

THE TAMAR CAMPAIGN: ENGINE OF SOCIAL TRANSFORMATION



3/28/19

Assessing the Tamar Campaign in the DRC

Prepared and submitted by:

Karen Torjesen, Ph.D., Grace Ngare, Ph.D., & Meg A. Warren, Ph.D.

TABLE OF CONTENTS

ASSESSING THE TAMAR CAMPAIGN: AN OVERVIEW	5
INTRODUCTION.....	5
The Political Context: The Ravages of War	5
North Kivu Political Context	5
South Kivu Political Context	5
The Religious Context: Political Orientations of Interfaith Platforms.....	6
DRC Religion and Denominational Platforms	6
Creation of Interfaith Platforms for North and South Kivu.....	6
Processes for “Speaking with One Voice”	7
The Organization of the Tamar Campaign.....	8
Financial and Organizational Support.....	8
STUDY METHODOLOGY	9
Overview.....	9
Evaluation Objectives	9
Objectives	9
Exploratory Needs Assessment	9
Phase One.....	9
Phase Two	10
Research Tools.....	10
Research Participants.....	10
Ethics.....	11
RESEARCH PROCEDURES.....	11
Qualitative	11
Quantitative.....	11
Sampling Strategy and Sampling Characteristics	11
Person and Community Characteristics.....	12
Focus Group Discussions	12
Oral Histories	12
DATA COLLECTION PROCESSES.....	12
DATA COLLECTOR TRAINING WORKSHOP.....	13
LIMITATIONS OF THE STUDY	14
Language issues.....	14
Use of Internal Data Collectors.....	14
EXPLORATORY NEEDS ASSESSMENT	15
INTRODUCTION.....	15
Processes Needing Assessment	15
Map/Geography of Assessment	15
FINDINGS.....	16
Key Players and Their Roles.....	16
Processes of the Tamar Campaign	17
Interfaith Platforms and Denominational Leaders: Confronting Gender Issues in an Interfaith Context	18
Denominational Leaders: Creating Momentum for the Campaign.....	19

The Tamar Campaign

Interfaith Coordinator: Bridge between Interfaith Platform and Tamar Circles	19
Facilitators: Leadership for the Tamar Circles	20
Tamar Circle Processes.....	21
Contextual Bible Study	22
Discussions of GBV in Community and Family	23
Action Plans.....	23
CONCLUSIONS.....	23
Interfaith Platforms and Denominational Leaders.....	23
Pastors and Imams.....	24
Facilitators.....	24
Interfaith Coordinators	24
Tamar Circles.....	24
THE PROCESSES OF THE TAMAR CAMPAIGN.....	25
LEADERSHIP	25
Interfaith Platforms: Respect, Skills, Experience	25
Interfaith Coordinators: Skills in Mediating Differences	25
Denominational Leaders: Persuasion.....	26
Facilitators: Professional Expertise and Spirit of Volunteerism	26
FORMAL AND INFORMAL MEANS OF PERSUASION OPERATED AT EVERY LEVEL	26
Interfaith Platforms.....	26
Mobilization of Churches and Mosques Within Denominations	26
Tamar Circles.....	27
Training Workshops and the Tamar Curriculum	27
DIVERSITY: GENDER, DOCTRINAL, EDUCATION, ETHNICITY, AND AGE.....	28
Interfaith Platforms: Diversity of Religious Beliefs.....	28
Mobilizing Denominations to Adopt the Tamar Campaign: Cultivating Openness and Inclusiveness	28
Demographic Diversity in Tamar Circles.....	28
THE RELIGIOUS AND CULTURAL CHALLENGES OF THE CAMPAIGN.....	29
Challenges Faced by Interfaith Platforms	29
Challenges Faced by Denominational Leaders	30
Challenges Faced by Facilitators	30
MECHANISMS OF ACCOUNTABILITY OPERATE AT EVERY LEVEL.....	30
Interfaith Platforms.....	31
Denominational Leaders.....	31
Tamar Circles.....	31
Staying Power of the Tamar Campaign.....	31
Focus on Tamar Circles	32
Motivations to Join the Tamar Circles.....	32
Support for Participants	33
The Processes of the Tamar Circles.....	33
Elements of the Circles	34
Information Delivered in Tamar Circles.....	34
Outcomes for Tamar Circles	35
Rural and Ethnic Circles	35

Urban, Multi-Ethnic Circles	36
Muslim Circles	36
School Circles.....	36
CONCLUSION.....	37
THE IMPACT OF THE TAMAR CIRCLES	38
INTRODUCTION.....	38
OBJECTIVE ONE: LEARNING TO ANALYZE GENDER-BASED VIOLENCE IN FAMILIES AND COMMUNITY	38
Attitudes toward Domestic Violence	39
Attitudes toward Marital Sexuality	40
Behavioral Changes.....	41
OBJECTIVE TWO: NEW MODELS FOR FAMILY LIFE.....	42
Roles in Family Decision Making.....	43
Marital Satisfaction.....	43
Discussing Problems with a Spouse	44
Behavioral Changes related to GBV.....	45
OBJECTIVE THREE: ENGAGING GBV IN THE COMMUNITY	46
Intervening in GBV in families and community.....	46
Support for Survivors of GBV.....	47
Women’s Empowerment: Assertiveness at work	48
Men as Allies in Standing Up Against GBV.....	48
COMPARISONS: REGIONAL DIFFERENCES AND SPINOFFS.....	49
Differences between North Kivu and South Kivu.....	49
Spinoffs.....	50
CONCLUSION.....	50
SUMMARY OF FINDINGS AND RECOMMENDATIONS.....	52
SUMMARY OF FINDINGS.....	52
Changes in Attitudes toward Gender and Models of Family Life.....	52
Changes in Behavior	52
Becoming Agents of Change: Activism in Community	52
RECOMMENDATIONS	53
Learning to Analyze Gender-Based Violence in Families and Community	53
Marital Sex.....	53
Regional Differences.....	53
Spinoffs.....	53
New Models for Family Life	54
Promoting Family Harmony	54
Activism in the Community	54
Support for Survivors.....	54
Intervening in GBV incidents.....	54
Action Plans.....	55
Positive Masculinity.....	55
Achievements from the Perspective of Stakeholders	55

APPENDIX A: INTERFAITH PLATFORM STRUCTURE	56
APPENDIX B: ORGANOGRAM OF TAMAR CAMPAIGN	58
APPENDIX C: DATA GATHERING TABLES FOR NORTH AND SOUTH KIVU.....	59
APPENDIX D: KEY PLAYERS AND THEIR ROLES.....	61
APPENDIX E: INSTRUMENT FOR DENOMINATIONAL LEADERS	64
APPENDIX F: INSTRUMENT FOR PASTORS AND IMAMS.....	65
APPENDIX G: INSTRUMENT FOR FACILITATORS	66
APPENDIX H: COMPREHENSIVE SURVEY	67
APPENDIX I: RECOMMENDATIONS FROM TAMAR CAMPAIGN LEADERS.....	79

ASSESSING THE TAMAR CAMPAIGN: AN OVERVIEW

INTRODUCTION

The Political Context: The Ravages of War

The prevalence of Gender-Based Violence (GBV) in the DRC had reached epidemic proportions, exacerbated by the decades of war that ravaged the region. North Kivu and South Kivu were chosen for the launch of the Tamar Campaign because they suffered the most. Much of the fighting transpired in rural areas and caused many to flee and become Internally Displaced Persons (IDPs), who then came to the churches for support. Everyone is affected by war, but women and children are affected most. From the perspective of Religious Leaders, “both victims and perpetrators are members of our churches.” Their question was “What should we do as teachers of the Bible and Qu’ran?” Their answer was to educate (e.g., through Bible Study) using contextualized stories from sacred texts related to violence – this became the essence of the Tamar Campaign. The Tamar Campaign represented a viable strategy to mitigate violence by facilitating understanding of the causes of GBV rooted in cultural and religious social norms, and the consequences of such violence for families and society. Differences in the way the Tamar Campaign was rolled out in North and South Kivu highlight the importance of the adaptation of the Tamar Campaign to local conditions.

North Kivu Political Context

North Kivu is in the Northeastern corner of the DRC, furthest from the Capital Kinshasa and astride rich mineral resources. It has been overrun several times by different armies of competing groups. The population is acutely aware of their vulnerability. Armed soldiers entered the home of one of the Campaign Leaders eleven times. The urgency of such a climate of violence that enveloped the region forged and strengthened the resolve of the Inter-Denominational collaboration that was the basis of the Tamar Campaign.

North Kivu had experienced more recent atrocities. The trauma of war is still palpable in Goma and in some regions, it is still unsafe to travel. The violence in North Kivu is created by an international Mafia. Tribes have been set against each other to allow extraction of metals to occur under the cover of warfare. A key strategy for the North Kivu Interfaith Platform was to keep clear boundaries between religious and civil authority; this would allow them to function more effectively as mediators between the government and the various rebel forces.

The Denominational Leaders of North Kivu came together to create CODOC, an Ecumenical Council for Human Rights and Peace. Their intent was to be an independent voice, capable of speaking to Civil Society and the private armies in the region. In fact, CODOC also played a political role, making four trips to the M23 rebel group to mediate between them and the government to reach a ceasefire. “You are our children, we are coming as your fathers, we have no link to the government, we speak for those who are suffering from the war.” This was the message and their religious authority carried great weight. In the end, they were instrumental in reaching a ceasefire.

South Kivu Political Context

South Kivu, which had been a capital, has more churches and clergy (the resources for teaching against violence) than North Kivu. Their presence has created more activism and a stronger Civil Society. The strategy for the South Kivu Interfaith Platform was to incorporate key Civil Society organizations into the Interfaith

The Tamar Campaign

Platform. There is a higher prevalence of GBV in the police, army, and university, and these institutions were incorporated through adding Chaplains to police and army, and by bringing in University professors to the Interfaith Platform, thereby establishing Tamar Circles within these institutions.

The South Kivu Interfaith Platform worked closely with the Electoral Commission to create processes through churches, mosques, media, and Civil Society groups to mitigate electoral violence in 2011. Their successful organizational strategies and interventions earned credibility with Norwegian Church Aid (NCA) and thus resources were committed for the launch of the Tamar Campaign in South Kivu. The South Kivu Interfaith Platform is recognized and used by the government, represented on the National Provincial Commission and in the National Senate. Two members of the Interfaith Platform work with the Electoral Commission. The South Interfaith Platform adopted the model of this Interfaith cooperation and organized eight Interfaith Platforms as sub-committees for South Kivu.

The Religious Context: Political Orientations of Interfaith Platforms

Religious Leaders in the DRC have a unique relationship to Civil Society in this context of war. They are authority figures in society as well as the church and often assume the role of mediators in speaking to government and institutions of Civil Society on behalf of the people. Because they are independent, people trust them more than the institutions of Civil Society. Religious authorities of various denominations would consult with each other before meeting with Civil Society authorities. These regular meetings with Civil Society Leaders led the Religious Leaders to form Interfaith Organizations. Both Interfaith Platforms had already gained credibility and respect through their interventions in Civil Society issues. Members of the Interfaith Platforms had connections to the Electoral Commission, UNAids, World Vision, MONUSCO and Gender authorities in the North and South Kivu governments which provided credibility to the Tamar Campaign and opened channels through which information could flow in both directions.

DRC Religion and Denominational Platforms

The DRC government recognizes eight different denominational groupings which have been organized into eight Denominational Platforms. Each Platform is an association of a cluster of denominations. For example, all Protestant denominations are members of the ECC Platform (Church of Christ in the Congo). Among these are denominations with strong central governance like the Catholics or Kimbanguists and those with loose alliances of multiple independent churches, like the Revivalist, Independent and Non-Denominational. The Platform Leaders are authorized to speak on behalf of the denominations within the Denominational Platform. These Platforms vary widely in size: the ECC Platform (DRC Protestants) consists of 20 denominations, the Revivalist churches (Charismatic and Pentecostal) include over 200 denominations. COMICO (Islamic Community in the Democratic Republic of Congo) is the Muslim Platform. The South Kivu Interfaith Platforms drew from six of these, the North Kivu, added a seventh group of non-affiliated. The Salvation Army and Christian Orthodoxy (Eastern Christianity) were not included. (Appendix A: Interfaith Platform Structure)

Creation of Interfaith Platforms for North and South Kivu

Political and Religious Leaders in the DRC were looking for ways to reduce violence generated by conflict and war. The stature of the Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa (FECCLAHA) as an organization committed to peace and conflict resolution gave credibility to the call for Interfaith collaboration on the fight against GBV. FECCLAHA's vision for a Tamar Campaign was to break the silence around sexual and physical violence in families, churches, and communities, and create a safe space for survivors. The Contextual Bible Study method of the Tamar Circles starts with the Biblical context,

then leads into the context of families, churches, and communities, and then to action and interventions. Muslim Circles used the Tamar materials and then developed their own Qu'ranic sources. Through FECCLAHA's mobilization, the Tamar Campaign framed the issue of GBV in the context of understanding the causes of violence and making the fight against GBV part of the strategies for peacemaking. The development of the Interfaith Platforms involved a delicate process of coordinating the initiatives of FECCLAHA with the religious, cultural, and political concerns of the Leaders of the Denominational Platforms.

The Interfaith Platforms are composed of Leaders of these Denominational Platforms and in the case of South Kivu, members of Civil Society. All come with a commitment to interfaith collaboration, some are Pastors, Imams and Teachers in their own churches and mosques and have professional roles in society, some were also Facilitators of Tamar Circles. All Leaders of Denominational Platforms are men, but, to begin to integrate women into leadership roles, each Denominational Platform has a women's representative. The Interfaith Platforms were constituted to include equal representation of women and men. The women participated in discussions and acted as representatives when male Platform leaders traveled.

Processes for "Speaking with One Voice"

Differences in the organizational structures of the various denominations shaped the strategies for securing collaboration by Interfaith Coordinators. Those with strong, centralized hierarchies, like Catholic and Kimbanguist, required persuading the Leader. The Protestant, Revivalist, and Independent Platforms were associations of multiple denominations with more channels of influence. In North Kivu, the Bishop met with each member individually before inviting them to join, presenting the strategies of the Tamar Campaign and the goals to be accomplished. In South Kivu, it was the Campaign Coordinator who met with each member before inviting them. When a Denominational Leader of a strong, centralized denomination showed resistance, he worked with a lower level Leader within the denomination who took on the task of persuading the Leader of the Denominational Platform. Since the Tamar Campaign was framed within a Christian context, the challenge of securing the collaboration of the Denominational Platform for Muslims was greater.

The role of the Interfaith Platforms in the first stage was to come to a consensus on the goals of the Tamar Campaign. Debates and discussion were continued over a year and a half until each member felt convinced of the value of the Tamar Campaign. Trust developed over the year "when all members of the Platform felt they could freely speak their minds." The Bible/Qur'an was a tool for coming together, "what unites us are our teachings." Violence affects us all, "both victims and perpetrators are all members of the churches."

The second hurdle to overcome was doctrinal differences. From the outset, the Interfaith Platforms made it clear that denominational differences should be respected; consensus was needed only on matters of the Tamar Campaign. Ethnic and cultural norms posed an equally important challenge to Tamar teachings. One strategy was to work with Village Leaders, "don't fight custom, begin by appreciating. Let's think about this practice, what is the value of this practice?"

In dealing with the issues of gender in both cultural and religious contexts, the goal was to demonstrate the alignment between cultural and religious teachings that recognized the value of women, and the human rights and women's rights called for in the DRC constitution. Muslim Facilitators of Tamar Circles were concerned about the use of Christian texts. Muslim Leaders developed Qu'ranic materials for use and advocated for the rights of women and girls based on Qu'ranic teachings.

The Organization of the Tamar Campaign

The organization of the Tamar Campaign was complex and multi-layered. FECCLAHA launched the Campaign in collaboration with the Norwegian Church Aid (NCA). Interfaith Boards of North and South Kivu appointed Coordinators to manage the DRC Campaign processes. These Coordinators did the organizing within regions and worked with Denominational Leaders who identified churches and mosques to sponsor Tamar Circles. The Denominational Leaders appointed Pastors/Imams, Facilitators, and Supervisors to oversee the Tamar Circles. (Appendix B: Organogram for Tamar Campaign)

The collective vision of the Interfaith Platform for the Tamar Campaign was entrusted to the Campaign Coordinators for North and South Kivu. Their offices, funded by NCA, managed the logistics for the Campaign and they acted as liaisons between NCA, the Interfaith Platforms, the Supervisors and the Tamar Circles. The Campaign Coordinators have the most comprehensive view and understanding of the elements of the Tamar Campaign and the contributions of the Key players. The key players in the leadership of the Campaign interact with each other—the Interfaith Platforms with FECCLAHA and with the Denominational Leaders; the Coordinators with NCA and Denominational Leaders and Supervisors; Denominational Leaders with Pastors and Facilitators.

FECCLAHA chose the Tamar Campaign because a Contextual Bible Study leads from the Biblical context to the context of family and community and then to action. This method could break the silence around GBV by using Scripture and inspire churches to speak out against the abuse of women and children. On the level of a Campaign, it would be able to raise awareness of the prevalence and consequences of Gender-Based Violence.

The task for FECCLAHA was to mobilize Denominational Leaders (bishops), then Pastors, then Women Leaders to help launch the Campaign. Workshops on Gender-Based Violence and Positive Masculinity introduced key concepts of the Campaign to representatives of Ecumenical and Interfaith groups. FECCLAHA oversaw the work of adapting and translating the Training Manual for ten East African countries. To create leadership for the Campaign FECCLAHA provided four days of training in Nairobi for representatives from each participating country. For the launch in the DRC, FECCLAHA offered training in Gender to CODOP (Ecumenical Council of Human Rights and Peace) in North Kivu.

Financial and Organizational Support

NCA supported Tamar Workshops in 2009 and 2010 led by FECCLAHA. In 2011, financial support was provided by NCA that funded the Bureau de Coordination to oversee the Tamar Campaign including salaries for the Campaign Coordinators and staff support. The Coordinators were responsible for biannual reports to NCA. Funding was provided for the training of the Facilitators, their costs for meals and travel, and the material for the workshops. However, they were volunteers, motivated by their passion for the cause, and received no stipend for the year-long work of leading the Tamar Circles. Members of the Interfaith Platforms received a monthly stipend and the Supervisors received a stipend.

STUDY METHODOLOGY

Overview

The Assessment was done as a collaboration between the Claremont Graduate University's departments of Psychology and Evaluation, and Religion (CGU) and Kenyatta University's Gender and Development Studies (KU). An Exploratory Needs Assessment was conducted through two field visits to the DRC by the CGU/KU research team. The team gathered qualitative data to understand the scope of the assessment and to design instruments. The studies were designed, and instruments were developed by CGU. The quantitative data gathering was done by a DRC team trained by KU Gender and Development Faculty. The analyses of the quantitative and qualitative data were done by CGU. The activities are listed below:

- Development of Instruments based on Exploratory Needs Assessment, CGU
- Translation of Instruments into Swahili, corrections by DRC Team
- Training Workshop for DRC Data Collecting Teams
- Data Gathering by DRC Team for North Kivu and South Kivu
- Instruments approved by the ethics review of CGU's Institutional Review Board
- Inputting of Data and translation into English done by KU
- Statistical Analysis of quantitative data and qualitative data done by CGU

Evaluation Objectives

Objectives

There were two objectives of Phase One of this evaluation. The first was to assess the processes and organization for launching the Tamar Campaign in the DRC (key players, their roles, the creation of Interfaith Platforms, and mobilization of denominations to form Tamar Circles). The second was to assess the processes and perceived impacts of the Tamar Circles from the perspective of their participants (e.g., motivation for joining, the composition of the Circles, group processes, learning, and individual Action Plans).

Exploratory Needs Assessment

To design the assessment tools that would be needed to measure these processes, an Exploratory Needs Assessment was conducted by the KU/CGU Research Team in the field. Preliminary data were gathered through a series of informational interviews and Focus Group Discussions (FGDs) that represented different contexts (cities and villages), different institutions (churches, mosques, schools, universities) and different denominations. The CGU/KU team visited eight Tamar Circles in three areas, Bukavu, Goma, and Kalehe and conducted eight FGDs.

Phase One

The purpose of Phase One is to map out the structures and processes involved in the Tamar Campaign intervention. Identify the key players and how they were expected to contribute to the outcome; map the processes of the launch of the Tamar Campaign; examine the impact of the process on participant experiences; investigate differences and similarities in the processes of the Tamar Campaign's Tamar Circles and offshoot Spin-off Circles.

Participants in the assessment process included key stakeholders involved in the launch and execution of the Tamar Campaign. In-depth interviews were conducted with national representatives of the overarching

The Tamar Campaign

international ecumenical organization (FECCLAHA), program directors of the Norwegian Church Aid (also funder of this project), Denominational Leaders, and Interfaith Coordinators. Focus Groups were conducted with Leaders of Interfaith Platforms, Pastors/Imams, Facilitators, and Tamar Circles. Surveys were administered to the program attendees (women and men), as well as attendees of Spin-off Circles.

