



Kigoma, Tanzania Case Study: Learning from *SASA!* Adaptations in a Rural Setting

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1. Background

A. Learning from SASA! Adaptations

SASA! is a community mobilization approach to prevent violence against women (VAW) and HIV, developed by [Raising Voices](#) in Uganda. SASA! works by supporting communities through a comprehensive process of social change focused on interrogating critically unequal power dynamics between women and men. The methodology is structured in four phases – Start, Awareness, Support and Action – and utilizes several strategies, including local activism, training, communication materials and media and advocacy. A randomized controlled trial demonstrated SASA!’s community-level impacts on preventing intimate partner violence against women and reducing social acceptability of violence.¹ With this evidence, global uptake of the methodology has grown dramatically; SASA! is currently being implemented in over 25 countries worldwide.


As the number of organizations implementing SASA! continues to increase, it is essential that we explore systematically how it is being used in different contexts and create tools that can support quality adaptation and implementation. To address this gap, we launched the three-year *Learning from SASA! Adaptations Project* (Adaptations Project) in 2016, supported by the UN Trust Fund. The overarching aim of the project is to strengthen global prevention programming by distilling learnings from SASA!’s adaptation in three diverse settings: the Caribbean setting of Haiti, a humanitarian setting in Kenya, and a rural setting in Tanzania. Through a case comparison approach, our core objectives are to explore: (1) the SASA! adaptation process; (2) context-specific implementation strategies; (3) the organizational structures and processes necessary for effective programming; and (4) SASA!’s progress against expected outcomes. Raising Voices collaborated closely with four partners on this project (Box 1).

Box 1: Learning from SASA! Adaptations Partnerships

- 
- Raising Voices: SASA! overall coordinator
 - Beyond Borders: SASA! partner in Haiti (Jacmel)
 - International Rescue Committee (IRC): partner in Kenya (Dadaab)
 - Women’s Promotion Centre (WPC): SASA! partner in Tanzania (Kigoma)
 - University of California San Diego: SASA! research partner

B. Kigoma, Tanzania

Kigoma-Ujiji Municipality (Kigoma) is a stable and relatively peaceful rural region of Tanzania. Kigoma is located at the Northeastern shore of Lake Tanganyika in Western Tanzania, approximately 1,500 kilometers from the capital of Dar es Salaam (Box 2). To the west, Kigoma borders the Democratic Republic of Congo (DRC) and to the South, East and North it borders the Kigoma Rural District. Due to its geographical location, there are long-residing migrants from Burundi, DRC, and Rwanda who have different origins and cultures. According to the Tanzania Population and Housing Census, the Municipality had a population of about 215,458 people, of which 111,273 were female and 104,185 were male, with an average of 5 persons per household.²



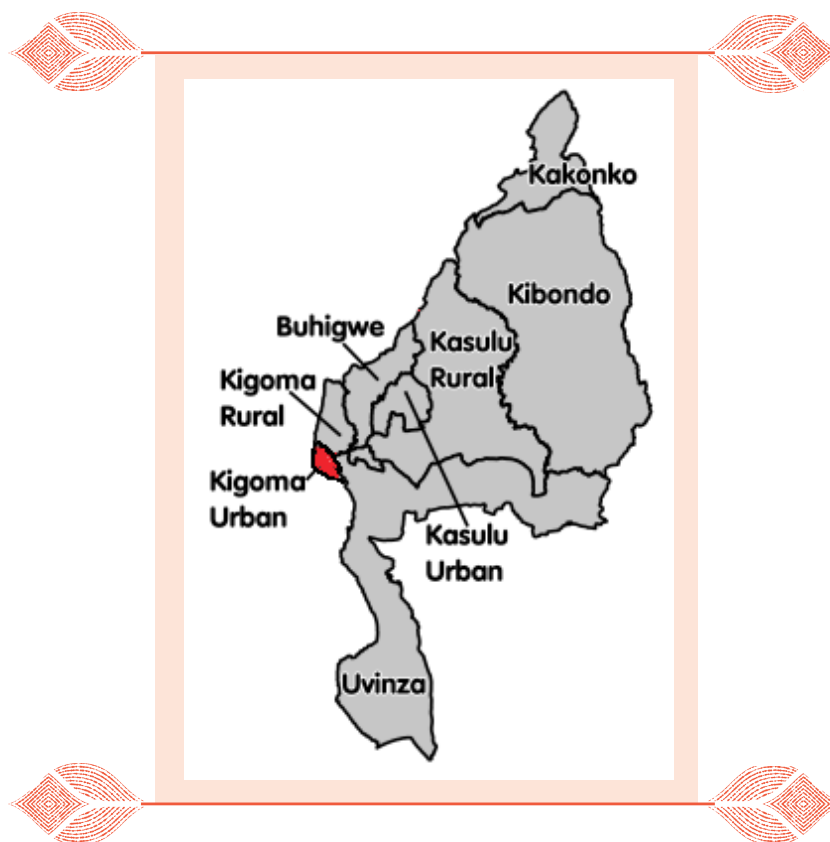
² Kigoma, Tanzania Case Study: Learning from SASA! Adaptations in a Rural Setting

Box 2: Map of Tanzania³



Kigoma maintains a strong Islamic influence as a result of being a major trade center during the Arab occupation era. The Kigoma area is one of the least developed in the country. The major economic activities are fishing, trading, small-scale agriculture and small-scale industries.⁴ Box 3 shows the Kigoma region; the red spot indicates Kigoma (commonly called “Kigoma-Urban”), which is comprised of 13 wards, including Gungu and Bangwe wards where WPC is implementing SASA!.

Box 3: Map of Kigoma Showing SASA! Implementation Area, Kigoma-Urban



C. WPC & SASA! in Kigoma

Globally, an estimated 1 in 3 women have experienced physical and/or sexual intimate partner violence (IPV) while in a relationship.⁵ IPV is the most common form of violence against women (VAW) and is associated with many adverse outcomes, including physical injuries, death, unwanted pregnancy, increased risk of sexually transmitted infections, mental health problems (e.g. post-traumatic stress disorder, anxiety, and depression), and maternal morbidity and mortality.^{6,7,8} IPV is also associated with increased risk of HIV infection in women.^{9,10} In many global settings, women and girls bear the disproportionate burden of the HIV epidemic. For instance, in Eastern and Southern Africa, 17-22% of girls aged 15-19 years are HIV-positive, compared to 3-7% of boys in the same age range.¹¹

Women's Promotion Centre (WPC) is a non-governmental, non-profit organization in Tanzania established in 2002 to promote women's dignity and equality and respect for women's rights. The organization's mission is to foster and empower women's groups to build a strong grassroots movement to foster positive changes in individual behavior and social policy. WPC has 13 core staff members including an Executive Director, a Program Manager, and three Program Officers leading distinct program areas: (1) Sexual and Reproductive Health; (2) Violence Prevention; and (3) Advocacy and Campaigns. WPC's Violence Prevention team has been implementing SASA! in Kigoma as a stand-alone VAW prevention program since 2014. The team consists of 15 female and 15 male Community Activists. As of October 2018, WPC is in the SASA! Action phase.



WPC has implemented *SASA!* in two wards in Kigoma with an approximate total population of 40,000 people since 2014. It is estimated that 4.7% and 2.8% of adults (15-49 years) are living with HIV in Tanzania and Kigoma, respectively.^{12,13} Tanzanian women are particularly at risk, with HIV prevalence in women 15-49 years old estimated to be 5.8% compared to 3.6% of men in the same age range.¹⁴ Estimates suggest that 34% of Tanzanian women aged 20-24 have experienced IPV in the past year.¹⁵

Box 4: WPC Timeline for *SASA!* activities (April 2014-January 2017)

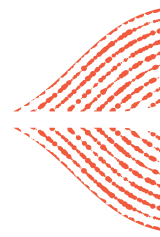


2014

- April – Receive *SASA!* Start phase training at Raising Voices in Kampala, Uganda
- May – Create a work plan to implement *SASA!* in Kigoma
- June – Introduce *SASA!* methodology to WPC staff to discuss what activities should take place to engage their specific communities
- July – Conduct the baseline survey with the Tanzania Women Research Foundation, introduce the *SASA!* Start phase materials to WPC staff, translate the materials, acquire local government endorsement, and start training WPC staff to be ready to implement the *SASA!* Start Phase
- August – Introduce *SASA!* to community leaders in two wards in Kigoma
- September – Conduct asset and resource mapping and identify potential Community Activists (CAs)
- October – Recruit CAs
- November – Start the first CA *SASA!* training: first training on concepts of gender and VAW, a follow up training on *SASA!* methodology, and a third training on the Power Poster
- December to February 2015 – Facilitate practice sessions on Power Posters in the community with 30 CAs.

