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World Vision

Evaluation Report

Channels of **HOPE** G E N D E R

Weather Coast and Temotu Community Channels of Hope Project Phase 1

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It's about creation, relations between men and women. Men in community use women to do all the work. Tellem the bible says that you must work as a partnership. It has helped. I helped violent families to work through problems... equality and downim violence.

Faith Leader, Weather Coast

Foreword

For every child, the home should be the one certain place in the world to feel safe, protected and loved. Unfortunately, for too many Solomon Islander children, home is often a place of fear and violence. Sixty-four percent of Solomon Islands' women in a relationship have been assaulted in the previous 12 months¹; one in three women's first sexual experience was against her will², and 77 percent of people know someone who was beaten in the last six months³. The mental scars of such experiences cause trauma across a child's entire life. As a lead child-focused organisation in Solomon Islands, World Vision believes that addressing gender-based violence is a game-changer in advancing Solomon Islands development which hopefully contributes to the improved well-being of the children.

I am humbled to release the evaluation report of one of our flagship gender projects in tackling gender based violence in Solomon Islands. 'Channels of Hope for Gender' is an international award-winning⁴ approach that engages the predominant faith communities in the society. It aims to empower people to confront the causes that perpetuate violence in the home. As a new approach in the Pacific, this study is an important moment for us to take stock of whether this approach translates into improved lives. What I read in this report gives me hope that this change is happening and this also affirms my own observations and conversations in communities during my field visits to CoH project sites in Weather Coast and Temotu. Among others, I read the testimonies of faith leaders and everyday women and men finding the tools and courage to confront gender violence in their midst, whether it is fuelled by attitudes, drugs and alcohol, or distorted theology; or individuals who were perpetrators are reforming their ways, even to the point of becoming channels of hope themselves.

I also found a balanced perspective in this report as it point outs some challenges World Vision needs to address to ensure a more effective and impacting program implementation. I truly appreciate this and we take the recommendations seriously by incorporating them into the next two-year extension phase.

I thank the University of Queensland researcher team leading this evaluation: Dr Jodie Curth-Bibb, and, Kate Higgins each have several years' accumulated gender violence research experience in the Solomon Islands. Also I am grateful for World Vision SI's gender team (Koisau Sade, Abigail Will, and all project team in Weather Coast and Temotu) and our Program Quality team, especially Peter Weston and Osborn Cains who have helped to shape the evaluation process as well as the program implementation. Our gratitude goes to the Australian Government for their generous funding support and equally important, their engagement during the overall project cycle (design, implementation, review/evaluation). Last but not least, to all CoH focal point people, CHAT groups, police officers, health staff, local government counterparts and women and men who have been the champions to promote hope and respect for the rights of women in our communities – they are truly the ones who made this change happen.

I am confident that this study is not just relevant for testing an approach in Solomon Islands and Melanesian countries. It also provides an important contribution to global research regarding collaborations between NGOs and faith communities to overcome social problems.

Janes Ginting, Country Director
World Vision Solomon Islands
6 October, 2015

¹ Secretariat of the Pacific Community, 2009

² Ibid

³ WVSI, 2014, Temotu and Weather Coast Channels of Hope Project Baseline Study. World Vision Solomon Islands.

⁴ 2015 Babson College, Lewis Institute's Social Innovator Award

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i. Acknowledgements

The University of Queensland researchers on this project would like to start by acknowledging the tremendous input of the project's local researchers, Dominic Buataigha and George West. The contribution these researchers made to the depth of this research project cannot be overstated. Both researchers provided enormous insight into the local complexities and helped us to understand the dynamics as well as provided access to a wealth of information that would not ordinarily be accessible to an 'outsider'. More than this, Dominic and George are both outstanding researchers in their own right and they contributed a level of sophisticated critical analysis second to none.

We would also like to thank the World Vision team – both in Honiara and at the project sites of Temotu and Weather Coast. Osborn Cains and Peter Weston set the tone for a highly productive research partnership. The team made it clear from the start that they were keen for critical engagement and committed to learning. All of the World Vision staff were open and inviting and we feel sure that such a clear desire to learn and improve will serve this project well.

Finally and most importantly we thank the communities involved in this research project. We are enormously grateful to the large number of people who participated in this study. Many of these participants shared stories and experiences that are deeply personal and we thank them sincerely for their honesty and generosity.

Dr Jodie Curth-Bibb

World Vision's Design, Monitoring and Evaluation team recognise the efforts of the University of Queensland's Dr Jodie Curth-Bibb and Kate Higgins for leading this important piece of learning. University of Queensland is the highest ranked university in Australasia/Pacific region for social sciences and international studies. We are grateful to have secured the research capacities of their gender research and course coordinator to lead this evaluation. This work is instrumental in validating and improving the promising 'Channels of Hope for Gender' approach to reducing gender-based violence in Pacific Island countries. We also acknowledge the staunch support of the Australian Department of Foreign Affairs and Trade for having the courage to support innovation and positive change in Solomon Island communities through this project.

We also recognise World Vision's Abigail Will and Koisau Sade for their research, mentoring and direct engagement over the years to bring about and steer this project to success. We acknowledge your faith and tenacity in striving for a country where all women, men and children live in peace and love in their own homes.

Peter Weston

ii. Affirmation

Except as acknowledged by the references in this paper to other authors and publications, the evaluation described herein consists of the work of the stated authors from the University of Queensland, undertaken under commission by World Vision Solomon Islands, to guide future activities, describe and advance learning, and generate evidence of World Vision's development effectiveness as part of the requirements of World Vision's Design, Monitoring and Evaluation Learning System.

Primary quantitative data collected throughout the evaluation process by World Vision Solomon Islands will remain the property of the communities and families described in this document. The raw data or results derived from work undertaken by the University of Queensland remain the property the University of Queensland. World Vision acts as custodian of the resultant intellectual property on behalf of the communities whose experiences are described in the data and analysis. The University of Queensland has contractual licence from World Vision to use all such intellectual property for the purposes of advancing research and learning.

Peter Weston
Program Quality Department, World Vision Solomon Islands
26 August 2015

iii. Glossary/Acronyms and Abbreviations

CAP – Community Action Plan

CCoH – Community Channels of Hope

CHAT – Channels of Hope Action Team

CR – Conflict Resolution

FGD – Focus Group Discussion

FL – Faith Leaders

FP – Focal Point

GBV – Gender-based Violence

KEQ – Key Evaluation Question

KI – Key Informant

KII – Key Informant Interviews

PIC – Pacific Island Countries

SA – Substance Abuse

SDA – Seventh Day Adventist

WV – World Vision

1. Executive Summary

The Weather Coast and Temotu Community Channels of Hope project began as a two year project funded by the Government of Australia from 1 April 2013 to 31 March 2015 – the project has since been funded for an additional two years. The project goal is to ‘reduce gender-based violence (GBV) across 30 communities in two provinces in Solomon Islands’ using a faith-based approach to improving gender relations and positively influencing behaviours and attitudes with regard to family and sexual violence. The key outcomes under the project are:

1. Target communities demonstrate changed behaviours in relation to the value of men and women, girls and boys
2. Target communities have improved linkages to support services for the victims of domestic violence
3. Target communities demonstrate improved methods of addressing substance abuse and conflict (including domestic violence)

The project has been implemented in 30 target communities across the Weather Coast and Temotu area programs. The theory of change is based on a project designed by World Vision International, Channels of Hope for Gender, which explores perceptions about men and women as well as power relationships that can lead to gender discrimination and violence from a biblical perspective. The approach essentially aims to re-educate communities about appropriate gender roles, relationships and violence by drawing on aspects of the bible and Christianity which promote positive gender relationships. This is supported by a networked approach to the dissemination of information, generating local level networks of action and awareness raising. The biblical messaging is complemented by an effort to link survivors of violence to support services and help communities to address issues of substance abuse and conflict.