Phase Two

The purpose of Phase Two was to examine whether the Tamar Campaign had the intended impact; that is, raising consciousness and mobilizing action against Gender-Based Violence (GBV). This second phase of the assessment was intended to document the kinds and degree of social change created by the Tamar Circles. A comprehensive survey was administered to Tamar Circle attendees and to a control group, as well as to Spin-off Circles (organically emerging circles). It was followed by focus group discussions with Pastors/Imams and Facilitators and the collection of oral histories with specific exemplary participants in the Tamar Campaign.

Research Tools

For Phase One, in-depth interviews with the key players in developing the Tamar Campaign (ecumenical organizations, Denominational Leaders, local Pastors, and Imams, trained Facilitators) were followed by Focus Groups with Pastors/Imams and Facilitators. This data was used in constructing the questionnaires that allowed a quantitative assessment of the Tamar Circles.

The questionnaire for Phase One focused on the use of the Tamar materials (inputs and resources involved), structure (number of Facilitators, the ideal size of Circle, curriculum, timelines), training that the Facilitators go through, tangible deliverables that were produced, and the functioning and leadership of the Tamar Circles.

The questionnaire for Phase Two focused on the impact of the processes of the Tamar Circles on attitudes toward gender roles and family decision making, marital satisfaction, women's participation in civic society and assertiveness at work, attitudes toward and experience of GBV, positive masculinity and men as allies.

Research Participants

A total of four national representatives of the umbrella international ecumenical organization (FECCLAHA), four Staff members of DRC NCA, and two Interfaith Coordinators were interviewed. Focus Groups were conducted with three groups of Interfaith Platform Leaders, four groups of Pastors/Imams, and four groups of Facilitators. Surveys were administered to 55 Tamar Circles, i.e., 200 participants (women and men; four attendees per Tamar Circle), as well as 20 participants of five Spin-off Circles. In addition, 100 surveys for a control group were done with members of the same denominations in two cities that did not have the Tamar Campaign.

Recruitment and data collection in the DRC are challenging. The language barrier makes it imperative to engage locals in the data gathering. However, few universities have the resources to develop research programs and, consequently, there is no easily available pool of graduate students or researchers trained in research methods. Therefore, this assessment has opted to use Facilitators of the Tamar Circles who understand the processes and agenda of the Tamar Campaign and train them in the use of the instruments and research protocols.

Most participants were members of the Tamar Circles and members of the churches (in some cases, mosques) that host them. The Leaders of those groups included in the sampling process were contacted and asked to convene the members randomly selected for the survey. They were notified of the date and time for the interview and met with the data-gathering team in the church or mosque. Focus Groups with Pastors/Imams and Facilitators were convened in the churches and mosques.

In the case of the control group, the Denominational Leaders selected the churches/mosques in the areas where the Tamar Campaign was not launched and did a similar random selection of members of the church/mosque who will be given the survey.

Ethics

Participants were afforded every protection in alignment with the ethical requirements of the Division of Behavioral and Organizational Sciences of Claremont Graduate University. Participants were provided the opportunity for informed consent before their participation in the interview, focus group, or survey. As per the norm in the region, the consent form was read aloud in Kiswahili. Those who provided explicit consent participated in the study. The participants had the option of using a copy if they are literate. Participants were informed that their participation is voluntary, and that withdrawal from the study is permissible at any time without penalty. At the completion of the interview, focus group, or survey, participants were debriefed and provided an opportunity to have questions answered.

RESEARCH PROCEDURES

Qualitative

Focus Group discussions were held with all levels of key players in the Tamar Campaign, as well as interviews with NCA, FECCLAHA, and Interfaith Coordinators. Oral Histories (Stories of Change) were collected from individuals (exemplars) who epitomized the process of change envisioned by the Tamar Campaign. The goals were 1) to understand the key roles in the organization of the Campaign, 2) the processes of mobilizing the Campaign in churches and mosques, and 3) the processes of the Tamar Circles.

Quantitative

A comprehensive survey was designed to assess the impact of the Tamar Circles on their participants. Anonymous identifiers were used: information of gender, age, ethnicity, education, and church affiliation. The questions cover different aspects of the focus of the Tamar Circles: gender roles, GBV kinds and causes, violence, women's decision-making roles in family and civic society, positive masculinity.

Sampling Strategy and Sampling Characteristics

For the survey, a proportionate stratified random sampling strategy was used. To ensure adequate participant representation from each Province that exhibited distinctive features, each Province was considered a "stratum" from which participants were sampled. In consultation with the Tamar Campaign and with Interfaith Coordinators from both North and South Kivu provinces, four regions were selected. In North Kivu: Goma (longest running Circles) and Minova (most recent); in South Kivu: Bukavu (the largest city with the most diverse Circles) and Kalehe/Nyabibwe (a region representing both rural life and multi-ethnic mining). A third region was added to South Kivu – Uvira – to gather data on the Spin-offs.

In addition to the geographic stratification, other aspects of stratification were denominations and duration of existence. Participants were sampled from across denominations and for representation from long-running and recent Circles. Finally, proportionate sampling was conducted to ensure that the composition of the participants reflected the composition of gender, age, education and socio-economic status in the population. Four members per circle participated in the study.

Person and Community Characteristics

The Tamar Circles are composed of members of churches and mosques gathered under the umbrella of the Denominational Platforms (S Kivu/N Kivu: 11%/20% Muslim; 5%/13% Kimbanguist; 20%/13% Protestant; 22%/15% Catholic; 21% Independent; 21%/15% Revivalist). The most significant determinant of social-economic status is urban or rural. Rural Circles tend to be more homogenous in their work experience, subsistence farming, and in their ethnicity, often one or two ethnicities. Urban participants are exposed to a greater diversity of ethnicities, due to migration to the cities and the influx of internally displaced persons. Life in rural settings revolves around families. In Urban Circles, participants have a range of levels of education and economic activities. Urban Circle participants tend to be involved in community activities and interact with Civil Society organizations. The gender composition of the circles by design is 50% male and 50% female. The age range varies, 18 is the youngest age for joining a circle; however, in schools, school children above primary age participated in Tamar Circles.

Focus Group Discussions

A total of eight Focus Group discussions were conducted: four with Pastors and four with Facilitators. These Focus Group discussions represent the four regions listed above, i.e., one Focus Group discussion with Pastors and one with Facilitators each from Goma, Minova, Bukavu, and Kalehe. Similar to the survey sampling strategy, participants in the Focus Group discussions proportionately represented the major denominations (ECC, Catholic, Revival, Independent, Kimbanguist, Muslim) and duration of Circles (i.e., Pastors and Facilitators of long-running and recent Circles).

In Uvira (for Spin-offs) two Focus Groups were held, one for Pastors, one for Facilitators (for a full discussion about Spin-offs see Chapter Two). Given the smaller number of Circles, the Focus Groups included the Pastors and Facilitators from each of the five Circles selected for the survey.

Oral Histories

Oral history interviews that lasted about one hour were collected from individuals who were exemplars of the process of change. The Tamar Campaign Coordinators for North and South Kivu Teams identified 10 individuals from each province who were exemplary in terms of becoming advocates, paying attention to equal gender representation. Their developmental trajectories were captured via stories about their change process.

DATA COLLECTION PROCESSES

The design of the data collection process was the product of a collaboration between CGU researchers in Evaluation and Gender and Religion and KU researchers in Gender and Development Studies. Prof Torjesen from CGU and Prof Ngare from Kenyatta University in Kenya made two field visits to the DRC to do interviews and Focus Groups with Leaders of the Tamar Campaign and a sampling of Tamar Circles. The

development of the methodology and the designing of the instruments was done by two international and non-resident researchers from Claremont Graduate University in the US, Prof Karen Torjesen and Meg Warren, in collaboration with the Kenyatta University Team.

The challenge of data collection in the DRC was the lack of DRC Universities with graduate students who would have the educational, cultural and linguistic competence to do surveys, lead focus groups and conduct interviews. The solution created by the CGU/KU team was to use individuals who had the cultural and linguistic competence and to provide them with the necessary educational training in data collection procedures and ethics. The KU Gender and Development Studies faculty taught these courses and provided regular training workshops.

Data Collection was done by two local teams comprising five members each from North and South Kivu. Team members were chosen from Tamar Circle Facilitators based on their education, leadership abilities, and moral character. The selection of the Team Members by the Interfaith Coordinators factored in denominational and geographical representation appropriate for each Province. (Appendix C: Data Gathering Table for North and South Kivu)

Each team was supervised and directed by the Tamar Interfaith Coordinators from that province. The logistics of travel made it necessary to assign local teams to collect the data. The teams were instructed to be sensitive to the interviewees in terms of their background, the differences in the histories of each province, the challenges faced, and the history of Campaign leadership. The DRC Data Gathering Team did surveys and conducted FGDs in Goma and Minova in North Kivu and Bukavu, Kalehe/Nyagibwe, Uvira in South Kivu.

DATA COLLECTOR TRAINING WORKSHOP

To enhance successful data collection, a team of three senior faculty members led by Prof. Grace Wamue-Ngare; Dr. Pacificah Okemwa, and Dr. Grace Mose-Okong'o, from Kenyatta University, Department of Gender and Development Studies, conducted a three-day Data Collector Training Workshop. Ten participants representing North and South Kivu Provinces attended the training in Kiswahili. The modules of training addressed the following:

- (i) Processes of research
- (ii) Meaning of data
- (iii) Qualitative and quantitative data collection and their analysis
- (iv) Open- and closed-ended questions and their link to (iii) above
- (v) Types of data collection instruments such as surveys, interview questionnaires, focus group discussions and oral histories.

Participants were led through rigorous practice of how to administer each of the above instruments. Practical sessions were conducted on an ongoing basis throughout the training. On the last day of the three-day training, each instructor took a team of three participants for a field practice session in an existing Tamar Circle. As these participants were also Leaders of the Tamar Circles, by providing the Training Workshop the research team led by Prof. Karen Torjesen contributed to capacity building.

LIMITATIONS OF THE STUDY

Language issues

The Assessment crisscrossed three languages: English, French (written) and Swahili (spoken); English and French were the languages of the educated; Swahili was a commonly spoken trade language in the DRC and Kenya. The questions for the instruments were created in English (the language of Kenyan and American academics) and translated into written Swahili for the DRC data-gathering team. When English was translated into written Swahili, it used terminology not used in spoken Swahili and created confusion about the meaning of some questions.

The South Kivu team members worked together to sort out the Swahili meanings ahead of doing the survey and nearly all the questionnaires were completed. The North Kivu requested the English version of the questions to clarify the intent of the questions. The ambiguity meant that a number of questionnaires were incomplete. In retrospect, the questions should have been translated into French, the written language that the data collectors were familiar with, and then they could have made their own translation into DRC spoken Swahili.

Use of Internal Data Collectors

Tamar circle Facilitators served as data collectors for this assessment. When using internal evaluators in the data-gathering process there is a risk of unconscious bias and undue influence. To mitigate these potential flaws, care was taken to ensure that the Facilitators who collected data did not work in their 'home' areas. The use of surveys limits the potential for bias in recording because they are highly structured. In the conducting of Focus Groups, the gathering of collective voices limits the influence of the Facilitator and unconscious biases.

EXPLORATORY NEEDS ASSESSMENT

INTRODUCTION

The Tamar Campaign mobilized 574 Tamar Circles in South Kivu and 749 Tamar Circles in North Kivu for a total of 1333 Circles over three years from 2013 to 2016. Circles met monthly for a year to complete the course based on the Tamar Training Manual. Circles varied in size, with a maximum of 25 members. Assuming an average of 20 participants, the total number of persons directly impacted by participating in the Tamar Circles would be over 26,000. The spheres of influence of the participants, and therefore the Tamar Campaign, extend outward through participants' families, friends, churches/mosques and communities. The Interfaith Platforms created the organizational structure for the Campaign and appointed Leaders at the Denominational level. The Facilitators were the engines of the Campaign, leading the processes of the Tamar Circles.

Processes Needing Assessment

The task for the Assessment Team was to understand the organizational design of the Tamar Campaign by identifying the key players, understanding their functions and interlocking roles, and mapping the flow and major processes in the system. In addition, three distinct processes of the Tamar Campaign needed to be assessed: 1) how churches and mosques were mobilized to undertake the Campaign; 2) how the Tamar Circles were convened, supported and monitored and how the work of the Circles was integrated into the larger mission of the churches and mosques that sponsored them; and 3) how the processes of the Circles themselves created the kinds of learning about GBV that took place and the extent of their impact. The key players all contributed to these processes and their interactions with each layer were necessary for the Campaign to succeed.

To design the assessment tools that would be needed to measure these processes, preliminary data were gathered through a series of informational interviews. The Interfaith Coordinators organized meetings that would represent different contexts (cities and villages), different institutions (churches, mosques, schools, universities), and different Denominations (Catholic, Protestant, Revivalist, Independent, Kimbanguist, and Muslim). The Assessment Team started with meetings with the Interfaith Platforms (South Kivu and North Kivu) and a sub-platform in Kalehe, then met with seven different Tamar Circles (Kimbanguist, Revivalist, Independent, Muslim youth, Kimbanguist Secondary School, University Circle), and with the Goma Women's Opinion Leaders Group, and a Goma Facilitators Group.

Map/Geography of Assessment

The center for the North Kivu Campaign was Goma, the capital, where seven Denominations sponsored 162 Circles in 2014, 192 in 2015, and 79 in 2016. Sake and Minova are towns outside of Goma, and sponsored, respectively, 62 and 59 Circles in 2014; 59 and 59 in 2015 and 38 and 39 in 2016. The center for the South Kivu Campaign was Bukavu where six Denominations sponsored 250 in 2012, 150 in 2013-2014, 122 in 2015 and 52 in 2016. The Interfaith Platform there established eight sub-Interfaith Platforms, five to oversee the Tamar Circles in their local Regions: 1) Kahehe Ihusi, 2) Nyabibwe, 3) Uvira, 4) Sange, 5) Kavumu (started in December 2017), and three for youth, 6) Bukavu Sub-Interfaith for Youth, 7) Kalehe Sub-Interfaith for Youth, and 8) Uvira Sub-Interfaith for Youth. Uvira is unique as a Spin-off Group; it adopted the Tamar materials and started Tamar Circles without the support, training, and funding of the Campaign organization.



FINDINGS

Key Players and Their Roles

Launching the Tamar Campaign was a collaborative project between FECCLAHA and NCA whose first step was to convene Interfaith Platforms for South Kivu and North Kivu. Initial interviews with FECCLAHA and NCA took place in Nairobi. Preliminary discussions with each explored their respective agendas. From discussions with the Interfaith Platforms, Tamar Circles, and interviews with the Interfaith Coordinators, it was possible to construct a complete roster of key active players and identify their roles in the Campaign. (Appendix D: Key Players and their Roles)

FECCLAHA laid the foundation for the Campaign by adapting the Tamar Training Manual to the East African context and providing translations into French and Swahili. They introduced representatives from 10 East African countries to the issues of GBV and the use of the Tamar Training Manual. These representatives were tasked with organizing the Interfaith Platforms.

Interfaith Platforms introduced Leaders of each of the Denominations to issues of gender and GBV, helped them work through their resistance and helped resolve their differences with each other. Once a consensus was established, they mobilized each of the Denominational Platforms to launch the Tamar Campaign.

Interfaith Coordinators were appointed by each Interfaith Platform to oversee the logistics of the Campaign, to coordinate the work of the Interfaith Platforms, Denominational Leaders and Supervisors, to monitor and support the Tamar Circles, and to communicate with NCA.

Denominational Platform Leaders took responsibility for oversight of the Tamar Campaign in the Denominations under their Platforms, determined which churches and mosques would start Tamar Circles, chose individuals to be trained as Facilitators and appointed Supervisors (S Kivu) or themselves did the work of supervision (N Kivu).

Pastors and Imams organized Circles, provided space, advertised the Tamar Circles and encouraged congregants to join them, and maintained communication with Denominational Leaders.

Facilitators led the Contextual Bible Study laid out in the Tamar Manual, guided discussion of GBV in the context of family and community, and helped the groups and individuals form Action Plans.

Supervisors were representatives from the Denominations, visited Circles, produced reports, monitored the use of the Tamar training materials, checked for conformity with the teachings of the Denomination, supported the Facilitator.

Participants in Tamar Circles engaged in Bible Study, reflected on GBV in family and community, discussed kinds of interventions and formulated their own Action Plans.

NCA DRC Staff had local oversight over the Logistics of the Tamar Campaign working with the Coordinators, provided support and consultation to Coordinators, funded training sessions for Facilitators and Supervisors, assisted with monitoring and evaluation.

The preliminary discussions with the key players in the Tamar Campaign provided more clarity on what the key issues were from the standpoints of the individuals and groups leading the different parts of the Campaign. A summary of their responses to these questions provided the deeper understanding required for developing the instruments, quantitative and qualitative, that would provide the basis for the assessment of the Campaign.

Processes of the Tamar Campaign

Once the key players were identified, then the three processes of the Tamar Campaign could be mapped, the significance of the roles could be understood and the challenges of building the Campaign identified.

Interfaith Platforms and Denominational Leaders: Confronting Gender Issues in an Interfaith Context

The role of the Interfaith Platforms in the first stage was to come to a consensus on the goals of the Tamar Campaign. The individual Leaders of Interfaith Platforms needed to be knowledgeable about the moral and theological commitments of member Denominations and able to dialogue with those outside their traditions in meaningful ways. Their role was to anticipate the points of resistance and bring them into the group discussion.

The first steps toward unity were establishing trust and understanding between the Leaders of different Denominational Groupings. This involved the practice of candid discussions in which every member was expected to participate.

Responsibilities:

Members were responsible to be the spokespersons to the Interfaith group for their Religious Platform. They raised the issues that would be raised within their cluster of Denominations and developed the rationale why it is within the “calling” of this Denominational Grouping to engage GBV through the medium of a contextual Bible Study. Once the united Interfaith support for the Tamar Campaign was secured, the Leaders were responsible for mobilizing support within the Denominations they represented. This included selecting Facilitators to be trained and identifying which churches/mosques would host Tamar Circles.

Skills Needed:

For the process of coming to an agreement within the Interfaith group, listening skills were crucial. To achieve consensus, they needed the skills of a mediator to negotiate differences. For the process of mobilizing support within the Denominations, they needed to be able to inspire, teach and lead the organizational work.

Challenges Surmounted:

The first hurdle to overcome was doctrinal differences. The Interfaith Platforms developed the strategy that Denominational differences should be respected; consensus was needed only on matters of the Tamar Campaign. Ethnic and cultural norms posed an equally important challenge to Tamar teachings. One strategy was to work with Village Leaders, “Don’t fight custom, begin by appreciating. Let’s think about this practice, what is the value of this practice?”

In cultures where religion is a powerful force, rivalries between Denominations and Faiths are serious. There are suspicions of attempts at conversion and feelings of success and vindication when a convert comes over. Two successful strategies emerged for mediating these tensions: 1) a respect for differences in doctrine: debates could only focus on issues of GBV, and 2) an emphasis on the commonalities in concern for violence and the support of religious teachings against violence.

The most demanding area for mediating Inter-religious tensions was the relationship between Muslims and Christians. It was a long process that yielded important results: a new level of understanding of Islam and the situation of Muslims in the DRC for Christians and for Muslims; a new sense of integration into the community through an appreciation of the benefits to the Muslim community of women’s and girls’ education; and rights to work and rights to speak. The keys to success in these negotiations were group processes that encourage everyone to speak openly and taking the time to reach consensus and agreement.

In dealing with the issues of gender in both cultural and religious contexts, the goal was to show the alignment between cultural and religious teachings that recognized the value of women and human rights and women's rights called for in the DRC Constitution. Muslim Leaders engaged these issues, developed Qu'ranic materials for use, and began to advocate for the rights of women and girls based on Islamic teachings. One outcome has been that the partnership with the Muslim community has become stronger after the Tamar Campaign.

Denominational Leaders: Creating Momentum for the Campaign

Responsibilities:

For Denominational Leaders, maintaining the momentum of the Campaign was part of their responsibility. They used all available resources to promote and advertise the Campaign: sermons within the Denominations, speaking at schools, using radio and visitation. "I devoted ideas and time in sensitizing congregants and Leaders of three Denominations to get involved in this Campaign." They commissioned Pastors and Imams to form Tamar Circles in their churches and mosques, encouraged congregants to join them, appointed Facilitators to lead them.

The Denominational Leaders also had responsibility for regular oversight of the Tamar Circles to sustain the momentum of the Campaign. In North Kivu, a Field Assistant (paid staff) did the training workshops for Facilitators and monitored the circles and reported to the Denominational Leader. In South Kivu, there were 12 paid Supervisors, two from each of the six Denominational Platforms who reported to the Denominational Leaders. In addition, South Kivu provided local supervision through the presence of eight sub-Interfaith Platforms, covering eight separate geographical areas.

