Increasing Awareness of Gender-Based Violence Outside of the Household: Experimental Evidence from a Field Experiment in Rural Tanzania

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Abstract

Nearly 1 in 3 women worldwide have experienced physical and/or sexual violence, and still its prevalence is widely believed to be underestimated. While previous research focuses on Intimate Partner Violence, this paper shifts the attention to violence outside of the household. We provide novel descriptive measurement of the perception of sexual-assault risk that women face in public spaces in Sub-Saharian Africa, of communities' intent to mobilize against perpetrators, and of how much political priority the issue holds. Can media increase awareness of such risks and help prioritize GBV as a societal issue? Through a field experiment across 34 villages in rural Tanzania, we show that a locally-tailored radio soap-opera has the capacity to do so, and that while its effects decay they are still detectable more than a year later. Moreover, we show that these changes spill over from audience members to their spouses and teenage children, magnifying the total effect of this easily scalable intervention.

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1 Introduction

Gender-based violence (GBV) represents one of the most pervasive human rights violations globally: in its first systematic review the WHO reports that nearly one in three women worldwide experiences physical and/or sexual violence in their lifetime (WHO 2021). In Tanzania specifically, the situation is dire, with approximately 40% of women having experienced physical violence since age 15, and 17% reporting sexual violence victimization according to the Tanzania Demographic and Health Survey. Evidence from household surveys reveals even more troubling statistics — about 20% of adult Tanzanian women have been raped, yet only 10% of these assaults were reported to police (Muganyizi et al. 2004). Victims frequently avoid reporting to escape shame or unwanted publicity, suggesting the actual prevalence may be substantially higher than documented figures indicate. This violence affects women across all life stages, with the National Survey on Violence Against Children revealing that more than a quarter (28%) of girls experience sexual violence before reaching age 18. Compounding this crisis is the prevalence of victim-blaming attitudes; Abeid et al. (2015a) demonstrates how paternalistic discourse surrounds sexual violence, with more than half of both men and women attributing sexual assault to women's behavior such as walking alone at night or working in environments deemed morally questionable. Despite these alarming statistics, public discourse and research have predominantly focused on intimate partner violence, leaving significant gaps in our understanding of the violence that women face outside the household and how to curb it — a gap this study aims to address.

The risk of gender-based violence has significant political and social implications, as safety concerns restrict women's mobility and constrain their lives across various dimensions. The constant fear of sexual violence represents a major psychological burden for women, so much so that researchers have described it as "the ever-present terror" (Stanko 1990) and a "master offense" (Warr 1985). This ongoing awareness creates a backdrop of anxiety that influences women's everyday experiences (Davidson et al. 2016; Ferraro 1996; Gidycz et al. 2006), prompting many to adopt avoidance strategies by changing their behavior and routines. Recent empirical research

has begun to quantify how the perceived risk of gender-based violence impacts women's economic and educational choices. For instance, Chakraborty et al. (2018) shows that safety concerns make women in India less likely to work outside their homes, while Borker (2021) finds that women in Delhi often accept lower-ranked colleges to ensure safer commuting routes. In line with these findings, Field and Vyborny (2022) demonstrate that providing women-only transportation alleviates safety concerns and subsequently increases women's participation in the labor market in Pakistan. Whether self-imposed or demanded by others, the restricted mobility women face not only violates basic rights to safety and freedom of movement but can also undermine social and political participation and social cohesion in communities where women's presence in public spaces is constrained by the specter of violence. This paper examines these issues in the context of Sub-Saharan Africa and evaluates an easily scalable media intervention designed to mobilize community responses to address both the threat of sexual violence and the social exclusion it creates for women.

This paper addresses two central questions. First, what are the contours of public opinion among rural Tanzanians concerning gender-based violence outside of the household within their communities? How do they perceive the risks of sexual assault that women face? Are they inclined to mobilize against perpetrators? How much do they prioritize GBV relative to other community concerns? Second, can locally tailored narrative entertainment media mobilize communities in the face of GBV? Does it increase awareness of these GBV risks, strengthen community responses to violence, and elevate GBV as a political and social priority? We examine these questions through a field experiment conducted across 34 villages in Tanzania's Tanga Region (N~1400 main respondents, plus their families), where we randomly assigned adult community members to listen to either a radio drama addressing sexual violence against women or a placebo drama about environmental conservation. *"Boda Bora"* — written, produced, and recorded in Kiswahili by the Tanga-based grassroots organization UZIKWASA — tells the story of Juma, a young and *good* boda driver (motorcycle-taxi driver) who seeks to persuade his peers to stop committing and facilitating sexual assault, and mobilizes villagers to come together and support

the victims of these crimes.

While IPV reduction tends to focus on intra-household dynamics, concerns about women's safety in public spaces shift the attention to the potential for collective communal responses to GBV. By increasing participants' likelihood of participating personally in formal responses against GBV and their keenness to approach the problem through a structured political response, the *Boda Bora* intervention shows how edutainment may promote the potential for collective and political action against the threat of sexual assault that women face. We provide experimental evidence showing these effects to be detectable in the long run and to spill over to the attendees' partners and their children, revealing a multiplier effect that magnifies the intervention's impact.

We make three important contributions in this study. First, we provide a novel descriptive account of public opinion regarding the sexual assault risks that women face in public spaces across Sub-Saharan Africa. Additionally, we present robust measurements showing how narrative entertainment interventions can reshape these perceptions. We show that these changes are long-lasting and spill over to other family members. Together, these findings lead us to advocate for expanding the focus of the gender-based violence (GBV) literature from solely intra-household dynamics to collective-action dynamics as well.

1.1 A preview of our findings

Researchers and practitioners across the globe have examined various interventions aimed at decreasing gender-based violence. In addition to community-based informational campaigns, educational programs, and advocacy meetings, much of the existing literature has highlighted mass media interventions as promising tools for low-income countries, particularly in contexts with limited state capacity. Although a substantial body of literature exists on edutainment and its effectiveness in reducing violence against women—primarily focusing on Intimate Partner Violence[1] (Abramsky et al. 2016; Andrade et al. 2018; Arias 2019; Banerjee et al. 2019a; El-Khoury and Shafer 2016; Gottert et al. 2020; Green et al. 2020; Keller et al. 2010; Lee et al. 2010; Sommarin

[1]IPV refers to any behavior within an intimate relationship that causes physical, psychological or sexual harm to those in the relationship (Organization 2012).

et al. 2014; Thapa et al. 2018), to our knowledge, no randomized trials have evaluated media portrayals of gender-based violence outside of the home.

Descriptively, our surveys reveal that approximately 60% of (control) respondents acknowledge the serious risk of sexual assault outside the home, which imposes limitations on women's freedom of movement. This perception is shared by both men and women. We also emphasize that views on gender-based violence risk operate independently of general crime risk perceptions.

Moreover, many rural Tanzanians recognize the urgent need to combat GBV, but their willingness to act varies based on personal and social considerations. While most individuals agree that GBV should be reported and punished, men often prefer to confide in family members rather than official authorities initially. However, they are generally more willing to engage in legal proceedings when necessary. In contrast, women are less likely to report incidents to family, highlighting the unique challenges each gender faces in addressing GBV.

Community members prioritize issues related to sexual violence on par with other critical areas such as road conditions, educational facilities, access to clean water, and the widespread challenge of alcoholism. Notably, women who directly experience these risks tend to place greater importance on addressing GBV compared to men. This underscores the potential for edutainment programs like *Boda Bora* to elevate awareness of GBV-related concerns within communities—especially among men—calling for equal attention and possibly encouraging action alongside other pressing issues. This new measurement effort provides a more comprehensive framework for understanding public perceptions of gender-based violence beyond household settings.

The second contribution of this study is demonstrating the effectiveness of an easily scalable entertainment media campaign in mobilizing action against gender-based violence. This paper uniquely tracks both immediate impacts (measured four weeks post-intervention) and long-term influences (measured 14-18 months post-intervention) following a single exposure to a radio drama focused on GBV perceptions. This extends the existing literature on entertainment education as a policy tool. Notably, the persistence of effects more than a year after the intervention sets our findings apart from most behavioral interventions, which typically see rapid decay in

effectiveness. Our results reveal significant and lasting impacts of exposure to the radio drama across three key domains. First, the intervention substantially increased awareness of the risks women face in public spaces, with treatment participants showing an 8.1 percentage point significantly higher perception of risk at midline (Index Risk Perception: one-sided RI $p < 0.001$, village-level control $SD = 0.06$) and effects remaining detectable on the same summary-index at 6.2 percentage points fourteen months later (Index Risk Perception at Endline: one-sided RI $p < 0.1$, village-level control $SD = 0.09$). Notably, at midline, these effects were observed across multiple risk scenarios, suggesting comprehensive changes in risk perception rather than selective attention to scenarios depicted in the drama. Second, the *Boda Bora* drama holds significant potential in shaping individual intentions and community norms about responding to GBV (Index Intent to Respond: $b = 0.059$, $se = 0.017$, one-sided RI $p < 0.01$, control mean= 0.46, village-level control $SD = 0.08$; Index Perceptions of Other's Response: $b = 0.034$, $se = 0.013$, one-sided RI $p < 0.05$, control mean= 0.40, village-level control $SD = 0.08$). It appears to spark a transformative shift, motivating individuals to change behaviors while fostering a belief in community support for these actions. This dual influence is vital for achieving lasting behavioral change, as evolving norms have the potential to reinforce personal intentions (Tankard and Paluck 2016). Third, exposure to the radio drama dramatically elevated the prioritization of GBV as a community concern, showing the potential of edutainment media to set the political agenda (Green et al. 2024; Iyengar and Kinder 1987). Treated participants show an 11 percentage point higher prioritization index (one-sided RI $p < 0.001$, village-level control $SD = 0.05$) at midline. While these effects attenuated over time, significant differences remained detectable more than a year later, particularly in political prioritization. The drama affected participants' long-term beliefs about their partner's priorities, making them more likely to believe they would prioritize GBV-related issues within the community. Elevating GBV's importance and expectations about the importance others attribute to it is crucial for translating awareness into sustained action, and this evidence suggests that edutainment media can potentially coordinate the mobilization of community efforts against gender-based violence.

Our third key contribution is quantifying the intergenerational and intra-household spillover effects of our GBV-focused radio drama by moving beyond direct effects on audience members to document how attitudinal changes are transmitted to spouses and teenage children. We sample for the endline surveys all partners and all teenage children (12-18) of the male compliers, which allows us to assess the *indirect* effect of the audio-screening on participants' families (see Wilke et al. (2020) for an in-depth description of the identifying assumptions of a similar design) and we uncover significant effects. We focus on male listeners' influence on their family members – which is crucial given men's decision-making power in a patriarchal society such as rural Tanzania. The attitudinal changes observed in the main respondents spilled over to family members who did not directly experience the intervention. In particular, wives of participating men showed significantly higher sexual assault risk awareness for women traveling on bodas alone ($b = 0.08$, one-sided RI $p < 0.1$, village-level control $SD = 0.134$) and prioritized GBV-related issues significantly more (8 percentage points, one-sided RI $p < 0.05$, village-level control $SD = 0.116$) across both measures – also recognizing their partners' higher prioritization of it ($b = 0.083$, one-sided RI $p < 0.1$, village-level control $SD = 0.201$). Teenage children demonstrated an increased willingness to report GBV to authorities and greater support for anti-GBV political candidates. Moreover, the drama's influence extended to the next generation within the household, potentially shaping future community attitudes toward GBV. Having a treated father makes teenagers more likely to report GBV-related to the village leader ($b = 0.035$, one-sided RI $p < 0.1$, village-level control $SD = 0-089$) – in line with a stronger belief that their parents would do the same ($b = 0.058$, one-sided RI $p < 0.1$, village-level control $SD = 0.07$) – and makes them more likely to prioritize GBV-related issues in a hypothetical election ($b = 0.074$, one-sided RI $p < 0.1$, village-level control $SD = 0.149$). These spillover effects, measured fourteen months after the intervention, reveal a multiplier effect that magnifies the intervention's impact and suggests that men can serve as effective household influencers for mobilizing communities against the threat of sexual assault that women face.

The remainder of this paper is organized as follows: Section 2 describes our data collection

and research design, including details about the intervention. Section 3 presents our findings on GBV risk perception, willingness to take action, and prioritization of GBV as a community issue. This section also examines spillover effects within households. Finally, Section 4 discusses the implications of our findings for policy and future research on entertainment education as a tool for addressing gender-based violence.

2 Data and Research Design

2.1 Intervention

Content of the radio drama. We explore the impact of entertainment education on gender-based violence (GBV) outcomes by analyzing community screenings of an abridged version of the radio drama *Boda Bora*. This drama, set in the Tanga Region of Tanzania and recorded in Kiswahili, was developed by the grassroots non-governmental organization UZIKWASA. Its aim is to reduce GBV and raise awareness of the significant risks faced by women.

The 90-minute version presented to study participants is a condensed adaptation of a longer, multi-week radio soap opera titled *Boda Bora*. The drama revolves around a grassroots campaign designed to prevent and report instances of sexual violence against women and girls. The research team collaborated with the NGO to streamline the content, focusing on key plotlines to ensure it could be shared in a single sitting, while also adding narration to convey key messages.

The plotline of *Boda Bora* revolves around a young boda-boda driver named Juma. He strives to rally his fellow drivers to put an end to sexual assault and child prostitution. To accomplish his goal, he organizes a collective effort to deter potential perpetrators and encourage the reporting of sexual violence to the authorities. A desided scene-by-scene summary of *Boda Bora* can be found in Appendix Appendix A.

Placebo villages received instead the screening of an audio drama about environmental protection. For purposes of the present paper, the key feature of the placebo drama is that it makes no mention of the primary topics covered by *Boda Bora*. Rahmani et al. (2022) reports that placebo

drama affected an array of environment-related outcomes, such as the prioritization of environmental conservation.

Delivery of the radio drama. The intervention was designed in collaboration with the local non-governmental organization UZIKWASA, but the research design was implemented by a Tanzanian research team trained and supervised by Innovations for Poverty Action in collaboration with the authors.

In each treatment and placebo village, 40 randomly selected respondents (20 males and 20 females) were surveyed and then invited to attend a local community audio screening of the respective abridged radio drama. Appendix C offers more details on the sampling process followed to identify villages, and their screening participants. We made every effort to maintain symmetry between experimental groups when encouraging participation in the listening events – most importantly, enumerators conducting baseline surveys (at the end of which the invite to attend was shared) were blind to the edutainment assignment of each village, so that their encouragement to attend the screening could not be affected by the content of the audio drama.

In each village, a single screening was held one or two days after the baseline survey during April and May 2022 in the early evening to accommodate respondents' work obligations. The screening team played the radio drama on portable speakers to the audience seated on chairs in an outdoor public space or indoors in case of rain. At all sites, two members of the research team briefly discussed the logistics of the screening and provided refreshments mid-way through the event but neither moderated the sessions nor interfered in discussions that may have arisen organically. A member of the screening team took attendance immediately before, during, and at the conclusion of the screening.

2.2 Design

Village-Level random assignment. The study sites were 34 rural villages distributed evenly across 17 wards in Tanzania's northeastern Tanga Region. We conducted random assignment to

experimental conditions at the village level after blocking at the ward level[2]. Figure A2 shows the geographic distribution of the selected villages and Appendix C describes in the detail the sampling procedure followed to select such set of villages.

Compliance. Compliance rates were extremely high. Of the 1,360 targeted respondents, 1,264 (93.08%) attended the screenings. Consistent with the assumptions of our design, attendance rates were similar among villages assigned to listen to *Boda Bora* (94.85 %) and the placebo drama (91.18%).[3] And as shown in Table A1, participants who attended the drama on GBV have background attributes that are similar to those who attended the environmental drama.[4]

Attrition. The baseline survey was rolled out consecutively across wards so that the treatment and placebo pair in each ward received the baseline survey, audio screening, and follow-up surveys at approximately the same time. The baseline survey was conducted during April and May 2022 for all 1,360 targeted respondents. In order to minimize demand effects, the interviewer teams were distinct from the teams that hosted the screenings. The follow-up survey team collected outcome measures approximately 4 weeks after the village screenings (between May and June 2022); 98.46% of baseline respondents completed the follow-up survey. The endline team collected long-term outcomes in July-August 2023 for 1,308 of the baseline respondents, approximately 14 months after the screening. Attrition rates were extremely low (1.5% midline to 3.8% endline), and were indistinguishably different across experimental conditions for both survey waves (see Table A3).

Spillovers. In addition to assessing the impact of the audio screening on attendees, we aimed to determine whether the effects of the radio drama extend to their families. To achieve this,

[2]Note that wards are the first administrative aggregation level above single villages in Tanzania.
[3]Attendance was slightly higher in the treatment condition than the placebo condition (see Table A3). This was due to idiosyncratic events on the day of the screening in some placebo villages, including a job action at a nearby sisal plantation in one village and heavy rains in two villages. Therefore, especially because villagers and enumerators were blind to which drama was to be presented at the screening, we attribute this difference to bad luck rather than to systematic differences between the treatment and placebo control interventions.
[4]Note that the same is true before accounting for non-compliance as shown in Table A2.

we interviewed 76% of the female partners of married men who attended the screening, along with their teenage children (aged 12 or older, resulting in a total sample size of 353). Among the households surveyed, 22% included both partners and teenagers, 47% had only partners, and 30% had only teenagers. Our sampling procedure for partners and teenagers is desided in Appendix C. It's important to note that the resulting household types (whether they included both partner and teens or only one of the two) are similar in composition between the treated and control groups.

2.3 Estimation

Main model. Ordinary least squares regression is used to estimate the effectiveness of the audio screening treatment. In keeping with our pre-analysis plan, let Y_i denote the survey outcome for subject i, and let T_i denote this subject's assigned treatment (1 if *Boda Bora*, 0 if the placebo drama). The regression model

$$Y_i = \beta T_i + \gamma_1 ward_{1i} + \gamma_2 ward_{2i} \ldots + \gamma_k ward_{ki} + u_i$$

expresses the outcome as a linear function of the randomly assigned treatment, indicator variables for each of the k wards (blocks), and an unobserved disturbance term u_i. For purposes of estimation, the pool of subjects is restricted to compliers, i.e., those who complied with the invitation to attend a radio screening (either the treatment screening on environmental protection or the placebo screening on gender-based violence), therefore the key parameter of interest β represents the complier average causal effect (CACE). Because assignment to treatment occurs at the village level, we report clustered standard errors. Exact p-values are calculated using randomization inference under the sharp null hypothesis of no treatment effect for any unit; after coding outcomes such that higher values represent a more progressive stance on the question at hand, unless otherwise stated, we report *one*-sided RI-pvalues, since the hypothesis guiding this endeavour is that treatment will move attendees towards a more progressive response.

Spillover. When estimating the effect of the radio soap opera on the spillover sample's outcomes, we consider the individual treated if they come from a household whose main respondent

was treated. As our spillover sample is constructed starting from complier men, we effectively study spillovers from the men in household to their wives and their teenage children.

Heterogeneity. In keeping with our pre-analysis plan, we show whether we can detect heterogeneity in treatment effects by the respondents' gender. We do so by presenting the same regression models as shown above, but restricted to different sample based on the respondents' gender X_i. The key parameter of interest β can therefore be interpreted as the conditional complier average causal effect given X_i – in particular, we present in the main text the complier average causal effect among women or men compliers. Note that in the text we also report the two-sided p-value of the interaction between treatment and respondent's gender to establish whether there are significant differences between the CACE in the two sub-groups.