This research evaluation report outlines the findings of a qualitative study conducted by the University of Queensland’s School of Political Science and International Studies. Based on a series of focus group discussions (FGDs) and key informant interviews (KIIs) conducted in the area centres (Marau and Lata) and in five of the target communities⁵ the following report aims to:

1. Assess the effectiveness of the project design in achieving the intended outcomes and the project impacts (positive and negative, intended and unintended);
2. Assess the extent the project has addressed the priorities and needs of those impacted by gender violence and abuse and is aligned with relevant priorities of project partners;
3. Document key lessons learned and recommendations, which will refine the project design for phase two of the project; and
4. Generate baseline data against which the outcomes of the second project phase can be measured.

In doing so this report addresses the following research question and sub-questions:

⁵ This includes three communities on the Weather Coast and two communities in Temotu. Additionally, we were able to discuss the project with representatives from two extra communities on the Weather Coast – we have not included these communities in these figures as these interviews cannot be effectively triangulated (with other data ie. FGDs or other KIIs). In total the research included 15 KII in the Weather Coast Area and 14 in Temotu as well as 6 FGD in Weather Coast area and 5 FGD in Temotu – please refer to Section 8.3 ‘Interview Participants’ and Section 8.4 ‘Focus Group Participants’ in the Appendices for more detail.

Research question

To what extent does Channels of Hope for Gender (and the project developed from its theory) create positive change towards the goal of reducing gender-based violence and changing perceptions about gender?

Key Evaluation Questions

- 1.1 How is project implementation progressing and is it contributing to the anticipated outcomes?
- 2.1 How strongly do messages that are taught in faith communities about gender and gender-based violence influence and change peoples' attitudes and behaviours in partner communities?
- 3.1 To what degree has the project addressed the needs and priorities of those affected by gender-based violence in the community?
- 4.1 What impact did the project have in changing or forming knowledge, attitudes, behaviours, and programming about gender-based violence among faith leaders, passive (non-CHAT) members of participating congregations, service providers and community members?
- 5.1 What improvements could World Vision Solomon Islands make to its design, implementation, and monitoring of the project to achieve the goal of reducing gender-based violence in Solomon Islands?

1.1 Key Findings

The study found considerable evidence of positive change attributed to the CCoH project. On the whole, we conclude that the 'theory of change' – in respect to the basic assumption that biblical messages and faith networks will change behaviours and attitudes with regard to family and sexual violence in Solomon Islands – shows obvious signs of success. The study suggests therefore that the challenges encountered by this project are more to do with implementation problems and the limitations of the state (in terms of linkages). Given time and improvement in implementation it is reasonable to expect the CCoH project to be successful.

The biblical approach sits in harmony with cultural and social norms in both project locations. In places where the message has been effectively communicated the project is receiving high levels of community support and almost no resistance. Given the entrenched norms (or at least perceived entrenched norms) surrounding gender roles and violence in Solomon Islands, this is quite remarkable.

The 'degree' to which CCoH has addressed the needs and priorities of women varies across the sites. In the Weather Coast communities we found the project had been implemented more effectively than in Temotu. In communities where the project is working well, it was clear that CCoH was addressing the needs and priorities of those affected by gender-based violence. In particular women in three Weather Coast FGDs reported that CCoH had started a critically important conversation that they felt was benefiting women and children. These views appeared to be strongly held by the women who regularly reported that being able to talk about violence inside the home was a welcome recent shift in norms that made them happy.

In communities where the project was functioning well women reported a high level of satisfaction with the messaging, the support mechanisms, the changes in the frequency and severity of violence and the community's response to violence. Importantly, women attributed these change to the project. But even in sites where the project had not been successfully implemented (in full) there were still important changes reported that appeared to address some of the needs and priorities of women. For instance, the Barefoot material in Temotu has reportedly been very important for young

women, girls and boys and it has provided a source of information for understanding gender relations especially in terms of gender roles and violence.

Focal points in many communities included in this study have strong relationships with service providers and are clearly supporting survivors to reach such services. However, logistical problems connected with weather, access to transport and access to fuel (for example) have proven to be insurmountable, in some cases undermining the project's ability to achieve its objectives. The inconsistency of police responses and the failures of the criminal justice system make it difficult for the CCoH project to improve outcomes for survivors.

Despite the challenges, the police we interviewed are well integrated into the project and police in Marau explained that CCoH is helping to align the bible, culture and the law. As a result, the officer asserted "the places to hide – we are taking them away". According to police, perpetrators have in the past tried to 'hide' behind culture or church teachings as an excuse for violence but these excuses are being directly refuted by the CCoH project.

Where substance abuse training has been delivered, both police and community members report a high level of satisfaction with the knowledge and skills they have gained. Two Weather Coast area communities included in the study have had surprisingly positive results in this regard – including successfully negotiating with drug growers and suppliers to either destroy their own plants or stop the circulation of drugs.

As to be expected, when working across two remote sites in 30 communities, there have been some problems with implementation. Training provision, while good in many communities we visited, has been patchy and there are problems with engaging the broader population, especially young men. In Temotu, the problems go deeper - with a range of miscommunications, problems to do with the selection of volunteers and problems with drawing on existing structures (both informal justice and church structures).

The study suggests that the CCoH project has had the greatest impact when it has been able to recruit existing community and religious leaders into the roles of faith leaders, focal points and CHAT members. In fact we have heard stories of remarkable success where volunteers (and the CCoH project) are explicitly embedding themselves into existing local structures and systems. We therefore recommend the project aims to be an active part of the informal system. This will require (in many cases) a greater emphasis on chiefs and concerted effort to draw on existing forums inside of church and community structures.

Notwithstanding some problems with implementation, all research participants reported the CCoH approach was either effective or would be effective if elements of implementation were improved. All communities supported the continuation of project. Most communities included in the study explicitly requested the project be significantly extended (without the researchers asking prompting questions).

1.2 Key Recommendations

The following recommendations are outlined in detail in the report. This is a brief summary of the key recommendations. These recommendations are attempting to capitalise on the existing strengths of this project as well as make suggestions for addressing problems. We recommend considering:

1. The extension of the CCoH project. To be implemented with close monitoring of sites/communities that have experienced set-backs in their implementation to ensure ongoing improvement.

2. The majority of training and capacity development be delivered at the community level inside of the communities and involving community members in addition to project volunteers.
3. How the approach (and staff) can be more considerate of the schedules people keep in the communities and attempt to work with communities around their schedules. This will often require World Vision staff staying the night, or a couple of nights, to maximise the possibility of catching different groups of people (men, women, children, young people).
4. Facilitators bring adequate rations when conducting all training and awareness activities so that community members do not have to engage in subsistence activities for the day – allowing potential participants to engage in workshop and awareness activities instead.
5. Recruiting and working to retain female FPs. There are clear and compelling benefits to having male FPs in each community. However, in most instances communities would benefit from also having a female FP.
6. Further developing the biblical messages and ensure that the messages are fresh, evolving and increasingly sophisticated.
7. Working closely with communities to adapt the Barefoot material (where necessary) to the context.
8. More prominently acknowledging the centrality of chiefs in interrupting violence, settling disputes, delivering justice and informing and enforcing norms in the approach/design. This includes addressing their capacity to attempt to encourage a focus on the needs of victims and the reform of perpetrators (as well as community harmony);
9. Facilitating community discussions to help communities realise realistic goals and strategies for dealing with gender-based violence on their own terms.
10. A renewed commitment to working with existing structures – particularly church structures. In Temotu there is a particularly urgent need to work through Anglican Vestry Committees and to leverage off existing or previous gender programs such as the church male advocacy program.
11. Strengthening links in Temotu with community clinics and aid posts (there are established and successful links already established at the provincial level). There is also a need to work with clinics and health personnel to develop an awareness campaign about the importance of getting to the clinic immediately after sustaining an injury or being otherwise assaulted.
12. The possibility of developing an ‘emergency fund’ which can be used in extreme cases of violence to ensure that victims can access health services immediately. It was also suggested such a fund might be used to transport police to communities in extreme cases to ensure that logistical problems do not prevent an appropriate police response.⁶
13. Embedding gender messaging in a livelihoods program and support communities to ‘live’ the gender role changes.
14. Supporting the development of a range of events and activities which provide a forum for an ongoing discussion about gender roles, violence and substance abuse - including: role plays (participatory drama events); dramas (staged shows), movie nights (showing

⁶ We are unsure about the practicalities and legalities of such a suggestion. But in theory this makes good sense. In fact, we would argue that it is critical for the credibility of the project (not to mention the justice needs of the victims) that it is able to make a real difference in extreme cases of violence. Otherwise the project risks being ‘good in theory’ without amounting to a real practical difference.

movies with positive gender messaging); sporting events; music days and build on song competitions. Staging sporting events or preferably sporting seasons which encourage youth participation – particularly young men.