2015

- March – Discuss with Raising Voices about transition to the Awareness phase
- April – Receive *SASA!* Awareness phase training at Raising Voices in Kampala, Uganda
- May – Review Start materials with CAs after learning new lessons from the training and discuss Power Posters and the concept of power with WPC staff and CAs
- June – Finalize translation and introduce *SASA!* Awareness materials to CAs
- June to July – Train CAs on Awareness phase, Power Posters, and dramas
- September to October – Start a monthly check-in meeting with CAs and identify drama groups to carry out *SASA!* Community Dramas
- November – Focus on the annual 16 Days of Activism campaign
- December – Host an information sharing session with Kivulini: a partner organization in Mwanza, Tanzania that is also using *SASA!*, CAs resume dramas (Acts 1 and 2) and community Power Poster discussions.



2016

- January – Continue the monthly CA check-in meetings to discuss progress
- February to May – Introduce card games, *SASA!* films, and drama Act 3
- May – Participated in *SASA!* Adaptations Workshop in Kampala, Uganda
- June – Assess readiness to move to Support phase by consulting with Raising Voices
- June to October – Coordinate adaptations activities and continue working with CAs on Awareness phase *SASA!* activities
- October - Receive *SASA!* Support phase training at Raising Voices in Kampala, Uganda
- November to December – Plan Support phase activities, participate in 16 Days of Activism, start RAS Wave 1 with technical assistance from two Raising Voices staff.

2017

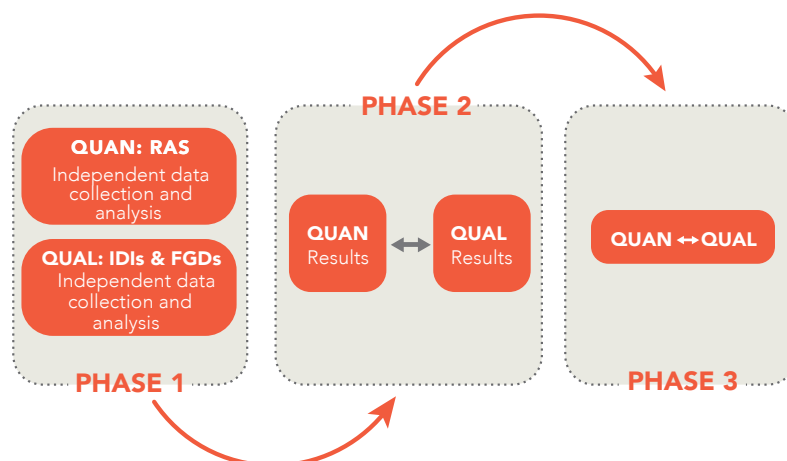
- January – Hold training with CAs and drama groups on *SASA!* Support phase and participate in one week qualitative data collection training provided by UCSD and Raising Voices.

2. Research Methods

A. Data Collection & Analysis

The Adaptations Project included investigation of complex, multi-level processes that require both quantitative and qualitative forms of data (Figure 1). We used quantitative methodologies – *SASA!*'s Rapid Assessment Survey (RAS) – to address community changes over time and differences between women and men. Qualitative methodologies are applied to research questions to explore why or how changes occur (or do not occur) to understand facilitators and barriers to positive changes expected from *SASA!*. Mixed methods draw upon the strengths of both quantitative and qualitative approaches and provide an innovative approach for discerning key elements within the wider methodology critical to its effectiveness.

Figure 1. The three phases of mixed methods design





The qualitative data collection in the two wards (Bangwe and Gungu) in Kigoma involved two waves of in-depth interviews (IDIs) and focus-group discussions (FGDs), as well as structured observations of several *SASA!* activities. The first round of qualitative research activities took place between January and February 2017. A second wave of data collection was conducted in November 2017. An experienced WPC Program Manager and two Program Officers acted as the leads to provide context-specific expertise and guidance.

Before the study started, all research assistants underwent a 10-day on-site training in November 2016 conducted by two lead researchers from UCSD and Raising Voices. Topics covered during this training included: research ethics; how to conduct safe research on IPV; an in-depth review of the Adaptations Project study objectives and research protocol; an in-depth review of the Adaptations Project research tools and instruments; and a review of the English to Kiswahili translations. The on-site training provided time for practice data collection sessions; refining of research tools; the development of referral protocols; and the finalization of all field work logistics and procedures. A 10-day, on-site refresher training and pilot test also preceded the second wave of data collection in January 2017.

To explore how *SASA!* is being adapted and implemented in Kigoma, participants such as community leaders and members were recruited purposively using existing networks developed by WPC over many years of community engagement. As shown in Table 1, we engaged 179 individuals through 165 FGDs and 14 IDIs.

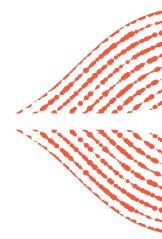
Table 1. Number of FGD and IDI Participants by Sex at Each Wave

| Wave | Focus Group Discussions | | In Depth Interviews | | Total Number of Participants at Each Wave |
|------|-------------------------|------|---------------------|------|---|
| | Female | Male | Female | Male | |
| One | 54 | 57 | 7 | 7 | 125 |
| Two | 29 | 25 | - | - | 54 |

The first wave of data collection (January-February 2017) included 17 FGDs and 14 IDIs with community members, including service providers and community leaders, and community members and WPC staff. The second wave of data collection (9 FGDs in November 2017) was conducted to substantiate findings and address gaps from findings from the first wave.

We used semi-structured guides for the IDIs and FGDs, informed by pilot tests and input from WPC staff. IDIs lasted 60-90 minutes and were conducted in private, by sex-matched interviewers with their preferred language (Kiswahili or English) at a location agreed upon by the researcher and participant. With the participant's permission, the interviewer took notes during each session; each session was also digitally recorded to aid in transcription. FGDs were approximately 60-90 minutes and facilitated by a moderator and an assistant. FGDs were conducted at a central location which was agreed upon by all participants. Written informed consent was obtained for all participants.

IDI and FGD transcripts were transcribed verbatim. Data were analyzed using qualitative analytic techniques. This included systematic analysis of each interview transcript with constant comparison and evaluation of commonalities among themes across interviews. A data analysis matrix was developed jointly among WPC, Raising Voices and UCSD to allow for comparison across Haiti, Kenya and Tanzania. Using this matrix, transcripts were coded in Excel to examine emergent themes. After each wave, findings were discussed with Beyond Borders, IRC and the two other implementing partners, through Skype calls and teleconferences to provide feedback at critical stages of the analysis.





We used RAS for the quantitative data collection process to address community changes over time and differences between women and men. RAS results were analyzed independently and compared with qualitative data findings to substantiate outcomes and explore how and why certain changes may have emerged. The RAS tool has 38 closed-ended questions designed to help organizations assess changes in knowledge, attitudes, skills and behaviors among community members and it is integral to the *SASA!* monitoring and evaluation (M&E) process.

RAS participants were recruited from public sites (e.g. markets, taxi parks, bus stands) in Bangwe (12 sites) and Gungu (16 sites); the same sites were used for participant recruitment during Waves 1 and 2. However, each wave enrolled a different set of participants (i.e. cross sectional data). A total of 1,019 female and male participants were enrolled in this study; 510 during Wave 1 and 509 during Wave 2; each wave was comprised of approximately half female and half male participants. All participants provided written consent to take part in the study.

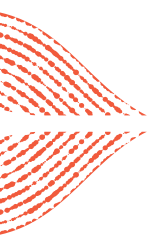
Table 2: Demographic Profile of RAS respondents

| Characteristics | Female respondents | | Male respondents | |
|-------------------------------|--------------------|------------|------------------|------------|
| | 2016 | 2017 | 2016 | 2017 |
| Age %(n) | | | | |
| 18-25 | 27.06(69) | 24.31(62) | 39.76(101) | 27.06(69) |
| 25-35 | 40(102) | 35.69(91) | 25.59(65) | 36.86(94) |
| 36-50 | 24.71(63) | 30.2(77) | 21.26(54) | 22.35(57) |
| 51+ | 8.24(21) | 9.8(25) | 13.39(34) | 13.73(35) |
| Marital status %(n) | | | | |
| Single | 9.8(25) | 6.27(16) | 43.31(110) | 10.2(26) |
| Married or Co-habiting | 71.76(183) | 76.08(194) | 55.51(141) | 86.27(220) |
| Widow or divorced | 18.43(47) | 17.65(45) | 1.18(3) | 3.53(9) |
| Education %(n) | | | | |
| None | 26.4(66) | 25.49(65) | 3.72(9) | 7.63(19) |
| Some secondary or less | 63.2(158) | 63.92(163) | 75.62(183) | 73.9(184) |
| Completed secondary or higher | 10.4(26) | 10.59(27) | 20.66(50) | 18.47(46) |

B. Ethical Considerations

This study was conducted in accordance with WHO guidelines for the safe and ethical conduct of domestic violence research¹⁶ and the ethical collection of data on VAW in emergencies.¹⁷ The study protocol was approved by the National Institute for Medical Research (NIMR) in Tanzania, as well as the UCSD Human Rights Protection Program (HRPP) in the United States.