Controls. In keeping with our pre-analysis plan, our analysis of the substantive outcomes also reports covariate-adjusted regression results. The LASSO procedure selects prognostic covariates from a set of variables collected during the baseline survey (these variables are listed in **??**). The number of selected covariates varies depending on the outcome, but due to the similarity across experimental groups at baseline, the estimates after adjustment resemble estimates without adjustment across all analyses. We show results for those specifications in the tables only, while we rely on the non-adjusted model in the figures.

3 Results

After presenting results for a manipulation check, we consider three types of outcomes. First, we investigate respondents' perceptions of the risk that women face in different local life scenarios. Second, we document listeners' response to instances of GBV within their community. Last, we examine how much of a priority respondents deem GBV to be.

As our study presents the first attempt to collect public opinion data in rural Sub-Saharan Africa around these three topic areas, we preface our analysis of experimental treatment effects

with descriptive results – by reporting the means of each outcome among the compliers in the control group of our sample. Because control group compliers are a random sample of all compliers, these descriptive results give a sense of village-level public opinion in the absence of exposure to the GBV intervention. In this study, because compliance rates are so high, the background attributes of compliers are scarcely different from the attributes of the sample as a whole.

3.1 Manipulation check: respondents' feelings towards boda drivers

The intervention successfully modified participants' attitudes toward boda boda drivers – the perpetrators of violence in the drama, against which the "Good Boda" Juma warns the community – demonstrating a significant reduction in favorability ratings in a feeling thermometer measure. Participants exposed to the *Boda Bora* drama rated boda boda drivers about 15 percentage points lower on the feeling thermometer scale (*reversed:* $b = 0.15$, $se = 0.015$, one-sided RI $p < 0.001$, control mean=0.43, village-level control $SD = 0.05$) compared to those in the control condition. This effect is substantively meaningful, representing a three standard deviation change in attitudes. Importantly, this shift appears to be targeted specifically toward boda boda drivers rather than reflecting a general negativity bias, as evidenced by the absence of significant treatment effects on thermometer ratings for other social groups including local leaders, foreign business people, CCM (the ruling party), and current Tanzania President Hassan. These null effects on other groups serve as effective placebo tests, strengthening our confidence that the content of the intervention was indeed grasped by the audience, as it specifically influenced perceptions only of boda boda drivers by highlighting their potential role in facilitating sexual violence – just as portrayed in the drama. It is important to note that the impact of *Boda Bora* on negative feelings towards boda drivers remains significant more than a year after participants took part in the audio screening ($b = 0.065$, $se = 0.015$, one-sided RI $p0.005$, control mean= 0.45, village-level control $Sd = 0.062$). Furthermore, no treatment effects were detected in any of the other groups.

3.2 The perceived risk of Gender-Based violence

How critical are the risks that women encounter in their daily lives? Drawing from crime literature (Macmillan et al. 2000), we explore how respondents perceive women's safety in public spaces. To ensure our findings resonate, we incorporated a diverse range of scenarios based on in-depth conversations with women from the rural Tanga region. These discussions revealed alarming insights into the challenges women face regarding their freedom of movement within their communities – in line with the existing literature that underscores that restricted physical mobility significantly hinders women's equality in accessing education and opportunities in education and in the labor market from other developing countries (Cheema et al. 2019; Field and Vyborny 2022). Furthermore, the persistent threats of predatory behavior that women frequently experience highlight the urgent need for change in these environments.

Risk. We begin by asking respondents whether certain activities put women at risk of sexual assault. Figure 1 demonstrates that participants in our control group perceive substantial risks for women engaging in various public activities. The risk index, which aggregates these perceptions, shows similar patterns among male (59.2%) and female (59.8%) respondents: more than half of them believe a series of different situations put women at risk of sexual assault. Among specific activities, leaving the village alone is perceived as the most risky (82.5% for men and 88.3% for women), followed by taking a boda trip alone (67.6% for women and 66.6% for men). Next, we examine the threat of predatory behavior by men. Respondents expressed considerable suspicion regarding men's motives. Informal focus groups revealed that participants considered certain real-life predatory behaviors concerning for public safety. Enumerators presented respondents with vignettes in which two friends in the village are having a discussion about how to interpret a favor that a man offers a girl. Each friend shares a different opinion about what these actions mean, and we ask our respondents to tell which they most agree with. In the first scenario, interpreting an older man giving a gift to a young girl who is his neighbor approximately half (53%) sided with the more suspicious interpretation — that he hopes to start a romantic relationship

with her rather than being generous. Similarly, for the “Boda offers ride" scenario, 36% agreed with the interpretation that “when a man offers a ride to a woman he barely knows, he does so because he wants to be romantically intimate with her" rather than with the view that "he is just trying to be nice."

Gender differences. Overall, there is a widespread perception that women face risks when engaging in typical daily activities in public spaces. Notably, there are some significant gender differences in how individuals perceive these risks, significantly so regarding "Leave village alone" and "Old man gives a gift" (two-sided $p < 0.05$ and two-sided $p < 0.10$, respectively). However, there is no consistent pattern indicating who perceives more risk, highlighting the importance of context and specific issue knowledge in shaping risk attitudes.

Independence from overall crime risk. We also highlight that perceptions of gender-based violence (GBV) risk operate independently of general crime risk perceptions. As shown in Figure A1, the correlation between the perception of local crime risk and that of GBV risk is negligible ($b = -0.00123$, $se = 0.0371$, two-sided $p = 0.974$, when controlling for fixed effects by ward and using clustered standard errors for villages). This independence is especially evident when examining gender-specific patterns: among men, the correlation is negative and significant, while among women, it is positive but not significant. The significant interaction between local crime perception and the gender of the respondent (two-sided $p = 0.01$) indicates that men and women conceptualize GBV risks differently in relation to general crime risks. This suggests that gender-based violence is seen as a distinct category of risk rather than simply a subset of overall crime concerns. This distinction is crucial for understanding how interventions may influence risk perceptions.

3.2.1 Treatment effects on GBV-risk perception

The descriptive findings underscore the urgent need to acknowledge the various forms of violence against women that occur beyond the confines of their homes. Everyday activities, like

leaving the house alone or hopping on a boda boda, are often perceived as dangerous in these communities. Recognizing this reality is crucial for fostering a safer environment for women. Can awareness campaigns foster such increased risk perception? Figure 4 demonstrates that exposure to the *Boda Bora* drama significantly increases awareness of violence risks that women face, across multiple measures, both 4 weeks after the screening as well as 14 months later.

Midline. Table A4 shows how, four weeks after hearing the show, the Risk Index – which summarizes whether the respondent perceives that travel-related situations different situations put women at risk of sexual assault – shows a significant positive treatment effect of 8.1 percentage points ($se = 0.014$, one-sided RI $p < 0.001$, village-level control $SD = 0.06$) for midline compliers, indicating heightened awareness of GBV risks following the intervention. These effects are substantial – amounting to more than a village-level standard deviation – even in light in the high control means: attending the screening of *Boda Bora* lead to a percentage change of 10.8% – increasing participants' risk perceptions from 75% in control to 85% in treatment. Notably, the drama significantly increased risk perceptions across all scenarios: across both of the individual measures that make up the travel-related risk index, as well as for those about men's motives when engaging with women – ranging from a percentage increase in suspicion about gifts exchanges of 6% ($b = 0.034$, $se = 0.016$, one-sided RI $p < 0.1$, control mean= 0.53, village-level control $SD = 0.12$) to doubts about free rides of 28% ($b = 0.101$, $se = 0.022$, one-sided RI $p < 0.05$, control mean= 0.36, village-level control $SD = 0.09$).

Endline. The lasting impact of the Boda Bora intervention is evident in Table A9, which shows results from the survey conducted 14 months after the audio screening. The treatment group's Risk Index is still 6.2 percentage points higher ($se = 0.027$, one-sided RI $p < 0.1$, village-level control $SD = 0.09$), nearly a village-level standard deviation, indicating a significant shift in perceptions. Notably, the belief that taking boda trips alone increases the risk of sexual assault for women shows a durable effect, remaining significant with a magnitude of 8% ($b = 0.062$,

se = 0.027, one-sided RI p < 0.1, control mean= 0.78, village-level control SD = 0.11). Despite a slight reduction in effect sizes and some fluctuations in significance due to larger standard errors, the consistent direction and magnitude of these effects reveal the profound and lasting changes initiated by the *Boda Bora* drama in shaping community perceptions of women's safety.

Gender differences. In accordance with our pre-analysis plan, we investigated the influence of the narrative drama on risk perceptions among different genders. Our findings summarized in Figure 5 reveal that while the difference in *Boda Bora*'s effectiveness in raising awareness about the risks faced by women falls short of statistical significance, the point estimates imply that the impact on women is nearly double across all measures. Moreover, this difference becomes increasingly important at the endline, approaching significance (interaction of treatment and gender has two-sided p = 0.107), as we observe that men's responses diminish more rapidly than those of women. This suggests both a compelling need to prioritize understanding of how awareness campaigns shape women's awareness of their own risks so much – as an information-driven approach would suppose that women would be less affected by the intervention, as they tend to have more information about this issue than men prior to exposure to the intervention.

Summary. Our findings reveal three critical insights about GBV risk perceptions in rural Tanzania. First, there exists a profound awareness of the risks women face in public spaces across both genders, with certain activities like traveling alone being universally recognized as high-risk. Second, these GBV risk perceptions operate distinctly from general crime risk perceptions, suggesting that gender-based violence is conceptualized as a unique category of threat, especially for men — a distinction that proves essential for effective intervention design. Third, the *Boda Bora* drama demonstrates remarkable effectiveness in heightening risk awareness, with effects persisting well beyond the immediate post-intervention period. Collectively, these findings underscore the potential of entertainment-education approaches to transform perceptions around women's safety, and highlighting the importance of gender-sensitive program design to achieve potentially lasting attitudinal changes.

3.3 Willingness to take action in response to GBV

Raising awareness of GBV risks is only a crucial first step if it leads to action. Should individuals lack motivation and support for intervention when they become aware of instances of violence against women, their raised concerns over what is and isn't safe for women would be at best irrelevant and at worst counter-productive – maybe even limiting women's freedom even more in the hope of avoiding violence against them altogether. The path from awareness to action involves overcoming personal hesitation and fostering good intent as well as navigating community norms and balancing personal costs and benefits of speaking out. Especially in contexts with limited formal support for GBV survivors, community responses are crucial. Can we increase the willingness to report cases when they know a woman is at risk? How seriously should perpetrators be punished for violent acts? Can we motivate individuals to overcome explicit time and financial costs to engage with the punishment process? We investigate whether *Boda Bora* influences not just the perception of risk but also listener's intent to respond to GBV and, as shown in Figure 2, there is considerable variation in how control group participants respond to GBV across different action types, with notable gender differences emerging in specific domains.

Reporting. First, enumerators asked respondents to imagine their cousin telling them about a man in their community who is having a relationship with a girl who is still in secondary school. Respondents are asked to advise the cousin on what to do: 55% advise him to report the issue to the girl's family, and 37% to report to a village leader.[5] Notably, while men prefer reporting to the family, women are significantly more likely to report GBV to village leadership (30% versus 40.6%, two-sided $p < 0.05$) – in line with patriarchal norms that rule societies like the one at hand.

[5]In Green et al. (2020)'s work in Uganda the same control means are 50% for involving the parents and 36% for involving leaders.

Punishing. Enumerators also asked respondents to imagine being a judge and deciding on the sentence for a man[6] who was convicted of hitting a girl after she refused to have sex with him. In response to the question, "How severe should his punishment be?" 8% of respondents indicated that they would punish the perpetrator with a fine, while 50% of respondents said that they would require at least some jail time. 33% of respondents selected the maximum punishment option read by the enumerator "more than 5 years in jail." As shown in Table A5, on a scale on 0 (no punishment) to 1 (maximum punishment), the average punishment chosen by the control group compliers was 0.68.

Testifying. Finally, we asked respondents to imagine finding out that a boda boda driver had sex with a girl in secondary school, whereupon a court official invites them to come to the court to stand as a witness against the man. The question stipulated that the respondents would need to spend one or two days in court away from work and family and pay 2,000 TZS in transportation fees, which is a standard requirement for rural Tanzanians – and maxes explicit to the respondent the time and financial costs they would be incurring in. 56% of respondents said that that they would visit the court to testify. This time we find that it is men who are most likely to engage in this action: women show significantly lower willingness to testify against GBV perpetrators compared to men (50% versus 66.5%, two-sided $p < 0.005$). This gender difference may reflect the additional social costs and potential repercussions women may face when publicly confronting violence in their communities.

Summary. These insights highlight that many rural Tanzanians understand the urgent need to combat gender-based violence. However, how they intend to respond to it diverges based on the specific type of action, which vary based on the personal and social costs they impose. While most recognize that GBV should be reported and punished, for men there is a notable preference for confiding in family members rather than official authorities in order to report something new,

[6]The question randomizes whether it is asking about a *poor* or a *rich* man; the rates are very similar across the two conditions and we therefore report here simply the mean.

but a higher willingness to comply with public legal proceedings once they exist – while the opposite is true for women. This disparity in reporting and testimony reveals the distinct challenges and considerations that men and women encounter when addressing GBV.

3.3.1 Treatment Effects on personal and others' willingness to respond

Testifying. The only measure that is substantially affected by the drama is respondent's willingness to testify against GBV perpetrators. Listeners exposed to *Boda Bora* are 7.3 percentage points more likely to state they would be willing to testify at a personal cost in terms of time and money (se = 0.024, one-sided RI $p < 0.05$, control mean= 0.56, village-level control SD = 0.10). This estimate amounts to more than a half of a village-level standard deviation. This effect is paired with an increased – though short of statistical significance – belief that others in the community will testify more in similar cases (b = 0.026, se = 0.021, one-sided RI p = 0.178, village-level control SD = 0.10, in Table A6): this pushes to correct the under-estimate among controls of how many others intend to testify (control mean in Table A6 is 45%) compared to how many actually do intend to (control mean in Table A5 which is 56%). Indeed, the effect on the intent to testify persists at endline – as shown in Table A10, though with half the magnitude (going from 13% at midline to 7.7% at endline[7]) but still significant when controlling for LASSO-selected covariates[8] – together with a now significantly heightened perception that others will too (b = 0.054, one-sided RI p = 0.094, village-level control SD = 0.12, in Table A11).

Testifying norms: Gender differences. It is worth noting the differential effects that Boda Bora has on the perception of whether others in the community will testify for men and women. As shown in Figure 5 the difference between the two is significant. One the one hand, men are significantly (one-sided RI $p < 0.05$) more likely to believe in a shift of community norms after watching *Boda Bora*, with a magnitude of 24% (among men: b = 0.096, se = 0.035, control mean= 0.40, village-level control SD = 0.156). Women on the other hand are evenly split on

[7] b = 0.045, se = 0.024, one-sided RI p = 0.114, control mean= 0.58, village-level control SD = 0.12.
[8] b = 0.051, se = 0.020, one-sided RI $p < 0.05$, control mean= 0.58, village-level control SD = 0.12.

whether other community members would testify in control, but as a result of *Boda Bora* become 4 percentage points less likely to think others would – which represents a percentage change of 8% (among women: $se = 0.024$, *negative* one-sided RI $p = 0.136$, control mean= 0.484, village-level control $SD = 0.103$). Women's pessimism is accurate in light of the endline results: while women's (small) increased willingness to testify at endline remains in line with that found at midline, men's large shift completely vanishes at endline.

Reporting. While positive, effects on willingness to report to the government fail to reach conventional statistical significance thresholds ($b = 0.045$, $se = 0.025$, one-sided RI $p = 0.116$, control mean= 0.37, village-level control $SD = 0.10$, in Table A5), suggesting that initiating actions against perpetrators of gender-based violence is harder than following up on already existing actions. But notably, there is a significant increased belief that others in the community will report more ($b = 0.042$, $se = 0.017$, one-sided RI $p = 0.066$, control mean= 0.36, village-level control $SD = 0.08$, in Table A6).

Punishing. Given the extremely high rates of control compliers who already pick the maximum punishment for perpetrators of violence, it is not surprising that willingness to punish is not affected (one-sided $p = 0.506$) by the drama.

Summary. The parallel impacts on both individual intentions (Index: $b = 0.059$, $se = 0.017$, one-sided RI $p < 0.01$, control mean= 0.46, village-level control $SD = 0.08$) and perceived community norms (Index: $b = 0.034$, $se = 0.013$, one-sided RI $p < 0.05$, control mean= 0.40, village-level control $SD = 0.08$) are particularly interesting, as they suggest that the *Boda Bora* drama may have initiated a process of normative change. By simultaneously influencing individual behavioral intentions and perceptions of community responses, the intervention potentially created conditions for sustainable behavioral change, where individuals not only intend to act differently but also believe their communities support such actions. This dual effect on personal intentions and perceived social norms may explain the unusual durability of the intervention's impact, as

normative changes can reinforce individual behavioral intentions over time (Tankard and Paluck 2016). These patterns within and across measures suggest that the drama may struggle to mobilize communities to initiate action against perpetrators but increase hopes that others would. At the same time, it may be particularly effective at mobilizing men once the perpetrators are identified. Legal proceedings are underway — though results also warn us that these intents may dissipate over time if the perception of social support is not large enough. Interestingly, women are less likely to engage with formal accountability processes in the first place, and while exposure to the drama made them slightly more prone to do so, it also makes them more pessimistic about their community's willingness to incur costs to support victims of GBV.

3.4 Gender-Based Violence as a Community Priority

The third critical area we explore is the imperative of prioritizing gender-based violence within the community. Relatively little attention has been devoted to politically relevant outcomes within the edutainment literature (Rahmani et al. 2024). While being aware of the risks women face and being prepared to respond to incidents are vital steps, it is equally important to elevate GBV's status among the community's key concerns: to create effective prevention strategies, we must ensure that GBV captures the attention and resources it deserves, standing firm alongside other pressing community issues. We make the case in Green et al. (2024) that exposure to narrative entertainment can change the importance that audiences place on the political and policy issues at the center of the story as suggested by theories of social psychology (Bandura 1977) and political "agenda setting" (**?**).

As shown in Figure 3, there is substantial variation in how respondents prioritize GBV-related issues, with notable differences across prioritization measures and between genders. The Prioritization Index, which aggregates the two different measures of GBV prioritization, shows moderate values for both men (31.4%) and women (35.8%), with women displaying somewhat higher prioritization overall (two-sided $p < 0.1$).

Hypothetical Elections. Enumerators ask the respondent to imagine a village about one day's walk away that is holding an election for village chairperson with two candidates. Enumerators then gave the respondent the choice between two candidates: the first candidate[9] promises to fight against sexual violence in the village with slogan "Protect our girls from sugar daddies[10] and rapists," whereas the second candidate promises to either improve roads (with slogan "Make our roads better") or improve education ("Better schools for our children").[11] These election match-ups generate a 50/50 split in support of the anti-GBV candidate on average among compliers in the control group, and among men and women equally.