Skills Needed:

Denominational Leaders drew on promotional skills to expand the reach of the Campaign, using preaching, media, and pamphlets. Their networking skills helped them to extend the Campaign and draw in new Leaders for Circles and participants to fill them. Their supervisory skills and pastoral skills helped a new Facilitator to understand the context of that particular church or mosque that had formed a Tamar Circle.

Challenges Surmounted:

The Denominational Leaders were the ones who needed to deal with resistance to the Tamar Campaign on the local level, within churches and mosques. For this, they had positional authority, training in the content of the Tamar processes, and the backing of the Interfaith Platforms. When Facilitators did not follow the Tamar manual, or the teachings in the Tamar Circle contradicted church doctrines, they intervened.

Interfaith Coordinator: Bridge between Interfaith Platform and Tamar Circles

Responsibilities:

The Interfaith Coordinator was the linchpin for the Campaign in his region. His leadership abilities must be recognized by the Interfaith Platforms and he needed to have the confidence of FECCLAHA and NCA. He needed experience in dealing with civil society, be recognized as a leader in the civil sphere, and the ability to gain the support of civil institutions: police, army, hospitals, universities.

He handled the logistics of the Tamar Campaign for the Interfaith Platform, did the record keeping for NCA, tracked the success of the Campaign and did the troubleshooting. He monitored the progress of the Campaign under each Denominational Platform, participated in the supervision of Tamar Circles, provided support and advice to Facilitators.

The Tamar Campaign

Skills Needed:

He needed the skills of a mediator to work with Religious Leaders on gender roles and the skills of a diplomat to work with the traditional custodians of culture on changing ethnic family norms. He needed the energy of an evangelist to promote the Tamar Campaign and sustain its momentum and the competencies of a bureaucrat in managing an office, keeping records and reporting. He needed the compassion and authority of a parent for his work of oversight for the Tamar Circles and their Facilitators and the ability to attend to educational differences, religious differences and cultural differences at all levels of the Campaign.

Challenges Surmounted:

The Interfaith Coordinator shepherded the delicate processes by which the Interfaith Platform members worked through their differences and came to a unified commitment to the Tamar Campaign. The challenges were disagreements on religious teachings on gender roles, and differences in ethnic and cultural norms on marriage, family, and sexuality.

Facilitators: Leadership for the Tamar Circles

For the Facilitators, Pastors, and Imams, leadership and participation were the hallmarks of a good Tamar Circle. The proper balance between leadership and participation should result in members of Tamar Circles translating the teachings they have learned into actions that bring about change in families and community. A Focus Group of Denominational Leaders summed up the qualities of a good Circle:

Leadership— Leaders understand the goal of the Tamar Circle and ensure equitable participation of women and men in deliberations.

Participation— Active participation of members—including women—through testimonies and contributions to discussions/incidents.

In a good Circle, each meeting ends with (i) a **Declaration** by members and (ii) **Action Plans** that are individualistic. All members say what they are going to do as a result of the teachings of the day.

Available Support to individual members: if any individuals are not able to implement their Action Plans, they can ask for the support of the religious leaders of the Tamar Campaign.

Responsibilities:

Facilitators needed to have the capacity to teach new material and, at the same time, the ability to facilitate discussions through open-ended questions. The training workshop for Facilitators provided the knowledge they would need. Their interactions with the Interfaith Platform, Denominational Leaders and Pastors and Imams provided guidance on how to lead. The Criteria by which they were chosen were leadership, communication skills, education or literacy, and moral character. Education or literacy was necessary for the ability to master and organize the Tamar material for participants. Often two Facilitators were appointed for a Circle, a male and a female. Capacity-building workshops also functioned to provide feedback and fill in gaps in knowledge.

Skills Needed:

Facilitators were the key to the success of the Tamar Circles. Their leadership skills, skills with group dynamics, attention to diversity, and respect for difference were essential to create a safe atmosphere in which topics like violence and sexuality could be addressed. They needed to be competent in discussions of the Bible, able to do gender analysis, possess an understanding of violence and the different kinds of GBV. They needed to be knowledgeable about the trauma and needs of survivors, have familiarity with the cultural context of local knowledge and familiarity with the laws and Constitution of the DRC on GBV.

Challenges Surmounted:

Facilitators were confronted with cultural and religious challenges to women’s right to speak and played an important role in encouraging them to speak out. They were confronted as well with resistance based on the marriage practices of ethnic communities. One strategy they used was to consult with a chief on how to show the problems GBV creates.

Norwegian Church Aid (NCA):

The role of NCA in supporting the Tamar Campaign was crucial. NCA provided support for an Administrative Office for the Campaign, including clerical staff, and personnel competent in evaluation. Through NCA funding, Interfaith Platform members and Supervisors received stipends. Facilitators who were volunteers received support for travel and teaching materials. NCA provided Tamar Campaign training manuals and supported the Tamar Training Workshop for Denominational Leaders, Facilitators, and Supervisors. In addition, NCA offered technical support, guidance, and oversight and helped track the progress of the Campaign through compiling data and making reports.

Tamar Circle Processes

The Tamar Circle processes constituted the engine for transformation of social norms. A Logic Model for the Tamar Circle processes clarifies how each element worked and how it contributed to the process of change. Each element of the Tamar Circle processes needed to be analyzed and assessed to understand the importance of each one and how they interacted with each other.

Logic Model for Tamar Circles

Inputs/Intervention Areas	Activities	Outputs	Outcomes
Overview of Organizing and Executing Tamar Circles			
Men and women invited to participate in TC* (through word of mouth, etc.) *Tamar Campaign	Read Scripture Identify players in GBV Analyze motivations Assess power relations Analyze Gender Roles	Ability to Read Scriptures critically Ability to apply scriptural learning to GBV	Recognize how Sacred Scriptures support fight against GBV
Facilitators trained in GBV, TC curriculum, and facilitation and conflict management skills	Distribute tasks, TC readings. Take notes Facilitate group discussions, clarify meanings of TC materials, manage conflicts To better tailor material, become familiar with demographics of the participants: age, ethnicity, denomination, language, gender, cultures, traditions	All reflect Circle participants actively engaged in discussions Participants gain a sense of shared leadership Conduct focused analysis	Gain greater clarity and deeper understanding of GBV and how Scripture is a tool for empowerment Gain collective understanding and group cohesiveness through discussion Through role modeling by the Facilitators, participants learn skills in mediating differences

The Tamar Campaign

	<p>Arrange Space, Time</p> <p>Source materials – Bibles/Qu’ran, Chalk, Boards, pens, etc.</p> <p>Develop curriculum – Tamar Manual</p>	<p>Host the Reflect Circles</p> <p>Sponsorship of Circle</p> <p>Materials provided</p> <p>Tamar Manual and Reference books provided</p>	<p>Make fully functioning Reflect Circles available to participants at no cost</p>
<p>Specific Intervention Types</p>			
<p>Applying learning from Scripture: Judge on Basis of Text (Community Consciousness Raising)</p>	<p>Discussions of Violence in Family and Community</p> <p>Discussing Gender Roles in Family and in churches/mosques</p>	<p>Drawing connections between GBV in Scripture and in contemporary community</p> <p>Examining gender roles in the light of Bible/Qu’ran</p>	<p>Using scriptural learning to analyze violence in families and community</p>
<p>Discussions of GBV in Families</p>	<p>Group Discussions of Violence in Family</p> <p>Creating Solutions to Violence</p>	<p>Identifying forms of violence (physical, verbal, economic)</p> <p>Identifying who uses violence, when and why</p> <p>Measuring effects/impact of violence</p> <p>Discussing problems</p> <p>Learning conflict management</p> <p>Shifting power Relationships to power-sharing</p>	<p>New models of family life are in harmony through sharing responsibilities</p>
<p>Discussion of GBV in Communities</p>	<p>Group Discussions of Violence in Community</p>		<p>Advocacy in Community against GBV</p>
<p>Disseminating Information on Law and the Constitution</p>	<p>Information on GBV</p> <p>Information on DRC Laws and Constitution and International Agreements on Human Rights</p> <p>Roles of Police and Courts</p>	<p>Participants learn about human rights and women’s rights grounded in Scripture and DRC law</p> <p>Ability to call on civil authorities</p>	<p>Law and Constitution as tools to fight GBV</p> <p>Women’s and girls’ rights</p> <p>Participants are equipped to contribute to girls and women’s empowerment</p>
<p>Teaching how to Support Survivors</p>	<p>Information on needs of Survivors</p> <p>Information about available resources</p>	<p>Participants gain comprehensive knowledge about Survivors</p> <p>Knowledge of civil society institutions to help Survivors</p>	<p>Participants become equipped to meaningfully help Survivors</p>
<p>ACT In front of text (projecting forward)</p>	<p>Participants list possible ways in which they can use the training to make a difference in their communities</p>	<p>Develop concrete Action Plans</p>	<p>Individuals commit to tackling GBV in families and community</p>

Contextual Bible Study

The design for the Tamar Circles begins with a Bible Study on a story of GBV in the Bible. Participants together analyze the roles of all players, discuss the impact of GBV on all players and then return with this knowledge to their own community and families. In their discussions about their communities, the silence is

broken about GBV and the cultural and religious barriers for women to gain rights to freedom from violence are debated. As one participant explained, “GBV was going unnamed and we had to address it.”

Discussions of GBV in Community and Family

The religious barriers were engaged in these discussions. The husband’s authority over his wife is established in Christian Scriptures. In Islam, women were not allowed to work outside the home and girls’ education was not valued. There were also cultural barriers: manhood required marriage and included rights to beat a wife. Among some ethnic groups, incest and child marriage were accepted. Through open discussions, all these themes were debated and information about human rights in the Constitution, the way gender roles work and the damage and trauma of GBV were incorporated into the discussions.

Action Plans

Action Plans were a pivotal element in the structure of the Tamar Circles. The last step, after the Bible Study, the discussion of the nature of GBV, the discussions of GBV in the community, is the step that requires both the individual and the group to come up with an intervention, something they can and will do to address GBV in the family, church or community. These are declared at the end of the meeting and are followed up on for a progress report.

These are some of the tasks they committed to: teach about GBV and convince people against it; teach family and neighbors; talk with the youth against GBV; teach against rape and its consequences; see that violence is minimized among her children; make boys and girls in their family take responsibility for the same chores. One participant explained, “It is the boys who have been involved in rape, my own father was involved in GBV and I had to address it.” Youth intervene to help settle fights using Tamar Campaign methods and persist although they are sometimes beaten up for it. Women abandoned by husbands are brought together in support groups and taught about health and given skills that can help them. “We endured so many hardships we felt that we could help others” is the spirit behind these interventions.

CONCLUSIONS

An understanding of the structure of the Tamar Campaign and the roles of each of the players in this Exploratory Needs Assessment provided a framework for organizing a process of data gathering and creating the instruments for Phase One and Phase Two of the assessment. In evaluating the Exploratory Needs Assessment for each level of the Campaign, areas emerged for which further data were required.

Interfaith Platforms and Denominational Leaders

The research objectives for Phase One were an analysis of the structures and processes of the Tamar Campaign. For the Interfaith Platforms and their members, the Denominational Platform Leaders, the following data were needed: a comprehensive view of their composition, motivations, backgrounds, and responsibilities. With these their contributions to the processes of the Tamar Campaign and the dynamics of their interactions with each other needed to be analyzed. During the Exploratory Needs Assessment, Focus Group type discussions were held with the Interfaith Platforms of both North and South Kivu. Questions that needed further exploration were their challenges and strategies for achieving them. (See Appendix E for Instrument for Denominational Leaders)

Pastors and Imams

The Denominational Leaders who participated in the Interfaith process also mobilized Pastors and Imams to persuade their congregations to adopt the Tamar Campaign and start Tamar Circles in their respective Denominations. Questions for them need to cover the following: the experiences of pastors and imams, responses of congregations, points of resistance, strategies for dealing with them and the integration of GBV issues into the mission of churches and mosques. (See Appendix F for Instrument for Pastors and Imams)

Facilitators

The Assessment Team learned about the roles, responsibilities, training, and contributions of the Facilitators who ran the Tamar Circles in several ways. Focus Group sessions with eight diverse Circles were run by the Facilitators who moderated the discussion of the questions during the Exploratory Needs Assessment Phase. Questions about their leadership skills, group dynamics, attention to diversity, and respect for difference were easily observed. A North Kivu group of Facilitators who meet regularly to consult with and encourage each other performed a simulation of a session of Tamar Contextual Bible Study to illustrate the process. However, a discussion among Facilitators on their challenges, strategies, group dynamics and sources of support was still needed, so Focus Group Discussions were planned also for Facilitators. (Appendix G: Instrument for Facilitators)

Interfaith Coordinators

Interfaith Coordinators worked with Denominational Leaders, Pastors, and Imams across the various Denominations and with the Facilitators. They had the most complete picture of how each of these interacted with the others and could provide an overview of the Tamar Campaign processes. Traveling for several days with the South Kivu Coordinator revealed a distinct set of roles depending on the group—Interfaith Platform, Denominational Leaders, Pastors and Imams, and Facilitators—that called on the skills of the Mediator, Diplomat, Facilitator and Supervisor and the knowledge of a theologian, preacher, teacher, and anthropologist. Their understanding of the history of the DRC, political context, social customs, and roles of religion provided the background for interpreting the processes of the Tamar Campaign. Interviews with the Interfaith Coordinator for South Kivu was conducted over several days during the first DRC visit. An extensive interview with the North Kivu Coordinator was held in Nairobi.

Tamar Circles

The research objective of Phase Two was to examine whether the Tamar Circles had the intended impact of consciousness-raising and mobilizing efforts against Gender-Based Violence (GBV). The assessment process for the impact of the Tamar Circles was quantitative; surveys were designed for participants in the Tamar Circles 1) to measure the effectiveness of each aspect of the Tamar Circle process, 2) to measure the impact of the Tamar Circles on changing social norms and attitudes, and 3) the impact of the Circles on changing behavior. (Appendix H: Comprehensive Survey)

Qualitative data from the Exploratory Needs Assessment Phase provided additional information to contextualize the results of the survey. The goal of visiting eight Tamar Circles was to understand the range of differences, different Denominations and Faiths, different institutions (churches, schools, mosques, universities), different locales (urban/village), and different kinds of neighborhoods, to see how the Tamar Campaign could be adapted to different issues, compositions of Circles, and ethnic, cultural and religious contexts. The questions for these eight Circles varied with their contexts.

THE PROCESSES OF THE TAMAR CAMPAIGN

PHASE ONE

The purpose of the data collection for Phase One was to understand the processes created by the Tamar Campaign and the different roles of the players who orchestrated the processes. It is essentially a “What worked or did not work and why?” question. Initial analysis identified five cross-cutting themes: Leadership, Persuasion and Teaching, Diversity, Addressing Religious and Cultural Challenges, and Mechanisms of Accountability. These are cross-cutting themes in two senses: first, they are responses that surfaced across the data gathered by surveys, interviews and focus groups; second, and more important, these are factors that operated at every level of the organization of the Tamar Campaign— from the creation of Interfaith Platforms to the mobilization of churches and mosques within the multiple denominations under a Denominational Platform, to the operations of the Tamar Circles.

LEADERSHIP

Interfaith Platforms: Respect, Skills, Experience

The strategy for launching the Tamar Campaign was to educate Opinion Leaders in the society about GBV and persuade them to adopt the Tamar Campaign. By starting with Religious Leaders already involved in Interfaith collaboration, the Tamar Campaign gained Leaders with reputation, skills, and experience. A frequent answer to the question “What made the Campaign successful?” was “We had good Leaders.” The existing Interfaith Groups had gained a reputation for their political leadership through their mediation work on the Electoral Commissions. Interfaith collaboration was inspired by the need of the country for moral leadership during times of conflict, chaos, and suffering. The Interfaith Groups undertook a variety of projects on behalf of Civil Society that gave them leadership experience in mobilizing, organizing and mediating. Interfaith Platforms represented sources of prestige and respect with access to networks of Religious Leaders, civil society organizations, NGOs, and governmental agents.

Interfaith Coordinators: Skills in Mediating Differences

The Interfaith Coordinators brought impressive experience and expertise to their roles in the Tamar Campaign. The North Kivu Coordinator played a key role in mediating between rebel armies and government authorities that resulted in a peace agreement. Working for the Tamar Campaign, he led a successful mediation process in bringing the Muslim Leaders into the Campaign through his participation in an international group of Muslim Leaders from Sudan, Senegal, Mali, and Somalia. The South Kivu Coordinator combined experience as a Religious Leader with academic learning in law, theology, and psychology. As a prominent Pastor in the Revivalist Denominations, he organized many tours for prominent international evangelists which enhanced his reputation. His mediation abilities in bringing Pastors and Imams into the Tamar Campaign drew both on his academic and practical understanding of doctrinal differences, his understandings of anthropology and ethnic experience with rural communities.

Denominational Leaders: Persuasion

Denominational Platform Leaders had recognized authority and leadership to set priorities for the denominations under them. However, their success in launching a campaign focused on gender, an alien concept, and on violence against women, a taboo subject, required more than formal authority; it required leadership skills and the powers of persuasion. Their task was to persuade Leaders of denominations, churches, and mosques to start Tamar Circles. “I encouraged fellow Leaders to participate in this Campaign. I encouraged these Leaders to spread these teachings in their own congregations. I created groups for the Tamar Campaign.” Another explained, “my role was to create Circles or Groups for the Tamar Campaign in our Kimbanguist churches and implore people to participate in the Campaign.”

Facilitators: Professional Expertise and Spirit of Volunteerism

Facilitators were chosen from the professional classes. Their level of education gave them the ability to master the Tamar Manual, and the authority to lead, teach and persuade. Theirs was the critical role of making the Tamar Circles work. For this there was no remuneration; their time and energies were offered on a voluntary basis. Of Facilitators who explained their motivations for taking on this leadership role on a volunteer basis, 30% were professionals who wished to volunteer their expertise (doctors, school heads, university faculty, and army/police officers) and 30% wanted to learn about women’s rights and abuse. For 70% of the Facilitators, the goal was the eradication of abuse—in the Army, schools, church, and workplace. Another measure of their success was women recognizing the importance of their role in society and men understanding the importance of women.

FORMAL AND INFORMAL MEANS OF PERSUASION OPERATED AT EVERY LEVEL

Interfaith Platforms

Interfaith Collaboration among Denominational Leaders was created by private meetings with respected Leaders and publicly moderated group discussions aimed at consensus. The role of the Interfaith Platforms in the first stage was to come to a consensus on the goals of the Tamar Campaign. Formal and informal modes of persuasion were central. Debates and discussions were continued over a year and a half until each member felt convinced of the value of the Tamar Campaign. Trust developed over the year. Leaders of the Denominational Platforms of the Interfaith Platforms then took the Tamar Campaign to the denominations organized under their Denominational Platform.

Mobilization of Churches and Mosques Within Denominations

Denominational Leaders held private meetings with authorities in these denominations to gain their support for the Tamar Campaign. They persuaded Pastors and Imams to provide spaces and recruited Facilitators for training workshops. They promoted the Campaign through radio, sermons, visits to homes and schools and conversations with colleagues. Their success was due to the united voice of the Interfaith Platform, their individual religious authority, skills of persuasion, and training in the Tamar Campaign. The common outlook: “I allocated time for the Campaign and religious studies, also when I was free, I talked about this Campaign in the mosques, homes, and neighborhoods and at the workplaces.”

Tamar Circles

Persuasion to join Tamar Circles came from public encouragement by Denominational Platform Leaders and Pastors and Imams to join Circles and private testimonies of family and friends. In this evaluation, participants in Tamar Circles were asked to complete survey items on who influenced them to join those Circles: their own choice, friends' recommendation, family recommendation, and Pastors. Analyses reveal only 14%/16% (*SouthKivu/NorthKivu*) claimed the choice to join as their own decision. For South Kivu participants, the Pastor was the greatest influence, 72% strongly agreeing with the statement that the Pastor influenced them; for North Kivu, 47% claimed the influence of the Pastor. Influence of friends accounted for 66% in South Kivu, and 31% in North Kivu. Family influence was rated at 70% in South Kivu, 11% in North Kivu. South Kivu represents the power of persuasion of family and Pastors. North Kivu Circles were started by Facilitators and the different forms of influence were more evenly distributed.

Persuasion within the Tamar Circles was a group process out of which a consensus emerged. Seventy-six percent of the Facilitators declared their confidence in the powers of persuasion. The most important tool of persuasion was the Bible/Qu'ran, the second was group discussions about GBV in families and communities. One Facilitator for Tamar Circles in schools explained, "There were difficulties in teachers and the students interacting at first. We saw the importance of talking to each other and its impact on eradicating abuse in the schools." The difference in the authority of teachers and students had to be overcome for real discussions to take place; focusing on the common goal of dealing with abuse made that possible.