15. Developing mechanisms for communities to select and remove faith leaders, Focal Points and CHAT members.
16. Revisiting the issue of paying an allowance or a small amount of compensation to Focal Points.
17. Developing a training and development program for World Vision staff – in consultation with the staff to ensure it addresses existent capacity gaps.
18. Developing a feedback mechanism to allow people in the target communities to make suggestions or complaints about the project or staff.

We acknowledge that some of these recommendations will be difficult to implement and increase the cost of delivery. When decisions are made regarding priorities we suggest focusing on: getting the right people in place, working with existing structures - particularly chiefs and church structures - and embedding the project in informal practice, delivering training in the communities and working with community schedules, building on what's working and keeping it interesting for a broader range of people.

While there are some real problems with implementation in some areas, all research respondents felt that the CCoH approach was either effective or would be effective if elements of implementation were improved. **With projects as ambitious as this one it is easy to lose sight of the starting point and the small (as well as the large) and important things that have been achieved.** This is well illustrated by young women in Temotu reporting even the fact that women are talking in public about these issues to other women is positive change, because: “usually with these kinds of programs you see men are the ones who talk...but in this project women are telemaot⁷ some things”.

2. Background

In World Vision's original CCoH design document the paper cites the findings of the Secretariat of the Pacific Community's (2009) study into family and sexual violence in Solomon Islands. This study highlighted the serious problem of gender-based violence, revealing that:

- 64% of ever-partnered women aged 15-49 reported experiencing physical and/or sexual violence (42 % in the last 12 months);
- 73% of women believed a man was justified in beating his wife under some circumstances; and
- 18% of women who had experienced violence reported they had sought help from health services, shelters, or legal advice, or from people in positions of authority.

According to the study it was reportedly more common for women to experience severe, rather than moderate, forms of violence. Such severe violence includes assaults with the use of weapons, punching and kicking.⁸ The report also highlights the lack of support services available to women as

⁷ Women are 'telling out' – that is young women are seeing women speak out and this is new to them. some things”.

⁸ SPC (Secretariat of Pacific Countries). 2009. Solomon Islands Family Health and Safety Study: A Study of Violence Against Women and Children. Noumea: SPC, p3.

a significant problem for survivors of violence and notes concern with the ‘frequent use of physical punishment to discipline women who are seen as transgressing their prescribed gender roles’.⁹

Notwithstanding some progress in some pockets, so far, a rights-based approach backed by the rule of law has not been successful in Solomon Islands - or in the Pacific Island region more generally - in addressing such levels of violence against women and girls.¹⁰ The reasons are complex. However, generally speaking there are two significant factors which undermine a rights based approach to gender equality and protection for women in Solomon Islands: (1) is that human rights-based approaches are often considered to be an ‘imported’ concept and in opposition with culture;¹¹ and (2) the state does not have the capacity to enforce the rights of women – even if its agents were inclined to do so.¹²

In the face of such a lack of state capacity, there has been a growing consensus amongst scholars of the region that the answer may be found in a form of hybridised order which recognises the plural nature of regulatory authority in Pacific Island societies and draws on this reality.¹³ Hybridity, in this case describes the fluid relationship between formal and informal systems and the manner in which people draw on such systems in order to access the resources available to them in the most effective way possible (given the constraints).¹⁴ As such, there is a developing appreciation of the value of existing social norms and actors that work to maintain social order, peace and justice. It is in this context that the strength, capacity and relevance of the church (alongside of informal justice and kastom) provides an obvious resource for maintaining and improving social order and justice.

⁹ Ibid.

¹⁰ While rights-based approaches have been pursued for some time in the region, including in Solomon Islands, legislation, together with a clear state commitment to such an approach is only now beginning to gain momentum. Recent family violence legislation, together with intensive police capacity development and broader state capacity development efforts are attempting to improve the rights-based record. We are not suggesting that a rights based approach should be dismissed – only that it has limitations. Debates regarding rights versus Christian (for example) approaches to dealing with gender equality and violence against women address highly nuanced and complex terrain that is beyond the scope of this evaluation report. However, we refer to a range of literature (cited below) which deals with this issue and we note this is an important area of research requiring further consideration in the context of Solomon Islands.

¹¹ For scholarly accounts of this see: George, N. 2015. ‘Starting with a Prayer’: Women, Faith and Security in Fiji, *Oceania*, 85 (1); and Douglas, B. 2002. Why religion, race and gender matter in Pacific politics. *Development Bulletin*, 59: 11-14. For a policy perspective see: DFAT (Department of Foreign Affairs and Trade – Australia). 2014. *Let’s Make out Families Safe: Mekim Famili Blo Iumi Sef: Design document for Solomon Islands Prevention of family violence program*. p.30.

¹² Hughes, B and Curth-Bibb, J & Hunt, C., 2013. *Forging New Conventional Wisdom - Beyond International Policing: Learning from Complex Political Realities*. Brill, Boston.

¹² Hughes, B and Curth-Bibb, J & Hunt, C., 2013.

¹³ See for example: Dinnen, S. and McLeod, A., 2009. Policing Melanesia – International Expectations and Local Realities. *Policing Society*, 19 (4) 333-35; Dinnen, S. and Peake, G., 2013. More than Just Policing: Police Reform in Post Conflict Bougainville. *International Peacekeeping*, 20 (5) 570-584; Boege, V. and J. Curth (2011). *Grounding the Responsibility to Protect: Working with local strengths for peace and conflict prevention in Solomon Islands*. Paper presented at International Studies Association Asia Pacific Conference, Brisbane, 29-30 September 2011; Hughes, B and Curth-Bibb, J & Hunt, C., 2013. *Forging New Conventional Wisdom - Beyond International Policing: Learning from Complex Political Realities*. Brill, Boston.

¹⁴ Importantly the distinction between formal and informal systems is not the same as the distinction between indigenous and non-indigenous systems. Church systems are non-indigenous but they are still informal and they are also heavily influenced by indigenous culture. For more information on how local informal systems are being drawn upon see: Brigg, M., V Boege, J Curth & A Ride. 2010. ‘Working with Local Strengths: Supporting States and Interveners to Institutionalise the Responsibility to Protect – Field Research Report’, University of Queensland; Allen, M, S. Dinnen, D. Evans and R Monson. 2013. *Justice Delivered Locally: Systems, Challenges and Innovations in Solomon Islands*. The World Bank; and Hughes, B and Curth-Bibb, J & Hunt, C., 2013.

The use of religion as a basis for peace and justice is not new. However, the use of religious text and structures for improving gender relations and addressing gender violence in developing contexts has been gaining favour in recent times.¹⁵ While acknowledging the innovation of these approaches, it is critical to recognise that the use of religion has always been a characteristic of women's advocacy in the Pacific Islands region. Although it may not be well recognised by those more invested in secular, rights based approaches, it is the continuity that approaches like CCoH offer that should be emphasised – rather than its novelty – as this allows the approach to recognise and draw on existing capacity and strengths. It should of course be acknowledged that religions (including Christianity in PICs) have quite rightly been criticised for informing problematic gender relations and contributing to gender violence (both directly and indirectly). In many ways this only increases the relevance of the CCoH methodology and approaches like it as they are attempting to correct this record. The strength of this approach is that it is not in conflict with social and cultural norms and in fact it is attempting to alter norms from within. In this sense it continues a long established tradition in women's advocacy in PICs which has worked to 'translate' ideas and concepts around women's rights in a manner that is more acceptable.¹⁶ This approach also attempts to fill the gaps in formal state capacity by supplementing the resources of the state with the resources of existing church structures.