The proposed study involved individuals aged 18 and over. Written informed consent was obtained from all participants across all data collection activities. The consent form included a detailed description of the study, including a summary of the content of the interview, an explanation of the risks and benefits of participation, assurance that participation was voluntary, information about financial compensation and contact information for who to contact with questions about the study or a person's rights as a participant. In all cases, fully informed consent was obtained before any data were gathered. A copy of the consent form was provided to all participants.





Consent forms were written in simple language at a fourth-grade reading level. Consent forms were available in Kiswahili and English and participants indicated their preferred language. Details of study participation were described in writing in the consent form and were also explained verbally. The research staff responsible for obtaining informed consent assessed whether the potential participant had understood the study and consent form by asking key questions (e.g. “How much time will this take you?”; “What are the possible benefits for you?”). Because it is possible that some participants may be cognitively impaired, or they may not initially understand this second consent process, we tested all potential participants for their comprehension of critical information in the consent form.

C. Strengths and Limitations

We conducted a mixed methods assessment to strengthen the evidence base of SASA!’s adaptation and provide guidance for how to most effectively adapt the methodology. The mixed methods design drew upon the strengths of both quantitative and qualitative approaches and provided insights to understand how SASA! interplays with community-level changes in a rural sub-Saharan African setting. However, this case study included several limitations. Although WPC did not directly conduct IDIs and FGDs, it is possible that participants felt compelled to provide positive feedback regarding SASA!. We addressed this limitation by avoiding referencing WPC in the FGD and IDI guides. Despite efforts to carefully introduce the research and build rapport, it is possible that some community members provided socially desirable responses.

3. Case Study Findings

A. SASA! Adaptation

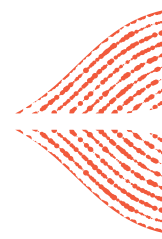
WPC’s adaptation process was faithful to the original SASA! approach and had organizational capacity to adapt SASA! successfully.

Box 5: The What & Why of Adaptation

Developing successful violence prevention programs for new contexts relies on a careful interplay between two aspects of implementation: (1) fidelity — the delivery of the program as intended, and (2) adaptation — changes to delivery and/or content to ensure a program’s contextual appropriateness. Raising Voices has outlined five main adaptation modalities for SASA!: translation, cultural changes, issue-integration, focused populations, and implementation innovations.¹⁸

Adaptation Modality: “Translation”

WPC’s adaptation can be considered a “translation” modality, where SASA! is being implemented faithfully as a stand-alone program with the focus on translating SASA! materials into another language (Kiswahili) through a careful process while all key concepts and materials are left unchanged. WPC identified SASA! activities and materials most suitable for Kigoma, translated these, and tested them in Kigoma.





WPC faithfully adapted SASA! as a stand-alone VAW prevention program through translation and pilot testing to gauge the cultural acceptability of the adapted materials. WPC staff indicated that translation was the most critical part of adapting the SASA! model for use in Kigoma. The SASA! team at WPC worked closely with a technical advisor from Raising Voices and Kivulini, a partner organization in Mwanza that is also using SASA!, to ensure translation of materials to Kiswahili was done comprehensively and accurately. Although the two teams agreed on most of the English to Kiswahili translations, the translation of a few key concepts was highly debated. In particular, translation of the word “power” differed between the Kigoma and Mwanza teams. Ultimately, the Kigoma team decided to translate the concept of power in a way that was best understood by and most salient to their particular cultural context. That said, the time involved in debating the translation caused delays in starting the intervention.



We wanted to finish all the translations but there was an issue of the word “power.” “Power,” for us, we use “nguvu.” Our [Raising Voices] technical advisor said, “Why are you using ‘nguvu,’ and another partner from Mwanza, they are using ‘mamlaka.’ . . . But we didn’t reach consensus, if I can say that, because we believe that “power” is “nguvu” and the meaning of “mamlaka” is “authority.” So “mamlaka” is explaining only one thing, “authority.” But “nguvu” is explaining everything about power. So we delayed to translate . . . we agreed that “nguvu” is a more appropriate word than “mamlaka” in our community.

– WPC staff

Although WPC staff translated relevant SASA! narrative content and training materials that CAs used, they also spent time identifying which topics and materials were **not** suitable for implementation in Kigoma. Further, although some materials were used initially, if activities or messages were found to be less relevant or too sensitive, the Kigoma team modified materials and/or dropped some components during implementation, contingent upon the community response.



We realized some of the Power Posters – referring to those with the picture of a woman and man sitting in bed with a condom – were not at all liked by most religious people. I can say that religious people don’t want to talk about condoms, especially Muslims. They don’t want to talk about condoms because they say that the use of condoms is against their beliefs.

– WPC staff

According to participants, the SASA! Power Posters were initially perceived to be “for women” because they were interpreted as signaling that only women were involved with or impacted by IPV. Thus, men did not feel the posters had any application to them. After learning this perspective from the community, the WPC staff chose posters that resonated with the community to make the posters more acceptable and appropriate for both men and women.

In the beginning, the first posters were only about woman – as if women were the only ones who are facing violence. Therefore, it was felt that men were left behind but for now they are included and there is equality.

– Male Community Activist

WPC staff felt that one of the main challenges of adapting SASA! in Kigoma was the logistical issues surrounding printing. Kigoma is a smaller city located on the far eastern side of the country and does not possess dependable printing facilities capable of producing high-quality materials. Therefore, all printing was done in Dar es Salaam, one of the main cities and economic hubs of Tanzania, located on the opposite side of the country. This led to delays in printing and added to program costs. Furthermore, low levels of literacy in the area, particularly among women, meant that WPC staff and CAs focused on non-narrative materials such as discussions, presentation of ideas, films, and dramas.





Printing is not easy. There is only one printing shop [in Kigoma], but that shop sometimes can say, “Oh, the printer is not working right now” or “Oh, we don’t have paper materials for printing” . . . So it’s hard. We have to order printing from Dar es Salaam to Kigoma. So we are sending materials through emails and after completing the printing they have to pack it and then go to the bus.

– WPC Staff

Before initiating the SASA! intervention in Kigoma, WPC conducted a baseline survey and resource mapping exercise. WPC staff felt these two activities were particularly useful in terms of helping the team assess the situation in their setting and establish concrete targets for measuring project progress based on the survey. The activities were perceived to be extremely useful for informing WPC staff about what specific attitudes towards violence are harder to change compared to others.

B. SASA! Implementation

The Violence Prevention team leads SASA! implementation at WPC. Its primary role includes CA trainings, refreshers, monthly meetings, and staff support to CAs during community activities to support quality implementation.

In this section, we describe findings on participants’ perceived successes and challenges of implementing SASA! in Kigoma. We interviewed WPC staff, CAs, and community members to examine the process of carrying out SASA! activities, and facilitated FGDs with community leaders and members to assess changes in the community.

Stand-alone VAW Prevention Program

SASA! is implemented as its own intervention, without reliance on, or any overshadowing by, a larger framework that prioritizes other issues over VAW prevention.

WPC staff shared that the SASA! approach is easily implemented in Kigoma as a result of the model being a “stand-alone program.” That SASA! is designed so that it can be implemented without any other programming or as a distinct component of a larger program, and therefore participants felt it was versatile and could be easily introduced in many program settings.



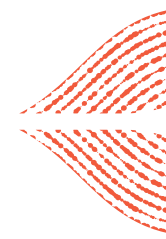
I like to see SASA! being implemented as a stand-alone program because it gives people in an organization a chance to address VAW from the core causes . . . when it’s part of a larger program, you can lose pieces of it and it would be difficult sometimes to be able to measure the results . . . someone who really wants to make change against violence against women needs to use SASA! as a stand-alone [intervention].

– WPC staff

Sharing Real-life Stories: Films and Theater Play

Participants felt that SASA! films and theater performances were some of the most important and effective aspects of the SASA! methodology because they provide realistic and personal examples of violence and the need for change.