Priority Cards. Enumerators presented respondents with two different sets of cards and asked them to rank the cards from most important to the least. The first set of cards showed "different goals for your village" and allows the respondent to rank (a) reducing sexual violence, (b) improving access to water, and (c) improving cell phone reception. On a scale of 0 (ranked last) to 1 (ranked first), the average rank of anti-GBV goal among the control group of compliers is 0.47 (see Table A7): 22% ranked it first, 52% ranked it second, and 26% ranked it last. The second set of cards showed "different social problems in villages in Tanzania" and asks respondents to rank "from biggest problem to smallest problem" (a) sexual violence against young girls, (b) alcoholism, (c) people not paying back loans, or (d) kids not going to school and people not working. Again, respondents in the control group rank sexual violence about equally to other social concerns (compliers control mean is 0.47 as reported in Table A7); 18% ranked it first, 29% second, 29% third, and 24% last. Taken together, these findings suggest that in the absence of narrative media, community members rank sexual violence roughly similarly to other prominent community concerns such as roads, schools, water, and alcoholism. In Figure 3 we summarize these

[9]Note that we randomize the name of the candidate, as it is indicative of the religion and gender of the candidate. We present results here averaged across the different identities of the candidate.
[10]In the Tanzanian context, "sugar daddy" is a common term that refers to a wealthy man who uses financial means to coerce young girls into having sex. The term typically carries a negative connotation and an implication of exploitation, especially when the girl in question is underage.
[11]Note that we randomize which is the platform of the second candidate and we present here averaged results across the two possible elections scenario.

prioritization exercises by coding the “Rank GBV First" variables as 1 if the respondent ranks the GBV-related issue first in *either* of the two sortings and show that 34% of respondents do so (indeed the correlation between the two set of cards is 0.1) – and women, who face these risks directly, place significantly greater importance on addressing GBV than men do (two-sided $p < 0.1$, but two-sided $p = 0.110$ for the overall index). However, even among women, GBV competes with other community priorities rather than dominating them.

Summary. Collectively, these two findings highlight that community members prioritize sexual violence on par with other critical issues like road conditions, educational facilities, access to clean water, and the pervasive challenge of alcoholism. This underscores the potential for edutainment programs such as *Boda Bora* to raise the salience of GBV-related concerns in the communities, demanding equal attention and potentially inciting action alongside other pressing matters.

3.4.1 Treatment Effects on prioritizing GBV-related issues

Midline. The screening of *Boda Bora* had a dramatic effect on the importance respondents accorded to GBV, at least in the short term. As shown in Figure 4, the Prioritization Index demonstrates a substantial positive treatment effect of 11 percentage points ($se = 0.015$, one-sided Ri $p < 0.001$, control mean= 0.42, village-level control $SD = 0.07$) for midline compliers, indicating an increase of magnitude 26% – about one and a half village-level standard deviations – in how important participants believed GBV-issues to be relative to other priorities that typically worry the community.

The intervention significantly increased each of the component measures: those who listened to *Boda Bora* were 9.5 percentage points ($se = 0.021$, one-sided RI $p < 0.005$, control mean= 0.49, village-level control $SD = 0.08$) more likely to elect leaders who campaign on anti-GBV platforms. The drama also elevated villagers' probability of ranking GBV first among the community issues by 12.6 percentage points ($se = 0.018$, one-sided RI $p < 0.001$, control mean= 0.34, village-level

control $SD = 0.09$): Table A7 shows how the overall ranking of sexual violence as a political priority increased by a magnitude of 14% ($b = 0.067$, $se = 0.013$, one-sided RI $p < 0.01$, control mean= 0.47, village-level control $SD = 0.07$) and as a social priority by a magnitude of 17% ($b = 0.081$, $se = 0.012$, one-sided RI $p < 0.001$, control mean= 0.47, village-level control $SD = 0.05$). These comprehensive effects across different domains of prioritization suggest that the narrative intervention successfully elevated GBV from a recognized but secondary concern to a leading community priority. These effects are large and significant also when looking among men and women separately across both individual measures as well jointly for the index (one-sided $p < 0.005$ for either gender).

Endline. While these effects do not persist over time across the board, Table A12 shows that when constructing the index with the overall ranking measures rather than the rank-first ones, it maintains a significant effect of 4 percentage points when adjusted for LASSO-selected covariates ($se = 0.017$, one-sided RI $p < 0.1$, control mean= 0.50, village-level control $SD = 0.10$) – even if the unadjusted Prioritization Index effect diminished to 3 percentage points and falls short of statistical significance (one-sided $p = 0.192$). The political priority ranking measure in fact shows a bit more durability, with a significant effect of 3.6 percentage points ($se = 0.019$, one-sided RI $p < 0.1$, control mean= 0.48, village-level control $SD = 0.07$) at endline. The persistence of these effects, especially when controlling for covariates, suggests that the *Boda Bora* intervention created lasting changes in how participants prioritize GBV relative to other community issues, though with some attenuation over time.

Beliefs about partner's priorities. Interestingly, respondents who listened to *Boda Bora* also became more likely to report that their partners prioritize GBV as a political and social concern – and this effect persists over time. At midline, the treatment effect of *Boda Bora* on the perceived partner ranking of GBV as a top priority was 8.6 percentage points ($se = 0.024$, one-sided RI $p = 0.1$, control mean= 0.31, village-level control $SD = 0.12$): indeed, listeners believed their partners' to rank GBV-related issues first with a magnitude of 3% more ($b = 0.062$, $se = 0.016$,

one-sided RI $p < 0.05$, control mean= 0.16, village-level control $SD = 0.09$) among political issues and 2.5% more ($b = 0.054$, $se = 0.019$, one-sided RI $p < 0.05$) among social ones.

In line with the persistent effects highlighted in the previous section on the belief that the community will respond to GBV issues, perceived partner prioritization also shows remarkable persistence. More than a year after exposure, participants believed that their partners would rank GBV first more by 7 percentage points ($se = 0.019$, one-sided RI $p < 0.05$, control mean= 0.28, village-level control $SD = 0.09$) – both among political issues ($b = 0.077$, $se = 0.013$, one-sided RI $p < 0.005$) and social ones ($b = 0.054$, $se = 0.018$, one-sided RI $p < 0.05$).

The substantial and enduring impact on perceived partner prioritization is particularly important, as it suggests that the *Boda Bora* drama may have initiated important household-level conversations about GBV – though we cannot exclude that audience members "projected" their own views onto their partners. By changing both personal priorities and long-term beliefs about partner priorities, the intervention potentially created conditions for more aligned household views about GBV issues.

Summary. These findings highlight the effectiveness of the drama on raising GBV to a primary concern worthy of political and social attention within the community. The significant impacts on personal and partner prioritization show how entertainment-education interventions can influence perceptions of important issues. Elevating GBV's importance is crucial for translating awareness into sustained action and this evidence suggests that strategic narrative media can potentially coordinate mobilization of community efforts against gender-based violence.

3.5 Spillover Effects within families: from male attendees to their wives and teenagers

The preceding sections have demonstrated the *Boda Bora* drama's substantial impacts on listeners' own risk perceptions, response intentions, and prioritization of GBV issues – as well as their beliefs about other's intentions and their partner's prioritization. However, these individual-

level changes could translate into even more meaningful community transformation if the effects extend beyond the direct participants to influence broader social networks. Of particular importance is how changes in awareness, intentions and priorities spread within households—the fundamental unit where gender norms are first established, reinforced, and potentially transformed.

Our focus is on the transmission from male listeners to their family members, which is strategically important for several reasons. First, in contexts where men often hold disproportionate decision-making power within households and communities, their engagement is crucial for sustainable change in gender-related attitudes. Second, our earlier findings on perceived partner prioritization suggested potential household-level conversations about GBV but left open the question of whether these perceptions reflected actual attitude changes among family members or merely projection of the respondent's own views. Third, understanding intergenerational transmission to teenagers provides insight into how today's interventions might shape tomorrow's norms, potentially breaking cycles of violence across generations.

This analysis builds on our previous findings regarding community and partner norms. While the earlier sections demonstrated that *Boda Bora* influenced perceptions of how the broader community would respond to GBV, and perceptions of how partners would prioritize GBV, examining actual transmission within families allows us to document one concrete mechanism through which community-level changes might occur — namely, through household-to-household diffusion starting with direct listeners and spreading to their immediate family members.

Methodologically, by specifically examining the families of male compliers, we can better isolate the causal chain of influence. Since women and teenagers in these households were not direct participants in the audio screenings, any observed effects must stem from information sharing, conversations, or behavioral modeling within the household rather than direct exposure to the intervention. Figure 6 displays these spillover effects measured approximately 14 months after the initial exposure.

Manipulation check. The intervention successfully modified wives' and teens' attitudes toward boda boda drivers just as portrayed in the drama that their husband/father participated to – providing additional evidence that there was indeed a discussion from the attendee to his family. Wives of men exposed to *Boda Bora* rated boda boda drivers about 5.5 percentage points lower on the feeling thermometer scale (*reversed:* $b = 0.055$, $se = 0.026$, one-sided RI $p < 0.1$, control mean=0.43, village-level control $SD = 0.088$) compared to those whose husbanss were in the placebo condition. A similar shift is reported by the teenage children of treated men, who rated boda boda drivers 7.8 percentage points lower on the feeling thermometer scale (*reversed:* $b = 0.078$, $se = 0.025$, one-sided RI $p < 0.05$, control mean=0.47, village-level control $SD = 0.11$).

Wives. The results reveal substantial and significant spillover effects from male audio screening compliers to their wives across most domains.

Treated husbands make their wives 8 percentage points more aware of the risk for sexual assault that women face when riding a boda alone ($se = 0.39$, one-sided RI $p = 0.054$, control mean= 0.57, village-level control $SD = 0.134$).

While there are no significant changes in wives' intentions to respond to GBV, it is notable how they prioritize GBV issues significantly more. The Prioritization Index for wives shows a strong positive treatment effect of approximately 8.6 percentage points ($se = 0.029$, one-sided RI $p < 0.05$, control mean= 0.48, village-level control $SD = 0.116$) – which represents almost one village-level standard deviation, indicating that women whose husbands were exposed to the *Boda Bora* drama accorded substantially more importance to GBV as a community concern compared to wives of control group men. This prioritization effect is particularly evident in both individual measures: wives of treated men were approximately 7 percentage points more likely to vote for GBV platform candidates ($se = 0.036$, one-sided RI $p < 0.1$, control mean= 0.52, village-level control $SD = 0.164$) and approximately 10 percentage points more likely to rank GBV first among the community's priorities ($se = 0.032$, one-sided RI $p < 0.05$, control mean= 0.44, village-

level control SD = 0.152). These substantial effects suggest that exposure to the drama shaped household-level policy priorities through conversation or other forms of information sharing between spouses.

To additionally suggest this, wives of treated men showed elevated perceptions of their partner's prioritization of GBV, with an effect size of approximately 8 percentage points (se = 0.035, one-sided RI p = 0.058, control mean= 0.46, village-level control SD = 0.201). This finding complements our earlier results on how treated men perceived their partners' priorities, indicating a mutual shift in perceptions of the spouse's concerns.

Teenagers. The spillover effects on teenage children in treated households are arguably even more striking than those observed in wives as they affect their own intention to report GBV cases, and similarly impressive in the domain of GBV prioritization.

Teenagers whose fathers attended the radio-drama screening are 3.5 percentage points significantly more likely to intend to report a case of gender-based violence to the village leader (se = 0.018, one-sided RI $p < 0.1$, control mean= 0.076, village-level control SD = 0.089). This compelling finding underscores the positive influence of parental engagement on shaping the willingness of youth to take action against violence. Additionally, these teenagers have an increased belief that their parents[12] will take the step of reporting such issues to local authorities (b = 0.058, se = 0.025, one-sided RI $p < 0.1$, control mean= 0.082, village-level control SD = 0.07). This highlights the crucial role of informed and active parenting in fostering a supportive environment for addressing gender-based violence.

Moreover, they are 7.4 percentage points significantly more likely to elect a candidate that prioritizes GBV-related issues in a hypothetical election (se = 0.035, one-sided RI p = 0.056, control mean= 0.576, village-level control SD = 0.149), demonstrating that exposure to the drama within the household substantially influenced how teenagers ranked the importance of GBV relative to other community issues. The magnitude of this effect (13% percentage increase) is almost

[12]Note that we randomize whether we ask about their mother or their father, and we see no differences so we here report the average.

identical to the one observed among their mothers.

These effects suggest that the drama's influence extended to the next generation within the household, potentially shaping future community attitudes toward GBV – but while having a treated father makes teenagers more likely to report GBV-related to the village leader and makes them more likely to prioritize GBV-related issues in a hypothetical election, it does not imply greater awareness of sexual assault risks for women. One possible explanation is that, although parents communicated the overall urgency of the problem, they may have avoided discussing the specific risky situations that women encounter. This selective transmission pattern highlights both the potential and limitations of family-based diffusion mechanisms: discussion of uncomfortable topics might be harder to induce.

Summary. These spillover findings reveal a complex but promising pattern of intergenerational and intra-household transmission of GBV-related attitudes and priorities. The complementary changes in perceived partner prioritization between husbands and wives indicate that the drama fostered genuine household dialogue rather than merely projected assumptions. Moreover, the substantial effects on political prioritization among both wives and teenagers are particularly consequential, demonstrating how a single exposure to a narrative drama targeting men can reshape household-level policy preferences. These findings challenge conventional approaches that often bypass men to reach women and youth directly, suggesting instead that engaging men as household influencers may catalyze more widespread attitudinal shifts.

4 Conclusion

The *Boda Bora* radio drama is among the first to focus on violence against women *outside of the household*. This drama addresses a concern that has rarely been measured by surveys in Sub-Saharan Africa: perceptions of the risks faced by women during daily activities in public spaces. Such risks are perceived by large majorities of the Tanzanian men and women we interviewed. Our experiment demonstrates that the *Boda Bora* drama further sensitizes audiences to issues associated with GBV. Exposure to this drama significantly increased audience's perception of GBV

risk, and these effects persisted through the endline survey conducted fourteen months later. The drama also had meaningful effects on audience's attitudes and behavioral intentions. For example, *Boda Bora* substantially increased the salience of GBV as a community priority. Audiences exposed to this drama became much more likely to express support for local candidates who campaign on an anti-GBV platform; audiences also accorded GBV higher priority as a local issue. As for behavioral intentions, audiences became more willing to report incidents to authorities or to testify against perpetrators. The fact that these effects remain evident more than a year later attests to the persuasive power of engaging narratives. Another important feature of the current study is its assessment of spillover effects. One of the reasons that narrative entertainment is heralded as a scalable intervention is the potential for multiplier effects, as audiences convey the messages of a drama to others in their social networks. Unlike Wilke et al. (2020), who found that short-format videos shown during commercial breaks in feature films had no apparent spillover effects, we find evidence that male audience members exposed to *Boda Bora* transmitted their elevated sense of GBV's policy importance to their wives and children.

Although the experimental results indicate a pattern of meaningful and often persistent effects, we are quick to point out some important limitations of our study. The first is that our experiment focuses solely on psychological outcomes, such as perceptions or behavioral intentions. By raising the salience of GBV as an issue, *Boda Bora* has the potential to set in motion changes that improve the safety of girls and women, either because village leaders are encouraged to improve safety or because a change in village norms deters potential perpetrators who might otherwise think that those around them are indifferent or reluctant to intervene. Future studies could assess these community-level impacts by randomly assigning treatment soap operas to radio stations covering different areas; the hypothesis is that communities falling within the transmission range of treatment radio stations will experience lower risk of GBV. A second limitation of our experiment is that practical constraints limited the audio screening to a single 90-minute session. It is conceivable that the treatment effects would have been larger had the "dosage" been more naturalistic, in this case daily episodes spanning several weeks. Proponents

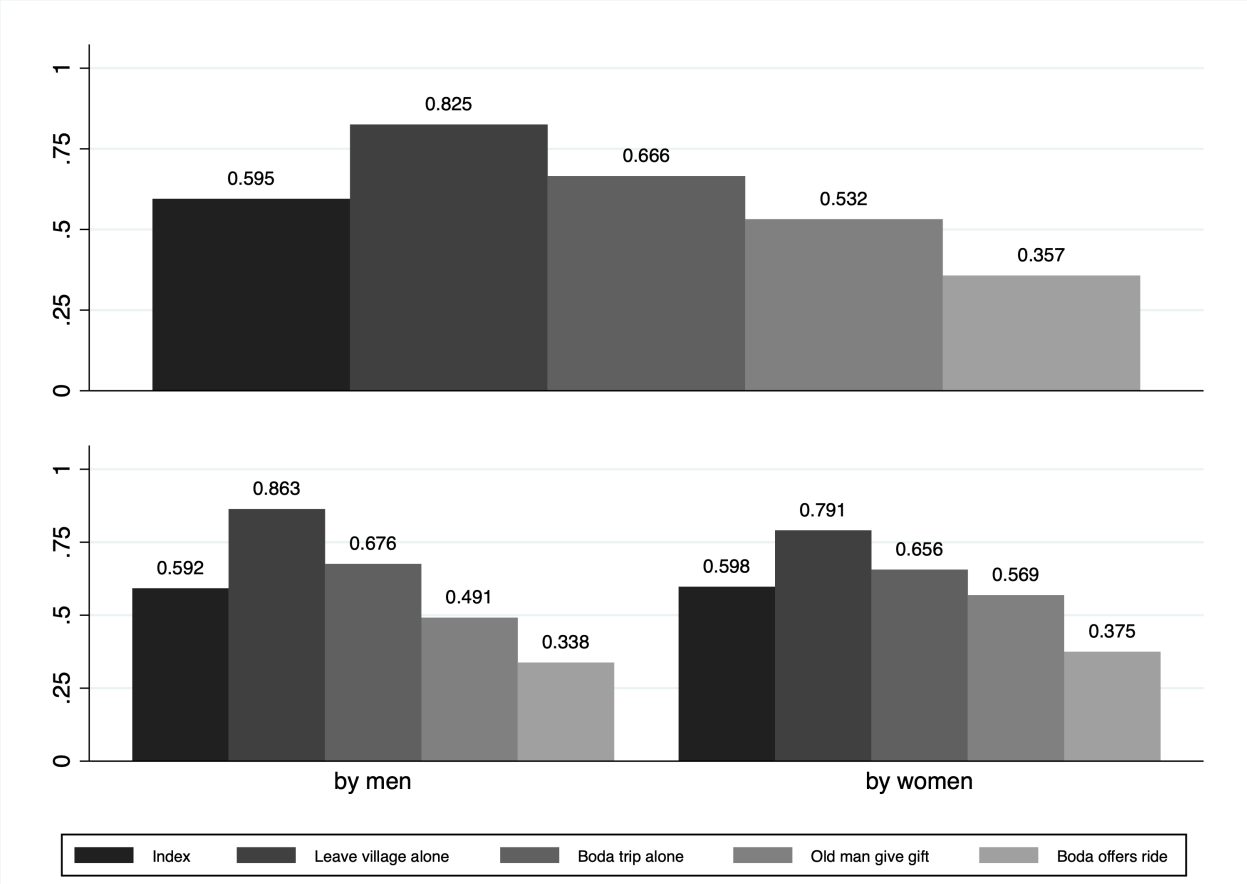
of narrative education argue that repeated exposure to the main characters makes audiences more deeply engaged in the storyline and more prone to persuasion (Frank and Falzone 2021). Again, a field experiment assessing the effects of a full multi-episode narrative would be instructive. A further caveat concerns the welfare implications of our experimental findings. In societies where gender norms are quite conservative and where men are in control of women's freedom to make economic and political choices, interventions that highlight the risks that women face might make men even less likely to support women's economic, social, and political activities outside of the household. On the other hand, *Boda Bora* dramatizes ways that men can take action to improve women's safety, suggesting a countervailing effect. Further research is needed to assess the *net* effect of media portrayals of GBV on women's freedom.[13] Ideally, this line of research would be conducted across a range of societies where norms about women's autonomy vary. In sum, we see the current study as the first step in a broader research agenda that measures risk perceptions and intervenes in ways that both increase women's safety in public spaces and maintains their autonomy in these settings.

