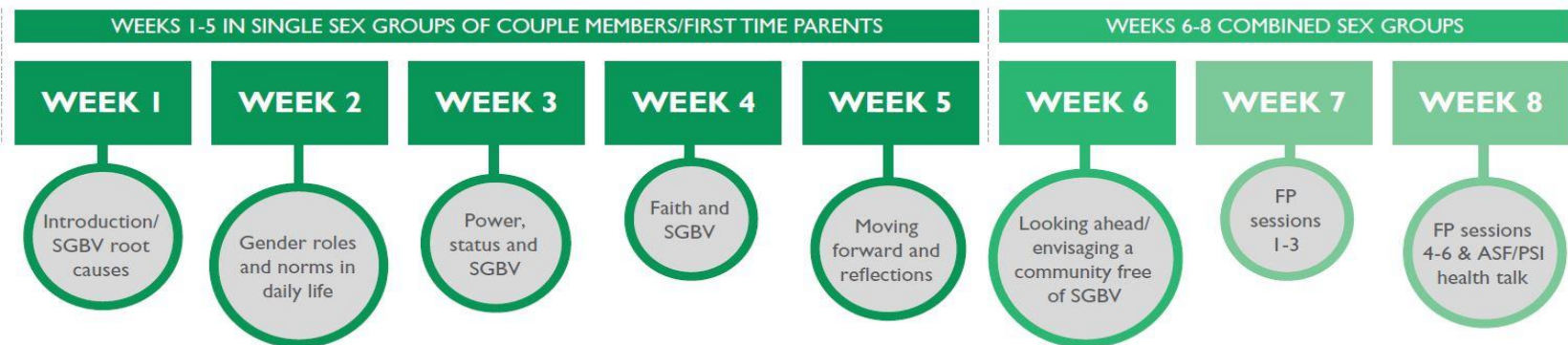
- Transforming Masculinities workshops with faith leaderships at national, regional and parish level
- Transforming Masculinities trainings with “Gender Champions” to become discussion facilitators and role models for gender transformation

INTERVENTION COMPONENTS



COMMUNITY DIALOGUES

- Structured small group discussions for reflective dialogue on core topics for young couples, led by trained Gender Champions



“There are men who treat their wives harshly because they paid the dowry ..., which we condemn in the strongest terms as Christians. ...Our cultures encourage some practices by considering the husband as superior to his wife, who must submit to her husband in everything”

**- COMMUNITY DIALOGUE
PARTICIPANT, FEMALE, 30-39 YEARS
OLD**



INTERVENTION COMPONENTS



COMMUNITY DIFFUSION EVENTS

- Supportive sermons
- Role modeling of gender champions
- Couple story-sharing
- Community celebrations

INTERVENTION COMPONENTS



STRENGTHENED SERVICE LINKS

- Youth-friendly health service training for community health workers and clinic providers
- Family planning health talks provided
- SGBV/FP hotline in operation
- Referrals to services



“We must use the methods that meet Christian norms. For example, the timing is acceptable, but interrupted coitus is not accepted by the Church. **IUD, pills, and injectables are methods that are not accepted in the Bible.** A Christian needs to know which planning method [can be] used.

- COMMUNITY DIALOGUE PARTICIPANT, FEMALE, 30-39 YEARS OLD



“Nowadays, young couples adhere to family planning without any problem to properly prepare the future of their children. After the first birth and even before that birth, the couple, with the help of a doctor, chooses a method to space the next birth”

- GENDER CHAMPION, MALE, 20-29 YEARS OLD

EARLY LEARNINGS

FROM PROGRAM IMPLEMENTATION

FAITH LEADERS AND COMMUNITIES ARE AT THE CENTRE OF CHANGE



Cohort survey (baseline) and social norms exploration study findings show that **faith leaders as significant influence on IPV and use of FP for both men and women.**



Importance of the **faith community** as well as the **faith leadership engagement.**

SNAPSHOTS FROM MONITORING DATA

COMMUNITY DIALOGUES

- **41** Faith Leaders
- **41** Gender Champions
- **572 +220 (cycle 6/7)** young couple members (individuals) have participated in the community dialogues

DIFFUSION

- **251** sermons
- **38** testimonies and personal stories shared
- **79,186** person contacts in the 8 experimental congregations

FAMILY PLANNING SERVICES

- FP helpline: Experimental site members call 2x more than control sites
- Clinic access: 70% experimental / 30% from control