Community members talked about how they appreciated how SASA! emphasized real-life scenarios, emphasizing how these scenarios felt personal, i.e. directly applicable to their lives or the lives of people they knew.





Something like a cinema, people do like, so do not stop showing it, as they show it at the evening hours, so in the evening even these young guys who ride motorcycles ask people “what’s going on there?” He comes near and watches the cinema instead of doing something else and when he comes near the thing which is being shown there he also receives education.

– Female community member

Drawing on Social Connectedness

SASA! was successful in Kigoma because it fostered community networks that allowed CAs to connect with key community members and other stakeholders.

SASA!’s community-based approach was advantageous in Kigoma where there are considerable social connections; people knew each other, worked together, were friends and others were connected by blood. WPC leveraged the existing social connections in the community to effectively engage people with SASA!. CAs believed the existence of social networks like community groups or religious groups enabled them to connect widely and across many groups in the region. CAs felt it was valuable to get key community members and local leaders involved in SASA! and recommended inviting religious leaders to become CAs.



It’s easy for a CA to call people from different houses within the neighborhood. For example, she can tell people “we will be having a discussion around someone’s house” and people will gather and they can discuss. I think this is an advantage that is different from the big cities. Maybe you can’t go to a gate and knock [in a big city], asking someone to come somewhere, and then go to another house knocking. Because most of the houses we have here are open, it’s easy to go to this door, this door, this door.

– WPC staff

SASA! helped WPC staff and CAs recognize the value of neighborhood discussions to bring positive changes in their own community and empowered them by providing trainings and simple materials to utilize.



It’s more an advantage because you know when the people you know, you know more about them and you can go there and talk to them. It’s easier than people you don’t know about. What I like about SASA! is that you find the people in the neighborhood, the people around you, and you got the CA from that neighborhood.

– WPC staff



Even sometimes women, they sit and gather, or men they gather within the community. They gather by themselves. Then a CA can go there and ask to maybe conduct a discussion and people will be willing to participate. And that’s why we use mostly the clubs within the community. The village banks, choir, women’s groups. So we are having many groups within the community.

– Female Community Activist

Initial Resistance to SASA!

Resistance to SASA! included patriarchal religious values, men perceiving the program as “threatening,” lack of support among religious leaders, and community members expecting compensation for participating.





The research uncovered some community resistance to SASA!, particularly in the initial implementation period. The case study uncovered some reasons for this resistance, including misconceptions from men about SASA!, patriarchal religious values, and community members expecting compensation for the participation. Some believed that because men did not always feel included in SASA!, they periodically experienced resistance to accepting or participating in SASA! activities in the community. Other participants believed some men feared that SASA!'s overarching goal was to make women more powerful than men. Those who had this interpretation were said to be put off by SASA! and perceived it as “threatening.” Some people suggested changing the language of “violence against women and children” to potentially include men.



They [men] dislike SASA! because it seems to advocate one side sex. Only women are seen to be favored through announcements. The flyers indicate that only women are facing violence and not men. Therefore, men dislike it.

– Male community member

Moreover, it was difficult for CAs to introduce new ideas related to physical IPV, economic IPV, sexual IPV in marriage, and birth control because most people held on to strong patriarchal traditional and religious beliefs. Therefore, WPC put efforts into involving religious leaders, community leaders, and the community gatekeepers to gain support and identify myths and misconceptions against SASA! in the beginning of Start phase.



I can say the Bible does not allow a person to be treated badly or be violated. I think they preach about the Bible but I don't think they know all the things in the Bible, all the general ideas. That is why they keep on preaching that men are people who can have power and women cannot. I think something like that, they should involve much religious leaders and traditional leaders because those are the people who have the myths and misconceptions and they believe whatever they believe about their traditions. And that is something that is challenging. So you have to involve that group a lot.

– WPC staff

Some of the religious leaders in Kigoma lacked trust in SASA! because they did not believe it aligned with their religious beliefs. In these cases, religious leaders were particularly resistant to messages around condom use.



There are some religious beliefs that disagree with the use of condom. And there are marriages that a woman believes that, her safety is in the use of condom. Therefore, if she has quarreled with her husband, and if a man reports that we are in a quarrel with my wife because she wants me to use a condom, and family planning things, that is a case already. Therefore religious institutions will conclude they are going against religious ethics, so they cannot like SASA!.

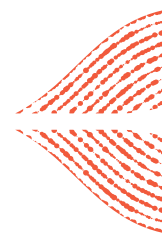
– Male community member



I can say that religious people don't want to talk about condoms especially for Muslims. They don't want to talk about condoms because they say that the use of condoms is against their beliefs.

– WPC staff

In addition to religions leaders, some men and women, at the beginning of programming, expressed the concern that SASA! goes against their religion, as well as their customs and traditional norms, many of which are overtly patriarchal.





Apart from religion, others point to our custom and traditions. So, you find another man has a stand, that for a woman, you are not allowed to say anything about family issues. Another tells you that my wife doesn't need that education, because our customs and traditions don't allow that. I am the man, I am everything.

- Female Community Activist

Both WPC staff and CAs cited that another implementation challenge was that many community members taking part in the program expected to receive money for participation. Some community members explained how they felt "annoyed" or "cheated" after they had listened to or participated in a SASA! activity without being compensated. Other community members felt they should be compensated for participating in SASA! given that many other non-governmental organizations in the area provide monetary incentives for taking part in their activities.



Most of the areas have been reached by the politicians. And the politicians, when they go to the community, they usually distribute money for people to listen to them. So sometimes . . . [people] think that when you gather them, you're going to give them something. I think it's challenging for the Community Activists, they've been complaining about it most every time. But we kept insisting that they should know that this is a project helping the community members, to help the people who have been experiencing violence, and to help people who want to change from being violent. And to have the community free of violence. That's what we are telling the Community Activists, to talk to the community members who have been reluctant to listen to them when they are seeking for something in return.

- WPC staff

Religious Leaders as Key Agents of Change

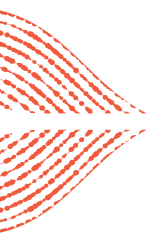
Collaborating with religious leaders was pivotal to the success of spreading the SASA! ideas across the community to both men and women. Bridging SASA!'s ideas of preventing violence with religious texts allowed for parallels to be seen and facilitated collaboration with religious leaders. Resistance to SASA! was due to unfamiliarity with its goal, although after further engagement, leaders began to get on board and value the idea of a community living in peace.

Participants explained that some leaders were resistant to SASA! in the beginning because they were not familiar with its approach or mission. It was important to continue trying to engage these leaders and encourage their participation, particularly during the Awareness phase. It was felt that, with time, religious leaders and other leaders started to understand and support SASA!'s overall goal for the most part.



They [community leaders] were resisting because they were not involved from the beginning. When you introduce something in the street without making leaders aware of it, when you start to implement it, you will be seen as doing something crazy. That's why leaders were laughing at us and gave us no support at the beginning. When WPC saw this, we began to work with the local leaders and they now know we are doing a great job, and there is good security because we are not perceived as people who destroy people's marriages, but as people who will build them.

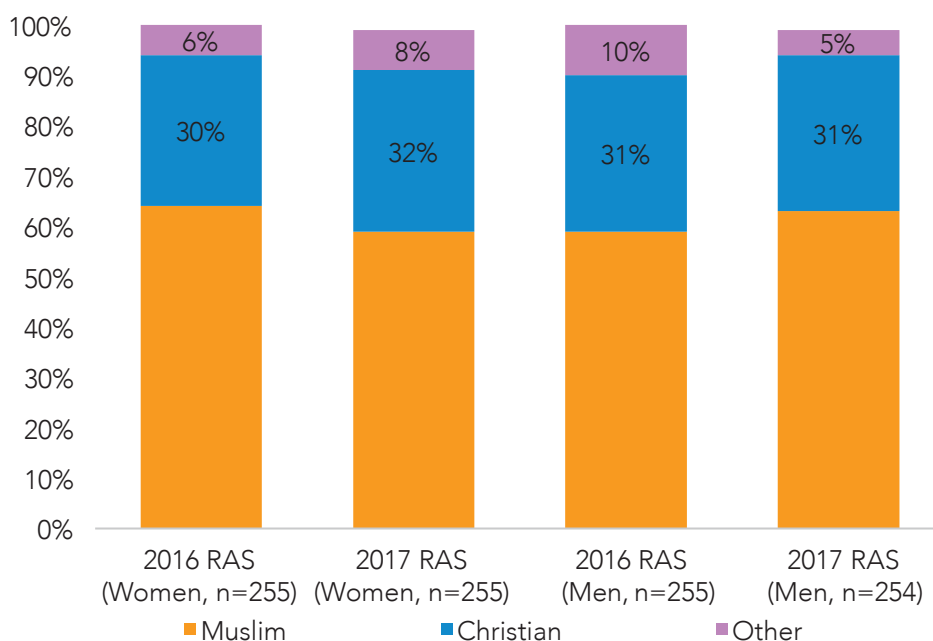
- Male Community Activist





Religious leaders in Kigoma play a major role in addressing overall community well-being. A majority of residents in Kigoma are Muslim (Figure 2) while the remainder identify as either Christian or a traditional Tanzanian religion. Major themes from the interviews emphasized the importance of involving key religious leaders to act as SASA! ambassadors. The role of religion and religious leaders was repeatedly brought up with regard to the way in which the churches, mosques and other places of worship were uniquely positioned to address links between violence and spiritual aspects of health and well-being.