[13] In a follow-up study to the field experiment discussed here, Montano et al. (2025) show that men who were exposed to *Boda Bora* increase controlling behaviors toward female family members – driven by genuine safety concerns rather than explicit desire for control.

5 Figures and Tables

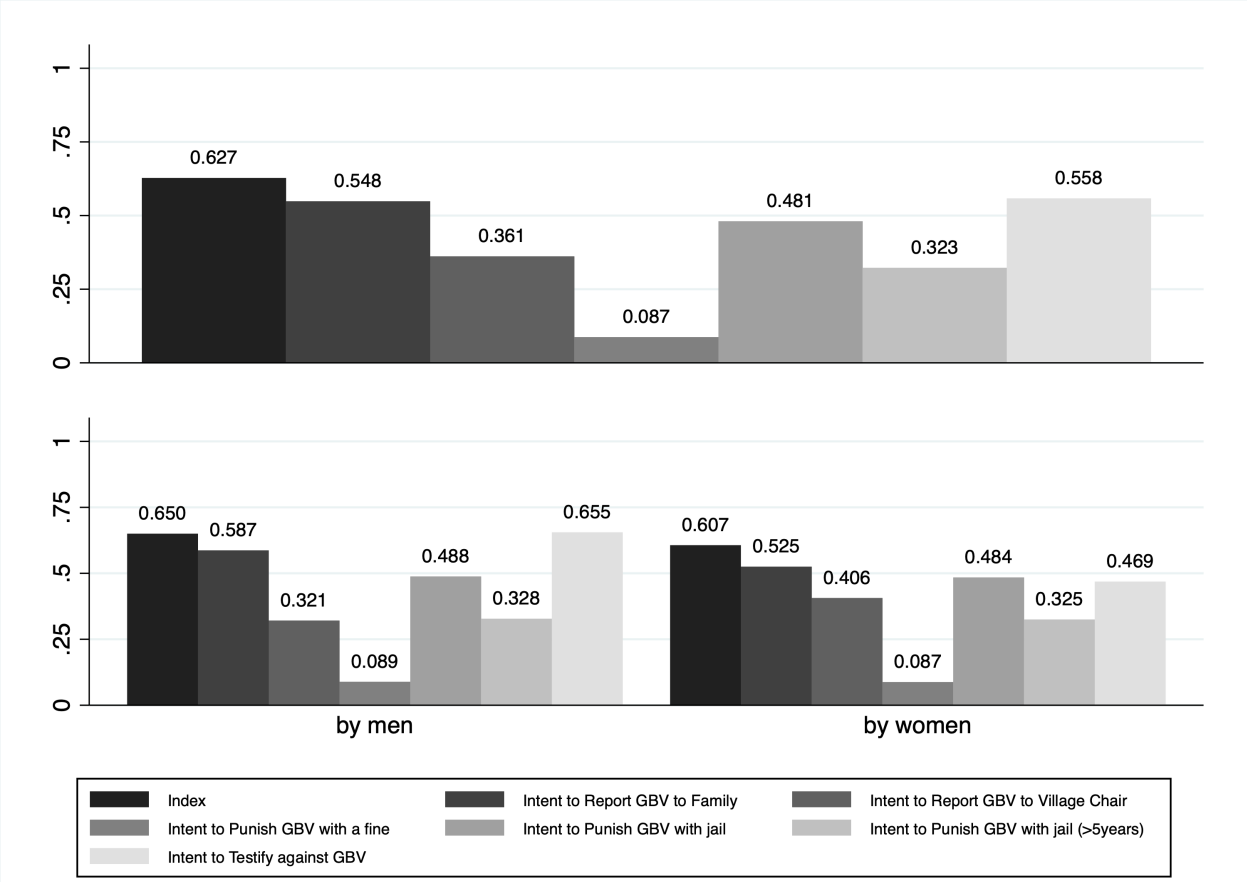
5.1 Descriptives

Figure 1: Activities perceived as risky or suspicious for women



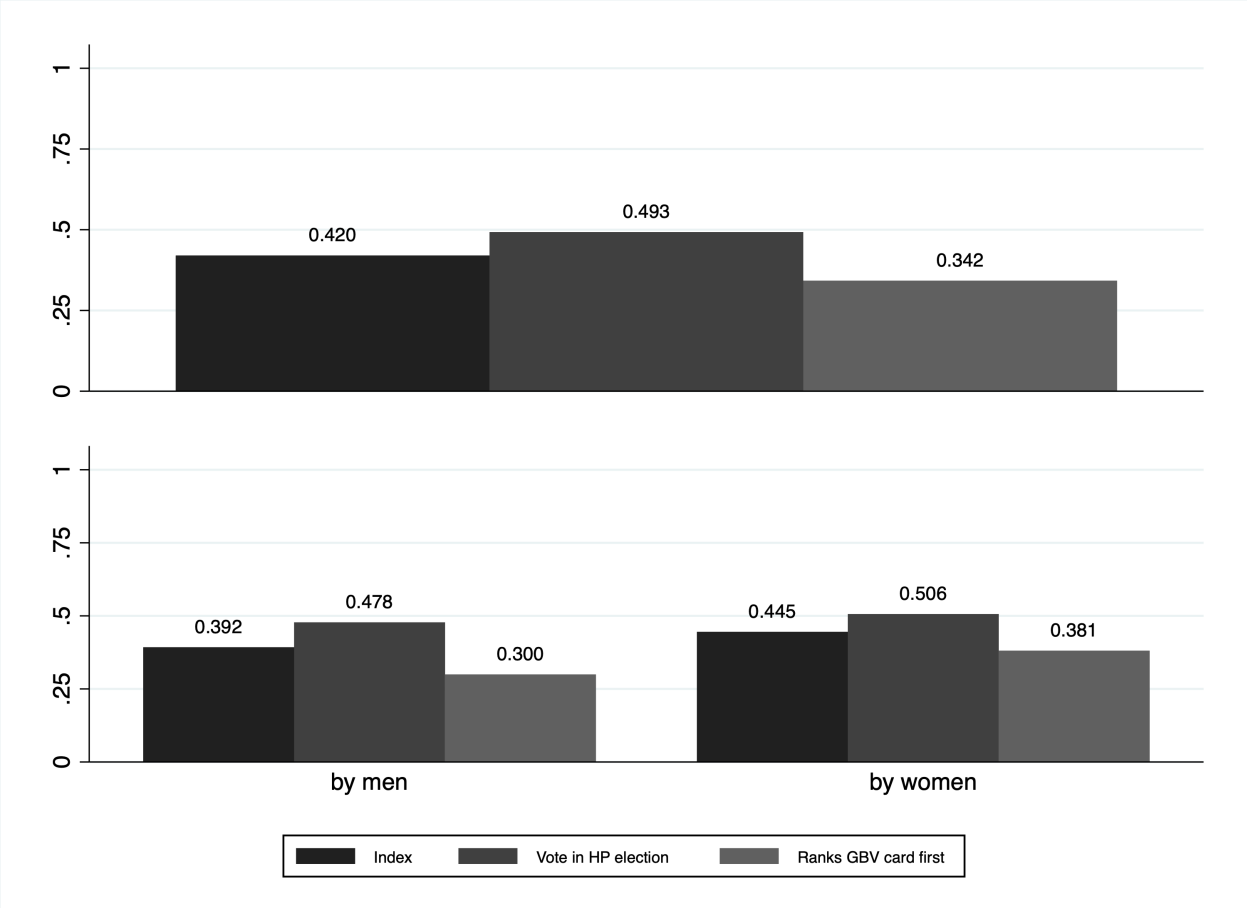
Note. Sample: midline compliers, control group. Each variable is coded 0-1 such that 1 implies perception of risk or suspicion. Note that "Leave village alone" and "Old man give gift" are significantly different between men and women ($p < 0.05$ and $p < 0.10$ respectively).
Index is the mean of all subsequent questions. The question wording is as follows. (a) "Leave village alone": *"Do you think it is safe or risky for a girl in your community to travel to town by herself?"* – responses are scored as 0 for safe and 1 for risky. (b) "Boda trip alone": *"Do you think it is safe or risky for a woman or a girl in your community to ride with a boda boda alone?"* – responses are scored as 0 for safe and 1 for risky. (c) "Old man give gift: *"Which friend do you agree the most with? Friend 1: If an older man gives a gift to a young girl who is his neighbor, he does so because he wants to be generous with her; Friend 2: If an older man gives a gift to a young girl who is his neighbor, he does so because he is hoping to start a romantic relationship with her."* – responses are scored as 0 for Friend 1 and 1 for Friend 2. (d) "Boda offers ride": *"Which friend do you agree the most with? Friend 1: When a man offers a ride to a woman he barely knows, he is just trying to be nice. Friend 2: When a man offers a ride to a woman he barely knows, he does so because he wants to be romantically intimate with her."* – responses are scored as 0 for Friend 1 and 1 for Friend 2.

Figure 2: Intent to respond to Gender-Based violence



Note. Sample: midline compliers, control group. Each variable is coded 0-1 such that 1 implies intent to respond. Note that "Intent to Report GBV to Village Chair" and "Intent to Testify against GBV" are significantly different between men and women ($p < 0.05$ and $p < 0.005$ respectively).
Index is the mean of all subsequent questions. The question wording is as follows. (a) "Intent to Report GBV to Village Chair": *"Your cousin tells you that he found out about a man in their community who is having a relationship with a girl who is still in secondary school. Your cousin has heard that the girl is saying yes to the man because he gives her money. How would you respond?"* – responses are scored as 0 for do nothing, 1 for report to family, and 2 for report to leaders; and variable presented here is coded 1 if they reported to leaders and 0 otherwise. (b) "Intent to severely punish GBV": *'Imagine you were a judge and you had to decide the sentence for certain crimes. A [randomize: poor / rich] man is brought to you who has hit a girl after she refused to have sex with him. How long should his punishment be?"* – responses are scored as 0 for no punishment, 1 for fine, 2 for jail between 1-3 months, 3 for jail for 1 year, 4 for jail between 1 and 4 years, and 5 for jail for more than 5 years; and variable presented here is coded as 0 for no punishment, 1 for fine, 2 for jail between 1-3 months up to 4 years, and 3 for more than 5 years. (c) "Intent to Testify against GBV": *"Imagine that you found out that an boda boda driver had sex with a girl in secondary school. Someone from the court calls you and invites you to come to the court to be a witness against the man. You will have to spend one or two days in court away from work and family, and the transport fees will cost 2,000. How would you respond?"* – responses are scored as 0 for not testifying and 1 for testifying.

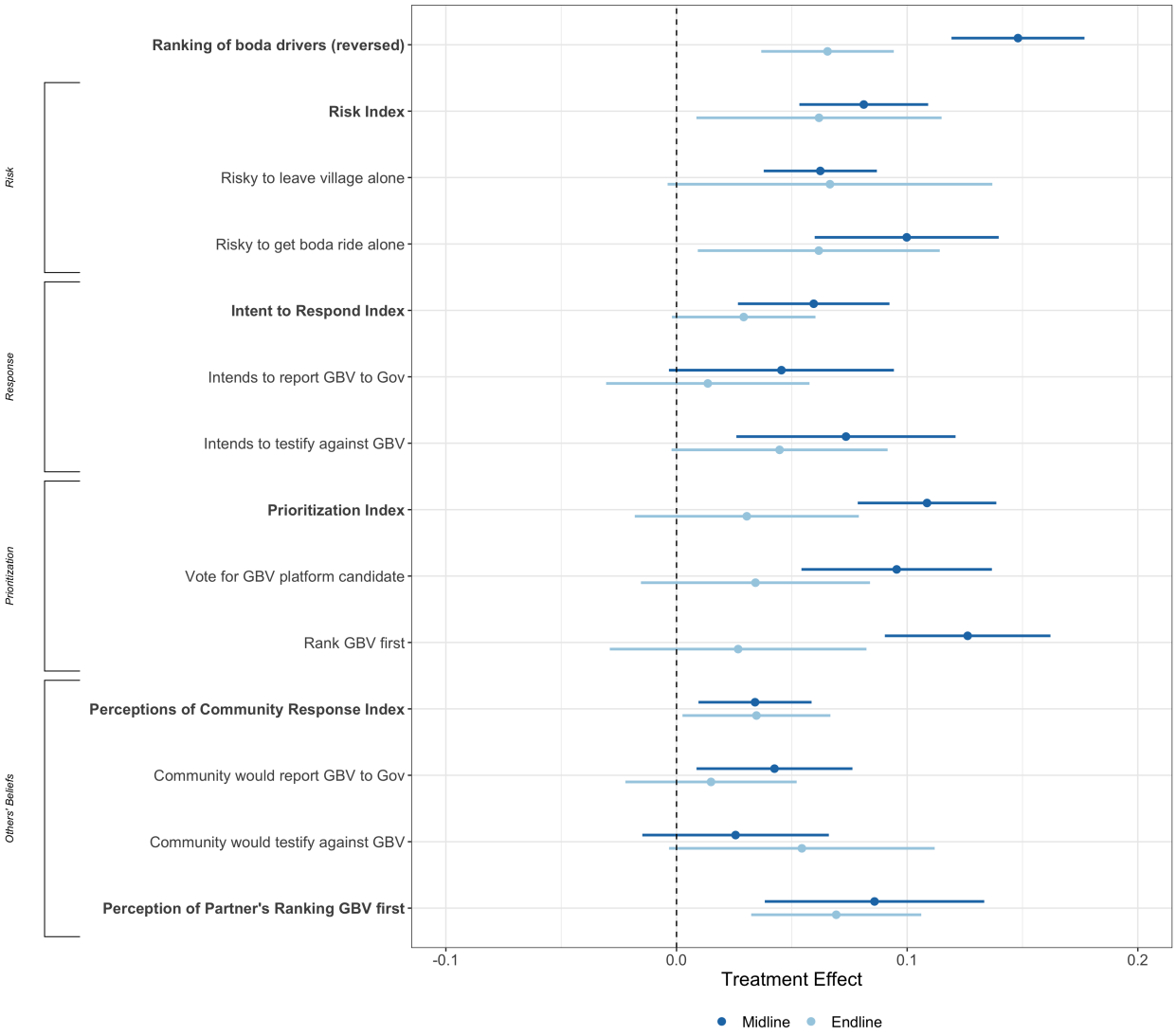
Figure 3: Prioritization of Gender-Based violence within the community



Note. Sample: midline compliers, control group. Each variable is coded 0-1 such that 1 implies prioritization of GBV-related issues. Note that "Ranks GBV card first", and therefore "Index", are significantly different between men and women ($p < 0.05$ and $p < 0.1$ respectively).
Index is the mean of all subsequent questions. The question wording is as follows. (a) "Voting": *"Imagine a village about one day's walk from here is having an election for village chairperson. There are two candidates giving speeches. Let me tell you about each one and you can tell me which of the two you think should be elected. The first candidate is named [randomize: Mr. Salim, Mr. John, Mrs. Mwanahidi, Mrs. Nema] and [he / she] promises to fight against sexual violence in the village. Their slogan is "Protect our girls from sugar daddies and rapists." The second candidate is named [randomize: Mr. Salim, Mr. John, Mrs. Mwanahidi, Mrs. Nema] and [he/she] promises to [randomize: improve roads / improve education]. Their slogan is ["Make our roads better" / "Better schools for our children"]. Which of these two candidates do you think should be elected?"* – responses are scored as 1 for voting for the Anti-GBV platform, 0 otherwise. (b) "Ranks GBV card first": Combines *"Here is a set of cards, which show different goals for your village (Reducing sexual violence; Access to water; Improved cell phone reception). Now, , please rank the following goals starting from the one that is most important to you and ending with the goal that is least important."* and *"Here is a set of cards, which show different social problems in villages in Tanzania. Now, please put them in order, from biggest problem to smallest problem. (Sexual violence against young girls; Alcoholism; Not paying back loans; Kids not going to school and people not working.)"* to code the variable presented here as equal to 1 if the respondent ranked the GBV card first in either one of the two sortings.

5.2 Main Results

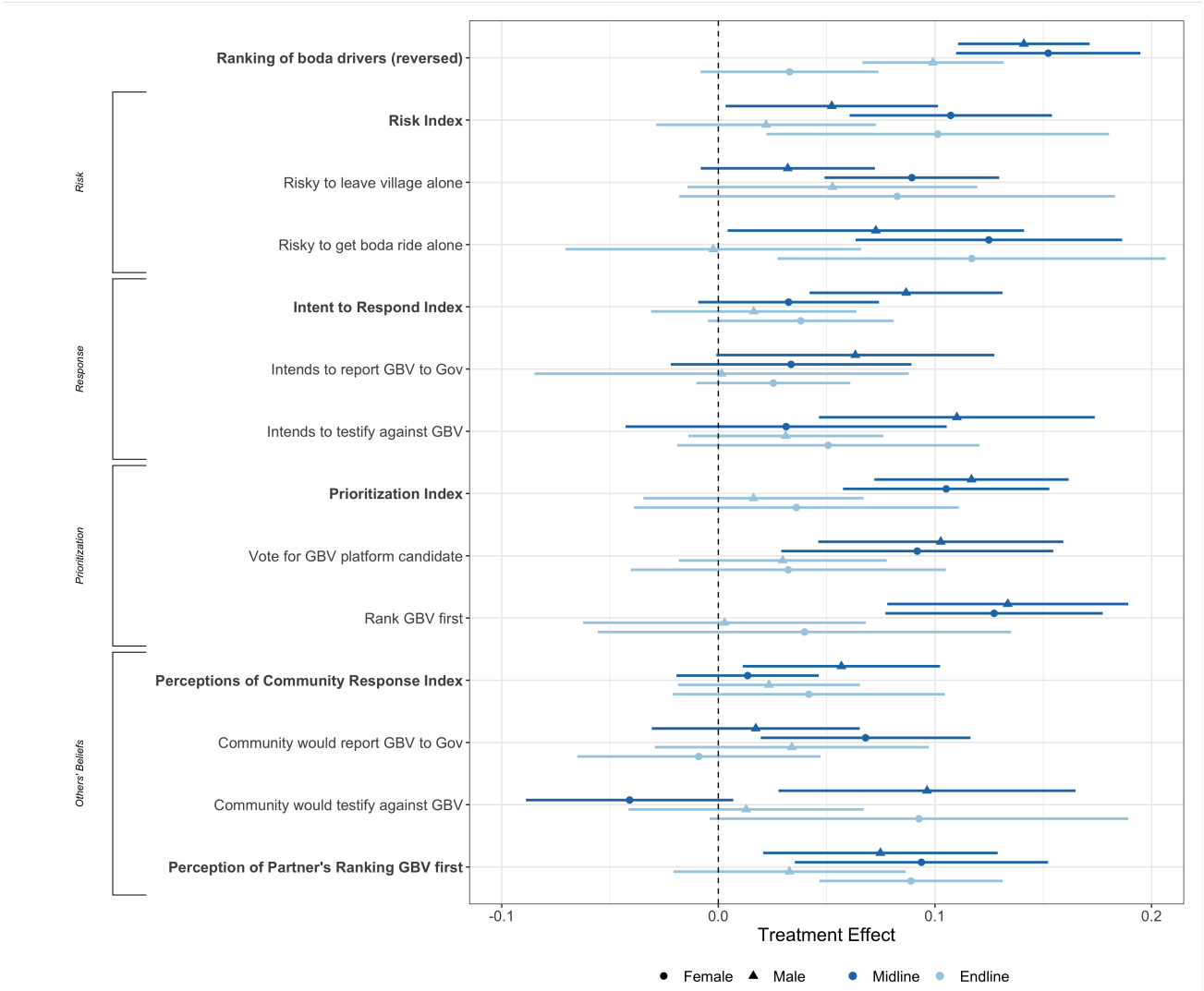
Figure 4: Effect of *Boda Bora* Drama on Audio Screening Compliers



Note. 95% confidence intervals. Estimating regression includes village fixed effects and standard errors clustered at the village level. Sample is restricted to compliers. Therefore the Treatment Effect represents the Complier Causal Effect of the *Boda Bora* drama on the outcomes. Positive coefficients imply progressive attitudes. For more information on question wording, RI pvalues, the dependent variable, and the sample size please see for Midline Table A4, Table A5, Table A6, Table A7, Table A8 and for Endline Table A9, Table A10, Table A11, Table A12, Table A13.