Training Workshops and the Tamar Curriculum

Education is the most powerful form of persuasion. At the heart of this education is the Tamar Curriculum, provided to the leadership of the Campaign in the form of workshops and to participants in the Tamar Circles, via a year-long course of study. The role of training workshops was crucial. FECCLAHA sponsored the first workshop that introduced representatives of the Interfaith Platforms to the concepts of the Tamar Campaign. They, in turn, introduced the Interfaith Platforms to issues of gender and GBV through a training workshop. Training workshops for leaders of Denominational Platforms started with the roles of Religious Leaders, the concept of gender, GBV, forms of GBV and an introduction to Contextual Bible Studies. They normally run for two days. Training workshops for Facilitators included these, plus training in the use of the Tamar Manual, information on DRC laws and international conventions on GBV. Their workshops also included training in group dynamics, documenting cases, and sensitization to the needs of survivors. These ran for four days. Leaders of the various denominations under the Denominational Platforms were invited to these and these provided the expertise needed for their supervisory roles. Capacity building workshops were also held to fill in gaps in knowledge and advice for Circles that faced challenges in South Kivu.

The training for Facilitators was done by the denominations. Learning was an ongoing process for Facilitators. They brought in consultants when possible, teachers with experience of GBV, Pastors, Imams, and local Chiefs. "I involved others when I wanted to learn more." When asked what additional help they would have liked, 44% requested more training, continuous learning, and deeper learning. Denominational Leaders and, often, Pastors and Imams supervised and encouraged the Facilitators. Of the Facilitators, 55% reported that the local Pastor or Imam provided support in the form of prayers and encouragement and advice and guidance. The connection between the skills of persuasion and the knowledge gained by training workshops was clear in one response to a question about challenges: "There were no challenges, I was trained adequately for the Tamar Campaign."

DIVERSITY: GENDER, DOCTRINAL, EDUCATION, ETHNICITY, AND AGE

The organization of the Tamar Circles made diversity and openness their defining characteristics. The diversity of faiths (Christian/Muslim) and diversity of denominational teachings was present at each level from the Interfaith Platforms to the Reflect Circles. Consequently, at each level they led to conflicts that had to be engaged, discussed and resolved, thereby educating all parties about the differences among them. Out of this, they created a new foundation for unity around the war on GBV. Cooperation between people of different faiths was possible. “We taught them that the gender-based violence in society must stop through the efforts of everyone regardless of the ethnicity, religion or political views. All the congregants agreed with that sentiment.” Within the diversity of ideologies, a united front formed around the urgency of dealing with the violence.

Interfaith Platforms: Diversity of Religious Beliefs

The first hurdle to overcome was doctrinal differences. The Interfaith Platforms developed the strategy that denominational differences should be respected; consensus was needed only on matters of the Tamar Campaign. The second was rivalries between faith traditions (Christian and Muslim) and denominational rivalries. These were overcome by an emphasis on the commonalities in a concern for violence and the support of religious teachings against violence in every tradition.

Mobilizing Denominations to Adopt the Tamar Campaign: Cultivating Openness and Inclusiveness

When a Leader of a Denominational Platform on the Interfaith Platform adopted the Tamar Campaign, the next task he faced was to persuade Leaders of the multiple denominations under the Protestant or Revivalist or Independent Platform to accept the Campaign. One Denominational Leader explained, “I created groups that included people from different denominations where even the women were allowed to participate.” Rivalries between denominations created resistance to collaboration across denominational and doctrinal boundaries. Doctrinal differences were raised as reasons against collaboration. The issues in the Interfaith Platforms were raised again at the denominational level. One Denominational Leader recounted: “I would advocate for more diligence and openness in the groups.” Along with the task of embracing the challenge of GBV came the task of embracing diversity. One Leader named the task, “Seeing that everyone was included without discrimination.”

Demographic Diversity in Tamar Circles

The Tamar Circles were designed for diversity. Every sector touched by GBV should be engaged. Although Circles were established within a single church/mosque and denomination, they were required to be open to a police person in the area, a soldier or a teacher, as well as to members of all denominations. The Kimbanguist and Muslim Denominations were the exceptions, a choice their Leaders made. Their Circles included only members of their Group, although their members could join other Groups. Diversity of age, schooling, and work were important, but above all a balance of men and women was essential. If one church/mosque had a Circle over 25 they were required to split. Some churches/mosques chose to do youth-only Circles or husband/wife Circles in this split.

The urban/rural differences were especially critical within the Tamar Circles. Rural people are more conservative, observe traditional gender norms, and hold fast to their religious convictions. Rural people tended to be of the same ethnic group and, therefore, had stronger group cohesion. The group composition in

the cities was different because of migration from rural areas for economic reasons and the presence of war refugees. “Most people are aware of the Campaign, but the greatest impact is being seen in urban dwellers who loved the lessons and understood the message.” Within the rural areas where Circles formed within an ethnicity, the influence of local cultural traditions was stronger than in the cities.

Table 1: Importance of Diversity

	Extremely valuable	Very valuable	Not Valuable
Balance of men and women	80%SK 90% NK	13%SK 1.8%NK	
General diversity (age, education, ethnicity)	56%SK 84% NK		11%SK 0%NK

THE RELIGIOUS AND CULTURAL CHALLENGES OF THE CAMPAIGN

To embrace the Tamar Campaign is a powerful act. It is dangerous; it takes courage. It means breaking the taboo of silence about gender and sexual violence. Understanding GBV—what it is, how it operates, what are its roots and talking about it—is difficult. Resistance to questioning traditional cultural and religious beliefs about gender roles is deeply rooted. Consequently, at each level, all Leaders—from the Interfaith Leaders to Denominational Platform Leaders to Facilitators—must undergo a process of change to play their role in the Tamar Campaign. Essentially similar issues were faced by each Interfaith Platform, Denominational Leaders, and Facilitators, but in slightly different ways.

The gender diversity meant a balanced representation of women and men in the Circles, among Facilitators and on the Interfaith Platforms. It also meant that, at each level, cultural and religious resistance to women speaking in front of men, women in leadership and women’s rights would be triggered and become topics for discussion and debate. “The biggest challenge my group faced was misunderstanding between men and women. Men saw the Tamar Campaign claiming that its intention was to encourage women to disregard tradition. However, we read Numbers 27.1-5 where a group of women went to ask for their father’s inheritance from Moses.” The key strategy was to show that tradition, Scripture and the idea of the equality of the sexes were compatible when each was understood rightly.

Challenges Faced by Interfaith Platforms

The Interfaith Platforms had to negotiate the doctrinal differences and religious norms on marriage among their members, but the greatest challenge was to understand and bridge the differences between Christians and Muslims. It was a long process that yielded important results: for Christians, a new level of understanding of Islam and the situation of Muslims in the DRC and for Muslims, a new sense of integration into the community through an appreciation of the benefits to the Muslim community of women’s and girls’ education, right to work and right to speak.

The keys to success in these negotiations were group processes that encouraged everyone to speak openly and taking the time to reach consensus and agreement. “As a Muslim leader, I was informed about this Campaign and saw its importance in Islamic society. The initial challenge was bringing biblical teachings into Islam.” In dealing with the issues of gender in both cultural and religious contexts, the goal was to show the alignment between cultural and religious teachings that recognized the value of women, with the human rights and women’s rights called for in the DRC Constitution. Muslim leaders engaged these issues, developed Qu’ranic materials for use, and began to advocate for the rights of women and girls based on Islamic

teachings. One outcome has been that the Interfaith partnership with the Muslim community is now stronger after the Tamar Campaign.

Challenges Faced by Denominational Leaders

Denominational Leaders had to deal with resistance from Pastors and Imams because of traditional cultural norms on gender roles and cultural and religious beliefs on marriage and family. Over half, 55%, agreed that the issues were women's right to speak in front of men, or to men, and their right to exercise leadership. "Most people held on to their past beliefs and disliked when a lady addressed the men directly." According to 88% of the Leaders, these challenges were effectively answered by appealing to Biblical and Qu'ranic precedents, to the principles of human rights and the Laws of the DRC. One leader explained, "I illustrated that this Campaign is important to us because its teachings were entrenched in the Bible which we obey and that its tenets were true and that change comes from stopping violence and not from changing our faith or our beliefs." Women's inheritance was also an area of conflict. "To solve this problem, we showed the Bible advocates for the rights of women to inherit property and that the laws of DRC protect their right to own property."

Denominational Leaders' roles in supervising the Facilitators and overseeing the functioning of the Tamar Circles coincided with their roles in correcting doctrine and behavior from the pulpit and in counseling congregants. For Muslims, the guidelines were conformity with Islamic teachings and the Qu'ran; for Christians, it was the Bible and denominational doctrines. For both groups, Denominational Platform Leaders and Pastors/Imams provided supervision for the Tamar Circles, assessing their effectiveness in following the Tamar Campaign Manual and providing encouragement and counseling. In response to a question on resistance to the Campaign, one Pastor gave a comprehensive summary that many others echoed:

"I did not encounter any opposition from my congregants in this Campaign because its aims and goals were positive behavior change in dealing with gender-based violence, something that the Scripture and the laws of Republic are very serious about."

Challenges Faced by Facilitators

Facilitators needed to moderate difficult discussions on gender issues (women's right to speak in front of men), age differences (students and teachers on equal footing), ethnic differences (village norms different from urban), educational differences (literate and non-literate perspectives) and the presence of survivors of GBV. According to the Facilitators, 76% of the resistance to the Tamar teachings were grounded in differences in cultural norms about gender roles and diverse religious beliefs about marriage and family. Seventy percent of the Facilitators identified women's rights, exclusion of women, inheritance rights, and women's leadership (in church and society) as the issues that had to be addressed. The authority of the Bible and Qur'an was the starting point. Denominational Leaders, Pastors, and Facilitators, all worked on harnessing the authority of the Bible and Qu'ran for dealing with GBV.

MECHANISMS OF ACCOUNTABILITY OPERATE AT EVERY LEVEL

There are feedback loops and mechanisms of accountability across each layer of the Tamar Campaign. Accountability is understood here in a broad sense: mechanisms of monitoring and supervision, formal and informal evaluations (reports to NCA and testimonies in the churches), feedback (Facilitators meetings with Pastors and Imams), and Action Plans tracking impact.

Interfaith Platforms

Once the members of the Interfaith Platform worked through their differences, they provided a collective oversight. Pastors and Imams referred to “The Interfaith Platform” as the authority in all matters; they provided guidance, offered help, and intervened in problems. It was a unified oversight that they exercised. Individually, the heads of the Denominational Platforms oversaw the launching of the Tamar Campaign within the cluster of denominations under their Platform. “It was my responsibility to see that Scripture and the DRC Law were used in the discussions during this Campaign.”

The Interfaith Platforms oversee supervision of the Tamar Circles through different mechanisms. For North Kivu, a staff person does the training for the Facilitators and does the work of oversight. For South Kivu, each of the Denominational Platforms has two paid Supervisors for each Denominational Platform to do the work of oversight. South Kivu also has sub Interfaith Platforms for different regions who also provide oversight and an annual capacity-building workshop for Facilitators.

Denominational Leaders

Leaders of denominations took on the supervisory task “to contact and provide guidance to the individuals who went contrary to the teachings of the Tamar Campaign.” For Muslims, the guidelines were conformity with Islamic teachings and the Qu’ran. “I oversaw the lessons to ensure that they were in line with the teaching of Islam and were taught to the family.” For Christians, it was the Bible and denominational commitments. Denominational Leaders and Pastors/Imams provided supervision for the Tamar Circles, assessing their effectiveness in following the Tamar Campaign Manual and providing encouragement and counseling.

Tamar Circles

For Tamar Circles, accountability was built into the process: declaration by members, statements of Action Plans, support to individuals in implementing their Action Plans. The measure of the changes that the Tamar Circles brought about were clearly visible in the Action Plans members undertook: to persuade preachers about the Tamar teachings, to bring families together to understand the negative effects of abuse, to promote gender rights, to create awareness of equality, to help men and women work together in continuing this process of education, to use the Bible and law (of DRC) in promoting teachings.

Staying Power of the Tamar Campaign

Four years after the implementation of the Campaign, Denominational Leaders unanimously reported that the message of the Tamar Campaign continued to be shared with the congregation. Specific aspects of the Tamar Campaign were integrated into the church/mosque’s mission—human rights and women’s rights by 44% of the Denominational Leaders, religious laws and GBV by 55%, positive masculinity by 22%, violence and how to curb it by 11%, and, finally, help for victims by 11% of the Denominational Leaders. This suggests that the Tamar Campaign has the potential for long-term impact far beyond the duration of the intervention. Thus, it makes it worthwhile to quantitatively measure this longitudinal impact.

Table 2: Integration of GBV into Churches/Mosques’ Mission

GBV and DRC and Religious Law	55%
Importance of human rights and women’s rights	44%
Positive masculinity	22%

The Tamar Campaign

Violence and how to curb it	11%
Help for victims of GBV	11%

Focus on Tamar Circles

The Phase One Assessment was designed to provide (1) qualitative data to help understand the differences, range of experiences, familial, communal and ethnic contexts of participants in the Tamar Circles, and (2) quantitative data on participant satisfaction with the processes of the Tamar Circles. Tamar Circles were organized within the context of a single denomination, but within these Circles, diversity was the priority and the success of a Tamar Circle depended on its ability to mobilize a diverse group to engage Gender-Based Violence within their own families and communities.

The Tamar Circles are designed to be the principal engine for social change—defined as changes in social norms and changes in behavior. The work of the Facilitators was to moderate conversations in the Tamar Circles focused on what would bring to bear religious authority, cultural authority and the authority of law to persuade participants to tackle the religious and cultural roots of GBV and to create interventions appropriate to their families, churches, and mosques, and communities.

Motivations to Join the Tamar Circles

Not only is the membership diverse in gender, age, education, and ethnicity, but the motivations for joining the Tamar Circles are equally diverse. Participants were asked to rate on a scale of 1-to-7 the importance of each one of the following motivations: For South Kivu participants, helping family was the most important motivation; understanding GBV was a close second. The other factors—safe space and if “others are suffering like I am” (a phrase used by survivors of GBV) clustered between 66% and 68% as motivations. For 90% of North Kivu participants, one of the motivations for joining Circles was to reduce GBV; for 80%, understanding GBV was one of the motivations. Safe space, helping family and “others suffering as I suffered” motivated fewer participants, clustering around 50%.

Table 3: Motivations to Join

	South Kivu	North Kivu
Helping family	78%	54%
Reducing GBV		90%
Understanding GBV	73%	80%
Safe space	59%	59%
“Others suffering like I suffered”	66%	44%
Helping children	71%	71%
Finding a way to discuss GBV	55%	72%

Over the year-long Tamar Curriculum, Tamar Circles themselves created a social system for their members. The participants were also members of families as well as churches and mosques. The social networks of support and encouragement were important for the processes of changing beliefs and changing behaviors. The survey asked participants to rate the different forms of support they received. South Kivu participants felt they received the most support from Pastors and Imams. In North Kivu, it was the Facilitators who were the strongest source of support. The greatest variability was in the assessment of support for survivors of sexual

violence: only 20% rated it as extremely valuable, but 15% rated it as not valuable. The cultural stigma that survivors of sexual violence carry is heavy.

Support for Participants

South Kivu participants felt they received the most support from Pastors and Imams, 36% rated it as extremely valuable and 23% as very valuable. In North Kivu, 18% rated Pastors and Imams as extremely valuable. The Facilitators in South Kivu were rated by 36% as extremely valuable and another 14% rated them as valuable. In North Kivu, 59% rated Facilitators as extremely valuable. Support from home rated lower, 26%/20% (SouthKivu/NorthKivu) rated it as extremely valuable, and 40%/26% as very valuable, another 20%/1.8%, as only of little value. Support from other participants received a lower rating, 23%/16% rated it as extremely valuable, and 32%/15% as very valuable. The greatest disparity was the assessment of support for survivors. Only 20%/18% rated it as extremely valuable, 22%/3.6% as very valuable, but 15%/15% rated it as not valuable.

Table 4: Support for Participants

	Extremely valuable	Very valuable	Not valuable
Pastors and Imams	36% S Kivu /18% N Kivu	23% S Kivu	
Facilitators	36% S Kivu/59% N Kivu		
Home	26% S Kivu/20% N Kivu	40% S Kivu/26% N Kivu	20%S Kivu/18% N Kivu
Other participants	23% S Kivu/16% N Kivu	32% S Kivu/15% N Kivu	
Support for survivors	20% S Kivu/18% N Kivu		15% S Kivu/15%N Kivu

The Processes of the Tamar Circles

At the heart of the Tamar Circle process are five interlocking steps: 1) reading of a Biblical text; 2) analyzing and localizing the story; 3) appropriating it; 4) applying it to their own context: “Does this kind of violence take place in your environment?”; 5) developing an Action Plan, “What should we do?” Rather than avoiding the discussion of disturbing Bible narratives that touch on sexual issues, the Contextual Bible Study methodology “engages the audience (readers and listeners alike) in contextualizing the stories in creative, interactive and communicative ways. This approach interrogates the Bible, African religious and historical norms and beliefs, patriarchal cultures, femininity and masculinity, and human sexuality.” These elements are engaged in the process of the group discussions within the Tamar Circles guided by the Facilitators whose training and experience equips them to help the group analyze the roles of the Bible, Congolese ethnic traditions, patriarchal approaches to sexuality and social norms for men’s and women’s behaviors.

The processes within the Tamar Circles included: Bible Study on GBV, discussion of GBV in the family, discussion of GBV in the community, and Action Plans. Each of these was assessed independently. Most highly valued were the Bible Study and the discussions of violence in the community. The effectiveness of group discussions was highly rated in the survey evaluations; here the skills of the Facilitators played the largest role. Equally highly rated in the evaluations were the understandings of GBV and of women’s rights; here, the training of the Facilitators was significant and gender diversity valuable. Important, but secondary, were knowledge of laws and constitutional articles on GBV and referral processes for survivors.

Elements of the Circles

The processes of the Tamar Circles included multiple elements: Bible Study on GBV, discussion of GBV in the family, discussion of GBV in the community, and Action Plans. Each of these were assessed independently. Most highly valued were the Bible Study with 77%/86% (SK/NK) rating it extremely valuable and the discussions of violence in the community, also with 77%/86% rating it extremely valuable. The lowest ratings were given to the lecture component, only 45%/55% of participants rated it extremely valuable, another 23%/25% as valuable. For the Action Plans, 53%/75% rated them extremely valuable and another 23%/20% as very valuable. The ratings on discussion of violence in the family show the greatest disparity. For South Kivu, 33% of participants rated them as very valuable and 31% rated them as not valuable at all, with 28% rating them as somewhat valuable. For North Kivu, 87% of participants rated them as extremely valuable.

Table 5: Elements of the Tamar Circles

	Extremely Valuable	Very Valuable	Somewhat Valuable	Not Valuable at All
Bible Study	77%/SK 86% NK			
Violence in Community	77%/SK 86% NK			
Lecture/Information	44%SK 55% NK	23%SK 25%NK		
Action Plans	53%SK 75%NK	23%SK 20%NK		
Violence in Family	33%SK 87%NK		28%SK	31%SK

Information Delivered in Tamar Circles

The Tamar Circles were also a source of information on GBV, on DRC Law, information on resources for survivors, teachings on equal rights and explanations of the healing of memories (the psychological process necessary for trauma recovery). Each of these elements was also assessed independently. For participants, the most valuable information was that on resources for survivors and the healing of memories. Information on DRC laws was a close second. Surprisingly, the information on GBV (what forms GBV took, what the laws were) received the lowest ratings. In South Kivu, only 26% considered it extremely valuable, 18% considered it to be of little value, 32% considered it of some value. For North Kivu, 80% of participants rated it as extremely valuable. South Kivu participants rated equal rights lower as well: 51% rated it as extremely valuable, while 78% of North Kivu rated it as extremely valuable. Cultural differences between South and North Kivu are registered in these percentages. The North Kivu area is predominantly of Shi ethnicity whose gender norms are quite conservative.

Table 6: Information Delivered in the Tamar Circles

	Extremely valuable	Very Valuable	Some Value	Little Value
Resources for Survivors	72%SK 79%NK			
Healing of Memories	63%SK 80% NK	20%SK 5.5% NK		
DRC Laws	56% SK 76%NK	20%SK 3.6% NK		
Information on GBV	26%SK, 80%NK		32%SK	18%SK

Equal Rights	51% SK, 78%NK			
--------------	---------------	--	--	--

Outcomes for Tamar Circles

The story of the rape of Tamar and the Contextual Bible Studies are the starting point for the Tamar Circles, but each Circle applies the Biblical stories to their own context—social, ethnic, geographical and religious. The Tamar process is a powerful tool because it can be adapted to such a diversity of contexts. The summaries offered here are designed to capture the different context of the Tamar Circles and show how participants used the ideas and teachings they discussed to reshape their own lives and the lives of their communities. The selection represents 1) rural and ethnic Circles, 2) urban, multiethnic Circles, 3) Muslim Circles, 4) School Circles.