Figure 2. Religion of Community Members in Kigoma, WPC’s RAS November 2016 and December 2017



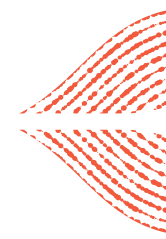
Participants felt involvement of religious leaders was crucial for multiple reasons. First, religious leaders are well-respected and have wide reach in the community. Thus, it was believed that religious leaders were incredibly effective in advocating SASA! messages and successfully reaching both men and women. It was also felt that, even if some people lacked higher levels of education, almost everyone had religious training and could use their teachings from the holy books as a way to guide them toward violence prevention and healthy relationships. Despite the perceived strengths of engaging religious leaders, however, it was also recognized that some religious and traditional leaders should be involved with caution given their gender inequitable beliefs.



Even if people have no education, they have their religious beliefs. Within the Bible and Qur’an there are verses that do not allow for a person to be treated badly or be violated.

– WPC staff

In response to the initial lack of support by religious leaders, many of the CAs committed their time and effort to gaining the leaders’ trust and buy-in. This was done through conversations, time together and identifying/using verses from the Bible and Qur’an that focused on the value of non-violence. CAs found it helpful to emphasize parallels between how SASA! focuses on preventing violence and the religious texts that promote non-violence. CAs also tried to tackle myths and misconceptions that arose surrounding the need for VAW prevention. With time, religious leaders were reported to have started changing their attitudes towards SASA! and some religious leaders became CAs themselves. It should be noted that not all religious leaders became CAs or strong advocates of SASA!. Most were willing to collaborate by, at a minimum, referring women needing services for IPV to SASA! CAs.





These religious people are supporting . . . in the past, a woman who was facing violence was staying silent and felt that if I go to police or to the religious leader, it shall seem as I have sued my husband, and the culture doesn't allow that. But after the coming of SASA! and our mobilization, they [women] are open . . . It is not common to go directly to police. She starts with us, CAs. If it [our support] fails we take it to the religious leadership. So I think even religious leaders have this kind of awareness because in the community we can go to any house, even to the house of the religious leader, we can enter.

– Female Community Activist



To add more, what can Community Activists do more in collaboration with the program itself, I think we could think of religion, in churches and mosque. It is because, many people over here attend in churches and mosques. If it can be added there as one of the preachings or a kind of seminar, many followers would attend. Therefore they shall receive it. You can talk to pastors, or Islamic leaders and get a time to talk about it inside churches and mosques. It is because followers are so many over there, therefore it can spread to many and with enough time.

– Male community member

Importance of Community Activists

Community Activists believed they were able to raise awareness and educate members of their community about violence prevention while also becoming respected points of contact for their community about these issues. There was some backlash from CAs for not being monetarily compensated.

Interviews with SASA! CAs were particularly informative about the SASA! implementation process in Kigoma. These discussions explored their initial perceptions of the program, how they learned about the possibility of involvement in the model and what motivated them to become engaged. Many CAs heard about SASA! and VAW prevention programs through TV and radio programming and became especially interested in participating when WPC broadly introduced the program to the Kigoma community.



I heard about SASA! from Clouds Radio. They were in the Tanga region and were talking about issues of violence. They met with people from Zanzibar and were talking about violence. . . . Truly from that radio program, I came to understand that this SASA! program is not only in Kigoma, it is all over the country. I followed that radio program for almost thirty minutes and learned a lot I was not aware of.

– Male community member



My opinion as a CA, as I see in TV and in radio programs, I see how other programs are made. If we would use TV and radio to announce and educate people it would be well. It is because a lot of announcements are made through those channels, therefore even WPC would use that and people can get education through those media.

- Female Community Activist

After initially learning about SASA!, all CAs said they believed they were bringing a program that could educate and help people in their own community. CAs were also motivated by the opportunity to approach community members to engage them about SASA! and the importance of violence prevention.





Despite their overwhelmingly strong and positive feelings about SASA!, some CAs expressed their wish that some components of their involvement were different – namely that they did not receive any monetary incentives besides reimbursement for travel. WPC staff talked about how they found CAs’ disappointment challenging. WPC narrated that it was very difficult to work with fantastic CAs who would occasionally express their strong disappointment about only being offered education as opposed to money or other compensation. The WPC staff tried to handle this by explaining how the education can be beneficial not only to the CA but to the entire community.



At the beginning it was very challenging, but we talk to the CAs to let them know that people in the community are gaining so much knowledge from them. We hope they will see this as a benefit instead of looking for incentives. It was very challenging if you want to look on the form of the CA, you will find comments all over. They want money, money, money. But we talk to the CAs about these issues. And we tell them that it’s good to share the experience to tell them that someone was like this and now he is like this – because he heard about us and he got the knowledge and he changed.

– WPC staff

CAs also appreciated SASA!’s structure. Many talked about how SASA! made them feel like they were doing “good work.” They appreciated and felt proud that community members felt confident to come to them for advice. It was widely agreed that CAs were perceived to be respected individuals in the community. After being part of the SASA! program in Kigoma for several years, the CAs we interviewed expressed confidence in their knowledge and abilities.



When I pass [community members] in the streets they call me “Community Activist.” That also makes me feel comfort.

– Female Community Activist



In the area I live, you can hear even children calling me “Activist.” It happened that being a Community Activist gave me respect in the community.

– Female Community Activist



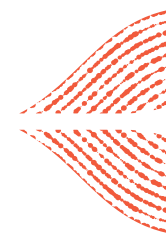
They have perceived us as a help because when they have problems they come to us. So they see that there is a help that has come, especially to women. Talking to their husbands were very hard but now they know if they come to us, there is a help. They have become easy to talk and ask for help. Therefore we have become a light to the community.

– Male Community Activist

The Value of Male Community Activists

Male Community Activists served as ambassadors for spreading SASA! ideas to men and boys and also encouraging them to participate.

Male CAs played an integral role in SASA!’s implementation in Kigoma. Having men in this role was felt to be helpful for approaching men in the community and effectively relaying the SASA! messages to men and boys. CAs brought sweets or coffee to mobilize men for educational sessions. Male CAs instilled trust and confidence in men and boys, and it encouraged them to get involved directly. Younger men were particularly motivated to participate in activities that were entertaining and enjoyable, such as films and dramas. Older men, however, said they preferred quieter and more focused activities such as discussion sessions.





I think men have progressed. Now within those coffee joints, where at first people were reluctant, some of the men will talk and we wonder “is he a CA or just a community member?” We realize he is just a community member but he talks like a CA who has been trained! To me that is real progress.

– WPC staff

Male CAs also helped raise awareness about how social norm change is a slow but achievable process, one in which participants can expect to observe small changes in the community and among themselves. Several participants narrated how, for the first time, men in the community came to realize how they had been abusing their power and started to feel a need to change their attitudes and behaviors.



I was using my power to force without the consent of a woman. Because of my new awareness [due to SASA!], I came to know that if I do this, it is an act of violence. Therefore, before I do that, I shall feel guilty. That means I can't do that because I am aware of it, and that's why we like it [SASA!] because it has helped us stop doing things we used to do without knowing.

– Male community member

Monitoring and Evaluation

SASA! M&E tools were utilized to assess existing resources and establish concrete targets for project progress. The tools enable WPC staff to implement systematic program monitoring and evaluation methods for not only SASA! but also other organizational programming efforts.

M&E processes strengthened and improved SASA! programming as well as organizational capacity to monitor and evaluate SASA! and other activities. The SASA! Outcome Tracking Tool was not utilized, but the Community Activity Report (CAR) form helped WPC staff receive feedback about their training or other SASA! activities. WPC staff mentioned that the CAR form was “one of the strongest components of SASA!”