5.3 Heterogeneity Results

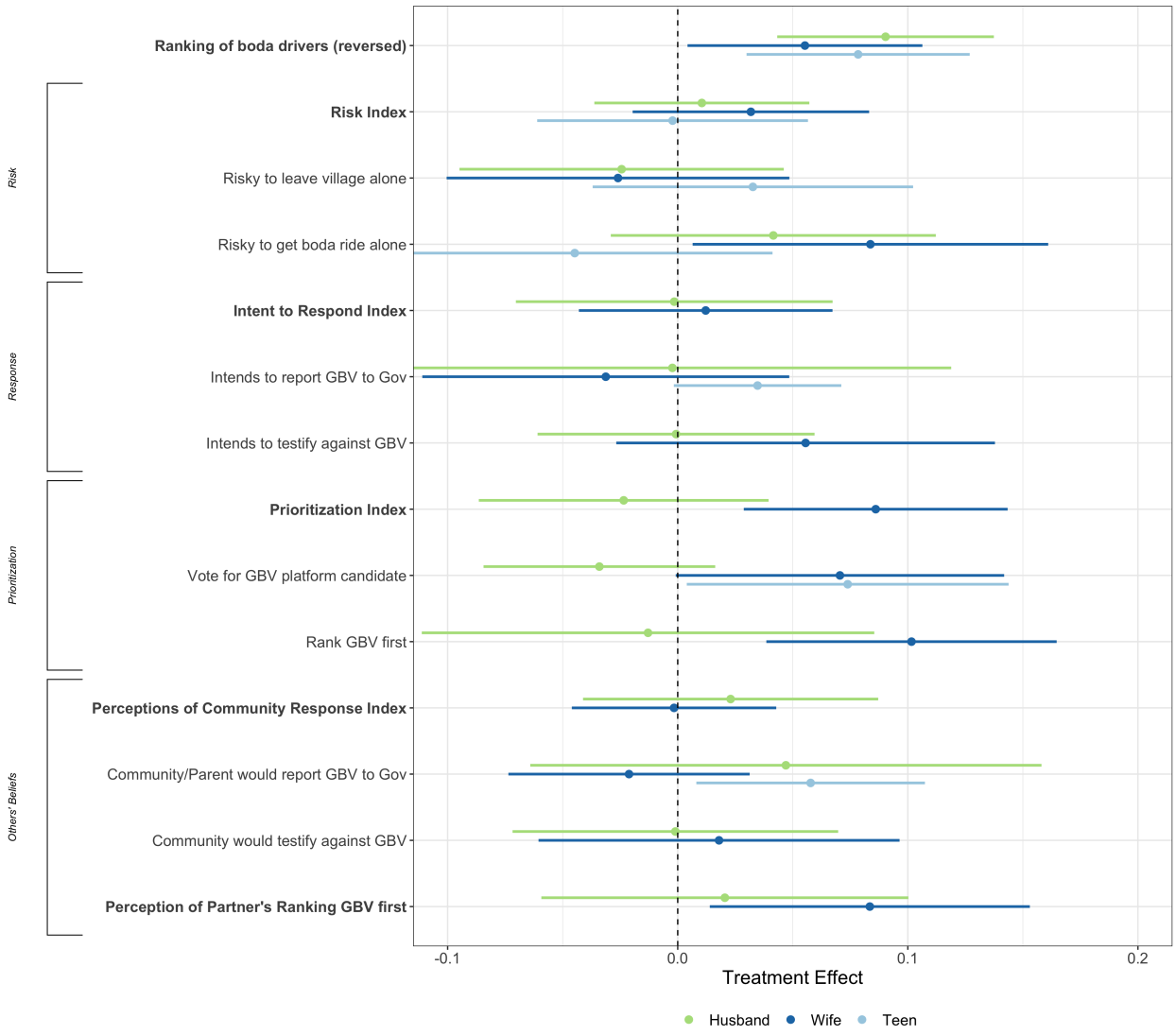
Figure 5: Effect of *Boda Bora* Drama on Male Audio Screening Compliers, by gender



Note. 95% confidence intervals. Estimating regression includes village fixed effects and standard errors clustered at the village level. Sample is restricted to compliers. Therefore the Treatment Effect represents the Complier Causal Effect of the *Boda Bora* drama on the outcomes. Positive coefficients imply progressive attitudes.

5.4 Spillover Results

Figure 6: Spillover Effect of *Boda Bora* Drama
from Male Audio Screening Compliers, to their Wives and their Teenagers
(14 months after exposure)



Note. 95% confidence intervals. Estimating regression includes village fixed effects and standard errors clustered at the village level. Sample is the wives (N=342) and teenage children (N=353) of male compliers who reported having a partner and/or children older than 12yo (N=342). Note that the single items of the Risk Index and of the Perceptions of Community Response Index are randomized across the sample so that each has N~170. An individual is considered treated if the male respondent in their household was treated: therefore, the Treatment Effect represents the spillover Complier Causal Effect of the *Boda Bora* drama on the outcomes. Positive coefficients imply progressive attitudes.

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Appendix for

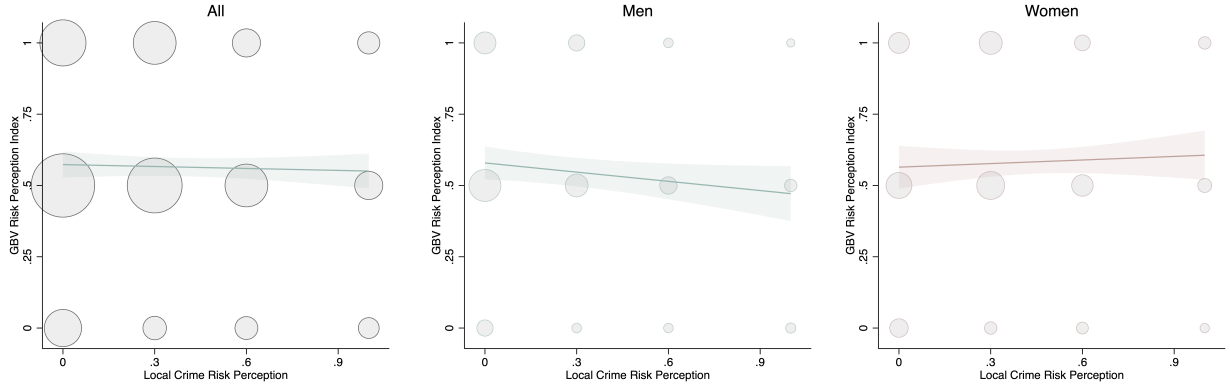
Increasing Awareness of Gender-Based Violence Outside of the Household: Experimental Evidence on the Effectiveness of a Narrative Entertainment Intervention in Rural Tanzania

Beatrice Montano, Salma Emmanuel, Donald P. Green, Dylan W. Groves, and Bardia Rahmani

Contents

A Figures

Figure A1: Correlation between Perceptions of GBV and Local Crime risks



Note. Sample: midline compliers, control group. Each variable is coded [0,1] such that 1 implies higher perceptions of risk. The correlation between the Perception of Local Crime Risk and GBV Risk is $b = -.00123$ ($se = .0371$, $p = 0.974$) when including fixed effects by village and clustered standard errors. Among men, it is $b = -.11148$ ($se = .0579$, $p = 0.072$) and among women it is $b = .0836$ ($se = .0605$, $p = 0.187$) with the same specification. The interaction between Local Crime and gender of the respondent is significant with a $p = 0.011$.
The question wording is as follows: (X) "Local Crime Risk Perception": *In the next year, how likely do you think it is that you could be the victim of robbery or assault in your community?*; (Y) "GBV Risk Perception Index" is the mean of all questions presented in Figure 1 and Table A4.

B Tables

B.1 Design

Table A1: Balance among Compliers

Variable	Treatment	Comparison	RI p-value	Observations
Gender equality: Reject IPV	2.290	2.408	0.026	1,264
Info: Tribe: Wadigo	0.259	0.285	0.048	1,264
Info: Number of people known in village	2.523	2.611	0.114	1,263
Environment: Problems: low land productivity	0.548	0.456	0.190	1,264
PRIORS: Feeling thermometer: Boda Boda	0.404	0.357	0.222	510
Media: Pay attention to the news	3.011	3.181	0.256	1,210
Gender equality: equal jobs	0.450	0.503	0.270	1,264
Info: Assets: Metal roof	0.809	0.761	0.272	1,264
Assets: Cell phone	0.776	0.806	0.278	1,264
Media: Listen to social programs on radio	0.123	0.155	0.284	1,264
Environment: Should get permit for firewood	0.811	0.774	0.290	1,264
Feeling thermometer: CCM	87.660	85.932	0.294	1,258
Info: Mosque/Church visits per week	5.194	6.086	0.300	1,253
Media: Listen to TBC	0.265	0.204	0.304	675
Info: Job: Farming	0.728	0.682	0.326	1,264
Political preference ranking: water	4.652	4.889	0.330	1,264
Info: Ever visited town	2.966	2.821	0.330	1,262
PRIORS: Perception of Community Travel Risk Index	0.460	0.505	0.334	1,264
Info: Primary language is swahili	0.599	0.527	0.338	1,264
Crime: Prefer state to solve disputes: divorce	0.273	0.295	0.342	1,264
Feeling thermometer: People from Kenya	42.965	38.421	0.352	227
PRIORS: Community believes Risky to walk home after dark	0.252	0.294	0.368	1,264
Environment: More important than development	0.660	0.631	0.376	1,264
Info: Number of kids in household	4.071	3.940	0.386	1,264
PRIORS: Community believes Risky to ride boda alone	0.669	0.716	0.406	1,264
PRIORS: Risky to ride boda alone	0.793	0.834	0.432	1,264
PRIORS: Travel Risk Index	0.545	0.582	0.436	1,264
Gender equality: women can lead	0.666	0.690	0.446	1,264
Political preference ranking: environment	3.120	3.011	0.446	1,264
Info: Age	40.553	39.961	0.470	1,264
Feeling thermometer: Muslims	91.058	89.417	0.474	1,261
PRIORS: Political preference: ranked first GBV	0.254	0.271	0.480	1,264
Info: Has significant other	0.744	0.711	0.482	1,264
Environment: Others would get permit for firewood	0.396	0.421	0.488	1,264
Gender equality: Would support daughter entering politics	0.741	0.766	0.500	1,264
Gender equality: no reject forced marriage	0.824	0.845	0.500	1,263
Feeling thermometer: Female bartenders	21.269	19.435	0.502	254
PRIORS: Risky to walk home after dark	0.297	0.331	0.512	1,264
Media: Ever listen to RFA	0.419	0.439	0.514	1,224
Assets: Radios (number)	0.419	0.447	0.522	1,264
Gender equality: Partner would support daughter entering politics	0.704	0.738	0.524	941
Media: Listen to sports on radio	0.408	0.385	0.528	1,264
Feeling thermometer: Samia Hassan	82.156	83.495	0.530	1,258
Gender equality: equal earning ok	0.337	0.360	0.534	1,264
Info: Accepts PPE	0.494	0.455	0.550	1,264
Media: Listen to Taifa FM	0.291	0.320	0.552	675
Feeling thermometer: People from Dar	69.293	70.887	0.552	1,225
Crime: Has seen police this year	2.491	2.342	0.554	1,252
Crime: Has visited court ever	0.315	0.288	0.554	1,261
Info: Religious school	0.625	0.642	0.560	1,263
Political knowledge index	1.373	1.410	0.572	1,264
Media: Listen to romance programs on radio	0.118	0.129	0.578	1,264
Environment: Getting worse	0.888	0.873	0.580	1,264
Info: Muslim	0.755	0.798	0.580	1,264
Info: Tribe: Wazigua	0.107	0.089	0.630	1,264
Environment: Problems: water scarcity	0.349	0.327	0.652	1,264
Environment: Problems: drought	0.388	0.411	0.680	1,264
Assets: Radios	0.387	0.400	0.694	1,264
Info: Speaks non-swahili language	0.818	0.835	0.700	1,264
Environment: Problems: deforestation	0.315	0.332	0.706	1,264
Info: Head of household	0.470	0.479	0.708	1,264
Political preference ranking: education	4.598	4.506	0.708	1,264
Assets: TV	0.160	0.174	0.712	1,264
Info: Job: small business	0.160	0.173	0.714	1,264
Media: Listened to radio in last two weeks	0.725	0.763	0.716	1,264
Gender equality: Reject early marriage: religion	0.784	0.794	0.720	1,264
Feeling thermometer: Christians	71.576	70.220	0.726	1,254
Environment: Causes of problems: humans	0.570	0.582	0.764	1,264
Info: Lived in village since 16	0.580	0.594	0.764	1,263
Feeling thermometer: Doctors	86.983	86.202	0.784	250
Political preference ranking: health	4.797	4.739	0.788	1,264
Gender equality: Should be equal female and male leaders	0.651	0.658	0.794	1,264
Info: Tribe: Sambaa	0.446	0.437	0.800	1,264
Environment: Problems: unsual heat	0.120	0.113	0.800	1,264
Info: Education: finished standard 7	0.761	0.768	0.804	1,264
Political preference ranking: roads	4.410	4.384	0.816	1,264
Media: Listened to radio ever	0.539	0.529	0.824	1,264
Gender equality: Would support son entering politics	0.856	0.863	0.832	1,264
Feeling thermometer: Chinese people	47.701	47.504	0.848	1,142
Gender equality: Reject early marriage: pregnancy	0.621	0.615	0.858	1,264
Political preference ranking: electricity	3.901	3.844	0.874	1,264
Media: Listen to gospel on radio	0.242	0.237	0.884	1,264
Crime: Prefer state to solve disputes: court	0.530	0.534	0.892	1,264
Attitudes: Identify with tribe or nation	2.348	2.358	0.906	1,264
Info: Tribe: Other	0.188	0.189	0.938	1,264
Gender equality: Community thinks should be equal female and male leaders	0.484	0.489	0.964	1,264
Environment: Causes of problems: outsiders	0.230	0.232	0.974	1,264
Info: Number of people in household	5.053	5.047	0.974	1,264
Environment: Problems: rain predictability	0.606	0.608	0.980	1,264
Info: How doing today	1.436	1.435	0.988	1,264
Feeling thermometer: Local government officials	75.537	75.468	0.992	1,263

Note: p-values are calculated with 500 randomizations. Whenever N<1,264 (total number of compliers) is because the question was asked to a random subset of baseline respondents.

Table A2: Balance among Non-Compliers

Variable	Treatment	Comparison	RI p-value	Observations
Gender equality: Partner would support daughter entering politics	0.556	0.786	0.030	69
Political preference ranking: water	4.472	5.167	0.068	96
Attitudes: Identify with tribe or nation	2.167	2.400	0.078	96
Environment: Problems: low land productivity	0.556	0.350	0.078	96
Assets: Cell phone	0.917	0.783	0.082	96
Info: Speaks non-swahili language	0.861	0.650	0.108	96
Info: Tribe: Other	0.139	0.300	0.112	96
Gender equality: women can lead	0.639	0.667	0.116	96
Crime: Prefer state to solve disputes: court	0.611	0.550	0.126	96
Crime: Has seen police this year	2.914	2.683	0.126	95
Info: Accepts PPE	0.556	0.417	0.126	96
PRIORS: Community believes Risky to ride boda alone	0.444	0.700	0.132	96
Gender equality: Should be equal female and male leaders	0.500	0.633	0.136	96
Crime: Prefer state to solve disputes: divorce	0.417	0.200	0.164	96
Environment: More important than development	0.556	0.750	0.170	96
Feeling thermometer: Samia Hassan	79.167	84.661	0.200	95
Environment: Problems: unsual heat	0.111	0.217	0.206	96
Info: Tribe: Sambaa	0.472	0.417	0.208	96
Info: Tribe: Wadigo	0.278	0.200	0.210	96
Gender equality: Reject early marriage: religion	0.722	0.867	0.216	96
Media: Listen to social programs on radio	0.056	0.117	0.218	96
Media: Pay attention to the news	3.250	3.576	0.228	95
PRIORS: Perception of Community Travel Risk Index	0.292	0.467	0.232	96
Environment: Problems: rain predictability	0.583	0.700	0.252	96
Feeling thermometer: Muslims	91.111	85.500	0.254	96
Political preference ranking: electricity	3.556	3.183	0.254	96
Assets: TV	0.250	0.183	0.282	96
Gender equality: Would support daughter entering politics	0.667	0.767	0.298	96
Environment: Causes of problems: outsiders	0.222	0.167	0.316	96
Info: Job: small business	0.167	0.083	0.338	96
Info: Religious school	0.583	0.650	0.346	96
Environment: Problems: deforestation	0.361	0.317	0.362	96
Gender equality: no reject forced marriage	0.944	0.933	0.384	96
PRIORS: Risky to walk home after dark	0.333	0.283	0.388	96
Info: Has significant other	0.750	0.700	0.390	96
PRIORS: Feeling thermometer: Boda Boda	0.286	0.419	0.400	45
Political knowledge index	1.556	1.467	0.426	96
PRIORS: Political preference: ranked first GBV	0.282	0.264	0.442	96
Media: Listened to radio in last two weeks	0.861	1.083	0.448	96
Political preference ranking: education	4.389	4.683	0.450	96
Info: Number of kids in household	3.639	3.117	0.454	96
PRIORS: Risky to ride boda alone	0.694	0.767	0.456	96
Environment: Problems: drought	0.472	0.367	0.458	96
Media: Listen to gospel on radio	0.333	0.367	0.470	96
Info: Muslim	0.667	0.750	0.478	96
Feeling thermometer: People from Kenya	47.000	46.500	0.484	15
Feeling thermometer: Local government officials	77.222	67.203	0.496	95
Gender equality: Community thinks should be equal female and male leaders	0.444	0.500	0.500	96
Media: Listen to romance programs on radio	0.028	0.083	0.516	96
Feeling thermometer: Doctors	78.889	83.636	0.528	20
Feeling thermometer: Female bartenders	42.500	18.750	0.534	16
Media: Listen to sports on radio	0.417	0.500	0.558	96
PRIORS: Community believes Risky to walk home after dark	0.139	0.233	0.558	96
Gender equality: Would support son entering politics	0.806	0.833	0.574	96
Info: How doing today	1.583	1.450	0.580	96
Info: Number of people known in village	2.667	2.667	0.590	96
Gender equality: Reject IPV	2.472	2.550	0.596	96
Info: Ever visited town	3.167	3.033	0.610	96
Media: Listen to TBC	0.200	0.306	0.654	56
Info: Job: Farming	0.694	0.617	0.694	96
Gender equality: equal jobs	0.444	0.400	0.720	96
Info: Head of household	0.528	0.517	0.730	96
Political preference ranking: environment	3.500	3.367	0.738	96
Environment: Getting worse	0.917	0.883	0.744	96
Info: Assets: Metal roof	0.806	0.833	0.748	96
Political preference ranking: health	5.056	4.933	0.754	96
Media: Ever listen to RFA	0.543	0.448	0.762	93
Environment: Causes of problems: humans	0.472	0.533	0.774	96
Environment: Others would get permit for firewood	0.361	0.350	0.808	96
Info: Lived in village since 16	0.444	0.550	0.812	96
Environment: Should get permit for firewood	0.722	0.733	0.816	96
Feeling thermometer: People from Dar	68.571	67.797	0.838	94
Feeling thermometer: Christians	71.286	70.333	0.844	95
Info: Tribe: Wazigua	0.111	0.083	0.862	96
Environment: Problems: water scarcity	0.417	0.367	0.878	96
Info: Primary language is swahili	0.722	0.700	0.882	96
Info: Education: finished standard 7	0.750	0.800	0.882	96
Feeling thermometer: Chinese people	44.688	47.456	0.898	89
Assets: Radios	0.528	0.533	0.904	96
Political preference ranking: roads	4.333	4.083	0.916	96
Media: Listened to radio ever	0.556	0.600	0.920	96
Gender equality: equal earning ok	0.361	0.417	0.926	96
Info: Mosque/Church visits per week	2.778	3.150	0.938	96
Info: Age	37.472	36.567	0.950	96
Info: Number of people in household	4.889	4.800	0.952	96
Media: Listen to Taifa FM	0.250	0.250	0.956	56
Crime: Has visited court ever	0.306	0.300	0.958	96
PRIORS: Travel Risk Index	0.514	0.525	0.962	96
Assets: Radios (number)	0.556	0.567	0.964	96
Feeling thermometer: CCM	85.857	83.220	0.980	94
Gender equality: Reject early marriage: pregnancy	0.694	0.700	0.996	96