Importantly, regional feminist theologians and faith-based women's activists have been working on mobilising religion to focus on gender violence prevention for some time.¹⁷ The power of using religious messages and operating within existing norms is well understood by local activists who are well adept at drawing on local norms and narratives in making political claims for women.¹⁸ As identified by George (2013), 'women activists aim to avoid a situation where their campaigns provoke hostility from local political elements who resist the regional diffusion of democratic human rights, or gender equality norms which they describe as "foreign flowers" – alien, invasive and threatening'.¹⁹ Moreover, women tend to draw on religious messaging to support their claims because it resonates with their own world views and those of their audience. In this way they aim to avoid a situation where discussions about 'rights' are resisted or generate a hostile or violent backlash (a response to rights-based gender advocacy which has been well documented in some PIC contexts).

Church structures and Christianity are wide spread in Solomon Islands, offering considerable reach throughout the country. Over 90% of the population are from a Christian background and more than

¹⁵ For a discussion on Christianity and gender violence in the Fijian context see: George, N. 2015. 'Starting with a Prayer': Women, Faith and Security in Fiji, *Oceania*. 85 (1); For information on how the Qur'an is being used to improve gender relations in the Philippines see: Laisa Masuhud Alamia. 2009. 'Advancing Gender Equality in Muslim Mindanao: Training and Promoting Gender-Sensitive Religious Leaders to Effect Change', 2009 Women's Islamic Initiative in Spirituality and Equality (WISE) Conference.

¹⁶ George, N. 2015 and Merry, S.E. 2009. *Gender Violence: A Cultural Perspective*. West Sussex: Wiley-Blackwell.

¹⁷ For an overview of the use of Christianity by PIC women for dealing with gender equality and violence, see: George 2015; for an example of women's theology in the region see: Johnson, L. and Filemoni-Tofaeono J.A. 2003. *Weavings: women doing theology in Oceania*. Weavers, South Pacific Association of Theological Schools and Institute of Pacific Studies, University of the South Pacific – in particular see Meo, I. 'Asserting women's dignity in a patriarchal world.

¹⁸ See George, N. 2014. Lost in Translation: Gender violence, human rights and women's capabilities in Fiji,' in *Gender Violence and Human Rights in the Western Pacific*, edited by Aletta Biersack, Martha Macintyre, and Margaret Jolly, Canberra: ANU E Press; George, N 2013. Beyond 'Cultural Constraint': Gender, security and participation in the Pacific Islands', in Davies, S et al. *Responsibility to Protect and Women, Peace and Security*. Boston: Martinus Jijhoff; and Hughes, B and Curth-Bibb, J & Hunt, C., 2013.

¹⁹ George, N 2013, p 156.

90% of the population reportedly attend church regularly.²⁰ Importantly, in a recent World Vision household survey 78% of respondents in Temotu and 95% in the Weather Coast area responded 'yes' to the question:²¹ 'If the Church or its leaders commanded that you change the way you live and think in relation to how to treat a husband or wife, would you act on this command?' - another 19% of Temotu respondents and 3 % of Weather Coast respondents said 'it depends'.²²

With this in mind the CCoH methodology attempts to harness this influence. The approach works to tailor and deliver teachings, stories and messages from the bible that speak to improving gender relations. In so doing, the messages are designed to unsettle norms around male superiority and female subservience. They are also designed to encourage equal partnership, sharing of household roles, valuing one's spouse and alike. This element is critical. Not only does it attempt to improve relations and power between men and women but it works to shift and blur the line between a women's role and a man's. Given that a great deal of domestic violence is understood as 'disciplining' a women for 'transgressing' prescribed gender roles and that men and women tend to often understand a male right to (or even expectation to) discipline women family members as ordained by Christian faith – this approach is dealing directly with at least one root cause.²³

The CCoH methodology uses a range of biblical teachings and stories to also deal directly with violence, as well as exploring the role and value of children. All of these lessons are designed to improve relations between family members inside the home – improve the attitudes and behaviours towards women and children and to increase protection through generating an expectation of protection throughout the community but also reducing the acceptability (and even the expectation of) violence. This biblical messaging works alongside an effort to link survivors of violence to service providers and to incorporate service providers, such as police and nurses into the program to help to improve their responses to violence but also to include them in prevention and awareness work. This is further complemented by an effort to deal with substance abuse and provide alternative conflict resolution skills and pathways.²⁴

²⁰Pollard, A. 2000. *Givers of Wisdom, Labourers without Gain: Essays on Women in the Solomon Islands*. Suva: University of South Pacific.

²¹ 82% of men in Temotu said 'yes' and 97% of men in Weather Coast.

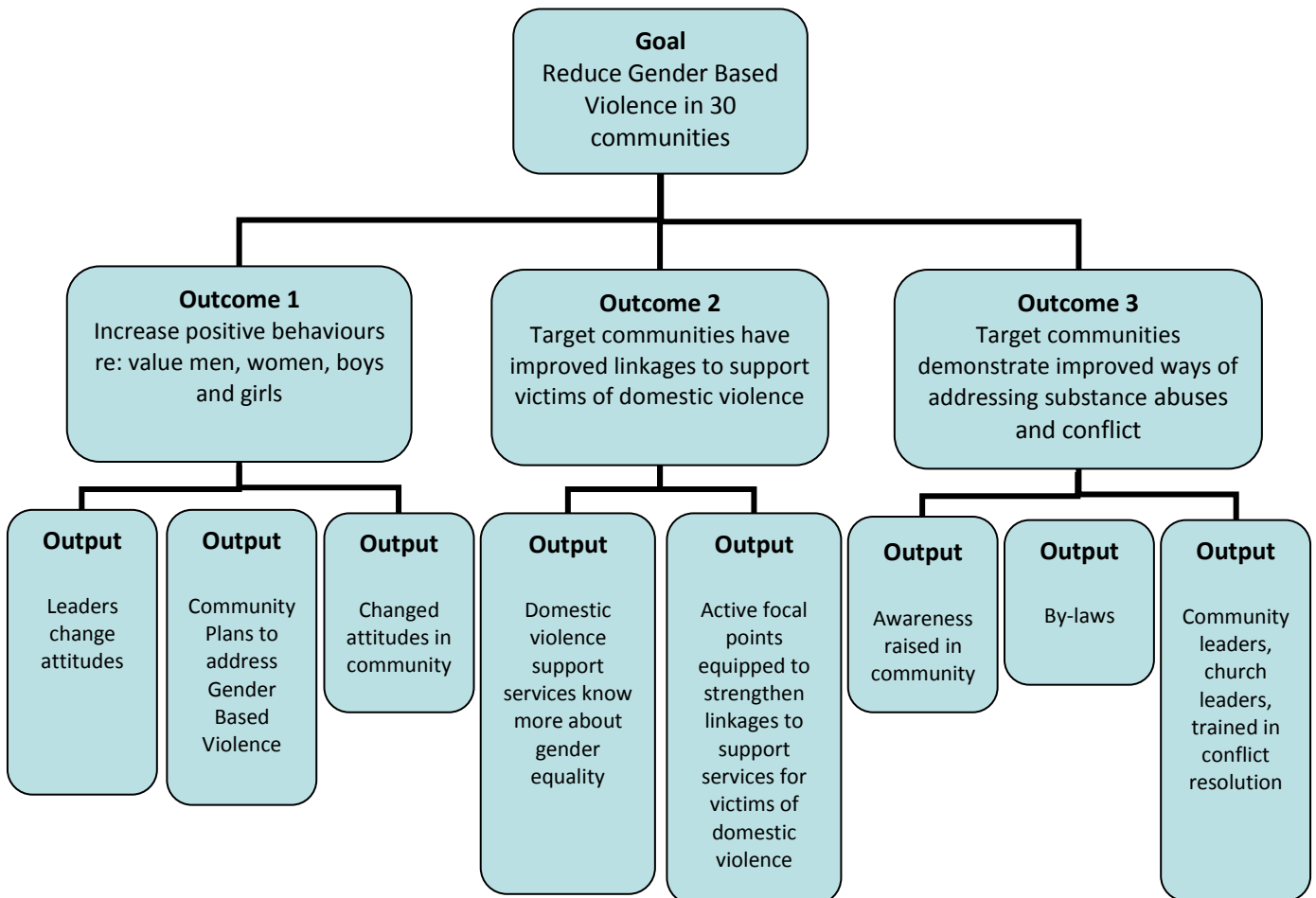
²² The Household survey was conducted by World Vision at the same time as this qualitative research project (June 2015).