We haven't adapted the Outcome Tracking Tool, we [staff] use it as it is, but the other important tools like the CA report form, we have adapted and we really focus on them – we want to see from those tools how they [CAs] understand the contents and how they facilitated, and especially we like that part of the feedback that comes from the community members, what ideas come out, because that will inform us on what issues we need to bring out in our work. . . . Yes, yes, definitely. For me I think it's [SASA!'s M&E tools] one of the strongest aspects or components of SASA!, those tools.”

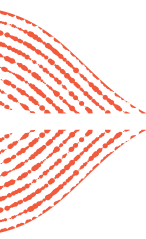
– WPC staff

Other colleagues within WPC felt some challenges with SASA!'s M&E tools; some reported the tools contained too much detail while others thought they were too general.



[The Outcome Tracking Form] is too general because we are just assessing without knowing the number of people you assess. If the group has five people and all of them seem to agree with SASA! statement, then you have to mark 4 or 5. If they have not totally agreed with the SASA! statement, then you have to mark 2 or 1. But . . . if you go [to] a group with fifteen people, then you assess the same. So, if they all agree, you mark 5. If they are not agreeing, you mark 1. If they are at the middle, we mark 3. It doesn't explain how many [people]. And also, for the case of gender . . . maybe in group there was five males, five females. So maybe, four males didn't agree.

– WPC staff





It [the baseline survey and asset mapping] really influenced our plans because we realized the level of education [regarding VAW] is low and the CAs did not have knowledge about violence. This helped in terms of creating tools like the indicator collection tools for donor reporting and our communications. It also helped to see the progress in the program and to create the results matrix. After conducting the baseline and seeing the rates of the issues measured, we created targets according to the situation of violence in the community.

– WPC staff



It came out from the study that there was ignorance about violence against women, the level of knowledge [about VAW] was low, there were statistics about the rates of violence that were high, but I think, first of all at the time we didn't really see how that baseline would be used. . . . to see how these results would be linked to the work we do and how we would look later and track the changes made to these findings.

– WPC staff

C. Progress towards Outcomes

In this section, we address community changes over a one-year period and differences between men and women in regards to VAW knowledge, attitudes, and behavior based on RAS results. We also explore why or how the changes occurred and the barriers to progress expected from SASA!.

Improved Knowledge and Attitudes Surrounding VAW

SASA! was perceived to have helped transform attitudes and behaviors by raising awareness about the value of reducing violence in the community. Leaders' gained awareness about VAW was believed to have transformed the community's knowledge of VAW and their attitudes towards it.

According to the RAS findings, more than half of participants were aware of the idea of VAW but more men (47% of men compared to 31% women) are exposed to VAW and SASA! materials than women (Box 6). Forty-five percent (45%) of women and 80% of men participated in safe and healthy relationship activities in the community and more than half of those activities were SASA! ones.

Box 6. SASA! Exposure, WPC's December 2017 RAS Data



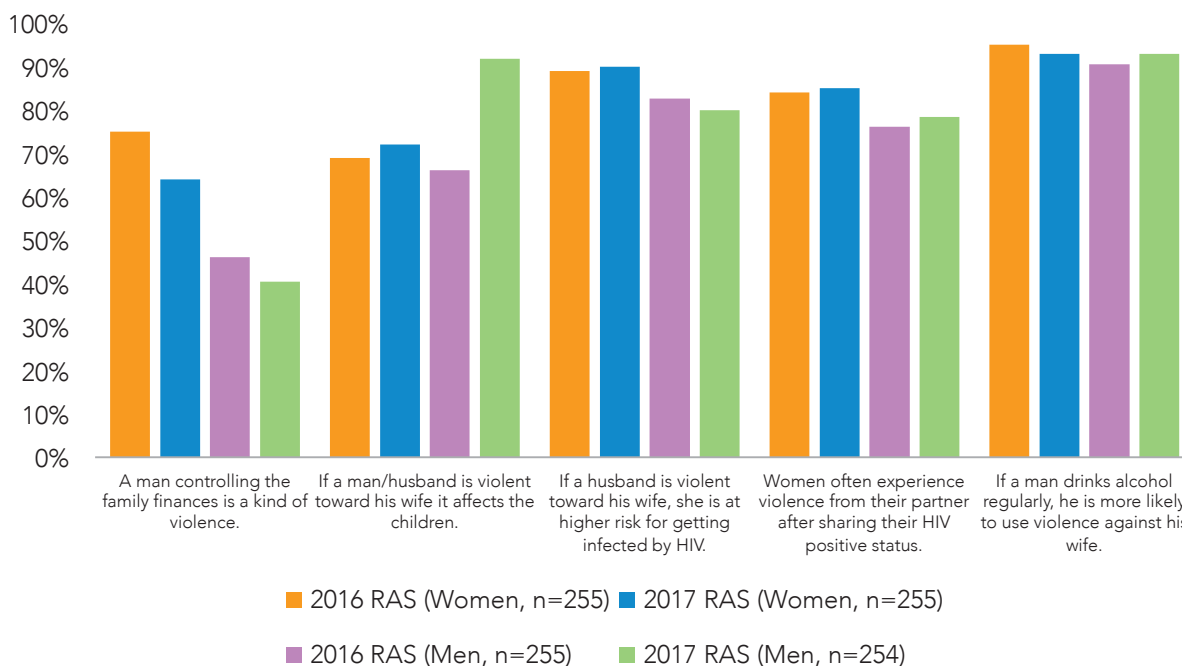
- 48% of women and 72% of men reported seeing people in their community doing something to prevent VAW
- 31% of women and 47% of men reported having seen the SASA! materials
- 27% of women and 40% of men reported having heard a community member talk about SASA!
- Among those who participated in safe and healthy relationship activities in the past 12 months (45% women, 80% men), 66% of women and 54% of men participated in a SASA! activity.





Women’s knowledge of VAW and its links with HIV was high at both time points (Figure 3). Men’s knowledge increased in all areas, apart from understanding controlling behaviors and the association between violence and HIV. Relative to 2016, men were more likely (92%) to associate VAW with negative impact on children in 2017 than 2016 (66%).

Figure 3. Knowledge of VAW in Kigoma WPC’s RAS November 2016 and December 2017

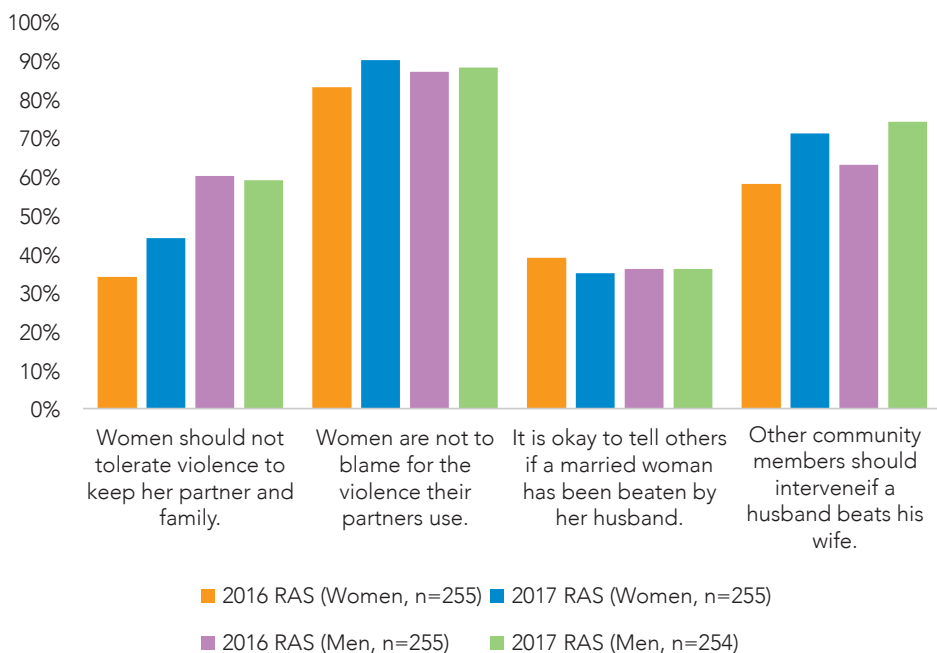


As shown in Figure 4, people’s attitudes towards violence varied depending on the questions; violence was more likely to be tolerated in the context of marriage and family. Men’s attitudes on gender and violence changed little but women became less tolerant of ignoring VAW as a reason for keeping a family together and less likely to victim-blame other women. Limited but promising behavior change occurred in this short time period (e.g. men were more likely to help a woman experiencing violence; 63% in 2016 and 74% in 2017).