Note: *p*-values are calculated with 500 randomizations. Whenever N<96 (total number of non-compliers) is because the question was asked to a random subset of baseline respondents.

Table A3: Compliance and Attrition

	Attended Any Screening		Midline Attrition		Endline Attrition	
	(1)	(2)	(3)	(4)	(5)	(6)
GBV Treat	0.035*	0.036*	-0.002	-0.002	0.007	0.008
Standard Error	0.011	0.012	0.004	0.004	0.007	0.007
RI p-value	0.036	0.040	0.594	0.588	0.462	0.410
Hypothesis	Two-sided	Two-sided	Two-sided	Two-sided	Two-sided	Two-sided
Control Mean	0.91	0.91	0.01	0.01	0.03	0.03
Control SD	0.08	0.08	0.02	0.02	0.03	0.03
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	20	No	0	No	6
Adj-R^2	0.04	0.06	0.01	0.01	0.00	0.02
Observations	1,360	1,360	1,264	1,264	1,264	1,264

Standard errors clustered at the village level. p-values are calculated with 500 randomizations. Compliance takes a value 1 if respondent was marked as present at any part of the audio screening, and 0 otherwise. Attrition takes a value of 1 if the complier was not interviewed in the respective survey, and 0 otherwise.

B.2 Main Results - Midline

Table A4: Effect of Boda Bora Drama on Perceptions of GBV Risk
4 weeks after exposure

	Index		Activities perceived as risky for women						Actions perceived as suspicious for women			
	Index		**Risky Travel Index**		Leave village alone		Boda trip alone		Old man give gifts		Boda offers free ride	
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
GBV Treat	0.074***	0.062***	0.081***	0.070***	0.062***	0.058***	0.100***	0.090***	0.034*	0.021	0.101***	0.101***
Standard Error	0.011	0.010	0.014	0.013	0.013	0.012	0.020	0.020	0.016	0.017	0.022	0.022
RI p -value	<0.001	<0.001	<0.001	<0.001	0.002	0.004	<0.001	<0.001	0.066	0.162	0.004	0.004
Hypothesis	+	+	+	+	+	+	+	+	+	+	+	+
Control Mean	0.60	0.60	0.75	0.75	0.83	0.83	0.67	0.67	0.53	0.53	0.36	0.36
Control SD	0.06	0.06	0.06	0.06	0.08	0.08	0.08	0.08	0.12	0.12	0.09	0.09
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	38	No	25	No	23	No	22	No	16	No	No
Adj-R^2	0.04	0.10	0.02	0.08	0.02	0.06	0.02	0.07	0.02	0.05	0.03	0.03
Observations	1,251	1,251	1,251	1,251	1,250	1,250	1,251	1,251	1,251	1,251	1,251	1,251

Note: * p < 0.1, ** p < 0.05, and *** p < 0.01. Standard errors clustered at the village level. Sample: midline compliers. Positive coefficients imply progressive attitudes. Columns 1 and 2 report results for an index that is the mean of the other responses in the table (cols 5-12). As per our PAP, we also add to this the response to attending a celebration alone presented in **??**, which leads to an index with the same control mean of 0.60 (village sd 0.06), coeff 0.064 (se 0.011) and RIpval of 0. Columns 5 and 6 report results for responses to the question: *"Do you think it is safe or risky for a girl in your community to travel to town by herself?"* Columns 7 and 8 report results for responses to the question: *"Do you think it is safe or risky for a woman or a girl in your community to ride with a boda boda alone?"*. Columns 2 and 3 report results for an index that is the mean of those two risk variables. Columns 9 and 10 report results for responses to the question: *"Which friend do you agree the most with? Friend 1: If an older man gives a gift to a young girl who is his neighbor, he does so because he wants to be generous with her; Friend 2: If an older man gives a gift to a young girl who is his neighbor, he does so because he is hoping to start a romantic relationship with her."*. Columns 11 and 12 report results for responses to the question: *"Which friend do you agree the most with? Friend 1: When a man offers a ride to a woman he barely knows, he is just trying to be nice. Friend 2: When a man offers a ride to a woman he barely knows, he does so because he wants to be romantically intimate with her."*.

Table A5: Effect of Boda Bora Drama on Intent to Respond to GBV
4 weeks after exposure

	Index				How to respond to gender based violence					
	Index		**Intent to Respond Index**		Report GBV to gov.		Punish GBV		Testify against GBV	
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
GBV Treat	0.041**	0.043**	0.059***	0.065***	0.045	0.043	0.001	0.005	0.073**	0.085**
Standard Error	0.014	0.014	0.017	0.017	0.025	0.027	0.023	0.022	0.024	0.023
RI p -value	0.030	0.026	0.006	0.006	0.116	0.130	0.506	0.456	0.014	0.012
Hypothesis	+	+	+	+	+	+	+	+	+	+
Control Mean	0.53	0.53	0.46	0.46	0.37	0.37	0.68	0.68	0.56	0.56
Control SD	0.08	0.08	0.08	0.08	0.10	0.10	0.11	0.11	0.10	0.10
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	4	No	18	No	40	No	5	No	17
Adj-R^2	0.02	0.04	0.01	0.05	0.01	0.06	0.03	0.03	0.01	0.13
Observations	1,251	1,251	1,251	1,251	1,251	1,251	1,230	1,230	1,251	1,251

Note: * p < 0.1, ** p < 0.05, and *** p < 0.01. Standard errors clustered at the village level. Sample: follow-up compliers. Positive coefficients imply progressive attitudes. Columns 1 and 2 report results for an index that is the mean of the other responses in the table. Columns 3 and 4 report results for an index that is the mean of Report and Testify. Columns 5 and 6 report results for responses to the question: *"Your cousin tells you that he found out about a man in their community who is having a relationship with a girl who is still in secondary school. Your cousin has heard that the girl is saying yes to the man because he gives her money. How would you respond?"* The responses are scored as 0 for do nothing, 1 for report to family, and 2 for report to leaders; and variable is coded 1 if they reported to leaders and 0 otherwise. [Note: As per our PAP we can also divide the original 0-2 variable by 2 to standardize to a 0-1. That coding leads to a control mean of 0.64 (village sd 0.06), coeff 0.03 (se 0.015) and RIpval of 0.1; which would still lead to a significant index with control mean of 0.63 (village sd 0.24), coeff 0.03 (se 0.013) and RIpval of 0.05.] Columns 7 and 8 report results for responses to the question: *'Imagine you were a judge and you had to decide the sentence for certain crimes. A [randomize: poor / rich] man is brought to you who has hit a girl after she refused to have sex with him. How long should his punishment be?"*. The responses are scored as 0 for no punishment, 1 for fine, 2 for 1-3 months, 3 for 1 year, 4 for 1-4 years, and 5 for more than 5 years; then the variable is divided by 5 to standardize to a 0-1. Columns 9 and 10 report results for responses to the question: *"Imagine that you found out that an boda boda driver had sex with a girl in secondary school. Someone from the court calls you and invites you to come to the court to be a witness against the man. You will have to spend one or two days in court away from work and family, and the transport fees will cost 2,000. How would you respond?"*. Responses are scored as 0 for not testifying and 1 for testifying.

Table A6: Effect of Boda Bora Drama on Perceived Community Response to GBV
4 weeks after exposure

	Index		Perception of response to gender based violence			
	Index		Report GBV to gov.		Testify against GBV	
	(1)	(2)	(3)	(4)	(5)	(6)
GBV Treat	0.034**	0.036**	0.042*	0.052**	0.026	0.027
Standard Error	0.013	0.012	0.017	0.020	0.021	0.021
RI p -value	0.032	0.026	0.066	0.046	0.178	0.170
Hypothesis	+	+	+	+	+	+
Control Mean	0.40	0.40	0.36	0.36	0.45	0.45
Control SD	0.08	0.08	0.08	0.08	0.10	0.10
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	16	No	15	No	4
Adj-R^2	0.02	0.05	0.01	0.05	0.02	0.03
Observations	1,251	1,251	1,251	1,251	1,251	1,251

Note: * p < 0.1, ** p < 0.05, and *** p < 0.01. Standard errors clustered at the village level. Sample: follow-up compliers. Positive coefficients imply progressive attitudes. Columns 1 and 2 report results for an index that is the mean of the other responses in the table. Columns 3 and 4 report results for responses to the question: *"How do you think most others in the community would respond?"* posed after *"Your cousin tells you that he found out about a man in their community who is having a relationship with a girl who is still in secondary school. Your cousin has heard that the girl is saying yes to the man because he gives her money. How would you respond?"* The responses are scored as 0 for do nothing, 1 for report to family, and 2 for report to leaders; and variable is coded 1 if they reported to leaders and 0 otherwise. Columns 5 and 6 report results for responses to the question: *"How do you think most others in the community would respond?"* posed after *"Imagine that you found out that an boda boda driver had sex with a girl in secondary school. Someone from the court calls you and invites you to come to the court to be a witness against the man. You will have to spend one or two days in court away from work and family, and the transport fees will cost 2,000. How would you respond?"*. Responses are scored as 0 for not testifying and 1 for testifying.

Table A7: Effect of Boda Bora Drama on Prioritization of GBV
4 weeks after exposure

	Indexes				Measures of Anti-GBV Prioritization							
	Index (3)		**Prioritization Index**		*Voting*		*Rank GBV First*		Political priority		Social priority	
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
GBV Treat	0.079***	0.072***	0.109***	0.100***	0.095***	0.097***	0.126***	0.118***	0.067***	0.067***	0.081***	0.083***
Standard Error	0.010	0.010	0.015	0.015	0.021	0.020	0.018	0.021	0.013	0.011	0.012	0.013
RI p-value	<0.001	<0.001	<0.001	<0.001	0.004	0.004	<0.001	<0.001	0.008	0.004	<0.001	<0.001
Hypothesis	+	+	+	+	+	+	+	+	+	+	+	+
Control Mean	0.48	0.48	0.42	0.42	0.49	0.49	0.34	0.34	0.47	0.47	0.47	0.47
Control SD	0.05	0.05	0.07	0.07	0.08	0.08	0.09	0.09	0.07	0.07	0.05	0.05
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	21	No	17	No	3	No	31	No	No	No	26
Adj-R^2	0.03	0.08	0.03	0.06	0.02	0.03	0.03	0.07	0.02	0.02	0.02	0.07
Observations	1,251	1,251	1,251	1,251	1,251	1,251	1,230	1,230	1,230	1,230	1,230	1,230

Note: * p < 0.1, ** p < 0.05, and *** p < 0.01. Standard errors clustered at the village level. Sample: follow-up compliers. Positive coefficients imply progressive attitudes. Columns 1 and 2 report results for an index that is the mean of Voting and Political priority and Social priority; Columns 3 and 4 report results for an index that is the mean of Voting and Cards Index. Columns 5 and 6 report results for responses to the question: *"Imagine a village about one day's walk from here is having an election for village chairperson. There are two candidates giving speeches. Let me tell you about each one and you can tell me which of the two you think should be elected. The first candidate is named [randomize: Mr. Salim, Mr. John, Mrs. Mwanahidi, Mrs. Nema] and [he / she] promises to fight against sexual violence in the village. Their slogan is "Protect our girls from sugar daddies and rapists." The second candidate is named [randomize: Mr. Salim, Mr. John, Mrs. Mwanahidi, Mrs. Nema] and [he/she] promises to [randomize: improve roads / improve education]. Their slogan is ["Make our roads better" / "Better schools for our children"]. Which of these two candidates do you think should be elected?"* The responses are scored as 1 for voting for the Anti-GBV platform, 0 otherwise. Columns 9 and 10 report results for responses to the question: *"Here is a set of cards, which show different goals for your village (Reducing sexual violence; Access to water; Improved cell phone reception). Now, , please rank the following goals starting from the one that is most important to you and ending with the goal that is least important."* The responses are the inverse of the rank of the GBV card (such that 3 is the top priority), and then are divided by 3 to obtain a standardized measure 0-1. Columns 11 and 12 report results for responses to the question: *"Here is a set of cards, which show different social problems in villages in Tanzania. Now, please put them in order, from biggest problem to smallest problem. (Sexual violence against young girls; Alcoholism; Not paying back loans; Kids not going to school and people not working.)"*. The responses are the inverse of the rank of the GBV card (such that 4 is the top priority), and then are divided by 4 to obtain a standardized measure 0-1. Columns 7 and 8 report results for a variable "Rank GBV First" that is equal to 1 if the respondent ranked the GBV card first in either one of the two sortings to allow easier comparison with endline and spillover results.

Table A8: Effect of Boda Bora Drama on Perception of Partner Prioritization of GBV
4 weeks after exposure

	Index		Perception of Partner's Anti-GBV Prioritization			
	Rank GBV First		Political priority		Social priority	
	(1)	(2)	(3)	(4)	(5)	(6)
GBV Treat	0.086**	0.066**	0.062**	0.053***	0.054**	0.045**
Standard Error	0.024	0.016	0.016	0.014	0.019	0.015
RI p-value	0.010	0.010	0.010	0.006	0.026	0.018
Hypothesis	+	+	+	+	+	+
Control Mean	0.31	0.31	0.16	0.16	0.21	0.21
Control SD	0.12	0.12	0.09	0.09	0.08	0.08
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	12	No	18	No	5
Adj-R^2	0.02	0.23	0.03	0.15	0.01	0.13
Observations	1,251	1,251	1,251	1,251	1,251	1,251

Note: * p < 0.1, ** p < 0.05, and *** p < 0.01. Standard errors clustered at the village level. Sample: follow-up compliers. Positive coefficients imply progressive attitudes. Columns 1 and 2 report results for an index that is the mean of the other responses in the table. Columns 3 and 4 report results for responses to the question: *"Here is a set of cards, which show different goals for your village (Reducing sexual violence; Access to water; Improved cell phone reception). Now, can you pick the goal that you think is most important for your partner?"* Columns 7 and 8 report results for responses to the question: *"Here is a set of cards, which show different social problems in villages in Tanzania. Now, please put them in order, from biggest problem to smallest problem. (Sexual violence against young girls; Alcoholism; Not paying back loans; Kids not going to school and people not working.) Now, can you pick the goal that you think is most important for your partner?"*.

B.3 Main Results - Endline

Table A9: Effect of Boda Bora Drama on Perceptions of GBV Risk
16-17 months after exposure

	Index		Activities perceived as risky for women			
	Risky Travel Index		Leave village alone		Boda trip alone	
	(1)	(2)	(3)	(4)	(5)	(6)
GBV Treat	0.062*	0.057*	0.067	0.067	0.062*	0.058*
Standard Error	0.027	0.023	0.036	0.036	0.027	0.024
RI p -value	0.078	0.082	0.116	0.116	0.068	0.062
Hypothesis	+	+	+	+	+	+
Control Mean	0.77	0.77	0.76	0.76	0.78	0.78
Control SD	0.09	0.09	0.15	0.15	0.11	0.11
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	30	No	0	No	18
Adj-R^2	0.01	0.08	0.02	0.02	0.02	0.11
Observations	1,223	1,223	605	605	618	618

Note: * p < 0.1, ** p < 0.05, and *** p < 0.01. Standard errors clustered at the village level. Sample: endline compliers. Positive coefficients imply progressive attitudes. Columns 1 and 2 report results for an index that is the mean of the other responses in the table. Columns 3 and 4 report results for responses to the question: *"Do you think it is safe or risky for a girl in your community to travel to town by herself?"* Columns 5 and 6 report results for responses to the question: *"Do you think it is safe or risky for a woman or a girl in your community to ride with a boda boda alone?"*.
To facilitate comparison to midline we construct the equivalent to the endline index (Col 1) for midline [i.e. only to include the response to (i) leave village alone, and (ii) boda trip alone] which leads **??**'s Risk Index: the midline index with the control mean of 0.75 (village sd 0.06), coeff 0.08 (se 0.014) and RIpval of <0.001.