²³ For information regarding the role of Christian understandings in 'disciplining' transgressions see Jolly, M. 1994. Hierarchy and encompassment: Rank, gender and place in Vanuatu and Fiji. *History of Anthropology*. 7(1-4): 133-167; and George 2015.

²⁴ Refer to the appendices for the Design Document which provides the full detail of the project and its proposed implementation.

2.1 Project logic

The project's assumes that eight key outputs will be delivered, which lead to the three key outcomes, which in turn will reduce gender-based violence.



According to the ‘theory of change’, intensive workshops with church and community leaders followed by coaching of these leaders to take action in their communities will produce three key outputs: changed attitudes of leaders; community action plans developed to address gender based violence; and changed attitudes of the communities. It is assumed that these three outputs together will lead to increased positive behaviours regarding the value of men, women, boys and girls, which will contribute to reducing gender-based violence (Outcome 1).

Greater awareness among people working in support services for survivors of gender-based violence and the identification of key influential community members to become designated focal points who will be equipped to connect community members to gender-based violence support services will improve community linkages to these support services, which will contribute to reducing gender-based violence (Outcome 2).

Community awareness and training on ways of addressing alcohol and substance abuse and developing positive methods of conflict resolution in the community will result in the creation of community by-laws that will lead to target communities improved governance of alcohol and

substance abuse and conflict resolution and that this will contribute to reducing gender-based violence (Outcome 3).

The project is based on World Vision International's approach to addressing GBV through faith-based groups. These project activities were informed by the Channels of Hope – Gender project.

2.2 Purpose of this research project

The purpose of this research evaluation project is to assess the effectiveness, relevance and impact of the Channels of Hope approach in reducing gender-based violence in project communities. This information will be used to generate baseline data for phase two of the project.

Objectives:

1. Assess the effectiveness of the project design in achieving the intended outcomes and the project impacts (positive and negative, intended and unintended);
2. Assess the extent the project has addressed the priorities and needs of those impacted by gender violence and abuse and is aligned with relevant priorities of project partners;
3. Document key lessons learned and recommendations, which will refine the project design for phase two of the project; and
4. Generate baseline data against which the outcomes of the second project phase can be measured.

3. Methodology

Research question

To what extent does Channels of Hope for Gender (and the project developed from its theory) create positive change towards the goal of reducing gender-based violence and changing perceptions about gender?

Key Evaluation Questions

KEQ 1: How is project implementation progressing and is it contributing to the anticipated outcomes?

KEQ 2: How strongly do messages that are taught in faith communities about gender and gender-based violence influence and change peoples' attitudes and behaviours in partner communities?

KEQ 3: To what degree has the project addressed the needs and priorities of those affected by gender-based violence in the community?

KEQ 4: What impact did the project have in changing or forming knowledge, attitudes, behaviours, and programming about gender-based violence among faith leaders, passive (non-CHAT) members of participating congregations, service providers and community members?

KEQ 5: What improvements could World Vision Solomon Islands make to its design, implementation, and monitoring of the project to achieve the goal of reducing gender-based violence in Solomon Islands?²⁵

The research plan was designed to address these research questions as well as the research objectives included in the introduction section above. The approach was designed to strongly align with the principles of the BOND Evidence Tool, including: Voice and Inclusion, Appropriateness, Triangulation, Contribution and Transparency. This research evaluation report is informed by the qualitative research conducted by researchers from the University of Queensland in collaboration

²⁵ This is addressed in 6. Recommendations

with local researchers and World Vision. The methodology was designed to be flexible and inclusive and it is based on three components: reflexive staff workshops, key informant semi-structured interviews (KIIs) and community focus group discussions (FGDs). The methods selected for this study were informed by the ToR which specified the approach. The intention in taking such an approach was to allow for deeper engagement with a range of people included in the project sites to get a better understanding of how the project is being received and what could be changed to improve its effectiveness – from the perspective of those who are involved and intended ‘beneficiaries’. This is a deliberate attempt to provide a rich description of what is working, what is not working, how and why, from the point of view of those involved. Such a qualitative understanding works to complement World Vision’s household survey which is referred to throughout this report.

The sites selected for this study were also outlined in the ToR. These communities were selected because they were considered to be fairly typical examples – in terms of how they had been responding to the project (as judge by World Vision project staff). The evaluators received confirmation through the study from community facilitators that the selected communities were ‘mid-point’ adopters of CCoH actions and messages. The intention was to get an understanding of the strengths and weakness of the project in ordinary circumstances. KII were conducted in both site centres of Marau and Lata with service providers. KIIs were also conducted with faith leaders in Lata. KIIs and FGDs were conducted at the community level in the three Weather Coast project communities of Masi, Kopiu and Komuta’a²⁶ and the two Temotu communities of Tuo (Reef) and Nangu (Santa Cruz).²⁷

The qualitative research and evaluation process in each of the CCoH sites, Temotu and Weather Coast, began with a World Vision project staff reflection workshop. The purpose of this session was: 1) to give the staff who are implementing the project the chance to explain the project from their perspective and to ensure the research is well informed regarding the realities of what is happening on the ground; 2) to facilitate reflection amongst the project staff – enabling them to explicitly think about the strengths and weakness of the project and to learn from the processes of sharing and reflecting. This provided important detail and context for the following interviews and focus group discussions and it contributed to the lessons learned.²⁸

Upon completion of the staff reflections we began semi-structured interviews with the key informants (KIIs). As is illustrated in the ‘spheres of influence’ mapping diagram, the purpose of this stage was to understand how those directly linked to project such as ‘collaborators’ and ‘partners’ understand the theory of change and how they implement, collaborate with and experience the project. These semi-structured interviews were specifically designed to solicit feedback regarding every aspect of the project and its theory of change. The interview participants were selected to provide insights from a broad cross-section of actors. Where possible, we selected at least two of a particular participant ‘type’ in each site to gather data on different experiences and allow for comparison. The below list of, and number of, ‘types’ of KIs was used as a guide for each site to attempt to get a range of perspectives, providing the opportunity for comparison. This scope

²⁶ These were complemented by interviews with FPs from Matekolukolu and Bokasughu (Weather Coast) a CHAT member and women’s leader from Mangautu.

²⁷ In total the research included 2 x staff workshops (one in Temotu and one in Weather Coast), 15 KII in the Weather Coast Area and 14 in Temotu - as well as 6 FGD in Weather Coast area and 5 FGD in Temotu – please refer to Section 8.3 ‘Interview Participants’ and Section 8.4 ‘Focus Group Participants’ in the Appendices for more detail.

²⁸ Refer to Appendices for a detailed account of the workshop process.

was largely achieved (see section 8 appendices for a description of all KII and FGD participants in each site).