Rural and Ethnic Circles

Questions for a Village Circle in a rural area focused on impact. The first question posed was “What was the impact of the Tamar Circles?” The context here was the family. Answers revealed shifts in attitudes and social norms and shifts in behavior that impacted the family. Women know their rights and can claim them; another responded that they know the rights of the child; another said, girls and boys and both have rights to education. One respondent explained how much had changed and why the family is now living in harmony:

Before he would not let her do things, now both genders have rights to work and rights to learn. The rights of the child mean for them that they involve children in decision making. In buying a plot of land, the husband has changed; the decision-making and management are done by the family and the children also. Now he helps his wife work in the fields. The income is for the family. The salary he brings is not a secret. He used to sell products from the field at the market, then go out for a drink. Now they sell the produce together; he doesn't drink. Together they decide what to do with money.

Because of the Tamar Campaign, a girl or woman can feel her dignity. In relationships between girls and boys, “before she felt alone, now she has discovered her value in society, her role as a member of society. She knows how to share problems and find solutions. We know how to protect ourselves.” Women left without support (from husbands and families) now can share problems with other women. An unmarried woman can be in harmony with family and “affect the behavior of relatives, help them abandon bad practices. Now our relatives have changed.”

This Circle was asked to give a percentage for the impact of the Tamar Campaign on the Church. The answer was 50% of families have transformed. For the other 50% more training was needed and more knowledge because the challenge is changing social norms. More discussions are needed with women and men together on positive masculinity and positive femininity. Here is a measure of change achieved and a perspective on how it was achieved by the members of a rural Circle.

The Tamar Campaign is appropriated by rural Circles as a resource for empowering women to participate in decision making in the family and encouraging women to claim inheritance rights. Giving women a sense of their own value makes it possible for women to support each other and to intervene in family violence. Most importantly it provides teachings that can lead to family harmony.

Urban, Multi-Ethnic Circles

A Circle in a Revival Church in an urban neighborhood opened with the question about what violence has surfaced since the last meeting—murder, rape, domestic violence, and worker-related conflicts. Violence in the city takes multiple forms and occurs in the family, on the streets, and in the workplace. It involves relationships between strangers, work associates, as well as within the family. “It was going on behind our backs and we had to address it. The darkness that we endured—GBV was going unnamed and we had to address it.”

Interventions described in the Action Plans address the context of the city: Sensitization of others until the violence ends, talking to the youth about GBV, teaching against rape and its consequences. Rape is common in the slums. “Most of the people are from the war, ex-fighters, and it is hard to teach them and to tame them.” Youth using the Tamar Campaign work to settle disputes but are also beaten up in the process. However, they persist until the conflict between individuals is reconciled. Action Plans also addressed family and friends: 1) teach others about GBV and convince people against it; 2) in her house she taught her family and neighbors; 3) violence is minimized among her children and gender roles are shared within the household; 4) she has made sure the choir is integrated.

Muslim Circles

In a Tamar Circle for Muslim Youth, the Facilitator explains that the Tamar Campaign is about human rights. Students enumerate them: right to participate, right to education, right to work, children also have rights to be protected. This Tamar Circle meets in a mosque, with Muslim youth only, the boys on the right, the girls on the left. The topic is human rights, but what is most significant is that this teaching about human rights is taking place under the authority of the Imam, like religious instruction. The message to the youth is that this is what Muslims believe. One boy explained, “Women are to be used is what people believe, but now we understand women have rights.”

The right to work is complicated for cultural and religious reasons: “in families if a woman gets a job husbands say, ‘If you work you will dominate me. I will be the one to run the family.’” Women’s work is perceived as a threat to a husband’s authority. That has shifted, now girls learn how to operate a sewing machine and earn money. The whole family benefits and the girl earns respect. Girls’ education is complicated as well for the same reasons cultural and religious reasons. Girls were proud of their right to work and their right to education.

The youth also discussed the impact of poverty on violence for girls and boys. “Because of poverty, some men are going to violence, we try to show him another way to live and the consequences.” “The challenge for poor girls is that they don’t have security to go far, they can’t get to the university, they can’t get a good job.” Therefore, their Action Plans included finding an income-generating activity.

For Muslim youth work, the most meaningful parts of the Tamar Campaign are the ways it teaches human rights and the way those rights change fundamentally the roles that Muslim girls can play. Their rights to education and their rights to work enhance the standing of the families they are in, bring in new sources of income and generate new patterns of relationships in the family.

School Circles

At a Kimbanguist Secondary School (4th through 6th grade), 40 students participate in the after-school Tamar Circle. These 40 were chosen as representatives from each class and are sent back to their classes to teach

them what they have learned. The Tamar Campaign in this School of 200 engaged children as they were approaching adolescence with the questions of gender roles and sexual relations that are crucial at this age.

Boys were now able to understand how their attitudes toward girls had been shaped by society and how they damaged girls. “I used to hate women, fight women. After the Tamar Campaign, I have asked forgiveness.” “I considered women without value or potential, so because of this I was treating them with violence.”

When asked how to combat and prevent violence, a boy explained: “Now men know a woman has rights to work, own a business and not be dominated by men.” A girl responded, “After training, I decided to spread the message to the family and outside the family.” Another became a counselor to practice what she learned from the Tamar Campaign. Through the Tamar Campaign, they learned to denounce sexual violence—sex between high school boys and secondary school girls and between male teachers and girl students.

A female student summed up the Tamar Campaign in School: “I joined the Campaign because it had good objectives to fight GBV. This Campaign gives strength to women, promotes her social condition and helps women and men have harmony.”

CONCLUSION

The Tamar Campaign was a complex process able to mobilize religious, cultural and civic leadership around the crisis of rampant GBV. It was effective in forging a unity across denominations, religious faiths, cultural, gender and educational differences to address GBV. The purpose of its organizational structure was to create and sustain the Tamar Circles which were the engine of social change in the Tamar Campaign. The assessment process was designed to evaluate the Tamar Campaign from two perspectives. Phase 1 mapped the organizational structure and the roles of the key players in the Campaign. The guiding question was “What worked and why did it work?” Phase 2 addressed the question of the impact of the Tamar Circles on the individuals who participated in them. It sought to measure changes in social attitudes and behavior around gender and violence.

THE IMPACT OF THE TAMAR CIRCLES

PHASE TWO

INTRODUCTION

The goal of the Tamar Campaign was to effect changes in social norms that would bring people to recognize the dangers and the damage of Gender-Based Violence for individuals, families, and communities. The strategies for social transformation included changes in social attitudes towards traditional gender roles, new models for the dynamics of power within families, and community activism to promote these social changes.

One of the strengths of the Tamar Campaign is the understanding that bringing about change in social norms, especially gender norms, necessitates social consensus. The architecture of the Tamar Campaign from the level of the Interfaith Platforms to the composition of the Tamar Circles is designed to engage social norms around gender, sexuality and violence, stimulate discussion, and work toward a new social consensus. The data we have gathered provides indicators of changes in social norms and behaviors related to gender, gender-based violence, and family life as it relates to gender (in)equity.

The survey measured the degree to which Tamar Circles processes were effective in changing social norms in three related areas: 1) GBV within marriage (domestic violence and marital sex); 2) gender roles within the family structure (shared decision making, discussing problems, marital satisfaction); 3) Activism in the community (intervening in GBV situations, support for survivors, support from men, empowerment).

OBJECTIVE ONE: LEARNING TO ANALYZE GENDER-BASED VIOLENCE IN FAMILIES AND COMMUNITY

Tamar Circles used contextual Bible Studies to analyze gender roles, the codes for sexual behavior, and the use of violence. Through this process, participants were able to understand, evaluate and critique prevailing social norms. The Tamar Circles emphasized full participation—everyone speaks—and open and facilitated discussions on violence in the family and the community.

Attitudes around gender roles were assessed using Likert scale items (on a rating scale of 1 to 5, wherein 1 represents strong disagreement with the statement, and 5 represents strong agreement with the statement). Lower scores on the gender-biased statements implied greater egalitarianism. The analyses highlight whether the attitudes of Tamar Circle participants, control group participants, and spinoff group participants are similar to each other or significantly better (or worse) than each other. The statements included representing men's dominance over women as being socially acceptable: “a good wife always obeys her husband,” “a man should always show his partner who is boss,” “a wife is obliged to have sex with her husband even if she doesn't feel like it,” and a reverse-worded item, “a woman should be able to choose her own friends even if her husband disapproves.”

Across the board, the three groups did not hold gender-biased attitudes to the same degree. Tamar Circle participants affirmed negative attitudes toward women to a lesser degree than control group participants. Tamar circle participants expressed to a lesser degree than control group participants that women must always obey her husband ($p < .05$), that men should show women who's boss ($p < .001$), and that wives should have sex with husbands even if they don't feel like it ($p < .001$). Further, spin-off participants also showed

more egalitarian attitudes than control group participants on items such as husbands showing women who's boss ($p < .01$). However, Tamar circle participants showed greater egalitarian attitudes than spin-off participants on women choosing their own friends even if husbands disapprove ($p < .01$). Thus, the data clearly show that attendees of Tamar circles possess more egalitarian attitudes than control group participants and spin-off group participants, and spin-off participants fare significantly better than control group participants. There were no statistical differences between North and South Kivu participants on these items. (See Table 7: Attitudes Toward Gender Roles)

Table 7: Attitudes toward gender roles

	Mean/SD	Mean/SD	Mean/SD	Mean/SD
	North Kivu	South Kivu	Control	Spinoff
A good wife obeys At all times	4.55/.978	4.58/1.194	4.79/.627	4.70/.470
Family problems should stay in family	4.21/1.258	3.45/1.378	3.94/1.275	4.30/.420
A man should shows he's boss	2.62/1.647	2.73/1.497	3.73/1.578	2.40/1.789
A woman chooses her own friends Even if husband disapproves	2.54/1.459	2.50/1.432	2.30/1.618	1.50/1.165
A woman is obliged to have sex even if she doesn't want to	1.82/1.429	1.91/1.297	2.58/1.683	2.10/1.165
If a man mistreats his wife outsiders should intervene in GBV	4.38/1.417	3.91/1.460	4.02/1.535	3.40/1.313

Attitudes toward Domestic Violence

In this arena, the shifts in social norms are the most dramatic. Participants were asked what reasons were good enough to justify a man beating his wife: in case a wife does not complete her household duties to the husband's satisfaction, she refuses sexual relations, she asks if he had other women, she disrespects his relative, she discloses his secret to others, and if he suspected that she was unfaithful. Participants were asked whether they felt beating was justified in these situations – yes or no or unsure. Percentages of yes (or no) responses as appropriate are provided in the analyses.

In all but the last, 90% of the Tamar circle attendees said that it is not a good enough reason to be beaten. On the other hand, for 55% of control group participants, it was not a good reason, but 43% thought it justified beating the woman. All 100% of the spin-off participants said it was not a good enough reason. In contrast for the Control Group, only 54% to 64% believed that a husband had no right to beat his wife for these reasons (on a question about refusing sexual relations if she was suspected of being unfaithful both control groups chose not to answer the question). (See Table 8: A husband's right to use beatings to discipline his wife)

Table 8: A husband can beat a wife if ...

A husband can beat a wife if she	N/S Kivu No	Spinoff No	Control No
Does not complete household chores	95%	100 %	55%
Refuses sexual relations	92%	100%	57%
Asks if he had other women	92%	60%	54%
Disrespects his relatives	86%	90%	56%
Discloses his secrets to others	83%	56%	50%
He suspects her of being unfaithful	78%-	80%	---

Attitudes toward Marital Sexuality

A husband’s right to marital sex is a strong social norm and a women’s right to say “no” represents new attitudes that are evolving. The Tamar Circles and the Spin-off Circles insisted a woman could refuse sex with her husband if she didn’t want to (98% and 100%). On a question “even if she was sick,” 19 % of TC participants felt that a wife was obliged in contrast to 46% of the Control group felt that a wife was obliged. In both cases the impact of the Tamar Campaign is clear.

However, the gap between Tamar circle participants and the control group was very small when participants were asked whether a woman must have sex with her husband if he mistreated her or if he was drunk. Across all the questions earlier, participants from South Kivu held more egalitarian attitudes than participants from North Kivu. Interestingly, however, participants in South Kivu were more likely than in North Kivu to say that a woman must have sex with her husband if he mistreated her or if he was drunk. Very few spin-off participants responded with clarity on these statements (large percentage were unsure). (See Table 9: A husband’s right to have sexual relations with a wife under any circumstances)

Table 9: A woman should have sex with her husband even if ...

A woman should have sex with her husband	N/S Kivu No	Spinoffs No	Control No
Even when she doesn’t want to	98%	100%	39%
Even if she is sick	81%	50%	54%
Even if her husband mistreated her	30%	50%	35%
Even if her husband was drunk	39%	56%	40%

In these answers, one sees the beginnings of changes in social norms. Alongside the conviction that a woman has right to refuse sex with husband are also beliefs that a wife has sexual obligations even when she is sick, is mistreated by her husband or even if he is drunk.

Behavioral Changes

The impact of the Tamar Campaign on attitudinal changes is significant and represents the beginnings of a shift in social norms. An equally important set of questions, however, is “were there changes in behaviors?” A set of questions about psychological and physical forms of abuse were asked of Tamar Circle Participants in North and South Kivu and Control Groups in North and South Kivu. Questions about psychological abuse began “In the last 12 months has your spouse done the following?:” insulted you or made you feel bad about yourself, belittled or humiliated you in front of other people, did things to scare or intimidate you on, threatened to hurt you or someone you care about.

Questions on physical abuse began similarly, “In the last 12 months has your spouse done the following:” slapped you or thrown something at you that could hurt you, pushed you or shoved you or pulled your hair, kicked you, dragged you, or beaten you up, threatened to use or actually used a gun, knife, stick, or other weapon against you. Questions on marital rape were also asked: has your spouse physically forced you to have sexual intercourse when you did not want to by holding you down or hurting you in some way? Did you have sexual intercourse you did not want because you were afraid of what he might do? Did he force you to do something sexual that you found degrading or humiliating?

For this set of questions, the regional differences between North and South Kivu are substantial and the Control groups for each region were used as the baseline for that region. Based on the Control Groups, the psychological forms of abuse are more prevalent in South Kivu and the physical forms of abuse are greater in North Kivu.

According to reports from Tamar participants in the North Kivu region, they experienced significantly lower levels of abuse in comparison to the North Kivu Control Group. The responses of “no” to various forms of abuse, psychological and physical, for the NK participants are up to 30% higher than that of the N Kivu Control Group.

The range is even greater for South Kivu, from up to 50% higher than the S Kivu Control Group in the forms of psychological abuse. However, for South Kivu the experience of physical forms of abuse, slapping, pushing, kicking, and marital rape is slightly higher than the South Kivu Control Group. The South Kivu region had more rural and village Tamar Circles, for North Kivu the level of violence makes the rural areas less accessible. In the rural areas, the levels of domestic violence are higher as traditional social norms are more conservative. The ratings on discussion of violence in the family showed the greatest disparity. For South Kivu, 33% of participants rated them as very valuable and 31% rated them as not valuable at all, with 28% rating them as somewhat valuable. For North Kivu, 87% of participants rated them as extremely valuable. The ratings on discussion of violence in the family show the greatest disparity. For South Kiva 33% of participants rated them as very valuable and 31% rated them as not valuable at all, with 28% rating them as somewhat valuable. For North Kivu, 87% of participants rated them as extremely valuable. *These numbers indicate that the situation related to domestic violence is more complex in South Kivu, to meet the needs there it will be necessary to understand the situation there.*

For all forms of abuse, the Spinoff Circle participants reported that in the last 12 months they had not experienced any of these forms of abuse, 100% answered ‘no’ on every question. (See Table 10: Behaviors Associated with GBV)

Table 10: Behaviors associated with gender-based violence

The following contribute to GBV. In the last 12 months, has your spouse done the following things to you: (Missing data are at acceptable levels and display no patterns)

	TC NK/SK No	Control NK/SK No	Spin-off No
Insulted you or made you feel bad about yourself	82%, 64%	55%, 13%	100%
Belittled or humiliated you in front of other people	87%, 64%	79%, 50%	100%
Did things to scare or intimidate you on purpose (e.g., by the way he looked at you, by yelling and smashing things	83%, 72%	70%, 31%	100%
Threatened to hurt you or someone you care about	91%, 72%	62%, 63%	100%
Slapped you or thrown something at you that could hurt you	97%, 72%	69%, 81%	100%
Pushed you or shoved you or pulled your hair	100%, 76%	62%, 81%	100%
Hit you with fists or with something else that could hurt you* (TC did not respond; Control n=61)		62%, 81%	100%
Kicked you, dragged you, or beaten you up	100%, 76%	90%, 88%	100%
Choked or burnt you on purpose* (TC did not respond; Control n=64)		83%, 94%	100%
Threatened to use or actually used a gun, knife, stick, or other weapon against you	92%, 72%	82%, 60%	100%
Physically forced you to have sexual intercourse when you did not want to, by holding you down or hurting you in some way?	91%, 72%	82%, 75%	100%
Did you have sexual intercourse you did not want because you were afraid of what he might do?	97%, 72%	86%, 80%	100%
Did he force you to do something sexual that you found degrading or humiliating? * (Control n=13)	100%, 72%		100%

*very few people responded to these questions. The sample size in provided in the table.

OBJECTIVE TWO: NEW MODELS FOR FAMILY LIFE

The Tamar Circles provided the space for dynamics of gender-based violence to be understood and discussed. Participants worked on identifying forms of violence (physical, verbal, economic), who uses violence, when and why. Building on these understandings new modes of family life were explored: shared decision making between spouses, participation of children, resolving disagreements and conflict through discussion, promotion of marital harmony.

Roles in Family Decision Making

One of the strategies for shifting social norms of male dominance was to shift the emphasis from exercising power to power-sharing. Women’s role in family decisions was a part of creating new models for family life. A set of questions examined how family decisions were made and whether women had an influence in such decision-making: household purchases: taking a child to a doctor, punishing a child, deciding how many children to have, the type and level of schooling and when to have a child. The fact that only 5 individuals in the control group elected to answer the questions at all indicates the cultural challenge this set of questions posed.

In answer to these questions, 100% of South Kivu Tamar responded that these decisions were made jointly between husband and wife (household purchases were at 98%). For North Kivu, those who make joint decisions ranged from 86% to 93%. Of the Spinoff participants 80% made joint decisions and on household purchases and when to have a child it was 90%. (See Table 11: Roles in Family Decision Making)

Table 11: Roles in Family Decision Making

	N Kivu	S Kivu	Spinoff
Household Purchases	96	98	90
Taking a Child to Doctor	88	100	80
Punishing a Child	86	100	80
Deciding how many Children	93	100	80
Type and Level of schooling	88	100	80
When to have a child	90	100	90

Marital Satisfaction

In the testimonials with Tamar Circle Focus Groups participants frequently spoke of the new harmony in family life especially between husband and wife. This harmony also contributed to an improved economic situation. Marital satisfaction was measured through questions on resolving marital problems without external interference, agreement on that the couple wished to accomplish in marriage, working together to achieve faithfulness in marriage, speaking proudly of the spouse in front of family, respecting each other’s privacy, communicating personal needs and caring for the in-laws.

There was little difference between North and South Kivu responses; over three quarters of the participants replied “yes” to these statements, representing high marital satisfaction. Of the Spinoffs 90% to 100% responded with “yes” to these statements. Only in response to the statement on resolving marital conflict without external interference was the number lower, only 60% said “yes.” The strongest statement of satisfaction was “My spouse and I agree on what we want to accomplish in our marriage” (92%, 87%, 100% - NK/SK/SO). Equally important was “My spouse and I work toward achieving faithfulness in marriage as prescribed by our religion” (87%, 81%,90%; NK/SK/SO). The weakest statement of satisfaction was still high, “My spouse speaks proudly about me in front of his/her family and friends,” (70%, 71% and 100%; NK/SK/SO) (See Table 12: Marital Satisfaction)

Table 12: Marital Satisfaction

Participants completed the marital satisfaction scale that measures whether they engage in behaviors that lead to a healthy and satisfying marriage. Control group participants did not complete these survey items. TC participants scored high across various aspects that lead to marital satisfaction.