Table A10: Effect of Boda Bora Drama on Intent to Respond to GBV

16-17 months after exposure

	Index		How to respond to gender based violence			
	Intent to Respond Index		Report GBV to gov.		Testify against GBV	
	(1)	(2)	(3)	(4)	(5)	(6)
GBV Treat	0.029	0.037**	0.014	0.019	0.045	0.051**
Standard Error	0.016	0.010	0.022	0.016	0.024	0.020
RI p -value	0.102	0.016	0.324	0.182	0.114	0.038
Hypothesis	+	+	+	+	+	+
Control Mean	0.48	0.48	0.37	0.37	0.58	0.58
Control SD	0.08	0.08	0.11	0.11	0.12	0.12
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	41	No	31	No	28
Adj-R^2	0.01	0.15	0.01	0.10	0.02	0.15
Observations	1,223	1,223	1,223	1,223	1,223	1,223

Note: * p < 0.1, ** p < 0.05, and *** p < 0.01. Standard errors clustered at the village level. Sample: follow-up compliers. Positive coefficients imply progressive attitudes. Columns 1 and 2 report results for an index that is the mean of the other responses in the table. Columns 3 and 4 report results for responses to the question: *"Your cousin tells you that he found out about a man in their community who is having a relationship with a girl who is still in secondary school. Your cousin has heard that the girl is saying yes to the man because he gives her money. How would you respond?"* The responses are scored as 0 for do nothing, 1 for report to family, and 2 for report to leaders; and variable is coded 1 if they reported to leaders and 0 otherwise. Columns 5 and 6 report results for responses to the question: *"Imagine that you found out that an boda boda driver had sex with a girl in secondary school. Someone from the court calls you and invites you to come to the court to be a witness against the man. You will have to spend one or two days in court away from work and family, and the transport fees will cost 2,000. How would you respond?"*. Responses are scored as 0 for not testifying and 1 for testifying.

Table A11: Effect of Boda Bora Drama on Perception of Community Response to GBV
16-17 months after exposure

	Index		Perception of response to gender based violence			
	Index		Report GBV to gov.		Testify against GBV	
	(1)	(2)	(3)	(4)	(5)	(6)
GBV Treat	0.035*	0.033*	0.015	0.000	0.054*	0.051
Standard Error	0.016	0.016	0.019	0.018	0.029	0.029
RI p -value	0.082	0.088	0.248	0.480	0.094	0.114
Hypothesis	+	+	+	+	+	+
Control Mean	0.40	0.40	0.42	0.42	0.38	0.38
Control SD	0.08	0.08	0.09	0.09	0.12	0.12
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	5	No	19	No	10
Adj-R^2	0.01	0.02	0.01	0.04	0.00	0.02
Observations	1,223	1,223	1,223	1,223	1,223	1,223

Note: * p < 0.1, ** p < 0.05, and *** p < 0.01. Standard errors clustered at the village level. Sample: follow-up compliers. Positive coefficients imply progressive attitudes. Columns 1 and 2 report results for an index that is the mean of the other responses in the table. Columns 3 and 4 report results for responses to the question: *"How do you think most others in the community would respond?"* posed after *"Your cousin tells you that he found out about a man in their community who is having a relationship with a girl who is still in secondary school. Your cousin has heard that the girl is saying yes to the man because he gives her money. How would you respond?"* The responses are scored as 0 for do nothing, 1 for report to family, and 2 for report to leaders; and variable is coded 1 if they reported to leaders and 0 otherwise. Columns 5 and 6 report results for responses to the question: *"How do you think most others in the community would respond?"* posed after *"Imagine that you found out that an boda boda driver had sex with a girl in secondary school. Someone from the court calls you and invites you to come to the court to be a witness against the man. You will have to spend one or two days in court away from work and family, and the transport fees will cost 2,000. How would you respond?"*. Responses are scored as 0 for not testifying and 1 for testifying.

Table A12: Effect of Boda Bora Drama on Prioritization of GBV

16-17 months after exposure

	Indexes				Measures of Anti-GBV Prioritization							
	Index (3)		**Prioritization Index**		*Voting*		*Rank GBV First*		Political priority		Social priority	
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
GBV Treat	0.031	0.042*	0.030	0.040	0.034	0.042*	0.027	0.028	0.036*	0.043**	0.022	0.030
Standard Error	0.018	0.017	0.025	0.024	0.025	0.022	0.028	0.028	0.019	0.016	0.025	0.026
RI p-value	0.110	0.062	0.192	0.128	0.170	0.092	0.246	0.252	0.098	0.034	0.282	0.234
Hypothesis	+	+	+	+	+	+	+	+	+	+	+	+
Control Mean	0.50	0.50	0.48	0.48	0.55	0.55	0.40	0.40	0.48	0.48	0.47	0.47
Control SD	0.08	0.08	0.10	0.10	0.14	0.14	0.09	0.09	0.07	0.07	0.09	0.09
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	36	No	28	No	18	No	19	No	No	No	17
Adj-R^2	0.02	0.15	0.02	0.10	0.02	0.06	0.01	0.08	0.02	0.02	0.02	0.09
Observations	1,223	1,223	1,223	1,223	1,223	1,223	1,223	1,223	1,223	1,223	1,223	1,223

Note: * p < 0.1, ** p < 0.05, and *** p < 0.01. Standard errors clustered at the village level. Sample: follow-up compliers. Positive coefficients imply progressive attitudes. Columns 1 and 2 report results for an index that is the mean of Voting and Political priority and Social priority; Columns 2 and 3 report results for an index that is the mean of Voting and Cards Index. Columns 5 and 6 report results for responses to the question: *"Imagine a village about one day's walk from here is having an election for village chairperson. There are two candidates giving speeches. Let me tell you about each one and you can tell me which of the two you think should be elected. The first candidate is named [randomize: Mr. Salim, Mr. John, Mrs. Mwanahidi, Mrs. Nema] and [he / she] promises to fight against sexual violence in the village. Their slogan is "Protect our girls from sugar daddies and rapists." The second candidate is named [randomize: Mr. Salim, Mr. John, Mrs. Mwanahidi, Mrs. Nema] and [he/she] promises to [randomize: improve roads / improve education]. Their slogan is ["Make our roads better" / "Better schools for our children"]. Which of these two candidates do you think should be elected?"* The responses are scored as 1 for voting for the Anti-GBV platform, 0 otherwise. Columns 9 and 10 report results for responses to the question: *"Here is a set of cards, which show different goals for your village (Reducing sexual violence; Access to water; Improved cell phone reception). Now, please rank the following goals starting from the one that is most important to you and ending with the goal that is least important."* The responses are the inverse of the rank of the GBV card (such that 3 is the top priority), and then are divided by 3 to obtain a standardized measure 0-1. Columns 11 and 12 report results for responses to the question: *"Here is a set of cards, which show different social problems in villages in Tanzania. Now, please put them in order, from biggest problem to smallest problem. (Sexual violence against young girls; Alcoholism; Not paying back loans; Kids not going to school and people not working.)"*. The responses are the inverse of the rank of the GBV card (such that 4 is the top priority), and then are divided by 4 to obtain a standardized measure 0-1. Columns 7 and 8 report results for a variable "Rank GBV First" that is equal to 1 if the respondent ranked the GBV card first in either one of the two sortings to allow easier comparison with endline and spillover results.

Table A13: Effect of Boda Bora Drama on Perception of Partner Prioritization of GBV
16-17 months after exposure

	Index		Perception of Partner's Anti-GBV Prioritization			
	Rank GBV First		Political priority		Social priority	
	(1)	(2)	(3)	(4)	(5)	(6)
GBV Treat	0.069**	0.056**	0.077***	0.071***	0.054**	0.050**
Standard Error	0.019	0.021	0.013	0.014	0.018	0.019
RI *p*-value	0.018	0.048	0.002	0.004	0.034	0.040
Hypothesis	+	+	+	+	+	+
Control Mean	0.28	0.28	0.15	0.15	0.19	0.19
Control SD	0.09	0.09	0.08	0.08	0.06	0.06
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	24	No	19	No	27
Adj-R^2	0.01	0.24	0.02	0.11	0.01	0.24
Observations	1,223	1,223	1,223	1,223	1,223	1,223

Note: * p < 0.1, ** p < 0.05, and *** p < 0.01. Standard errors clustered at the village level. Sample: follow-up compliers. Positive coefficients imply progressive attitudes. Columns 1 and 2 report results for an index that is the mean of the other responses in the table. Columns 3 and 4 report results for responses to the question: *"Imagine a village about one day's walk from here is having an election for village chairperson. There are two candidates giving speeches. Let me tell you about each one and you can tell me which of the two you think should be elected. The first candidate is named [randomize: Mr. Salim, Mr. John, Mrs. Mwanahidi, Mrs. Nema] and [he / she] promises to fight against sexual violence in the village. Their slogan is "Protect our girls from sugar daddies and rapists." The second candidate is named [randomize: Mr. Salim, Mr. John, Mrs. Mwanahidi, Mrs. Nema] and [he/she] promises to [randomize: improve roads / improve education]. Their slogan is ["Make our roads better" / "Better schools for our children"]. Which of these two candidates do you think should be elected?"* The responses are scored as 1 for voting for the Anti-GBV platform, 0 otherwise. Columns 5 and 6 report results for responses to the question: *"Here is a set of cards, which show different goals for your village (Reducing sexual violence; Access to water; Improved cell phone reception). Now, , please rank the following goals starting from the one that is most important to you and ending with the goal that is least important."* The responses are the inverse of the rank of the GBV card (such that 3 is the top priority), and then are divided by 3 to obtain a standardized measure 0-1. Columns 7 and 8 report results for responses to the question: *"Here is a set of cards, which show different social problems in villages in Tanzania. Now, please put them in order, from biggest problem to smallest problem. (Sexual violence against young girls; Alcoholism; Not paying back loans; Kids not going to school and people not working.)"*. The responses are the inverse of the rank of the GBV card (such that 4 is the top priority), and then are divided by 4 to obtain a standardized measure 0-1.

B.4 Additional Results

Table A14: Belief about community's perception of risk of violence against women
4 weeks after exposure

	Index		Think others believe actions are risky			
	Index		Leave village alone		Take boda trip alone	
	(1)	(2)	(3)	(4)	(5)	(6)
GBV Treat	0.046*	0.040	0.013	0.018	0.078**	0.063*
Standard Error	0.022	0.024	0.022	0.020	0.024	0.026
RI p-value	0.070	0.112	0.350	0.256	0.020	0.050
Hypothesis	+	+	+	+	+	+
Control Mean	0.60	0.60	0.69	0.69	0.51	0.51
Control SD	0.11	0.11	0.12	0.12	0.12	0.12
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	30	No	44	No	16
Adj-R^2	0.02	0.08	0.01	0.07	0.02	0.07
Observations	1,251	1,251	1,250	1,250	1,251	1,251

Note: * p < 0.1, ** p < 0.05, and *** p < 0.01. Standard errors clustered at the village level. Sample: midline compliers. Positive coefficients imply progressive attitudes. Columns 1 and 2 report results for an index that is the mean of the other responses in the table. Columns 3 and 4 report results for responses to the question: *"Do you think most [randomize: men / women] in your community think that it is safe for a girl to travel to town by herself?"* Columns 5 and 6 report results for responses to the question: *"Do you think most [randomize: men / women] in your community think that it is safe for a woman or a girl in your community to ride with a boda boda alone?"*. Columns 7 and 8 report results for responses to the question: *"To be safe, do women in your community avoid attending certain celebrations or parties in the village?"*

Table A15: Belief about community's perception of risk of violence against women
16-17 months after exposure

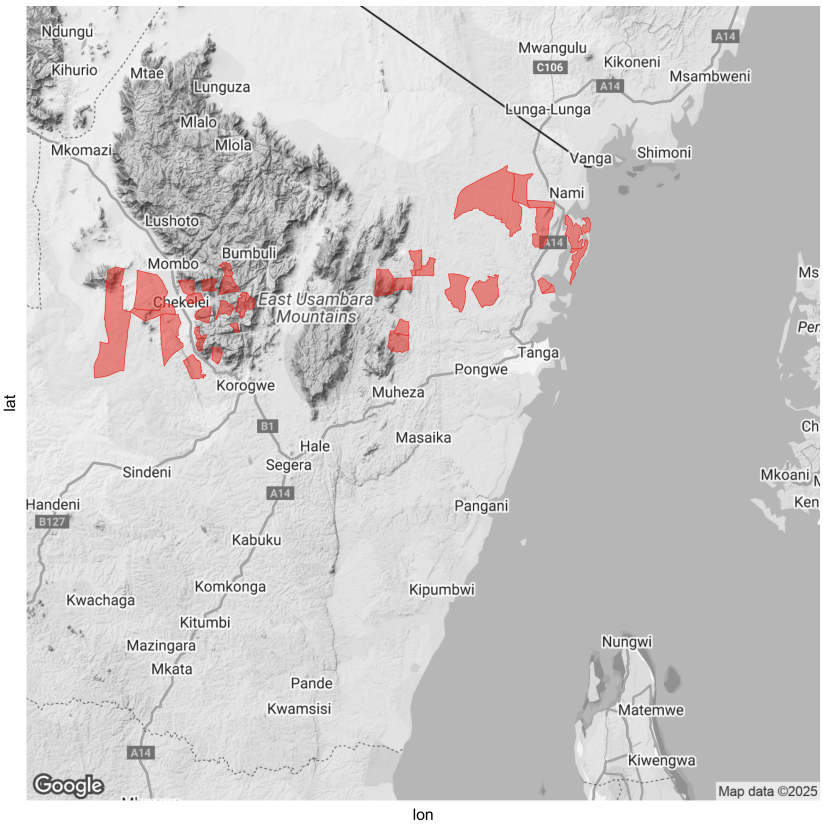
	Index		Think others believe actions are risky			
	Index		Leave village alone		Take boda trip alone	
	(1)	(2)	(3)	(4)	(5)	(6)
GBV Treat	0.031	0.029	0.039	0.041	0.028	0.025
Standard Error	0.025	0.023	0.033	0.026	0.028	0.023
RI p-value	0.208	0.200	0.194	0.158	0.250	0.236
Hypothesis	+	+	+	+	+	+
Control Mean	0.57	0.57	0.59	0.59	0.56	0.56
Control SD	0.09	0.09	0.14	0.14	0.13	0.13
DV Range	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]	[0-1]
Blocked FE	Yes	Yes	Yes	Yes	Yes	Yes
Controls	No	7	No	16	No	11
Adj-R^2	0.01	0.03	0.03	0.07	0.01	0.06
Observations	1,223	1,223	605	605	618	618

Note: * p < 0.1, ** p < 0.05, and *** p < 0.01. Standard errors clustered at the village level. Sample: endline compliers. Positive coefficients imply progressive attitudes. Columns 1 and 2 report results for an index that is the mean of the other responses in the table. Columns 3 and 4 report results for responses to the question: *"Do you think most [randomize: men / women] in your community think that it is safe for a girl to travel to town by herself?"* Columns 5 and 6 report results for responses to the question: *"Do you think most [randomize: men / women] in your community think that it is safe for a woman or a girl in your community to ride with a boda boda alone?"*. Columns 7 and 8 report results for responses to the question: *"To be safe, do women in your community avoid attending certain celebrations or parties in the village?"*

C Research Design - Sampling

C.1 Village Sampling

Figure A2: Sample: Villages in Tanga



We identified wards (based on 2018 Tanzanian administrative units) with at least two villages that met the following criteria: (1) they were located at least 4 kilometres from a major town or city; (2) no main or secondary road ran through the village and its immediate surroundings; (3) at least 60 households resided within a 1,000 meter radius of the village center, as estimated from satellite images; (4) a ward contained at least two villages 2.5 kilometres from one another; and (5) the villages were unable to receive Pangani FM's radio signal. This led to a sample of 17 wards with 34 villages meeting the target criteria. Such villages are in the sorroundings of Tanga Town and Korogwe Town, two of the mid-sized cities that head each of the 10 district in Tanga Region (excluding Pangani District and its Pangani Town).

C.2 Screening Attendees Sampling

In each village, we employed a four-step strategy to identify the study participants. First, the research team used satellite maps to identify the approximate village radius between 200 and 1,000 meters from the village center based on the population density of the village inferred from satellite images. Second, a census team identified all households living within the village radius, as well as two key information to determine household eligibility: members of the household had to have been living in the village for at least six months, and at least one member of the household had to be between 18 and 65 years old. Third, the census team's survey software randomly selected 20 households for the female respondent group and 20 households for the male respondent group, and randomly selected a household member of the targeted gender. Female respondents were interviewed by women, and male respondents were interviewed by men. Fourth, if an individual of the targeted gender and age range was not available from the household during the census phase, the household was dropped and a replacement household was randomly selected.

C.3 Partners and Children Sampling

First, we subset to *male* respondents who *completed the endline* survey – therefore, *all partners interviewed are female*. For each of them we identify whether they reported (i) having a partner (i.e., they define their marital status as either "married", "living-as-married", or "in a relationship") and (ii) having at least one child who is older than 12 years old. Therefore, for each village, a list of households containing *eligible* spillover respondents was generated.

We then assign priority to obtaining at least one household within each of the following groups: (1) to those households who have both a partner and at least one child, (2) to those who only have a partner, and (3) to those who only have a child (e.g., their partner is deceased). Then, we randomly sample one household of each type (to ensure all categories are represented at least once within each village), and then randomize across *households* regardless of their group. Note that we instruct the survey team to interview all the available children (12yo or older) within an household once the household has been selected. This process leads to creating a list of *target*

households for the spillover-team.

We repeat this process each week after the endline team has finished the village-pair (treated and control) that it was interviewing – such that this process is applied *at the village level* and only to main respondents who *completed* the endline and have therefore shared updated information about their marital status and confirmed information about the age of their children. One week after the endline-team completes their surveys, the spillover-team returned to each village and conducted the spillover surveys. Enumerators made every effort to reach each household in the order they were listed and to survey every listed member of the household. If any household member was missing and unable to be tracked down after intensive effort, the enumerators recorded the reason for their absence and replaced them with the next respondent on the list. If enumerators identified an opportunity to conveniently survey a household lower on the list (e.g. because it was close to a household higher on the list), they had the latitude to do so, as long as it did not displace a higher-ranked household.

Online Appendix for

Gender Based Violence outside of the household: increasing awareness through edutainment Evidence from a Field Experiment in rural Tanzania

Beatrice Montano, Salma Emmanuel, Donald P. Green, Dylan W. Groves, and Bardia Rahmani

A *Boda Bora*'s plotline

Narration: *Every village has its problems, and our village was no different. People complained about the poor roads, a lack of electricity – the usual things. But there was one problem in our village that no one was talking about. The problem was gender violence – women being raped, and people sleeping with girls so young they were still in school. This problem was having a deep impact on both the physical and emotional health of women in our community, and yet no one took action. This is the story of someone who became tired of inaction and decided to make a difference – and who inspired others to do the same.*

Ep. 1, Scene 1 Sister and friend talk about return of Juma (good boda) from town after his failed musical career in Dar es Salaam

Ep. 1, Scene 2 Juma's (good boda) parents discuss Juma. Husband is saying he spent a lot of money to send him to dar to pursue music. He could have gone for fishing. This time, the wife is saying that instead of him staying at home they should make him a boda boda driver. The husband says that he will have to do it as a loan to keep him serious. But he is also trying to say that the boda boda business is risky.

Ep. 1, Scene 3 Summary: Juma (good boda) tells Elisa (his sister Mwanana's friend) that he is back. Elisa meets with his sister Mwanaidi and they discuss his situation, and talk about imporatnce of staying focused on studies instead of finding a boyfriend for someone like Juma.