- 3 x Partner Church leader (who have been the direct recipients of CoH training)
- 1 x Partner Church leader spouse
- 2 x Chiefs/customary leader
- 2 x female leader
- 2 x focal point person
- 2 x CHAT member
- 2 x police
- 2 x health service provider/nurse
- 2 x trained community facilitator (delivering substance abuse training)

The semi-structured interview approach achieves an important balance. It allowed for open-ended questions and a free flowing conversation which generated a more comfortable and relaxed environment, encouraging frank and honest engagement and allowing the interview to generate insights beyond what can necessarily be anticipated (including identifying unintended consequences). In line with standard semi-structured approaches, the researchers asked broad thematic questions followed by probing questions designed to solicit responses to the attached table of questions (see section 8.2 appendices). All interviews covered the same standard themes, allowing for a wide range of perspectives, comparison and triangulation. However, the different interview participant types were asked specific and more detailed questions in relation to their particular area of expertise/involvement (see the list of indicative questions in section 8). The data was then coded against the research questions for comparison.²⁹ The interview questions were asked in a combination of Pijin, commonly spoken English and local language³⁰. The duration of interviews ranged between 30 and 90 minutes.

Finally the research included focus group discussions in each of the research communities. These FGDs were designed to get an understanding of how those outside the direct sphere of influence/involvement understand the project and its impacts. The focus group sessions also provided a picture of how people in the community deal with family and sexual violence. It revealed where people go for help, how accessible help is and how effective services are. With the exception of the leaders' session, FGDs primarily included community members in the 'affiliated' and 'non-affiliated' sphere (see project actor map). The researchers conducted eleven FGDs across five communities (three Weather Coast communities and two communities in Temotu).³¹

Focus group questions for discussion³²

²⁹ The responses to interview questions were coded against the various research questions, sub-questions and CCoH project outcomes. This allowed for the responses to be compared and summarised as presented in the findings section. Refer to Section 8.2 for more information on how the responses were coded.

³⁰ It was necessary in most communities to speak in 'language' – the local language spoken in the particular region (as opposed to Pijin which is a commonly spoken language for communicating between groups) – to deal with language barriers, complex ideas and/or sensitive issues. Both of the local researchers on this project were able to communicate in language in most places.

³¹ The composition of focus groups did change according to opportunity and practical constraints and limitations. Refer to the research plan in section 8 for more detail on what was originally intended. In reality we invited and encourage attendance from the groups as described in the design but FGD participants were in the end largely self-nominated. We generally held separate men and women's groups which we found to be highly effective. However, FGD participants in Nangu were mixed in one group. We found these sessions to be extremely informative in most cases despite the limitations. See section 8 'research participants' for a table detailing FGD participants.

³² See section 8 for details on the FGD design. In Temotu the researchers successfully incorporated a mapping exercise (detailed in the research plan). However, in the Weather Coast communities the researchers had to

1. Do you know what the CoH project is trying to do? Do you know how?
2. Has anything changed – for good or bad – in the community since CoH began?
3. When incidents occur who (if anyone) talks to the perpetrator about his or her actions?
4. What (if anything) would you like to see World Vision or CoH do differently?

4. Limitations

Given the remote sites and the short time frame, the research (not surprisingly) suffered from several limitations in both Temotu and Weather Coast areas. For instance, it was our intention to carryout KIIs in an extra site in the Weather Coast area but bad weather and dangerous travelling conditions hampered these efforts. There were times when we were conducting FGDs by yelling over of the sound of rain and storms and in some places weather prevented a larger turnout from participating in the FGDs. Health problems prevented travel to another Marau site of Mangautu - meaning the researchers were only able to interview one CHAT member who was willing to travel. In Temotu there were problems in Reef Islands identifying people who were involved in the program as a lot of women were tending the food gardens. In both sites there were not enough young men included in the research. Importantly, these communities included in the study are not representative. The researchers understand that these communities were chosen because they were considered to be fairly average. It is therefore highly possible that there are more successful communities in Temotu than the ones included in the study. There are also likely to be some more problematic communities than those included on the Weather Coast.

5. Findings

(For a Summary of the detailed Findings, refer to Report Section 5.1.4, on page 35)

5.1 – (KEQ 1) How is project implementation progressing and is it contributing to the anticipated outcomes?

5.1.1 Outcome 1: Increase positive behaviours re: value of men, women, boys and girls

Start for change, yes. Even for myself... even before, I was violent. I find this program changing me – makes roles clearer...

Quote, Focal Point - Marau

Overall, based on the communities included in the study, the ‘theory of change’- in respect to the basic assumption that biblical messages and faith networks will change behaviours and attitudes with regard to family and sexual violence in Solomon Islands – appears to be sound and shows obvious signs of success. The results regarding positive change in overall behaviours and the value of men, women, boys and girls across the communities included in this study vary. In communities where the project appears to be well implemented, research participants report improvements regarding attitudes and levels of violence which seem overwhelmingly positive and are be directly attributed to the CCoH project by the research participants. All such communities are on the Weather Coast. In communities where the project is not being implemented effectively, there are still slight improvements reported (this includes one Weather Coast community and both Temotu

abandon this approach as the venues were not suitable (in all cases there were no tables for working on and in most cases the FGDs were conducted on the ground in the open – also the constant rain prevented the researchers from using paper). Instead the researchers asked questions in relation to the mapping exercise.

communities). However, these improvements are not directly attributed to the project – or at least other reasons were given for the changes. Importantly, all communities expressed an interest in continuing the project and even those that felt the project was not working at all still remained confident that the core elements of the project would bring change in attitudes and levels of violence if it was implemented effectively. The reason for this appears to be the appropriateness of the messages and the use of Christianity. The focus on biblical messages appeared to resonate with the vast majority of respondents as did a focus on substance abuse (SA).

In two Weather Coast communities, FGD participants, supported by KII, reported reductions in the frequency and severity of family violence which was generally attributed to CoH messaging and reductions in SA. Two other Weather Coast communities reported more modest but promising signs of change in this regard, including the identification of success stories such as reformed men and safer families known to research participants to have been directly ‘changed’ by the project. In all but one community on the Weather Coast there was significant support for the CCoH messages and activities.³³ On the Weather Coast, former perpetrators of domestic violence told of how the CCoH project contributed to their personal pathway to change and reform – these are promising signs.

In Temotu, the project has experienced some significant problems in implementation (outlined in the following sections). This has undermined the project’s capacity to ‘increase positive behaviours re: value of men, women, boys and girls’ and makes it very difficult to determine the likelihood of success in the future. While some respondents reported observing a slight reduction in violence and/or improvement in attitudes, with the occasional exception, this is not seen to be the result of CCoH. Nonetheless, respondents were generally of the view that the project would achieve changes in attitudes and violence provided there were significant improvements in implementation.

The positive indications towards a slight reduction in the frequency and severity of violence reported in FGDs and KIIs in some communities (outlined above) is in line with household survey results. For instance, in response to the question: ‘*Over the past couple of years do you think the violence experienced by this person/people [anyone living in the five closest houses to the respondents] has: increased; decreased; or stayed the same*’ – 61% of Temotu respondents reported a ‘decrease’ (18% = increase; 21% = stayed the same) and 56% of Weather Coast respondents reported a decrease (5% = increase; 39% = stayed the same).³⁴

There were also some positive changes indicated in the household survey results in the Weather Coast area regarding attitudes, particularly in relation to the bible. For instance, in response to the question: ‘The bible affirms that man is superior to woman’ – 79% of respondents disagreed, compared to a baseline of 59%.³⁵ However, in Temotu there was little change – with 53% agreeing with this statement (compared to a baseline of 57% agreeing).³⁶

Church leaders

³³ The one community that did not report significant support was Mangautu. We only interviewed one CHAT member from this community and it appears the project has not been properly implemented here – more information provided throughout report.

³⁴ It should be noted that there was a gap between male and female accounts in Temotu – with 49% of women reporting a decrease and 73% of men.

³⁵ The breakdown of these figures: Baseline = 33% disagree and 26% strongly disagree; Evaluation = 47% disagree and 32% strongly disagree – see footnote 32 for qualification regarding these findings.

