Reduced IPV driven largely by highest quality, most progressive facilitators

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Becoming One (B1)

A 12 session counseling program designed to bring couples closer and prevent intimate partner violence against women. The program is delivered by faith leaders, who learn through videos and guide couples through engaging illustrated workbooks that teach communication skills, emotional regulation, shared control over finances and, sexual consent and pleasure.
Risks of creating a religious program were evident but necessary

Using Faith Leaders and religious texts comes with the risk of reinforcing harmful gender norms and behaviors.

However

Faith and faith leaders are central to the lives of our participants; leaders are moral authorities and can act as “norm entrepreneurs”
Our Question

How might we better understand Faith Leaders to ensure we’re leveraging their enormous value without spreading potential harm?
Identified important FL characteristics that might influence:

- Who could generate the most impact
- How much training was needed

Faith Leader Quality
4 Latent Factors

(1) **Program Fidelity:** how well the religious leaders communicated and adhered to the progressive spirit of the program

(2) **Gender Progressivism:** their pre-intervention views on gender and gender-based violence

(3) **Attendance:** the rate of congregants’ attendance to their sessions

(4) **Competence:** their experience and stature within the church community
Faith Leader training

- Faith leaders attended 2 day training in October 2018

- Sessions on implementing the program, role-playing, responding to violence, and more

- Enrolled in WhatsApp group

Materials:
- Faith leader guide (x 1)
- Couples guides and markers (x 18)
- Posters/invites for recruitment (x 25)
- Bracelets (x 20)
- Training videos loaded on to SD card
Researching implementation quality

- Randomization within faith leader recruitment groups allows us to explore heterogeneity in program impact across leaders.

Design

- Collect rich data on faith leaders and implementation
- Organize into pre-specified latent factors
- Use confirmatory factor model to construct continuous measure of quality
- Examine heterogeneity in program effects by quartiles of implementation quality
Data sources

- Faith leader surveys
  - Baseline and 6 month follow up in person interviews

- Random audits
  - IPA enumerators attend a randomly-selected session unannounced

- Attendance logs and photos
  - Faith leader’s recorded attendance in logs and sent photos of sessions
Random audits

- Research team randomly selected a session for each Faith Leader to be audited
- Faith Leaders were not told ahead of time
- IPA Enumerators recorded:
  - Who was in attendance, body language, positioning
  - Faith Leader’s preparation and level of engagement
  - Degree to which FL emphasized gender-equitable messages
  - Does FL “stick to script”?
**Factor Analysis Model**

- Using data from sources mentioned, we built a *confirmatory factor model*.
- Items were assigned to one of 4 factors by investigators and pre-specified prior to midline.
- Ultimately, we identified two factors that most defined differences in impact:
  - Gender progressivism
  - Program Fidelity

**Faith Leader Quality**

4 Latent Factors

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   - Item: how well the religious leaders communicated and adhered to the progressive spirit of the program

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High quality, progressive leaders had larger effect

Leaders who were more progressive at baseline and who implemented the program the best achieved:

- 5x larger reductions in violence (-21.7 pp versus -4.4 pp)
- 6x larger improvements in control & decision-making, consent, and relationship quality
- Significant shifts in behavioral game with real stakes
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## Mechanisms

<table>
<thead>
<tr>
<th></th>
<th>High-quality leader</th>
<th>Lower-quality leader</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Years of education</td>
<td>11.0</td>
<td>8.3</td>
<td>0.003</td>
</tr>
<tr>
<td>Married</td>
<td>100%</td>
<td>74%</td>
<td>&lt; 0.001</td>
</tr>
<tr>
<td><strong>Attendance rate (audits)</strong> a</td>
<td>76%</td>
<td>66%</td>
<td>0.023</td>
</tr>
<tr>
<td>Couples recruited</td>
<td>28.7</td>
<td>31.8</td>
<td>0.017</td>
</tr>
<tr>
<td><strong>Comfort delivering sex content (0-3)</strong></td>
<td>2.9</td>
<td>2.7</td>
<td>0.091</td>
</tr>
</tbody>
</table>

a Proportion of individuals in attendance
Implications

- Some leaders were ready to realize full potential of program, others may not have been
  - Alternative: others still had an effect, just more muted
- Training vs. Targeting
  - Should we be doing more selective recruitment to find leaders whose values already align (e.g. screening test)?
  - Or, with more training, can most leaders realize full potential of program
- More research and innovation on science of implementing anti-violence programs is needed!
Next steps

- What happens when Church of Uganda takes over?
  - Full institutionalization vs. less control?
  - Can we apply some of the lessons learned in selecting leaders?
  - Will program be sustainable?
  - Can additional content help?
Learn more

● In Press:

● Website:
  ○ [https://airbel.rescue.org/projects/becoming-one/](https://airbel.rescue.org/projects/becoming-one/)
  ○ [https://prevention-collaborative.org/programme-examples/becoming-one](https://prevention-collaborative.org/programme-examples/becoming-one)
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