Ep. 1, Scene 4 Summary: Abou (the bad boda) expresses support for sister Nana and Nana expresses reliance on Abou. Abou tells Nana to stay away from boda boda's because they are dangerous.

Ep. 1, Scene 5 Summary: Juma talks to Halima (Aboud's Aunt) and tells her about coming back and getting a Boda. He tells her that he is getting it as a loan and she approves for self reliance reasons. Then she warns about the evils of boda boda (rape, stealing corpses, facilitating sugar dadies), and connects the danger to whether Juma would want his sister to see the same harm. Juma says he knows his sister is a good girl and he knows how it feels to have his dreams taken away.

Ep. 1, Scene 6 Summary: Juma has arrived to the station and Ali is giving him the rules of the group. Juma is saying thanks for welcoming me but there are things that I cannot stand such as you guys taking school girls for sugar daddies, and some get raped. Bodas try to convince him that the negative attitude is bad and if he doesn't do that, he won't be able to work.

Ep. 2, Scene 1 Summary: Elisa (Abou [the bad boda] love interest] expresses the fact that she thinks Abou is cute. Mwanaidi (Juma's sister) gets offended, because by implication Elisa thinks Juma is dirty or bad. Mwanaidi says she should ride with Juma but Elisa wants to ride with Abou. Juma says Elisa should watch out for Abou.

Ep. 5, Scene 6 Abu and Ali (bad bodas) discuss their evil plans including delivering suspicious cargo and hooking up with Mwanaidi (Ali) and Elisa (Abu)

Narration: *The bodas were doing all kinds of crimes in the community – for example, they stole a woman's earrings straight from her ears! But by far the biggest problem was sexual violence. The bodas often raped girls but were never punished because they kept a code of silence, and never monitored or reported on one another. But their contribution to sexual violence was also in other ways besides physically attacking women. For example, they would often transport girls under 18 years old to sugar daddies – old men who prey on young girls. Sometimes the bodas and the sugar daddies would trick these girls by offering them gifts or money, or by manipulating their emotions.*

All of these behaviors were forms of gender violence. Like I said, our village had a problem: girls were not safe from sexual violence, and no one was working to stop it.

Ep. 2, Scene 3 Sugar Daddy says its easy to pick up girls these days you just ask a boda boda to go pick them up for you. Sugar says he has heard stories about your son joining boda boda and that boda boda is talking negatively about them. Tells Sakala (Juma dad) to be careful. Sakala tells the sugar daddy "are you trying to threaten my son". Coffee seller tries to calm both of them down, this is just beginning of the day so they shouldn't be arguing.

Ep. 3, Scene 1 Mwanaida (Juma sister) tells Elisa that her parents are saying they should not drive non-Juma boda bodas, specifically Abu, who Elisa has been driving with. Mwanaida says Abu is a bad persn and they commit crimes. Elisa blames the girl who had her earing stolen for being a victim of the crime.

Ep. 3, Scene 4 Abu tries to pick up Elisa but Juma sees them and confronts Abu about his dirty deeds and links them to the story about Ali and Mwanaida spending time together (people saw them together even though nothing took place). Many good quotations in this scene.

Ep. 3, Scene 5 Juma and Ali fight but nobody wins.

Ep. 3, Scene 6 Key plot pint - Juma talks to his friend Hamisi and tells him they must try to convince their boda boda to not do illegal activities anymore (and that they should all recognize their own individual role in sexual violence and avoid hypocricy, so no more pornography either).

Ep. 3, Scene 6b Abu and Ali go to party, see Shemsia. Abu invites Shemsia out and then rapes her (not explicit, just him forcing her into the house).

Ep. 5, Scene 2 Mwanaidi and Elisa arnt talking to each other. But with another friend she is still warning Elisa about Abu.

Ep. 5, Scene 4 Abu arranges meeting with Sugar daddy but complains its becoming more difficult with Juma and Hamisi playing detective.

Ep. 5, Scene 5 ** Juma annunces to Abu that he is starting an NGO to end sexual violence. Hamisi gives him a high five. Much joy and celebration.

Ep. 6, Scene 2 Sugar daddy went to a guest house, and a room attendant wanted him to register him in the book and he refused. The second attendant came and saved him from registering. He said the first attendant does not understand how to deal with repeat customers. The second attendant tells him to make sure girls come without school uniform. First attendant says its against the rule but second attendant says its the only way they can make money.

Ep. 6, Scene 3 Abu drops off girl to the hotel, and tells her he loves her but she should see the other man for him. The attendants let her in but argue among themselves about whether it is right to let young girls the age of their daughters to have relationships with men.

Narration: *As you can see, the problem was not just the Bodas and sugar daddies. It was also the people in the community who refused to report sexual violence when they witnessed it, the people who thought someone else's behavior was none of their business. Sexual violence is a problem not just because of the people who commit and facilitate it, but also because of people who see it and say nothing. We needed someone in our community to step up and convince people to report on sexual crimes. That person was Juma.*

Ep. 6, Scene 5 Juma confronts Ali and Abu and their boda bodas. Juma says "i am onto you, i cant keep quiet when you are ding this bad stuff" All the bodas bodas say "go away". Then Abu receives sugar daddy call. Ali says "don't worry abut this Juma fellow."

Ep. 7, Scene 1 ** Elisa (lover of Abu, the bad boda) talks to Shemsia about Shemsia getting raped. Shemsia described the incident and impact. Elisa says perpetrator must be punished, and

asks her to reveal his name / report. Shemsia does not but implies its Abu, which Elisa does not believe, and encourages her to continue reporting. Ep. 11, Scene 3 Abu convinces Elisa to give him a kiss

Ep. 7, Scene 3 Juma reports that the boda boda anti-sexual violence initiative is reporting on sugar daddies who are going to embarass them at hotels where they have guests. Then they take the sugar daddy to the police. Ali is saying that's not professional. Juma is saying its not legal to take young girls to engage in sexual intercourse, or to transport corposes (?). Juma is saying they should be able to do it at their station if boda bodas are doing it at other stations.

Ep. 11, Scene 1 The NPA committee meets with Juma and they decide it would be good to have a workshop with the Boda Bodas because they are aworried about the current state of events and they want UZIKWASA to run the workshop

Ep. 11, Scene 2 Jubba says we are going to a workshop and Abu and Ali say "we don't want to go to a workshop, we want to work". Juma is saying it is a campaign against violence to students and young girls. They are pretending they do not know there is violence in their communities. But the guy who reported the beach rapist sides with Juma. The question about Abu buying Elisa a phone also comes out.

Ep. 13, Scene 1 A conversation between boda boda drivers with the workshop facilitator in the conference hall. These boda boda were trying to show how they are part of gender-based violence problem in their communities. Juma explains that all boda boda drivers should understand how they are part of the problem as a starting point for them to solve the problem. Boda 3 explained of taking a student to a guest house, Jibo explains of leaving a room to his friend and later finding out that his friend raped a student in this room, the night he left. The facilitator asks if they feel indebted to the society and most of them say yes to starting campaigns against gender-based violence. Ally asks if any measures will be taken to any boda boda driver who wouldn't want to participate in the GBV campaign. All the other boda drivers scream at him but the facilitator answers that participation in the campaign is entirely voluntary but if one is not participating in the campaign, he should make sure he is not part of the problem. Juma leads the process of formulating a song against GBV as well as a slogan. The facilitator wishes them well and assures them that UZIKWASA and the police authorities will be offering them full support during their campaigns. Meanwhile Abou and Ali are having a conversation and Abou is not willing to join the campaign because taking young girls to guest houses for some sugar daddies is the main source of his income. Ali is not convinced with Abou's argument. Mwanaidi's mother asks Juma regarding the progress of their boda boda training. Juma explains that the training they got have increased awareness regarding gender-based violence. However, there are some bod boda drivers at their station who yet cooperating. He explains of finding Abou and Elisa and he warned Abou of engaging with students. He hopes that the campaign will awaken more people to stop gender-based violence.

Narration: *the workshop seemed to have made an impression on the Bodas. The Bodas realized how they were contributing to the problem not only by facilitating or engaging in sexual violence, but by failing to report sexual violence when they saw it. They now understood that remaining silent was almost as bad as committing the crime yourself. But would their new attitudes translate into actual behaviors like monitoring and reporting on bad bodas and sugar daddies?*

Ep. 13, Scene 4 Mbwana, the sugar daddy goes to his friend's house. He complains that his wife left the house. Jumbe is not surprised. Jumbe tells Mbwana that his wife was ashamed of Mbwana because of his behaviour of having an affair with young school girls. He warns Mbwana

that if he continues that behaviour, He will report him to the village authorities. He also warns him that he might be trapped since the boda boda now have a campaign against such habits. Mbwana is not convinced that the boda boda campaign will succeed because most of them act as agents for old men who need school girls and earn their income from that.

Ep. 14 Scene 1 Mbwana is at the boda boda station. He tells Jibo that he used to be Abou's good customer but lately they have not been in good terms because Abou has betrayed him. Mbwana tells Jibo that he would be asking him to bring him his guests at the guesthouse. Jibo rejects Mbwana's request and warns him that he will report him to the village authorities if he continues with that behaviour. Mbwana tells Jibo that he is surprised with Jibo's rejection of his offer because that is where many boda drivers make money from. Jibo insists on rejecting Mbwana's offer. Mbwana is upset and he leaves.

Ep. 14, Scene 2 Juma arrives at the station. He asks Jibo why he was arguing with Mbwana. Jibo explains that Mbwana was at the station to ask for Jibo's mobile number so that he can call him when he wants to meet with school girls at guest houses. Jibo also tells that he is aware of the affair Mbwana had with Ashura (a student). Jibo suggests that he is going to report Mbwana to the Village executive officer so that he can be called and warned. Jibo also asks Juma to find out how boda boda drivers can get access to credit to conduct their businesses. That way they will refrain from criminal activities such as taking young girls to guest houses for commission payments.

Ep. 18, Scene 1 Mbwana is at the police station. A case is filed against him for having sexual relationships with school girls. He asks the police officer to help him solve the case but the police officer is afraid that he cannot help Mbwana in his case. He only advises him that he might be free if he is bailed out. Mbwana faints and they call the ambulance to take him to the hospital.

Narration: *It was the first big success of the campaign. By organizing and educating the Bodas, Juma had made them more likely to refuse to help sugar daddies and to report sugar daddies to the village authorities. But the real test was this: would the Bodas report on EACH OTHER? Or would they fail to report on people they considered friends, even brothers?*

Ep. 15, Scene1 At the boda boda station. The campaign song against GBV is played on the radio. Juma gives feedback regarding the request of boda boda drivers to get access to loans. Juma informs them that he made a follow up and he was told that the boda drivers should form groups of 10 to 15 people so that they can be given a loan. Those people also need to have valid national identity cards as well as a feasible business idea. They all agree to form groups as soon as possible. Abou says that he is not willing to join others to ask for loans or opening another business rather he will just keep on with his one boda boda.

Ep. 19, Scene 1 Scene at a dance hall, where customer tries to get boda to take him and young girl to the beach, but boda refuses. Abu doesn't take customer because he has his eyes on another girl. But another boda helps the customer in the end for extra money.

Ep. 19, Scene 2 Juma, Ali, Abu and thers report that a girl was raped on the beach the previous night and was taken by a boda boda from their kijiwe. Juma argues that boda bodos should be repsonsible for illegal things that they help facilitate, Ali disagrees. Other boda boda says he saw the man and will report it.

Ep. 19, Scene 3 Salama (the girl who was raped) is in the hospital. Her mom a teacher comes to see her. They speak to the police. Police say she is afraid and was dressed in a way that brought on the crime. Her mom responds that no one deserves this regardless of how they are dressed. They all say that boda bodas should be responsible for reporting or stopping this. Boda from

Juma's kijiwe arrives and says he saw the boda boda who took the girl away.

Ep. 19, Scene 6 Police comes to the station and they take away the boda boda driver who had taken the girl to the beach where she was raped. Abu is afraid of the police. The one who reported says its not betrayal it is just keeping everyone accountable for their actions.

Narration: *It was the first time a boda had ever reported on another boda. But it would not be the last time. The bodas were beginning to hold each other accountable for their behavior, keeping a watchful eye for those who tried to engage in or facilitate sexual violence, and reporting them. It was not easy – sometimes they were reporting on people they had known their whole lives – but they knew it was the right thing to do and the only way to protect women and girls in their community. Pretty soon, people who would have once considered engaging in sexual violence – either raping, or transporting or facilitating rape, or tricking young girls into having sex – were stopping, knowing they would get caught. All of them, that is, except one…*

Ep. 15, Scene 2 Elisa goes to Abou's home to get books as Abou had promised her. She finds Nanaa and Abou. Abou sends Nanaa to buy him a pineapple. He then welcomes Elisa inside the house. Elisa insists on staying outside but Abou insists it won't be good if people in the village saw her standing outside the house. Elisa gets in Abou's house. Abou rapes her and threatens to harm her if she reports him anywhere. Elisa is disappointed and leaves while crying.

Ep. 15, Scene 4 Abou goes back to the boda boda station and explains to Ali how he raped Elisa. Abou tells him that he started an affair with Adelina to make Elisa jealous. When Elisa came to his place, he felt it was the right time. Ali asks what Abou's plans are in case Elisa gets pregnant. Abou plans to abandon Elisa in case she becomes pregnant. Ali feels bad about Abou's actions and urges him to stop and warns him of the danger he is putting himself into given that the GBV campaigns have already started. Elisa passes near the boda station and Abou starts laughing at her.

Ep. 15, Scene 3 At school Mwanaidi and Ashura find Elisa crying in the washroom. Elisa apologizes to Mwanaidi for not listening to her all along. She tells them that Abou raped her when she went to his home to get books. Mwanaidi promises to help her get justice. Ashura asks Elisa not to tell other girls in her school that she was raped but Elisa refuses to remain silent. She wants to speak out to save other girls from being raped like her. Elisa plans to tell Adelina, Abou's new girl friend about Abou raping her. Elisa stops crying and they go back to class.

Ep. 16, Scene 5 At Adelina's home Adelina tells Abou that she wants nothing to do with him. She has haeard of all the bad thing he's done and no longer wants to have an affair with Abou. Abou tries to convince Elisa that he will marry her but Adelina refuses to listen to him, instead she plans to support others to report Abou.

Ep. 18, Scene 2 At School Mwanaidi, Hamisa and Mwaju are at a school. They are discussing on the measures to take to fight against GBV done by boda boda drivers. Mwanaidi suggests that they should cooperate together. She also suggests that they talk to their teacher to call for a students meeting where they will talk on these issues. Students should also join the campaign against GBV.

Ep. 17, Scene 3 At school The teacher asks the students what they understand by gender based violence and some answered that it means rape or being given money and gifts in return for having a asexual affair with someone. The teacher tells them to refuse any kinds of such acts and report at home, at school or any other elderly leader.

**narration: The movement that had begun with the boda bodas spread to the community at large, even to young students. Mwanaidi decided to organize and educate the students, just like

Juma had organized and educated the Bodas. And after the workshop, girls realized that they should report sexual violence whenever it occurred, and that people would listen to them. It was this realization that gave Shemsia, the girl who was attacked at the dance hall, the courage to report what happened to her.**

Hatua zimeanza bodaboda wamenza kuelimisha jamii kwa ukubwa hata kwa wanafunzi wakike. Mwanaidi ameamua kuwaelimisha wanafunzi, kama vile juma alivyowaelimisha bodaboda. Na baada ya semina, wasichana wanagungua kwamba wanatakiwa kuripoti unyanyasaji wa kingono kila unapotokea, na watu watawasikiliza. Ni utambuzi huu unaompa Shamsia, msichana aliyebakwa kwenye kigodoro nguvu ya kuripoti kilichomkuta.

Ep. 18, Scene 5 Shemsia is at the police station with her school teacher. The teacher asks Shemsia to be confident and give her statement to the police explaining the occasion when Abou raped her. Shemsia gives her statement to the police while crying saying that she feels humiliated and scared that she has lost her dignity. The teacher comforts her that everything will be fine and Abou will be arrested.

Ep. 19, Scene 5 At Shemsia's home. Abou goes to Shemsia's house to apologize to her. Shemsia refuses to accept his apology. She says he deserves to be punished for his actions to the girls in the community.

Ep. 20, Scene 6 Abou speaks to Juma at the station. He asks Juma to take care of Nanaa because he is the only one Abou can trust. He says that he is expecting to be sentenced for a long period of time. He is sad that he will not be there for his young sister , Nanaa since he will have to go to prison. Abou starts crying. He asks Juma to take his 4 boda boda and use them to earn income to help Nanaa and Shangazi (Abou's aunty).

Narration: *Every village has its problems, and ours still has its problems. But by working together, we were able to make great progress in solving the important issue of gender violence. It started with one person, Juma, who decided to organize the bodas to report on those who facilitated or engaged in gender violence. But the actions of the bodas inspired others in the community, from students to guesthouse attendants, to also report sexual crimes to the authorities. Now, our daughters, sisters, and mothers are able to live without the same fear of being attacked or mistreated. It just goes to show: a small ripple can sometimes become a big wave.*

B Ethics

Research on gender based violence presents a number of important ethical considerations. Here, we discuss steps the research team took to ensure the autonomy and well-being of study participants and surveyors.

First, we sought to ensure that the community screening intervention did not do psychological harm to individuals who had been subject to forced marriage or intimate partner violence. UZIKWASA, the non-governmental organization that produced the *Tamapendo* program, developed the content through over a year of discussions and pilot testing with Tangan communities to ensure that the content did not produce adverse impacts. The research team also piloted the abridged version of *Tamapendo* used in the intervention in two communities, and found that the program was well received across age and gender lines. Finally, the field team collected and shared daily qualitative reports about community discussions and feedback following the screenings with the rest of the research team as a precaution against adverse events. We received no negative reports about the reception of *Tamapendo* during the intervention.

Second, we designed the data collection process to ensure that neither the baseline nor endline surveys undermined the safety of research participants. The survey asked about general attitudes towards intimate partner violence and forced marriage in general rather than the about the respondents' direct experience with EFM or IPV. Second, we worked closely with UZIKWASA and Tanzanian researchers to ensure that the wording of questions, in particular vignettes depicting early and forced marriage scenarios, reflected realistic situations without provoking adverse emotional effects.

Third, we took several measures to ensure the safety of research staff. There is a historical legacy of strong resistance to outsider interventions and research in rural Tanga, including accusations of witchcraft and religious interference. To mitigate these risks, a two-person survey scoping team visited every village before baseline data collection to discuss the survey and intervention with political and religious leaders in each village. In two villages, when the baseline survey team flagged the potential for community resistance, we delayed the implementation of treatment and endline data collection until community acceptance and survey team safety could be assured.

B.1 COVID19

This project was implemented and data were collected in the midst of the *omicron* wave of the COVID-19 pandemic (early 2022). The research team took special precautions to protect subjects and staff. We obtained approval from [redacted] University and Innovations for Poverty Action COVID-19 review board to carry out the data collection, and designed transportation and data collection procedures with COVID-19 risks in mind. Interviewers wore masks during interviews, which were conducted outside at appropriate distances. Respondents were offered masks but not required to use them. Before moving between Districts, the survey team spoke with District officials and health care workers to find out whether COVID-19 cases had been identified in the area. Thankfully, no cases of COVID-19 were reported among survey staff or in participating villages during the data collection period.

B.2 Listening about violence against women