	TC (Yes%; NK, SK)	Spin-off (Yes%)
1. My spouse and I resolve our marital problems without external interference	84%; 70%	60%
2. My spouse and I agree on what we want to accomplish in our marriage	92%, 87%	100%
3. My spouse and I share family responsibilities	78%, 86%	70%
4. My spouse and I work toward achieving faithfulness in marriage as prescribed by our religion	87%, 81%	90%
5. My spouse speaks proudly about me in front of his/her family and friends	70%, 71%	100%
6. My spouse and I respect each other's privacy	82%, 74%	100%
7. My spouse and I tend to communicate our personal needs to each other	82%, 81%	100%
8. My spouse cares about my parents and relatives	73%, 74%	90%

Discussing Problems with a Spouse

Participants were asked whether they discussed with their spouses their worries, feelings, disagreements and whether their spouses discussed the same issues with them. For both North Kivu and South Kivu, the differences between Tamar participants and control group wasn't large. 74% of the TC respondents from NK and 72% of the TC respondents from SK said they did. 63% of control group respondents from NK and 76% of control group respondents from SK said they did. Percentages who discussed disagreements drop to one third for North Kivu and one half for South Kivu as did the Control Groups. (See Table 13: Conflict resolution within a family)

Table 13: Conflict Resolution within the family

	NK Yes	NK Control Yes	SK Yes	SK Control Yes	Spinoff Yes
Discussed with spouses their worries and feelings	74	63	72	76	80
Spouses discussed with them their worries and feelings	35	48	68	76	80
Discussed disagreements with spouses	38	35	56	48	70
Discussed Conflicts with spouses	77	28	65	35	80
Did the TC help resolve conflicts	84 (yes)		81 (yes)		

The data here seems to reflect a cultural norm, three-quarters of the respondents discussed, worries, disagreements with spouses. TC respondents were asked whether there had been changes in their relationship with their spouse since the TC. Interestingly, in a direct question about impact, participants were asked if the TC had helped them resolve conflicts. 84% of TC respondents from NK and 81% of TC respondents from SK said yes. However, on the question of discussing conflicts with spouses, both North and South Kivu participants the percentage of “yes” responses were twice as high as the Control Groups for those regions. This would be a reflection of the impact of the Tamar Campaign.

Behavioral Changes related to GBV

Tamar participants were asked a series of questions on how their spouses behave since the Tamar campaign: Does your spouse try to keep you from seeing your friends; insist on knowing where you are at all times; ignores you and treats you indifferently; gets angry if you speak with another man/woman; is suspicious that you are unfaithful; expects to ask his permission before seeking health care for yourself.

There was little difference between the participants in N Kivu and S Kivu Circles on the answers to these questions. Over three-quarters answered “no” to restrictions on seeing friends, restrictions on contact with the family of birth, being ignored and treated indifferently and suspicions of unfaithfulness. Behaviors such as “insisting on knowing where are at all times;” “getting angry if you speak with another man/woman” and “expecting you to ask his permission before seeking health care for yourself,” were more common, only half of the respondents said “no” these incidents don’t happen. (See Table 14: Behavioral Changes in spousal relationships related to GBV)

Table 14: Behavioral Changes in spousal relationships related to GBV

Tamar participants were asked series of questions on how their spouses behave since the Tamar campaign. Does your spouse try to keep you from seeing your friends; try to keep you from seeing your friends; insist on knowing where you are at all times; ignores you and treats you indifferently; gets angry if you speak with another man/woman; is suspicious that you are unfaithful; expects to ask his permission before seeking health care for yourself.

Since the Tamar Campaign does your spouse ...	N Kivu No	S Kivu No	Spinoffs No
Try to keep you from seeing your friends	88%	88%	90%
Try to restrict contact with your family of birth	69%	84%	80%
Insist on knowing where you are at all times	57%	60%	70%
Ignore you and treats you indifferently	81%	83%	70%
Get angry if you speak with another man/woman	65%	65%	100%
Is often suspicious that you are unfaithful	80%	82%	80%
Expect you to ask his permission before seeking health care for yourself	55%	70%	100%

OBJECTIVE THREE: ENGAGING GBV IN THE COMMUNITY

The survey sought to measure the degree to which individuals who had experienced a change in GBV attitudes and behaviors were committed to tackling GBV in families and community and the degree to which they were prepared to meaningfully help survivors. Two other dimensions of the Tamar Process were measured, the impact of the Tamar Circles on establishing “positive masculinity” and the empowerment of women through new attitudes toward gender.

Intervening in GBV in families and community

For this set of questions, very few control group participants and only 8 spin-off group participants responded. The ability and willingness of TC participants to respond to these questions indicate that during the Tamar Circle process these types of issues were discussed. While the numbers are not high enough for quantitative analysis, they provide initial information on whether TC participants played an active role in their communities to reduce GBV. Half of those who responded intervened directly to stop the violence and speak to the victim, one third recommended the victim speak to a third party and inform an activist or authority.

The table below gives the number of responses to the question (about half of the study sample) and the percentage of this sample that intervened. The number of individuals given for those who intervened once or more and those who intervened multiple times.

Table 15

In response to violence, participants were asked how often they	Number of completed responses	% of those responding who intervened	Once or more	Many Times
gathered people in the community to help.	112	50%	56	50
knocked on people’s door to stop the fighting	114	46%	52	32
separated people when they were fighting	114	45%	51	26
spoke to the victim later and asked if she needed help	113	46%	52	34
recommended to the victim to speak with someone else	93	35%	32	8
informed an activist, police or other authority	114	33%	37	17

Participants were asked if, since the Tamar Campaign, during times of a violent incident, did they ever fight back or defend themselves. No control group participants were asked this question. Very few from South Kivu responded to this question. Only 52 participants (47%) from North Kivu responded; of these, 52% said they

defended themselves from their husbands/partners; 21% said they defended themselves from an extended family member; 23% said they defended themselves from someone at work.

The North Kivu responses indicate who are the principal perpetrators of violence. The responses from South Kivu indicate a reluctance to say anything about the violence they have experienced. Responses to other questions indicate the level of violence is higher in South Kivu. Although there may be alternative explanations for this phenomenon, it is possible that the Survey context did not provide a safe space to talk about that violence.

Participants were asked if they saw someone being beaten in the presence of their children and if the participant did anything to protect the children from it. Very few participants from the control group responded to this question. Of the Tamar circle participants who responded, 70% (i.e., 41 individuals) said they did in North Kivu. The numbers are too small in South Kivu to be meaningful.

Tamar participants were asked if since the Tamar Campaign they had experienced sexual violence. Very few said they had experienced sexual violence since participating in the TC, and among those few that did (particularly in NK), they mentioned extended family members and someone at work as the perpetrators. They tended to confide in friends and parents and received help from police and doctor/health workers. They tended to reach out for help because they saw their children suffering and did not reach out when they were afraid they would not be believed. The numbers for all of these are too few to be meaningful for statistical analyses. But those items with the highest numbers are reported.

Participants reported that to a large extent they did not feel that victims of violence received very much support and healing from churches/mosques. 52(out of 101) individuals from the Tamar circle participants said violence against women was challenged in their religious group. In South Kivu, a portion of this was through prayers. 48(out of 110) individuals said village leaders spoke out against abuse of women. From the perspective of the Tamar participants in this set of questions barely 50% of religious leaders or village leaders spoke out against GBV.

The open question is why did only 50% of Tamar participants respond to these questions. However, of those who did respond half intervened multiple times in GBV situations. Further research is needed.

Support for Survivors of GBV

The response rate on questions would you support other women suffering from GBV was only 50%. About 90% of the participants from the Tamar circles as well as the control groups who completed the question said they would support other women suffering from GBV – there were no differences between the groups.

Participants were asked the kinds of support they would offer women suffering from GBV. Overall, Tamar circle participants said that emotional support (41%), physical support (40%), and material support (17%) were the most common. 100% of the spin-off participants said they would offer emotional support. Regional differences, however, show that in North Kivu, emotional support (39%) followed by material support (17%) were more common, whereas, in South Kivu, physical support (35%) was most common. They showed similar patterns in the kinds of support they wanted for themselves, as well.

In North Kivu, about 97% of the Tamar circle participants and 100% of the control participants who answered this question said they would join such a group. In South Kivu, 74% of the Tamar circle participants

The Tamar Campaign

and 93% of the control group participants who responded to this question said they would join such a group. All the spin-off circle participants who responded said they would join such a group.

Although only half of the Tamar participants responded to the question, of that half nearly all of them would support women suffering from GBV, provide support and join a group fighting GBV. The question of why did only half respond needs further investigation.

Women's Empowerment: Assertiveness at work

To measure the impact of the Tamar Circles on women's empowerment, TC participants were asked if after the TC, how often they were assertive at work (never, sometimes, or always). Only half the sample, i.e., women were asked to respond to these questions. Results show that overall, TC participants showed high assertiveness at work. The results for N Kivu and S Kivu were similar, with NK slightly more participants feeling more assertive than before. The Spinoffs all (100%) reported being more assertive than before. (See Table 16: Women's Empowerment: Assertiveness at work)

Table 16: Assertiveness at work

	Always (NK, SK)
I am more assertive than I was before	87%; 60%
I am careful to avoid hurting other people's feelings, even when I feel that I have been injured	76%; 69%
When I am asked to do something, I insist upon knowing why	94%; 83%
I strive to get ahead as well as most people in my position	95%; 77%
When I have done something important or worthwhile, I manage to let others know about it.	68%; 83%
I am open and frank about my feelings	70%; 68%
When I feel like I am not being treated fairly at work, I make my voice heard	70%; 77%
When I feel like I am being mistreated at work, I take appropriate action	89%; 85%
When I feel like someone else is being mistreated at work, I stand up for the victim	86%; 77%

Men as Allies in Standing Up Against GBV

Participants were asked about perspectives that depicted positive masculinity. Only TC participants (not control group) responded to these topics.

Table 17: Men's Roles as Allies

	North Kivu Yes	South Kivu Yes	Spin-off Yes
1. My understanding of an ideal man includes the following:			
One who respects women	96%	92%	90%
Shares housework	81%	90%	90%
Supports women's rights	95%	97%	100%
2. What can a man do to stand up against GBV?			

Speaking in church	50%	54%	70%
Talking to friends	56%	58%	90%
Encouraging women	84%	65%	100%
Using his position to talk about women's rights	95%	65%	100%

The “positive masculinity” teachings of the Tamar Circles were well received by both men and women, over 90% affirming as their ideal in both North and South Kivu and among the Spinoffs. Only half felt that a man could affect GBV by speaking in church or talking to friends, there was little difference between North and South Kivu. Three-quarters of the Spinoffs felt that a man could stand up against GBV in the church. The differences between North and South Kivu were that SK participants were more skeptical about a man being able to stand up against GBV by encouraging women, only 65% believed that could be effective. In contrast, 100% of the Spinoffs believed these interventions would be effective.

Finally, participants were asked to complete a measurement scale on allyship. Allyship is a concept which examines the role of dominant members of society in actively supporting those who are socially weaker (by using their power productively, rather than abusing their power). It is particularly useful to examine this with the Tamar Campaign where the leadership is predominantly male, but the goal of the Campaign is to empower women.

This is a psychological scale rather than discrete yes/no type questions. The statistics reported below are the aggregates for the whole scale. This scale tells us whether one group cumulatively possesses higher allyship attitudes compared to the other on average. Specific attitudes on specific items balance each other out in order to come to this cumulative score.

The TC participants displayed significantly higher allyship knowledge, openness, and awareness than control group participants, $t(152) = 6.38, p < .001$. Although spin-off participants had a higher mean than the control group and lower mean than the TC participants, the differences were not statistically significant. No regional differences were found.

COMPARISONS: REGIONAL DIFFERENCES AND SPINOFFS

The data for the Survey was gathered from two regions in order to track regional differences as well as underline commonalities. There was little difference between North and South Kivu regions on changed attitudes toward gender, domestic violence, and marital sex. The same was true for family life in joint decision making, marital satisfaction, resolving marital conflicts and changed behaviors around GBV

Differences between North Kivu and South Kivu

Differences emerged in how GBV in the family was dealt with. Survey questions measured levels of psychological abuse, physical abuse, and marital rape. Based on the Control Groups, the psychological forms of abuse are more prevalent in South Kivu and the physical forms of abuse are greater in North Kivu.

For Tamar NK participants levels of psychological and physical abuse and marital were one third lower than for the NK Control Group. For SK participants the level of psychological abuse was lower by one half than for the S Kivu Control Group. However, for South Kivu, the experience of physical forms of abuse--slapping, pushing, kicking, and marital rape--was slightly higher than the South Kivu Control Group. In these areas, the Tamar Circles had little impact.

Their respective evaluations of the Tamar Circles shed some light on the differences in the concerns of the two regions. For South Kivu participants, helping family was the most important motivation for joining a Tamar Circle, Pastors and Imams offered the greatest support; for North Kivu, the motivation was to understand GBV, Facilitators were a source of support. While three-quarters of North Kivu participants highly valued the discussion on violence in the family and information on GBV and laws against, only one-third of the South Kivu participants valued these discussions.

South Kivu participants are concerned about violence in the family, North Kivu participants are concerned with violence in the community. More rural areas were included in the South Kivu Tamar Campaign, continued political violence made rural areas inaccessible in North Kivu. Cultural norms are stronger where members share the same ethnicity. The rural areas offer greater challenges for the Tamar Campaign.

Spinoffs

Spinoffs were groups that used the Tamar materials but were not guided or supervised by the Tamar Campaign. In their attitudes toward traditional mores on gender roles, the spinoffs' views are less egalitarian than the Tamar Circles but more egalitarian than the control group. However, in dealing with domestic violence and behaviors associated with GBV they are more effective than the Tamar Circles. 100% of the participants reported they had experienced no forms of GBV in the last 12 months.

In changing models of family functioning the Spinoffs were slightly lower than the Tamar Circles in joint decision making but slightly higher in marital satisfaction and discussion of conflicts between spouses. Behavioral changes with respect to GBV are similar to those of the Tamar Circles. Interestingly, where the Tamar Circles show less improvement (a spouse getting angry if speaking with another man/woman and a spouse expecting you to ask his permission before getting health care) the Spinoffs show the most improvement. Although the study of the Spin-off groups displays interesting results, it is important to view them in light of a limitation – the sample size of the spin-off participants was fairly small ($n = 20$). Therefore, the results may seem more extreme than they might in fact be. Further research should confirm these findings.

CONCLUSION

The Tamar Circle processes with their integration of reflection on Biblical and Quranic sources, facilitated discussions of GBV in family and community, dissemination of information on GBV, survivors' needs and DRC laws have been effective for shifting attitudes toward gender, family roles and violence, and changing behaviors associated with GBV. The year-long process of learning, reflection, and discussion, fueled by the encouragement by authoritative religious leaders, and led by well-trained Facilitators has produced real shifts in social norms related to GBV.

The most dramatic shifts have been in attitudes toward GBV within marriage. Ninety percent of the participants rejected the traditional attitudes toward male dominance, domestic violence, and norms for marital sex. The Tamar Circles produce a similar impact on attitudes toward gender roles within the family on shared decision making, healthy discussion of problems, and marital satisfaction.

Behavioral changes were significant as well. Three-quarters of the participants reported lower levels of behaviors associated with abuse in the last 12 months, one third lower than that of the control group. The same was true for incidents of GBV, although there were striking differences in the kinds and levels of abuse

between North and South Kivu. North Kivu participants reported 30% fewer incidents of abuse across all levels, psychological, physical, and sexual. South Kivu participants reported 30% less psychological abuse, but the physical and sexual were at the levels of the South Kivu Control group. South Kivu participants singled out the discussions of GBV in the family as minimally helpful.

Activism in the community was measured in four quadrants: intervening in GBV situations, providing support for survivors, men acting as allies, and empowerment of women. For the first two, there were not enough responses to the question to provide quantitative data, though half of those responded had intervened in meaningful ways. Over 90% of the participants affirmed the ideals of "Positive masculinity," however South Kivu participants were more skeptical about how effective male intervention could be. Women's empowerment, measured by assertiveness at work, showed that the Tamar Circles were able to give women a new sense of their worth and they act upon it in the workplace.

SUMMARY OF FINDINGS AND RECOMMENDATIONS

SUMMARY OF FINDINGS

The process of changing social norms begins with the participant and moves outward to family and extended family. Changes in attitudes begin to produce changes in behaviors. A final step is taken when the participants themselves become agents of social change within the community.

Changes in Attitudes toward Gender and Models of Family Life

The Tamar Campaign was successful in shifting attitudes toward gender roles within the family. Tamar participants, both of Tamar Circles and Spinoffs, clearly rejected the social norm of male dominance. The greatest impact of the Tamar Circles was on attitudes toward domestic violence and marital sexuality, a near-unanimous rejection of reasons that justified domestic violence.

The changes in attitudes toward family life were equally striking. South Kivu participants were unanimous on joint decision making, North Kivu was close with 90% and the Spinoffs with 80%. In a marital satisfaction survey three-quarters of Tamar Circle participants reported that both partners work toward marital harmony.

Changes in Behavior

While changes in attitudes were nearly unanimous, changes in behavior related to GBV were strong, but not for all the participants. Changes in behaviors were measured by two sets of questions, behaviors associated with GBV and incidents of GBV. On behaviors associated with GBV three-quarters of the participants reported that spouses did not exhibit typical GBV behaviors.

In terms of GBV incidents, there were strong regional differences. For NK participants, the levels of psychological and physical abuse and marital rape were one third lower than the NK Control Group. For SK, the level of psychological abuse was one third lower than for the S Kivu Control Group. However, for South Kivu, the experience of physical forms of abuse (e.g., slapping, pushing, kicking, and marital rape) was slightly higher than the South Kivu Control Group. The fact that South Kivu Tamar Circles were slightly higher than South Kivu Control Group is likely a product of the Control Group being located in a city, rather than a rural area. The South Kivu Tamar Circles exhibited all the same changes in attitudes and behaviors as North Kivu. The persistence of incidents of abuse after the Tamar process in South Kivu indicates that the GBV levels there are significantly higher than in North Kivu, a fact confirmed by the differences between the Control Groups.

Spinoff Circle participants reported that in the last 12 months they had not experienced any of these forms of abuse, 100% answered 'no' on every question.

Becoming Agents of Change: Activism in Community

These questions measured the degree to which participants in the Tamar Circles, having experienced a change in attitudes toward GBV and changes in behaviors related to GBV, were able to become agents of change. While the numbers are not high enough for quantitative analysis (only half of the Tamar participants responded to the question), they provide initial information on whether TC participants played an active role in communities to reduce GBV.

Half of those who responded intervened directly to stop the violence and speak to the victim, one third recommended the victim speak to a third party and informed an activist or authority. Of the half that responded to questions of supporting a survivor, nearly all would support women suffering from GBV, provide support and join a group fighting GBV. The question of why only half responded needs further investigation.

The “positive masculinity” teachings of the Tamar Circles were well received by both men and women, over 90% affirming them as their ideal in both North and South Kivu and among the Spinoffs. However, only half felt that a man could affect GBV by speaking in church or talking to friends. Of the Spinoffs, three-quarters felt that a man could stand up against GBV in the church. The TC participants displayed significantly higher knowledge, skills, openness, and awareness on how to support women and survivors than control group participants.

RECOMMENDATIONS

Learning to Analyze Gender-Based Violence in Families and Community

The Tamar Circles achieved significant changes in attitudes toward gender roles and domestic violence and more limited changes in attitudes toward marital sexuality.

Marital Sex

The Control Group response on the obligations of a wife to have sex with her husband reflect existing social norms. One might term them “male sexual rights.” They have deep cultural roots in the bride price paid on marriage that guarantee a husband’s rights to a woman’s reproductive sexuality. The responses show that progress has been made in some areas and not in others. Tamar Circle discussions of “sexual rights” of both men and women would allow an exploration and critical examination of these cultural beliefs.

Regional Differences

The data on changes related to GBV behaviors showed significant improvement, but also revealed important regional differences in the prevalence of psychological, physical abuse and sexual abuse. North Kivu showed significantly less GBV than the control group on all three levels; in South Kivu, the levels of physical abuse and marital rape were slightly higher than the South Kivu Control group. There are special challenges in more rural areas that need to be assessed and understood and adaptations needed for dealing with GBV in the family and extended family context.

Spinoffs

The Spinoffs showed similar changes in attitudes toward gender roles, domestic violence, and marital sexuality. However, on changes in behaviors related to GBV the data shows that in the last 12 months there have been **no** incidents of GBV of any kind. This is a remarkable finding and may merit further research to understand what this means and how it was achieved and to what degree this experience may provide guidance on extending the campaign into new areas. Of course, it is also possible that this is an artifact of the small sample size of spin-off participants.

New Models for Family Life

Tamar Circles were successful in promoting joint decision making between spouses and promoting conflict resolution in families. The result was higher levels of marital satisfaction. Changes in behavior in terms of the way spouses treated each also underlined the success of the Tamar Circles.

Promoting Family Harmony

In the Focus Groups and Interviews with Exemplars, one of the major assets of the Tamar Campaign was that it provided training for reducing conflicts and creating harmony in families. The success of families who attended Tamar Circles was an attraction for others to join. This could be used to attract more participants for the Tamar Campaign.

Activism in the Community

The third level of impact is activism—intervening in GBV incidents and providing support for survivors. While the numbers are not high enough for quantitative analysis (only half of the Tamar participants responded to the question) they showed that a significant number of individuals had become agents of change.