³⁶ It is important to note that these figures are based on findings from 6 of the 14 communities from each site included in the household survey (that is 12 out of 28 in total). This is because these 6 communities from each site were also included in the baseline (8 of the communities from each site were not included in the baseline so are therefore not considered comparable). For more information on the household survey methodology and the comparison between the most recent study and the baseline please refer to the World Vision household survey report (pending).

[The CCoH project is] about creation, relations between men and woman. Men in community use women to do all the work. Tellem the bible says that you must work as a partnership...It has helped... [I] helped violent families to work [through] problem... equality and downin violence.

Quote - Faith Leader, Weather Coast

We interviewed people from six different communities on the Weather Coast. While it was not possible to triangulate the findings in two of these communities, it appears that a large portion of leaders in five out of these six communities have been successfully included in the CCoH project. In four of the communities³⁷ it was evident that church leaders had been successfully trained, were genuinely supportive and were actively relaying the CCoH messages to the community. In all of these communities' senior church leaders were trained and were preaching the messages through church services and various church activities as well as being involved in staging CCoH awareness talks and activities. In two communities, Masi and Komuta'a, the senior Church figures were self-described focal points although there was also at least one other Focal Point in each community where this was the case. The selection and inclusion of faith leaders on the Weather Coast appeared to be a critical element of success in these communities.

Conversely, in Temotu this element of the project appears to be one of the key problems in implementation. While the faith leaders included in the study did appear to have a strong understanding of the content of CCoH, it was repeatedly reported, through other KI interviews and FGDs, that faith leaders were either not a suitable selection (in terms of behaviours, attitudes and leadership capacity) or not effectively playing their part - or both. There were reports of faith-leaders not 'walking the talk' - that is to say they were criticised for living in a way that was different to what they were preaching through the CCoH. People often referred to one leader's inability to effectively work with others as well as compromised relationships undermining the implementation of the project. There was confusion about how faith leaders were selected for inclusion in the project - with varying explanations given by community members (e.g. selected by chiefs, by 'the community' or by World Vision staff themselves). It was lamented that the communities did not have mechanisms to select their own CCoH representatives and no one was sure of any process of changing ineffective volunteers to the project. Significantly, while some church leaders (such as members of the Vestry Committee, women's church group etc.) were included as faith leaders, focal point or CHAT members, there were no senior leaders such as priests or catechists within the CHAT or taking up these positions. Thus the faith leader appears to be a created position (by the project) rather than the actual religious leader of the village (i.e. the Anglican Priest or catechist). This is important because all priests interviewed were supportive of the project but they have not been included in a manner that brought their considerable influence and networks to bear. In Temotu, it was the faith leader rather than the focal point person (discussed below) who was the overall CCoH leader. As such this position must be held by a highly effective leader to make the program work. In the Weather Coast communities the faith leader and FP appeared to be operating in more of a shared leadership approach.

Another critical problem for the program in Temotu is how the project has been communicated in regards to its biblical/Christian foundations. In particular, research participants regularly reported that many in the community thought CCoH was a competing denomination or a new church that was attempting to recruit members. For this reason, some members of the community (particularly chiefs) were actively rejecting CCoH and encouraging others to do the same. This again attests to the

³⁷ Including a community that was not technically a target community - the Anglican community alongside the SDA community in Kopiu.

importance of selecting locally recognised and locally respected faith leaders who are already well-established within existing church structures.

In communities where this project was working well, faith leaders and focal points requested training be delivered inside the community. They regularly and enthusiastically suggested that World Visions staff and various trainers come to deliver the training in the community rather than selected people needing to leave the community for training for prolonged periods of time. In communities where the project was not working well, members of the community, CHAT group and/or congregation generally requested that training be provided in the communities. The reasons for this were varied but include the following: (1) to overcome the difficulty of being away from home, families and responsibilities for prolonged periods; (2) the need to bring the message straight to the community so the messages are received accurately and by the largest possible number of the people; (3) to harness the opportunity to create interest and momentum; (4) to satisfy community interest in hearing the message directly; (5) the opportunity for increased buy-in and ownership; (6) the possibility for the community to contribute ideas to implementation and support/legitimise those in leadership positions; (7) to increase a sense of shared understanding; (8) to get the maximum benefit in terms of distributing the messages; (9) to increase continuity, consistency, transparency accountability – allowing the community to be involved from the outset ensures some shared understanding of the messages and goals and this allows the community to actively participate but also to hold their CCoH community leaders accountable. In Temotu, such an approach would help to overcome the lack of a forum in the community for spreading the CCoH messages and (10) increase the likelihood of attracting the right the people to attend who are not able to attend when trainings are done far from the village.

Focal points

In the Weather Coast, all but one of the six communities included in the study there appeared to be highly capable, well informed and committed focal points.³⁸ All focal points were able to account for the CCoH messages. With varying degrees of sophistication and comprehensiveness, the FPs explained the creation, disorder, re-order narrative and were able to link this to understandings of improved expectations around gender roles, norms and violence – including positive messages regarding respectful and non-violent relationships. Nonetheless, FPs and FGD participants echoed a need for greater direct training to the community and CHAT members. It was felt in several communities that it would increase buy-in and understanding if the community were exposed to the message from the source (ie. World Vision community facilitators). Several FPs suggested that if more training were delivered in the community they could build their capacity while informing the community and improving the consistency and continuity of messaging. They suggested the FPs deliver the training alongside WV facilitators in a capacity development approach.

The one exception on the Weather Coast was the Mangautu (Marau) community which does not have a FP. At the time of training the preferred FP was not available so the community sent a person from a nearby community. We were only able to interview one CHAT member from this community – but she reports the CHAT is dysfunctional because they do not have a ‘captain’ (ie. FP). This CHAT member was also well versed on the CCoH messaging but this message, the CHAT member reported, not being well circulated due to the lack of coordination in this community. The FPs in the Temotu communities included in this study also appeared to have an adequate understanding of the CCoH messages but the only effective means of communicating this message revealed by the study was through the use of Barefoot material – this appeared to be something that CHAT and women generally were far more aware of. There were very few reports of

³⁸ Mangautu (Marau) community does not have a FP – see below.

FPs working effectively, or examples of using this messaging – but this is likely to be due to the more fundamental implementation problems (elaborated on below).

CHATs and CAPs

Time hear story – lots of chiefs, church and women and youth – this encourage networks and working together and this has helped to work together – the networks make a difference.

Quote – Focal Point, Weather Coast

Incident [rape] has already happened. Chief and women and youth leader and church and Catholic mothers, they team up and deal with this together – they tell the person [perpetrator] the community will not [tolerate] this behavior.

Women's FGD participants explain how CHAT structure responds to violence – Weather Coast³⁹

CHAT were formed in all Weather Coast communities and were active and functional in all but one. It was however, difficult to get a sense of how effective this forum is. All communities reported that their CHAT members were active, informed to various degrees about CCoH and were doing fair to good work to reduce family violence and increase awareness. CHAT members in at least two communities were active in intervening in instances of domestic violence and had been effective in rallying support in condemning serious violence. In one community, the women's FGD reported an instance of rape in the community which they believed the CCoH mechanisms were highly effective in dealing with. It is important to note that the CHAT mechanisms were deliberately employed in this case. That is, women reported that it was the CHAT structure (chief, women leaders, church, youths – communicating to their respective stakeholders) that was mobilised to generate a community front in response to the offence. In this particular community, chiefs were well engaged in the project and they worked with the CHAT to coordinate a community-wide condemnation of the behaviour. This is clearly seen as a success and women appeared to be pleased with the level of support they are receiving from their community via the CCoH mechanisms.

CHAT membership appeared to be strong and diverse in several Weather Coast communities, generally including: women leaders, faith leaders, youth leaders, and chiefs in areas where the project is working well. Nonetheless, it was noticeable that chiefs did not turn up for FGD or KI interviews in three communities (despite reportedly being included in CCoH). Areas where chiefs were either present for the research or reportedly heavily involved the CCoH project, the project and its key actors appeared to be more embedded in processes for dealing with violence and generally considered more effective.