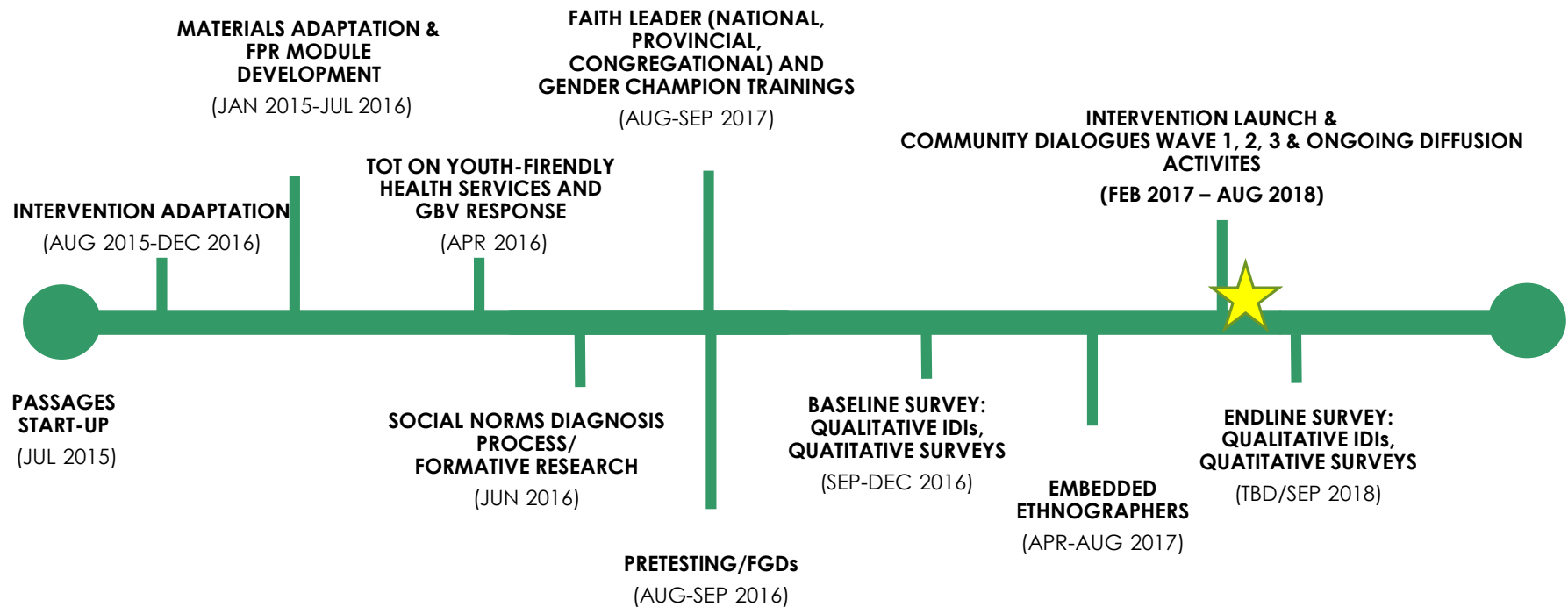
“The Bible says ‘multiply, be fruitful, and fill the earth.’ **However, the Bible is not against family planning**, because when the Bible says ‘multiply, be fruitful, and fill the earth,’ people must be well-educated and well-trained, otherwise they may create problems. **Every couple must first assess their means to finally determine the number of children they must have to assume their responsibilities. Therefore, the Bible also teaches family planning”**

- RELIGIOUS LEADER, MALE, OVER 50 YEARS OLD

LEARNINGS FROM MFF

1. Importance of a diagnostic process
2. Role of faith leaders and communities in shaping social and gender norms
3. Diffusion activities are important for impacting the wider normative environment
4. Importance of re-emphasizing key messages and space for personal reflection

PILOT TIMELINE



PLANNING FOR SCALE UP

SCALE-UP GOAL

- ✓ Replicate MFF in the 9 control sites in Kinshasa (2018-2019)
- ✓ Replicate MFF in 30 additional ECC congregations in Kinshasa (2019-2010)
- ✓ Working towards institutionalization within ECC
- ✓ Future adaptation for other faith groups

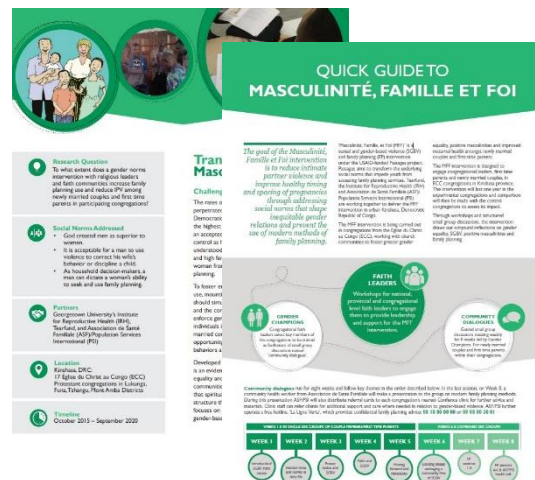
CONSIDERATIONS FOR SCALE

1. Dynamic environment of DRC
2. Building capacity of ECC Passages team to become the resource team for ECC on MFF
3. Demand for participation outside of target age groups
4. Ongoing engagement of ECC leadership critical for success

RESOURCES



Exploration Guide & Toolkit



Intervention Briefs & Results Briefs to come...



Implementation Tools: Intervention Materials

For core TM materials, visit: <http://www.tearfund.org/sexualviolence>



“We help the couple establish the dialogue, which is the key to success in the home, and show them how to maintain harmony in a couple. Both partners need to know each other very well before getting married, because marriage is a lifetime story. The participants in this training session were very happy”

- GENDER CHAMPION, MALE, 20-29 YEARS OLD



“In my opinion...the role of a man is to contribute to the progress of the home. I do not like to make too much difference based on gender, because women are responsible both in the community and their homes. **Anything men do, women can do, but men do not give women the opportunity to express themselves or show their potentialities in a community, even in their homes, which is an egoistic attitude from men, who limit the exercise of women’s authority in their homes and their communities;** it is an egoistic attitude of men to limit the women’s authority in their respective households and their communities”

- COMMUNITY DIALOGUE PARTICIPANT, MALE, 40-49 YEARS

**Questions?
Let's discuss!**