Support for Survivors

The reasons for the low response rate to questions about supporting survivors raises valuable questions about this phase in the Tamar process. Roughly half of the participants were familiar enough with the questions raised and the actions to be taken to respond. In their evaluation of the Tamar Circles, respondents rated the information on resources for survivors and healing of memories as the most valuable. An understanding of the needs is there, however, more training is needed on how to intervene.

The Tamar participants gave the lowest ratings to the support for survivors in the Tamar Circles. Creating a safe and supportive environment for survivors is still a challenge. The cultural stigma that survivors of sexual violence carry is heavy. Individuals within Circles who can be advocates for survivors are needed to help survivors find the support they need from the group.

Intervening in GBV incidents

The number of individuals who intervened repeatedly in incidents of GBV was significant. They could be resources on how and when to intervene, and what kinds of support can be offered. This would strengthen the Tamar curriculum.

Action Plans

A key element of the Tamar Circle processes is the action plan. The final phase after having understood the problem of GBV is what can I do to bring about change. Action plans of individuals are publicly declared, facilitators encourage individuals to follow through on the action plans, the group provides support.

Not all Tamar Circles adopted the Action Plan process which is more prominent in the Reflect Circles. Three-quarters of North Kivu participants who joined to fight GBV in the community found them useful. Only half of the South Kivu participants who joined to deal with GBV in families found them useful. This element of the process needs to be strengthened and also adapted for interventions in families.

Positive Masculinity

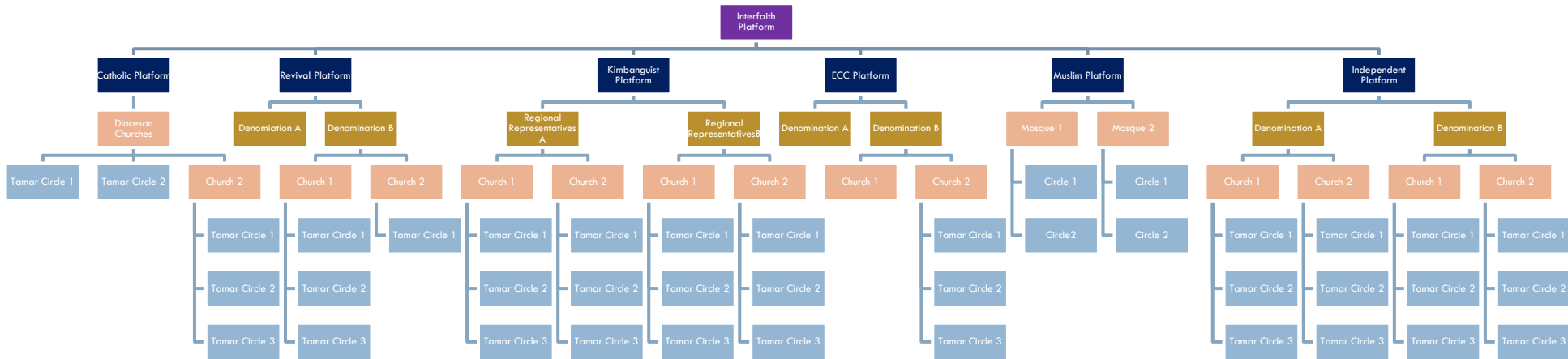
The “positive masculinity” teachings of the Tamar Circles were well received by both men and women. Over 90% of Tamar participants and Spinoff participants affirmed positive masculinity as their ideal of masculinity. It is a part of the Tamar Campaign that should be expanded.

In a Focus Group Discussion, a rural Circle was asked to give an estimated percentage for the impact of the Tamar Campaign on the Church. The answer was 50% of families have transformed. For the other 50% more training was needed and more knowledge because the challenge is changing social norms. “More discussions are needed with women and men together on positive masculinity and positive femininity.” Positive masculinity could be a valuable element of dealing with GBV in rural areas

Achievements from the Perspective of Stakeholders

Leaders of the Tamar Circles and participants in the Tamar Circles were asked for their views of the achievements of the Tamar Campaign. The commitment to advocacy for women’s rights, integration of women into Interfaith Boards, and a new relationship between Christian and Muslim Community were central achievements of which the leaders were proud. The recommendations from each level of leadership and participation were also solicited. (See Appendix I: Recommendations from Tamar Campaign Leaders)

APPENDIX A: INTERFAITH PLATFORM STRUCTURE



Notes:

Platforms have multiple Christian denominations organized under them. The Muslim Platform represents the different branches of Islam.

The Catholic Platform because of its hierarchical and unified organization does not have other denominations.

The Kimbanguists, an African Independent Denomination is hierarchical and unified. It does not have denominations under it.

The ECC Platform (*Église du Christ au Congo*) is an affiliation of 62 different Protestant Denominations (Anglican, Baptist, Presbyterian, Evangelical Lutheran, Mennonite, etc)

The Revivalist Platform (Eglise du reveil du Congo) is an affiliation of over 200 denominations Churches who share the practices and beliefs of Pentecostalism. They are classified by sociologists as NeoPentecostals and also include the more recent “prosperity gospel” teachings.

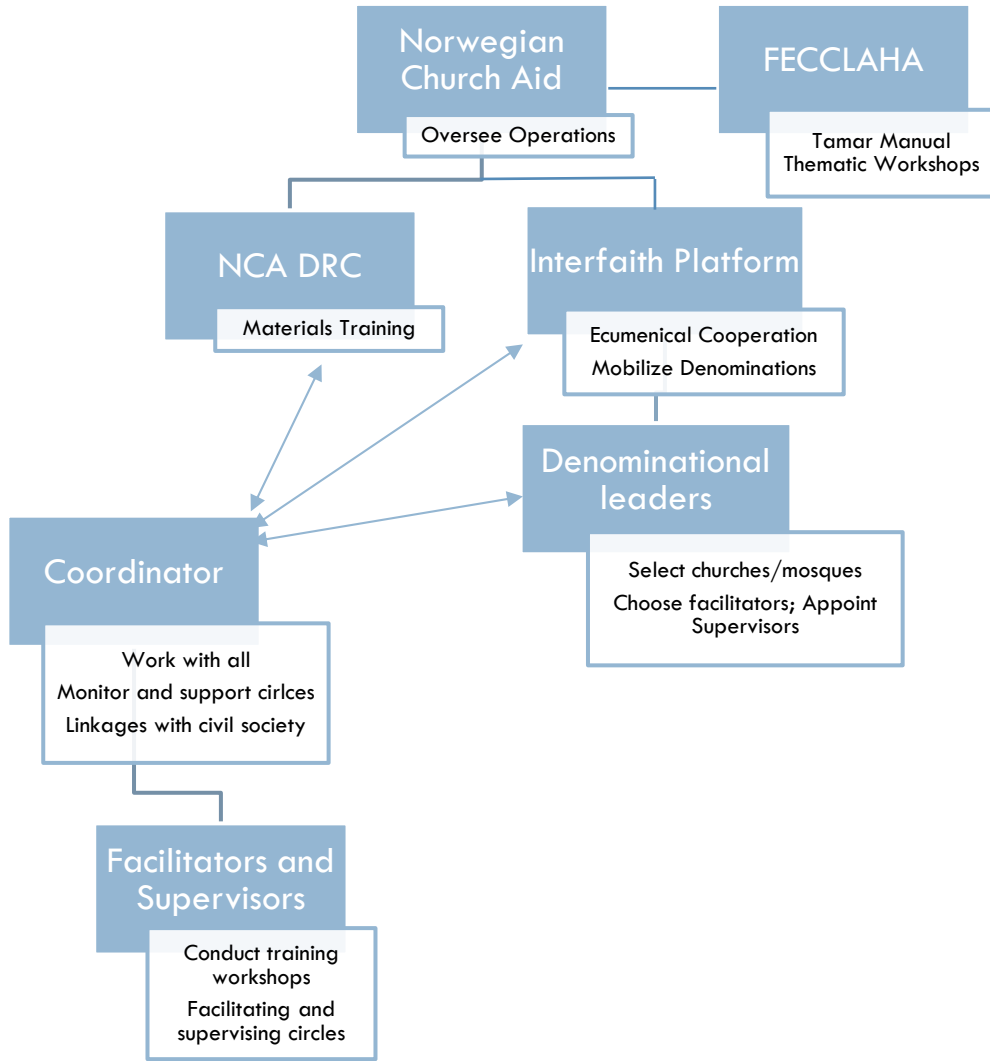
The Independent Platform (Union des eglises independants au Congo) is an affiliation of over 200 denominations who were started in Africa by African leaders and retain many elements of traditional African Religions. Sociologists call them African Initiated Churches or African Independent Churches

Denominations have their own organizational leadership for churches espousing their distinctive doctrines and practices.

Churches have multiple Tamar Circles

Tamar Circles meet in Churches, Mosques, schools, university.

APPENDIX B: ORGANOGRAM OF TAMAR CAMPAIGN



APPENDIX C: DATA GATHERING TABLES FOR NORTH AND SOUTH KIVU

Data Gathering Table for North Kivu

Totals for North Kivu

Tamar Circles	Total Number of Surveys (4 individuals per Circle)	Control Group: Surveys of non-participants in a city without TC	Focus Groups (FGD)	Oral Histories (Stories of Change)
25	100	25 women 25 men	4 (2 for pastors, 2 for facilitators for Goma and Minova) Total 8	10 Stories of change

Regions for North Kivu	Number of Circles for Surveys	Total Number of Surveys
Goma	20	80
Minova	5	20
City without TC	50 surveys	50
Totals		150

Data Gathering Table for South Kivu

Totals for South Kivu

Tamar Circles	Total Tamar Surveys (4 individuals per Circle)	Control Group: Non participants Surveys from a city without TC	Focus Group Discussions	Oral Histories
25	100	25 women 25 men	4 (2 for Pastors, 2 for Facilitators in Bukavu and Kahele/Ngibibwe)	10 Stories of Change
5 Spinoffs	20		2 for Uvira Total 10	

Regions for South Kivu	Numbers of Circles for Surveys	Total Number of Surveys
Bukavu	15	60
Kahlehe/Ngibibwe	10	40
Uvira	5	20
City without TC	50 surveys	50
Total		170

Sampling Strategies:

The Team Leaders for North Kivu and for South Kivu chose which Circles would receive the survey, selected participants for the Focus Groups for Facilitators and for Pastors in each region and selected individuals for the Stories of Change, the Oral Histories. Below are the criteria for each of these.

The Tamar Campaign

Criteria for choosing Circles:

- Denomination (especially Mosques and Kimbanguist Churches where Circles only have members from those denominations)
- Geographical distribution of Circles
- Duration

Criteria for choosing Individuals within Circles:

- Gender
- Age,
- Socio-economic background - from carefully selected respondents with all the diversified features (gender, age, education, role in the Circle)

Types of Circles that should be included where applicable:

- Husband/Wife
- University
- Schools
- Chaplains
- Police/Army

Criteria for Pastors and Facilitators for Focus Groups

- Gender
- Age
- Education
- Diversity of Denominations, Interfaith

Criteria for Stories of Change

- Women who have transformed their families
- Women and Men who have helped survivors of violence recover
- Individuals who are survivors and found their voice to speak out and educate others
- Men who have become leaders in dealing with Gender Based Violence
- Women who are leaders and speak out on the problems of violence

APPENDIX D: KEY PLAYERS AND THEIR ROLES

Key Players	Role	Evaluation Questions	Instruments/Subjects
FECCLAHA	<p>Mobilize Formation of Interfaith Platforms</p> <p>Adaptation of Tamar Manual</p> <p>Workshops for Key Players</p> <p>Training of Trainers for 10 Countries</p> <p>Maintain Momentum of Campaign</p>	<p>What were the hopes and expectations from the Tamar Circles?</p> <p>What is distinctive about the situation in DRC?</p> <p>What have they learned from their internal evaluation?</p> <p>What are the issues they would like to pursue now?</p> <p>Which of the agendas of the creators was most valuable? Which were the most effective?</p>	<p>Interviews</p> <p>Fred Nyabera</p> <p>Monica Njoroge</p> <p>Esther Mambo</p>
Interfaith Platforms	<p>Mobilize Denominational Leadership</p> <p>Oversee Campaign</p> <p>Develop Advocacy strategies</p>	<p>Which stakeholders were included in Interfaith Platforms?</p> <p>How was a common agenda created in the face of rivalries and differences?</p> <p>Where did tensions and conflicts surface?</p> <p>How were these overcome?</p> <p>What could be improved?</p> <p>How were other sectors engaged?</p>	<p>Focus Groups</p> <p>Bukavu Interfaith</p> <p>Kalehe Interfaith</p> <p>Goma Interfaith</p>
Denominational Leaders	<p>Select and mobilize Churches/mosques to start circles</p> <p>Appoint Supervisors</p> <p>Choose Facilitators</p> <p>Collaborate with other denominations and sectors</p>	<p>What were the challenges in mobilizing the formation of Circles?</p> <p>What were the forms of resistance encountered?</p> <p>How were they overcome?</p> <p>How did the Denomination contribute to TC? What did the TC contribute to Denomination</p> <p>What were the most valuable functions of Supervisors?</p> <p>How were facilitators supported and monitored?</p>	<p>FGDs</p> <p>3 each from North and South Kivu</p>
Supervisors	<p>Oversee functioning of Circles</p> <p>Provide support and guidance to facilitators</p> <p>Check for Conformity to Tamar materials</p>	<p>What were the factors that made a circle successful?</p> <p>What were the challenges faced by facilitators in running a Circle?</p> <p>What were the challenges in moving from a Bible/Qu'ran study to the problems of violence in the community?</p>	<p>FGD N Kivu</p> <p>Denominational Leaders</p>

The Tamar Campaign

		To what extent were the action plans effective?	
Pastors/Imams	Organize Circles Provide support for Facilitator Maintain communication with denomination	What impact did the Circles have on church/mosque? What conflicts for the church/mosque were generated by the TC? How were they resolved? What parts of the TC were adopted as part of the church/mosque's mission? What support did the Denomination provide?	Focus Groups North Kivu South Kivu North Kivu South Kivu
Facilitators	Lead Contextual Bible Study of Tamar materials Discuss GBV/violence in the context of the community Help Group and Individuals form Action Plans	How effective were the Tamar materials? What changes could be introduced? What strategies were effective in analyzing the community context of GBV? How were discussions of cultural norms handled? What were the strategies for encouraging the group to form and follow action plans?	Focus Groups 3 per region selected North Kivu South Kivu
Reflect Circles Participants	Gain an understanding of GBV Gain an ability to analyze causes and consequences of GBV in own community Learn strategies for changing mindsets and social norms Begin a process of change starting with personal and familial change Become an agent of change in the community Learn how to support survivors of GBV	What are the gender norms in the community? What makes them persuasive? How can they be engaged? What is the level of understanding of different kinds GBV? What are women's rights? How do they strengthen the family and community? How can conflict be reduced in families, communities and work places? What is needed for the healing of the traumas of GBV?	Surveys 25 Circles per region North Kivu South Kivu
Spinoffs	Gain an understanding of GBV Gain an ability to analyze causes and consequences of GBV in own community Learn strategies for changing mindsets and social norms Begin a process of change starting with	What are the gender norms in the community? What makes them persuasive? How can they be engaged? What is the level of understanding of different kinds GBV? What are women's rights? How do they strengthen the family and community?	Surveys Interviews with Facilitators Uvira

	personal and familial change Become an agent of change in the community Learn how to support survivors of GBV	How can conflict be reduced in families, communities and work places? What is needed for the healing of the traumas of GBV?	
--	---	--	--

APPENDIX E: INSTRUMENT FOR DENOMINATIONAL LEADERS

- 1) What was your introduction to the Tamar Campaign idea? What were your initial feelings about this Campaign? Where did you see challenges in the Interfaith work?
- 2) What were the points of resistance from pastors/imams? How did you deal with them? What adjustments did you need to make? In what level of detail did you have to be involved?
- 3) What do you feel was your most important contribution to this Campaign? What strengths and resources/assets do you feel you brought to this Campaign? What, in your opinion, truly mobilized this Campaign?
- 4) What did the Tamar Campaign contribute to your denomination?
- 5) How did you integrate the message of the Tamar Campaign into your mission and the way you approached your regular work?
- 6) What can you say or do to encourage churches to speak out against violence
- 7) What provisions have you made for supporting victims of sexual violence and helping them heal?
- 8) What roles can denominational leaders play in interacting with government, army, hospitals?
- 9) How do you encourage churches/mosques to connect with other institutions such health workers, police, media to address problems of sexual and domestic violence
- 10) Who should hold perpetrators responsible for their actions?
- 11) Do you have violence prevention programs for men and youth?
- 12) What were your criteria for the selection of churches of mosques for Circles? What were the criteria for facilitators? What were the challenges they faced?
- 13) What were the criteria for selecting supervisors? What were their responsibilities?
- 14) What were the characteristics of a successful Circle?
- 15) What advice would you give to another group attempting to launch the Tamar Campaign elsewhere?
- 16) What unique aspects about the Congolese context, if any, made this a success? Are there any aspects that might not transfer well outside of the Congolese environment?

APPENDIX F: INSTRUMENT FOR PASTORS AND IMAMS

- 1) What was your introduction to the Tamar Campaign idea? What were your motivations for joining the Campaign? What were your initial feelings about this Campaign?
- 2) What do you feel was your most important contribution to this Campaign? What strengths and resources/assets do you feel you brought to this Campaign? What, in your opinion, truly mobilized this Campaign?
- 3) What was the role of the pastor/imam in campaign?
- 4) What kind of oversight did the pastor/Imam provide?
- 5) How did reactions from other churches/mosques influence the local Circles?
- 6) How did you integrate the message of the Tamar Campaign into your mission and the way you approached your regular work?
- 7) What concerns, if any, did you have about how your congregation would react to your message? What did you do to manage this? What personal virtues did you need to harness to engage the issues of the Campaign?
- 8) What conflicts for the church/mosque were generated by the TC? How were they resolved?
- 9) What were the points of resistance from members of your (a) congregation? (b) other imams and pastors? How did you deal with them? What adjustments did you need to make? In what level of detail did you have to be involved?
- 10) In retrospect, what resources, help, connections, or systems do you feel would have helped this Campaign do even better? And what would have helped you make a greater contribution to the Campaign?
- 11) What unique aspects about the Congolese context, if any, made this a success? Are there any aspects that might not transfer well outside of the Congolese environment?
- 12) In your opinion, what effect has the Tamar Campaign had on your congregation and community?
- 13) To what extent is the message of the Tamar Campaign continued to be shared with the congregation since the implementation 4 years ago?
- 14) What support did the Denomination provide?
- 15) What parts of the TC were adopted as part of the church/mosque's mission

APPENDIX G: INSTRUMENT FOR FACILITATORS

- 1) What was your introduction to the Tamar Campaign idea? What were your motivations for joining the Campaign? What were your initial feelings about this Campaign?
- 2) What do you feel was your most important contribution to this Campaign? What strengths and resources/assets do you feel you brought to this Campaign? What, in your opinion, truly mobilized this Campaign?
- 3) How was your Circle formed? What criteria were used to select members
- 4) What were the issues of GBV in the community?
- 5) What were the cultural norms and religious beliefs that had to be addressed
- 6) What action plans were formed?
- 7) What were the challenges in your group process and how were they overcome?
- 8) What sources of support did you need when you started out? What players did you need to work with?
- 9) What were the points of resistance? How did you deal with them? What adjustments did you need to make? In what level of detail did you have to be involved?
- 10) In retrospect, what resources, help, connections, or systems do you feel would have helped this Campaign do even better? And what would have helped you make a greater contribution to the Campaign?
- 11) How would you define success in this context?
- 12) What advice would you give to another group attempting to launch the Tamar Campaign elsewhere
- 13) What kind of help did you get from the Pastor/Imam/Supervisor
- 14) What unique aspects about the Congolese context, if any, made this a success? Are there any aspects that might not transfer well outside of the Congolese environment?
- 15) Did you do anything differently in engaging men versus women in discussions of GBV? Please share examples, and an experience.

APPENDIX H: COMPREHENSIVE SURVEY

Questions for Participants in Reflect Circles

On a scale of 1-7 where 1 = not at all and 7 = very much, please rate the following:

Structure

1. To what extent did the circle size affect your experience in the Reflect Circle?
2. In your opinion what is the ideal Reflect Circle size? _____. Why?
3. To what extent were you satisfied with the composition of women and men in your Reflect Circle?
4. In your opinion, the ideal gender composition is ____ % men and ____ % women. Why?
5. Is the diversity in the group (age, gender, ethnicity, education, church affiliation) a positive?
6. Does the diversity of group affect the experience?
 - a. Age
 - b. Gender
 - c. Ethnicity
 - d. Education
 - e. Church Affiliation
 - f. Circle has different categories of members, education level, different cultures, those who are church members, those who are not

On a scale of 1-7 where 1 = extremely low and 7 = extremely high, please rate the following:

Instruction

7. How would you rate the usefulness of the discussions of violence in families in the Reflect Circle?
8. How would you rate the usefulness of the discussions of violence in community in the Reflect Circle?
9. How would you rate the usefulness of the lecture components in the Reflect Circle?
10. How would you rate the usefulness of the bible study materials?
11. How would you rate the usefulness of the action plans developed in the Reflect Circle?
12. How would you rate the usefulness of the info on GBV
13. How would you rate the usefulness of the info on government laws against GBV?
14. How would you rate the usefulness of the info on sources of help for survivors?
15. How would you rate the usefulness of the info on the healing of memory?
16. How would you rate the usefulness of the teaching on the equal rights of girls and boys?