Figure 4. Attitudes Towards VAW in Kigoma WPC’s RAS November 2016 and December 2017



Local and religious leaders felt strongly about the value of SASA! and how its primary strength was rooted in the way its approach challenges and educates people through critical thinking. Leaders who were interviewed spoke about how SASA! created a sense of self-reflection among themselves and other men and women in the community. This sense of self-awareness was believed to foster community-level transformation of norms surrounding VAW. Local leaders and CAs alike talked about how they were starting to see the results of SASA! in their community. They described their feelings pertaining to how the program has helped to reduce levels of IPV and increase the number of women who are seeking help for these experiences.



This program is very important because it challenges us. It creates self-consciousness. People realize that I don't have to mistreat my fellow and nobody has to mistreat me . . . Through this program there will not be violence. Even if it will not be totally eradicated, it will be reduced.

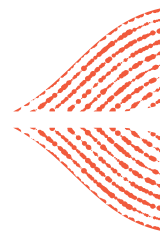
–Male community member

SASA! was perceived to have helped transform attitudes and behaviors by raising awareness about the benefits of reducing violence in the community. Participants disclosed feelings of how SASA!’s influence was realized through discussion, formal presentation of ideas, and other organized community mobilization activities. The participants interviewed expressed their feeling that before SASA! was implemented, IPV was considered a private matter, not to be discussed openly or in public. This supported the perpetration of violence, provided no incentive or reason to believe it was possible to speak out or leave a violent relationship, and impacted the way in which bystanders responded to the violence they were witnessing. In short, it was reported that IPV was perceived previously as something that only involved the “victims” and perpetrators. After SASA!, however, the community began to realize and accept that violence is unacceptable and worthy of intervention when it is known to occur.



People are intervening very strongly. For example, if the incident has happened in a business place, people are not silent like they were in the past. In the past people were saying things like, “Ignore them, they shall finish up themselves.” [i.e. don't intervene, it is a private matter]. Now people intervene very directly and make reconciliation.

– Male community member





Understanding Power

Community members who were exposed to SASA! gained a better understanding of power and were empowered to speak out, seek help, and provide support. Helping the community understand power imbalances was conducive in helping them realize their own power and agency.

Participants were very clear about SASA!'s main messages. All categories of people interviewed narrated their understanding of the value of – and difference between – **power within** oneself and **power over** women. Most participants were of the opinion that SASA! positively shaped women's right to speak up against violence against themselves and/or other women or girls. The program was described as "enabling" insofar as it empowered women to proactively seek the help they needed, and also offered support to other women experiencing violence or afraid that they were at risk.



Men traditionally have greater power than women and they see women as inferior beings who are voiceless. This has led to women hiding and being worried because they think that if they tell their husband "no" or if they are perceived as aggressive or outspoken, they could be abandoned from their homes. Education is now spread out, and people are awake and they speak out, different from the past, they were not speaking out but now they are.

- Male community member

All of the participants talked clearly about their belief that exposure to SASA! helped both men and women understand that the root cause of violence is a power imbalance between men and women.



This idea of power was a new idea to them. Many women in the community know where to get support now, because we have been involving our CAs in the trainings and helping them to help women in the community to know where they can get support.

- WPC staff

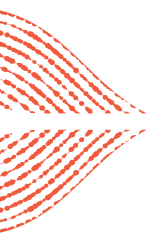
SASA!'s strategies and activities helped women realize they have power to claim their rights, which, in turn, was thought to enable them to speak out, seek help, and provide support to others in need. Women and men also expressed greater awareness of the various types of violence that women experience.



Men do violence against their wives because of the power they have. They feel like they are the ones who have all the authority in the family, and outside the family. For the power they have, they think a woman cannot have the voice in front of a man. Therefore they take that opportunity of the power they have to suppress a woman by force; either by their physical power or financial power, or the power of the position.

- Male community member

In addition to encouraging other men to participate in SASA!, male CAs helped raise awareness about how social norm change is a slow but achievable process and one in which participants can expect to observe small changes in the community and among themselves. Several participants narrated how, for the first time, men in the community came to realize how they had been abusing their power and started to feel a need to change their attitudes and behaviors.





Perceptions of Changes in Intimate Partner Violence

The majority of participants stated that IPV decreased substantially in their community during SASA! implementation due to increased awareness and the ability to recognize different forms of IPV. Women experiencing IPV who were familiar with SASA! were influenced to seek help.

Most participants in all categories expressed the opinion that IPV decreased substantially in their community after SASA!'s introduction and roll out. Both men and women narrated how they felt awareness had increased both at the individual and community levels about how to define and recognize physical, sexual, and economic IPV. Some participants talked about how they had come to realize that power imbalances between men and women were at the root of all forms of VAW. SASA! was felt to have had particular impact on women experiencing IPV; for example, by influencing their decisions to seek help and become connected with SASA! CAs, WPC staff, religious leaders, police officers, and/or lawyers, according to what was most needed in their particular situation.



If you compare the current situation [referring to the time since people began to educate the community through SASA!], they educate us women and also educate men. Since SASA! started to educate people, violence has decreased significantly. So even if a man wants to hurt his wife, he can remember what he was taught the other day and know his wife can take him to the police gender desk, or she can go to WPC and they will hold him responsible.

– Female community member

Challenges in Changing Gender Norms

Although community members were able to put into practice concepts learned from SASA! activities, both men and women struggled to shift traditional inequitable gender norms .

Community members talked about how they felt the content of SASA! activities was important and relevant to their lives. Some recounted stories of experiencing violence in their own lives, citing how SASA! was a main driver of reduced violence in their relationship/family. Most community members also narrated how they liked the fact that SASA! challenges longstanding norms that support imbalanced power structures between women and men and condone VAW in Kigoma.



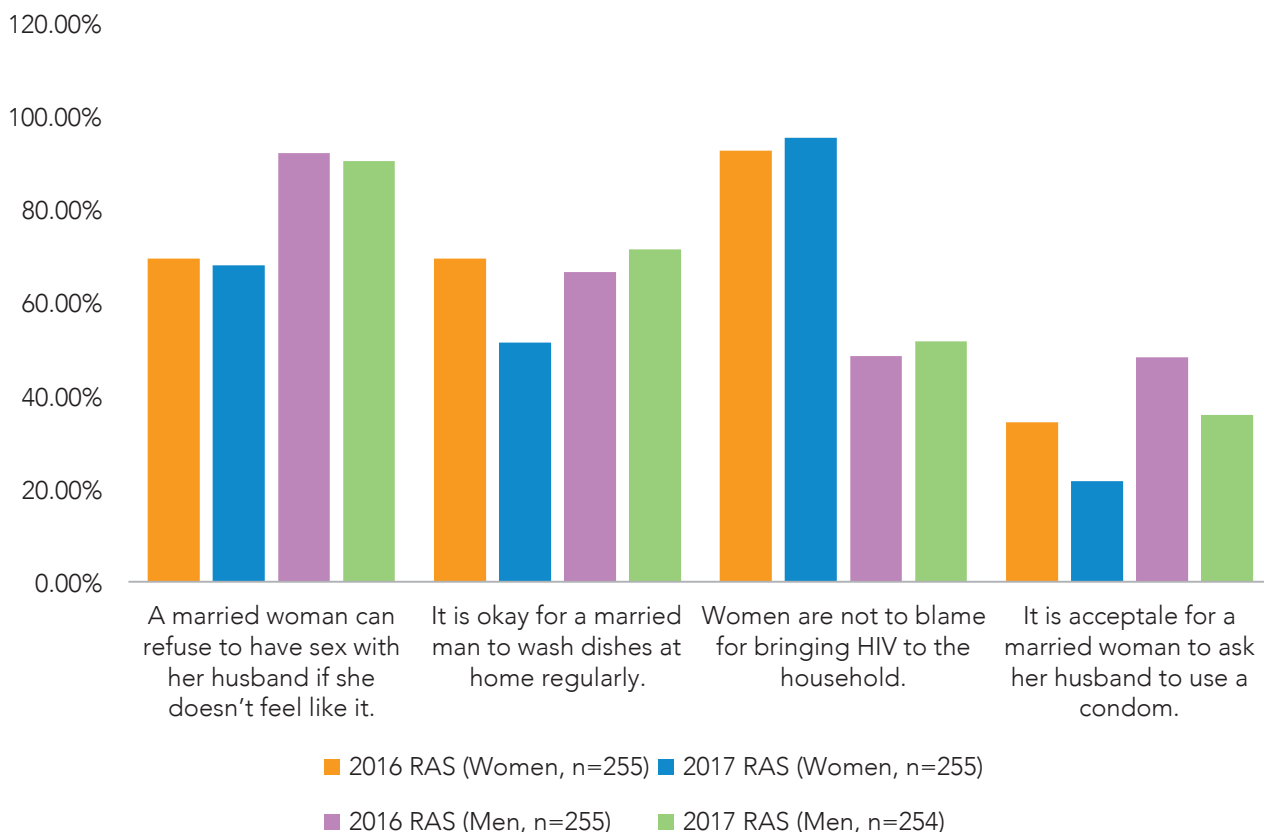
The SASA! program has brought a lot of impacts in my life. After getting this education, I realized that I was leaving too much load to my wife, because before she came back from her work, she then had to wash clothes as I waited for her to prepare food and my water for taking a shower; but now I can support her by doing some works. For example, before I used to tell her that "you have to wash my clothes." When she said "I am tired," I said that "so do you want me to wear dirty clothes? You have to wash." So after knowing that, I realize that women should be treated like us men.