On a scale of 1-7 where 1 = not at all and 7 = very much, please rate the following:

Social

17. To what extent did you feel supported by the facilitator?
18. To what extent did you feel supported by pastors?
19. To what extent did you feel supported by other participants?

The Tamar Campaign

- 20. To what extent did you feel supported at home?
- 21. To what extent did you feel that survivors of gender based violence received the support they needed?

On a scale of 1-7 please rate your agreement or disagreement with the following statements, where 1 = strongly disagree and 7 = strongly agree:

Motivation

- 22. I learned about the Reflect Circles by myself.
- 23. I joined the Reflect Circles because a friend recommended it to me.
- 24. I joined the Reflect Circles because a family member recommended it to me.
- 25. I joined the Reflect Circles because the pastor recommended it to me.
- 26. I attended the Reflect Circles because I wanted to understand gender-based violence better
- 27. I attended the Reflect Circles because I needed a safe space to share
- 28. I attended the Reflect Circles because I wanted to know if others were suffering like I did.
- 29. I attended the Reflect Circles because I wanted to help my family and friends
- 30. I attended the Reflect Circles because I wanted to help my children
- 31. I attended the Reflect Circles because I wanted to reduce gender based violence in the community
- 32. I attended the Reflect Circles because I wanted to to find a way to discuss gender based violence

Impact Survey Phase Two

Part A: Assessing Attitudes towards gender roles

In the section below, please tick the most appropriate response to you

	Agree	strongly agree	neither agree nor disagree	Disagree	Strongly disagree
A good wife should obey her husband at all times					
Family problems should only be discussed within					
A man should always show his wife/partner who is the boss					
A woman should be able to choose her own friends even if her husband disapproves					
It's a wife's obligation to have sex with her husband even when she doesn't feel like it					
If a man mistreats his wife, others outside the family should intervene					

	Yes	No	Not Sure
She does not complete household work to his satisfaction			
She refuses to have sex with him.			

She asks him whether he has other women.			
He suspects that she is unfaithful			
She disrespects his relatives			
She neglects her duties.			
She refuses to have sex with him			
g) She discloses his secrets to the community. Yes [] No [] Not Sure []			
He suspects that she is unfaithful			
She disrespects his relatives.			
In your opinion, does a man have a good reason to beat his wife if			
A married woman should always have sex with her husband even if:			
She doesn't want to. Yes			
He is drunk			
She is sick			
) He mistreats her			

Part B: Assessing Women's civic participation intentions and behaviors

This section should ONLY be directed to Women Respondents

1. Would you support (other) women who are suffering from GBV? Yes [] No [] Not Sure []
2. What kind of support would you provide to (other) women who are suffering from GBV?
Physical [] Emotional [] Material (shelter/clothes/food) [] Financial [] All of None of the Above
3. Would you join an NGO or other group to fight against GBV? (Yes [] No [] Not Sure []
4. What kind of support would you want for yourself to enable you to fight GBV?
Physical [] Emotional [] Material (shelter/clothes/food) [] Financial [] any other
(specify).....
.....
5. Would you join an NGO or other group to support women's financial independence and entrepreneurship? (Yes [] No [] Not Sure []
6. Given a chance, would you vie for a political office? (Yes [] No [] Not Sure []
7. Do you vote? (Yes [] No [] If no, why
not.....]

Part C: Roles in family decisions

Since your involvement with the Tamar Campaign who makes the following decisions in your family: (Tick accordingly)

1. Family decisions for making household purchases for daily needs?
Husband [] Wife [] Husband and wife jointly [] Children []
Other (specify) []
2. Family decisions for taking a child to the doctor?
Husband [] Wife [] Husband and wife jointly [] Children []
N/A [] Refused to answer []
3. Family decisions for punishing children?

The Tamar Campaign

Husband []	Wife []	Husband and wife jointly []	Children []
N/A []	Refused to answer []		
4. Family decisions on how many children to have?			
Husband []	Wife []	Husband and wife jointly []	Children []
Other (specify) []			
5. Family decisions on type/level of schooling for children?			
Husband []	Wife []	Husband and wife jointly []	Children []
N/A []	Refused to answer []		
6. Family decisions when to have a child?			
Husband []	Wife []	Husband and wife jointly []	Children []
N/A []	Refused to answer []		

Part D: Violence, prevalence, response and coping
This section should ONLY be directed to Women Respondents

1. Rate the prevalence of the following forms of violence in your community:

1.a. Sexual: (higher [] the same [] or lower than other communities []

Explain your

answer.....
.....
.....
.....
.....

1.b Physical: (higher [] the same [] or lower than other communities []

Explain your

answer.....
.....
.....
.....
.....

1.c Emotional: (higher [] the same [] or lower than other communities []

Explain your

answer.....
.....
.....
.....
.....

1.d. Economic : (higher [] the same [] or lower than other communities []

Explain your

answer.....
.....
.....
.....
.....

1.e. Social: (higher the same or lower than other communities

Explain your

answer.....
.....
.....
.....
.....

2. Do you know someone who was being beaten in the presence of children? (Yes No

2.a. If yes, who was giving the beating?

Husband/partner Extended family member Someone at work Police/army
Religious leader Stranger

2.b. If so, did you do anything to protect the child(ren) from it? (Yes No

2.c. If so what did you

do.....
.....
.....
.....
.....

3. Since the Tamar Campaign, during times of a violent incident, did you ever fight back or defend yourself against:

Husband/partner Extended family member Someone at work Police/army
Religious leader Stranger

3. a. If yes, what did you do?

.....
.....
.....
.....
.....

4. Since the Tamar Campaign have you faced a situation of GBV in your work place? (Yes No Sometimes)

4.a. How did you respond?

.....
.....
.....
.....
.....

5. Since the Tamar Campaign, have you experienced sexual violence (Yes No

5.a. If yes by whom?

.....

The Tamar Campaign

.....
.....
.....

Husband/partner [] Extended family member [] Someone at work [] Police/army []
Religious leader [] Stranger []

5.b. If yes, who did you tell? (Tick all that apply)

No one [] Friends [] Parents [] Relatives [] Children [] Neighbors []
[] Police [] Doctor/health worker [] Priest/Pastor/Imam [] Counselor []
NGO [] Women's' organization [] Local leader [] Other []

(specify).....
.....
.....
.....

5.c. If yes, did anyone try to help you? (Yes [] No []

5.d. Who?

Neighbors [] Police [] Doctor/health worker [] Priest/Pastor/Imam [] Counselor []
[] NGO [] Women's' organization [] Local leader [] Other []

(specify).....
.....
.....
.....

5. e. Please offer 3 examples of what they did.

1.....
.....

2.....
.....

3.....
.....

5.f. What were the reasons that made you go for help?

Encouraged by friends/family [] Could not endure more [] Badly injured []
Afraid he would kill her [] He threatened or hurt children [] Saw that children
were suffering [] Thrown out of home [] Afraid she would kill him []
Did not want to allow the violence to continue [] The teachings of the Tamar
Campaign Support of Reflect Circles []

Other (specify).....

.....
.....
.....
.....

5.g. If you didn't go to anyone for help, why did you not?

- Not Sure/no answer []
- Fear of threats/consequences/more violence []
- Violence was normal/not serious []
- Embarrassed/ashamed []
- Afraid would not be believed []
- Afraid would be blamed []
- Believed she would not be helped []
- Know other women who were not helped []
- Afraid would end relationship []
- Afraid []
- would be monetarily impacted []
- Afraid would lose children []
- Bring bad name to family []

Other (specify).....
.....
.....

6. Since the Tamar Campaign is there anyone you would like to receive more help from? Who?

- No one [] Family [] Her Mother [] Husband/Partner's mother []
- Health center [] Police [] Priest/religious leader []

Other (specify).....
.....
.....

7. To what extent does the church/mosque provide support and a place for healing for victims of violence?

- Not at all [] A little [] Quite a bit [] Very much []

8. Is violence against women challenged openly in your religious group? (Yes [] No [], Sometimes []

- 11.a. Where?
- Sermons [] Prayers [] Bible Study [] Special Meetings []

9. Do village leaders speak against abuse and violence toward women? (Yes [] No [], Sometimes []

11. In response, how often did you:

a. Gather other people from the community to help?

- Not at all [] Once [] Few times [] Many times []

The Tamar Campaign

b. Knocked on their door to stop the fighting?

Not at all [] Once [] Few times [] Many times []

c. Separated them during the fighting?

Not at all [] Once [] Few times [] Many times []

d. Informed a community activist, police, or other authority?

Not at all [] Once [] Few times [] Many times []

e. Talked to her afterwards and asked her how she wanted you to help her?

Not at all [] Once [] Few times [] Many times []

f. Told her to talk to someone else such as a family member, friend, community activist, pastor, or other authority figure?

Not at all [] Once [] Few times [] Many times []

Part E: Prevalence of emotional, physical, economic GBV

When two people marry or live together, they usually share both good and bad moments. I would like to ask you about your current relationship and how your husband/partner treats you. If anyone interrupts, I will change the subject.

1. Which of the following do you and your spouse/partner discuss together:

1.a. Your worries or feelings (Yes [] No [] Sometimes []

1.b. Their worries or feelings (Yes [] No [] Sometimes []

1.c. Disagreements (Yes [] No [] Sometimes []

1.d. Conflicts (Yes [] No [] Sometimes []

2. Has the Tamar Campaign helped you to resolve conflicts? (Yes [] No [] Sometimes []

3. Since the Tamar Campaign does your spouse

a) Try to keep you from seeing your friends (Yes [] No [] Sometimes []

b) Try to restrict contact with your family of birth (Yes [] No [] Sometimes []

c) Insist on knowing where you are at all times (Yes [] No [] Sometimes []

d) Ignore you and treats you indifferently (Yes [] No [] Sometimes []

e) Get angry if you speak with another man/woman (Yes [] No [] Sometimes []

f) Is often suspicious that you are unfaithful (Yes [] No [] Sometimes []

g) Expect you to ask his permission before seeking health care for yourself (Yes [] No [] Sometimes []

4. The following contribute to GBV. In the last 12 months, how often has your spouse done the following things to you:

	Yes	No	Not Sure
Insulted you or made you feel bad about yourself			
Belittled or humiliated you in front of other people			
Did things to scare or intimidate you on purpose (e.g., by the way he looked at you, by yelling and smashing things			
Threatened to hurt you or someone you care about			
Slapped you or thrown something at you that could hurt you			
Pushed you or shoved you or pulled your hair			
Hit you with fists or with something else that could hurt you			

Kicked you, dragged you, or beaten you up			
Choked or burnt you on purpose			
Threatened to use or actually used a gun, knife, stick, or other weapon against you			
Physically forced you to have sexual intercourse when you did not want to, by holding you down or hurting you in some way?			
Did you have sexual intercourse you did not want because you were afraid of what he might do?			
Did he force you to do something sexual that you found degrading or humiliating?			
What action did you take to deal with GBV?			

Part F: Marital satisfaction

Since the Tamar Campaign to what extent do you agree or disagree with the following statements?

1. My spouse and I resolve our marital problems without external interference (Yes No Sometimes)
2. My spouse and I agree on what we want to accomplish in our marriage (Yes No Sometimes)
3. My spouse and I share family responsibilities Yes No Sometimes)
4. We do not share common goals in life Yes No Sometimes)
5. My spouse and I work toward achieving faithfulness in marriage as prescribed by our religion Yes No Sometimes)
6. My spouse speaks proudly about me in front of his/her family and friends Yes No Sometimes)
7. My spouse and I respect each other's privacy Yes No Sometimes)
8. My spouse and I tend to communicate our personal needs to each other Yes No Sometimes)
9. My spouse cares about my parents and relatives Yes No Sometimes)

Part G: Assertiveness at work

This section should ONLY be directed to Women Respondents

After the Tamar Campaign to what extent do you agree or disagree with the following statements?

	Always	Never	Sometimes
I am more assertive than I was before			
I am careful to avoid hurting other people's feelings, even when I feel that I have been injured			
When I am asked to do something, I insist upon knowing why			
I strive to get ahead as well as most people in my position			
People often take advantage of me			
When I have done something important or worthwhile, I manage to let others know about it.			
I am open and frank about my feelings			
I no longer have a hard time saying "no"			
When I feel like I am not being treated fairly at work, I make my voice heard			

The Tamar Campaign

When I feel like I am being mistreated at work, I take appropriate action			
When I feel like someone else is being mistreated at work, I stand up for the victim			

Part H: Positive masculinity

Since participating in the Tamar campaign

- 1. My understanding of an ideal man includes the following:
 - 1.a. One who respects women (Yes No Not Sure
 - 1.b. Shares housework (Yes No Not Sure
 - 1.c. Supports women's rights ((Yes No Not Sure
 - 1.d. Other

(Specify).....
.....
.....
.....
.....

- 2. What can motivate a man to be supportive to women in their fight against GBV?

.....
.....
.....
.....
.....

- 3. How can a man use his privilege in order to be an agent of change?

.....
.....
.....
.....
.....

- 4. What is a good man like?

- 5.a. Someone who is strong Agree disagree No, Not Sure
- 5.b. A leader Agree disagree No, Not Sure
- 5.c. Someone who is knowledgeable Agree disagree No, Not Sure
- 5. d. Someone who is able to listen Agree disagree No, Not Sure

5.e. Other

(specify).....
.....
.....
.....
.....

- 5. What can a man do to stand up against GBV?

- 2.a. Speaking in church Yes No Not Sure

- 2.b. Talking to friends Yes No Not Sure
- 2.c. Encouraging women Yes No Not Sure
- 2.d. Using his position to talk about women's rights (Yes No Not Sure
- 2.e
Other(specify).....

.....

.....

.....

.....

6. Based on your experience so far, what advice would you give your young daughter concerning Gender Based Violence?

.....

.....

.....

.....

7. Based on your experience so far, what advice would you give your young son concerning Gender Based Violence?

.....

.....

.....

.....

8. Based on your experiences so far, what examples do you seek to set for your children concerning Gender Based Violence?

.....

.....

.....

.....

Part I: Men Supporting Women

This section should ONLY be directed to Men Respondents

To what extent do you agree or disagree with the following statements?

	Strongly disagree	Slightly disagree	Neither agree nor disagree	Strongly agree
I keep myself informed about various issues faced by women in order to increase my awareness of their experiences				
I know about resources to help women who experience Gender Based Violence I know of organizations that advocate against gender inequality				

The Tamar Campaign

If I see discrimination against a woman occur at my workplace, I actively work to confront it				
Women experience more bullying than men in the workplace				
I have taken a public stand on important issues facing women				
I am aware of policies in my workplace that affect women's experiences				
I regularly engage in conversations with women about the issues they are facing				
Women experience more depression and suicidal thoughts than men				
I have developed the skills necessary to provide support a woman if she needs my help				
I have engaged in efforts to promote gender equality				
I think women are oppressed by society in the DRC				
I think women face barriers in the workplace that are not faced by men				
I am comfortable with knowing that, in being an ally to women, people may view me as less masculine				
What types of harassment of women (sexual or otherwise) have you witnessed in the last one year?				
(please share examples)				

Since your participation in the Tamar Reflect Circles, would you say your level of assertiveness in supporting women has changed? Yes No Not Sure

Explain.....

APPENDIX I: RECOMMENDATIONS FROM TAMAR CAMPAIGN LEADERS

Each of the instruments used for gathering data included questions on recommendations for the future. They are presented here as they represent the perspectives of each of the key players.

FECCLAHA

Leaders have suggested possible future directions for Tamar Campaigns:

- 1) Need for more male champions, perhaps a Joseph campaign (The Biblical Joseph as a slave was subjected to rape).
- 2) Need for deeper work on Esther Mambo's concept of redemptive masculinities (the basis for positive masculinity of TC).
- 3) Expand the work of pastors and Imams on GBV tools (such as resources for sermons on GBV, prayers, litanies) need to be created). The
- 4) Strengthen referral system, health and legal systems through education, and building partnerships to help increase churches' capacity to deal with survivors.
- 5) Use social media and FM radio to engage issue of violent extremism, jihadi brides, girls offering themselves could engage a larger public.
- 6) Mainstreamed into WCC, integrated into existing structures.

Campaign Coordinators

Campaign Coordinators who have the most comprehensive overview of the process would like to see the Campaign continued. Their assessment of the current situation shapes their recommendations:

Current Situation

- less than 40% covered by TC, interventions still needed.
- Literacy is a challenge, need more modes adapted to an oral culture
- Security is an issue, NCA doesn't work where security is not present, one possibility is bringing reps for training from rural areas to city
- Conservative norms and values
- No electricity, no TVs; radio preferred in Kalehe, Uvira and Bukavu (facilitators have access to radio which sometimes costs, radio COMICO (Muslim) Radio Maria (Catholic) Sake local radio)

Recommendations

- 1) Support is needed to carry the Tamar Campaign into other towns and rural areas. The rural areas are more difficult to reach because of transportation difficulties and the burden of continued fighting, nonetheless the need there is great.
- 2) Other modes of dissemination and advertising of the Tamar Campaign could be explored, the use of radio and tv.
- 3) Workshops for local leaders on GBV.
- 4) The "stories of change" that are regularly recounted in the Circles could be made into videos and become a means to spread the Campaign.
- 5) Permanent Reflect Circles integrated into each Denomination could be a way of mainstreaming the Campaign.
- 6) Groups for men (Positive Masculinity) and for women (Mama: Women, You've Got the Strength) could follow a Reflect Circle model and explore gender more deeply.
- 7) Training for use of Social Media
- 8) Leaflets in Swahili, flyers in Swahili for rural areas
- 9) Use of students for dissemination, reaches family, Circles in schools

The Tamar Campaign

- 10) Children also need to empowerment, no discussion takes place at home, at school they are not allowed to express themselves, problem of power over children, need for children's rights
- 11) Work with teachers from primary schools, violence in toilets.
- 12) For expansion, look for synergies with other NGOs interventions. Massissi does not have Interfaith, but there are traditional and governmental authorities there

Interfaith Platforms, Denominational Leaders

- 1) outreach to towns
- 2) provision of transport to reach them,
- 3) use of social media (Facebook and Twitter)
- 4) radio and TV
- 5) books and leaflets to spread the Campaign, as well as
- 6) increasing the number of groups
- 7) increasing number of facilitators and expanding their training
- 8) including children in the Campaign
- 9) increasing number of sessions with other denominations

Facilitators

- 1) Vehicle to reach villages
- 2) More training, continuous learning, deeper learning
- 3) Dissemination radio, newspaper

Achievements of the Tamar Campaign:

The questions that inspired this section was “What results were the most meaningful to participants and stakeholders?”

Broad Interfaith Collaboration

1. For Interfaith Platforms and the Denominational Leaders that were its members, the bonding and common purpose created through the struggle to integrate gender into the mission of the Platform were significant outcomes.
2. Integration of women into Interfaith Processes from the Interfaith Platforms themselves, to the training of women Facilitators, and the use of women Supervisors, broader acceptance of women pastors.
3. In adopting the Tamar Campaign, the Platforms and Denominational Leaders were adopting the role of advocacy for women and girls which itself was a significant outcome.

Relations between Christian and Muslim Communities

The most demanding area for mediating Inter-religious tensions was the relationship between Muslims and Christians. It was a long process that yielded important results.

4. For Christians a new level of understanding of Islam and the situation of Muslims in the DRC
5. For Muslims, a new sense of integration into the community through an appreciation of the benefits to the Muslim community of women's and girls' education, and their rights to work and rights to speak.

6. The Tamar process strengthened the Interfaith Platforms. Interfaith Platform members valued the fuller collaboration with Muslims and Muslims felt their situation in the DRC was better understood and appreciated through their participation in the Tamar process.

Integration of Human Rights into discussion of religion and gender

In dealing with the issues of gender in both cultural and religious contexts, the goal was to show the alignment between cultural and religious teachings that recognized the value of women and the human rights and women's rights called for in the DRC constitution.

Muslim leaders engaged these issues, developed Qu'ranic materials for use, and began to advocate for the rights of women and girls based on Islamic teachings.

Strengths of the DRC Cultural Context

Denominational leaders and Facilitators when asked what was unique to the Congolese context of the Tamar Campaign and what contributed to its success identified the same three things:

- 1) cooperation of people in an absence of religious or ethnic conflict
- 2) respecting whatever is agreed upon in scripture
- 3) a willingness to volunteer