– Male community member





Figure 5. Attitudes Towards Gender in Kigoma WPC’s RAS November 2016 and December 2017



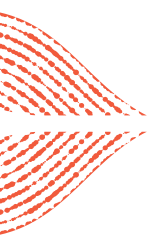
For both men and women, the idea of a married woman refusing to have sex with her husband and asking for condom use was hard to change and likely requires more time. Further, gendered division of labor (e.g. in the 2017 RAS, 51% of women and 71% men responded that it is okay for a man to wash dishes) was harder to change for women than men. Findings from both RAS and qualitative data suggest that although SASA! is effective in changing knowledge, attitudes and behavior surrounding VAW, transforming existing inequitable gender norms is challenging and requires sustained programming.

Shifting Tides

Despite initial resistance and misconceptions, SASA! has become an accepted part of the community over the course of the program. Individual behavior changes, the increased recognition of Community Activists, and engaging the community all contributed to the “shifting tides.”

Local leaders involved in SASA!’s implementation felt that some community members’ initial reactions to the intervention were negative. For instance, they shared how some men reported they did not support the program because they thought SASA! focused only on women and how others felt SASA! went against religious beliefs. Despite these challenges, SASA! has become an accepted part of the community over time and as misperceptions about the approach have been addressed and clarified through the process described below.

1. Behavior change started with individuals who agreed with SASA!’s ideas and made personal changes in how they interacted with their wives and families. These same individuals then spoke with friends and neighbors about reducing violence in their relationships.





I have changed not only in my family but also with people surrounding me. First of all a neighbor is like a relative because if you face a problem he is the one to support you. If I greet my neighbor and he shows that he is not okay, I leave him then I follow him later to talk to him and ask him if something is not okay. He may tell me that yesterday I was fighting with your in-law; I start educating him about violence and support them to solve that conflict. When you have this education is like getting into a new belief so it changes the way you interact with people completely. Then you feel like you are in a religion, then your heart and soul will change, and if you maybe see a person is beating the other, you asking what's the problem then you resolve it.

– Male community member

2. The increased recognition of Community Activists in the community has been a key part of community acceptance of SASA!'s beliefs. Many men, women and couples have sought the advice of CAs. Because they are now well-known members of the community, they are often trusted and reached out to. Some community members refer their neighbors and friends to the CAs, especially when there are experiences of violence. Their advice is more likely to be followed than the advice of an unknown person/organization.



I appreciate that they respect me. That's because even when a person come to you and panic, you have to find a way, you calm down, and find a good way to take him/her back to. After you have taken him/her back to the point you will understand between yourselves and start to give him education.

- Female Community Activist

3. Educating the community has led to a gradual increase in awareness about the importance of preventing violence. Raising awareness through education is a process, not a finite activity.



Most of people never had knowledge about violence and some were doing it without knowing. But as the days goes on they are gaining knowledge. There are also some people who are on the process of changing. Before when a Community Activist went to them they said, "This woman [Community Activist] has nothing to tell us!" But then if they see a person supported by the Community Activists they believe that these are helpful people to us and they attend the sessions so as to gain more knowledge.

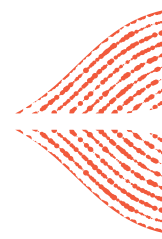
– Female Community Activist

4. Research into Action

SASA! was perceived to have helped transform attitudes and behaviors by raising awareness about the value of reducing violence in the community. Leaders' gained awareness about VAW and it transformed the community's knowledge of VAW and attitudes towards it. Community members who were exposed to SASA! gained a better understanding of power and this empowered them to speak out, seek help, and provide support. Helping women understand power imbalances was conducive to helping them realize their own power and agency.

Overall, this *Learning from SASA! Adaptations* case study reveals the diverse strengths and challenges involved in adapting SASA! for the rural Tanzania setting, which may be relevant for organizations implementing SASA! in other rural sub-Saharan Africa contexts.

WPC's adaptation can be considered a "translation" modality, where SASA! is being implemented faithfully as a stand-alone program. SASA!'s materials were translated from English to Kiswahili ensuring that the meaning and intention of SASA! key concepts are maintained.





Sharing real-life stories that resonate with people utilizing discussion, presentation of ideas, and other organized community mobilization activities proved most effective compared to depending on worded materials (e.g. information sheets, brochures). These approaches, like involving community members, were integrated to combat resistance surrounding new ideas related to IPV and sexual health.

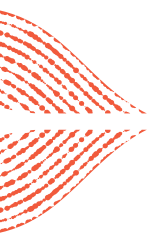
Collaborating with religious leaders was pivotal to the success of implementing *SASA!* across the community. Bridging *SASA!*'s violence prevention focus with religious texts allowed for parallels to be seen and facilitated collaboration with religious leaders. Male CAs served as liaisons for spreading *SASA!* messages to men and boys and also encouraging them to participate. Male CAs were able to raise awareness about certain harmful behaviors.

We draw on case study findings to propose five broad recommendations for strengthening *SASA!* within rural contexts, which may have implications beyond Kigoma.

1. Translate and test all the materials to see if they are suitable for the community and distribute materials piece by piece to ensure there are sufficient materials to generate phase-appropriate discussions in the community.
2. Ensure that the *SASA!* team feels comfortable with the materials personally before implementing in the community, as attitudes are difficult to change and facilitators' personal confidence is critical to program success. For example, CAs must clearly understand the importance of power, both in the context of *SASA!* and in their own personal lives.
3. Recruit both female and male CAs from a variety of age groups to ensure that they can identify with diverse community members.
4. Network with local leaders and other key stakeholders at the beginning of the adaptation process. More involvement from key stakeholders helps to increase the presence and legitimacy of events and also serves to promote the program and its activities.
5. Help religious and other leaders understand how *SASA!* resonates with their work and beliefs, and identify religious leaders who are willing to help lead the community-level changes.

5. Final Word

WPC's experience in Kigoma highlights how the community-based approach of *SASA!* is advantageous in a rural setting where social connections are strong, people are long-term residents and easy to find near their home or fields for activities. Although there are challenges expected, such as resistance from men and community leaders, these can be overcome with close engagement, relationship building and helping all people see the benefits of non-violence. Overall, this case study reaffirms that community-wide mobilization and engagement is a viable and potentially transformative VAW prevention approach within rural sub-Saharan setting.





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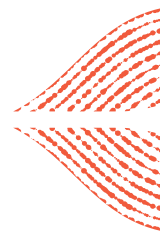
Acronyms

| | |
|------|---|
| CA | Community Activists |
| CAR | Community Activity Report |
| FGD | Focus Group Discussion |
| HIV | Human Immunodeficiency Virus |
| HRPP | Human Rights Protection Program |
| IDI | In-Depth Interview |
| IPV | Intimate Partner Violence |
| IRB | Institutional Review Board |
| IRC | International Rescue Committee |
| M&E | Monitoring and Evaluation |
| NIMR | National Institute for Medical Research |
| RAS | Rapid Assessment Survey |
| UCSD | University of California San Diego |
| VAW | Violence Against Women |
| WPC | Women’s Promotion Centre |



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This case study was written by Eunhee Park, Jennifer Wagman, Erika Bonnevie, Mapendano Barnabas Nabolizi, Julieth Mushi, Magreth Ntinda, Sophie Namy, Janet Nakuti, Natsnet Ghebrebrhan, Edgar Karungi, and Lori Michau. Editing by Inbal Sansani and design by Samson Mwaka. The case study was produced with funding from the UN Trust Fund. The views expressed and content included, however, does not imply official endorsement or acceptance by the United Nations.





Endnotes

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