Don't want to talk bad about focal points, got five people active, not sure if they are FP or CHAT – people don't seem to understand the structure – they don't really work as a team. They went to training together but they came back and didn't work to plan or work together. Some really active FP and CHAT but they are not really working together – it's not coordinated – awareness not really done as a team either.

Women's FGD – Weather Coast

While all the community action plans (CAPs) in the Weather Coast have been developed (15 in total), research participants in only two of the communities reported having one. This means that even when CAPs are developed, key people are not always aware of, or involved in, them – or at

³⁹ This is a translated quote.

least they don't remember them. Nobody on the Weather Coast brought up the CAPs without direct prompting and they did not appear to be a big feature of how communities coordinated and implemented CCoH. Nonetheless, two Weather Coast communities appeared to be highly organised and active through their CHAT framework. These communities reported significant awareness-raising and education activities and even interventions through the CHAT group mechanisms. Other communities reported that their CHAT members were individually active but not working together effectively. It should be noted that their lack of coordination and cohesion in these instances was seen to undermine their effectiveness.

In Temotu, it was reported that CHAT began with great momentum and enthusiasm but this had died down to almost no activity at all – with the very promising exception of the use of Barefoot materials (discussed below). This downturn in commitment and activity correlated with a range of problems including: miscommunication about the function and purpose of the project; staff turnover in World Vision's project staff - with some ongoing staff capacity issues; problematic faith leader and FP selection; a general lack of support and even resistance from other areas of the community; and WV staff failure to deliver a number of promised items including sports equipment, competition prizes or workshop stationary materials. It is important to note that chiefs do not appear to be well incorporated into the project in Temotu. Chiefs that were interviewed did not appear to know a great deal about the project. Other KI participants noted varying levels of interest and involvement from chiefs - ranging from some interest and rhetorical support but limited involvement, to active opposition to the project. The problems appear to be twofold: (1) chiefs have not been adequately incorporated in the design and approach and are therefore peripheral; and/or (2) serious problems with communication have resulted in chiefs thinking these messages are either in conflict with culture or coming from a 'new' church group which is perceived to be threatening existing order and Anglicanism.

While one faith leader in Temotu (in one of the two communities included in the study) reported regular CHAT meetings, CHAT members say coordination is not good and acknowledge having not attended any meetings. There was regular mention of the fact that CHAT could be and should be working through existing church structures as they are attempting to work with the same people. In one instance, the project was criticised for not explicitly linking CHAT with the Vestry Committee. In this case, active CHAT members reported drawing *informally* on Anglican structures like the Mother's Union. It appears that these informal linkages are a potential strength of the networked approach this project takes, but there is a need to explicitly leverage existing structures and work with them more deliberately. Similarly, a senior church figure in Lata reported that the Anglican church already had a male advocacy program on gender violence which took a very similar theological approach to changing attitudes and behaviour. This program was funded by the EU. The key informant noted that the programs should leverage off this existing work.

CAPs have been developed in both Temotu communities. But it appears that only a few key people are aware of them and both have significantly stalled in their implementation – with the exception being the positive implementation of Barefoot materials as part of the CAP. While the above outlined problems go some way in explaining why CAPs are not being effectively implemented, another key factor appears to be the existence of other projects and an apparent saturation of aid and development projects in this geographical area. CHAT members report losing volunteers to other projects – especially those projects with more tangible benefits such as water projects. All agreed that there are too many other things going on in the community and that voluntary nature of the project meant that people had to prioritise family, subsistence activities and paid employment. Active community members that were the most likely contributors to a project such as this were already seriously overloaded with other commitments.

In both sites it would appear that CHAT planning and coordination is critical, but that written action plans may not be the ideal mechanism – or at least they need to be supported in other ways. Several research participants on the Weather Coast suggested that WV staff might help to coordinate and assist in planning sessions at the community level and that it would be better to communicate these activities and plans orally to a network of people to keep up an ongoing conversation regarding what needs to be done and when.

Barefoot material⁴⁰

It's easy... everything inside the Barefoot makes sense to people in community. Barefoot reminding people what's in the bible and clarify what [gender] roles are... It takes too long to present and community loses interest. Women and men have too much work, they cannot stop for long to talk, only got time on Sunday.

Focal Point, Weather Coast

Barefoot material need to adapt, make more simple... material in Barefoot needs to be contextualized.

World Vision facilitator communicating feedback he has received, Marau

There were mixed opinions regarding the Barefoot material on the Weather Coast. World Vision staff reported some complaints regarding the complexity, coherence and contextual relevance of the Barefoot material which they received during implementation and training activities. On the other hand, we heard stories from the communities of the reasonably effective use of the materials. Nonetheless, in places where Barefoot materials are reportedly being used successfully, it has required a great deal of local adaptation – this includes delivering the messages in language and adapting it to adjust to the communities' levels of understanding. It appears this has been particularly successful in Masi. In places where the material has been useable, FPs and FGD participants suggested that the content is long and sometimes boring (although nobody was quite that direct). It was explained that large numbers of people would turn out for these community awareness sessions but that the numbers would dwindle away to two or three of the more committed participants by the end of the session. There are several reasons for this. One is that people do not have a lot of time to listen or participate as they have a great deal of other responsibilities in the community including gardening and generating income. Another problem is that the messages are not evolving so people are not always interested in hearing the same messages repeated. Many FGD and interview participants also noted that the materials were only being delivered to people who are interested – this includes those that are interested in change in relation to GBV and/or those that are interested in biblical messages. Related to this problem is the mode of delivery- several communities also expressed an interest in receiving the messages in a variety of more engaging ways for example through sporting activities and role plays that were more likely to engage youth and those outside of the church community (elaborated on below).

Once again, in Temotu the findings were different – with the Barefoot program proving to be the most successful element of the CCoH project – albeit with some difference in implementation from the original design. In both communities female CHAT members and others, especially Sunday School teachers, were focused on delivering the Barefoot material – but they were not working on other aspects of the CCoH project (for example SA training or other aspects of CAP).. The Barefoot material is seen to be highly successful in communicating with children and some youth. Female youth reported having learnt a lot about gender roles including issues to do with sharing of the

⁴⁰ The Barefoot material is used as an aid to communicate CCoH messages. Refer to the design document in the appendices for more information about the Barefoot material.

household workload and cooperating in marriage. Female youth also reported having a better understanding of gender-based violence and are engaging critically with what is acceptable behaviour in terms of gender roles and violence. Young women in one of the two communities also appear to have developed an understanding of issues around sexual violence through the Barefoot approach. Children were also being exposed the CCoH messages through the Barefoot material in Temotu. FGDs reported that children were getting a good sense of appropriate gender roles, relationships and issues do with unacceptable family violence. CHAT members in Nangu reported that ‘now when one child sees something that is against the Barefoot lessons he will say “don’t do that”’. Through the Barefoot program a large range of respondents reported hearing messages of improved gender relations as well as improving the division of labour in the household. This message is reportedly achieving some practical differences – although there were reports of some ‘big men’ being resistant to taking on domestic chores because ‘this is the work of girls’. Young men have been more difficult to engage. In one community, it was felt that Barefoot would be enhanced with new materials instead of repeating the same message, and more aids such as bigger pictures and teaching materials.

Reaching young men is a problem for both sites and interestingly this group is generally seen to be the most threatening in terms of perceived potential for violence and community disruption. On the Weather Coast the fear of antisocial youth is heavily fueled by recent memories of the conflict. In Temotu, this is not the case, but there is a sense that communities cannot control substance abuse, especially use of marijuana, and associated behaviour. Data from both sites confirm a general inability to reach male youth who are not already committed church goers. Interestingly, when pressed, some key informants in both the Weather Coast and Temotu sites acknowledged that youths are not the source of domestic violence – perpetrators are generally men between the age of 30 and 50 years old (who *are* often reached by the project, at least in Weather Coast). Furthermore, youths are not often perpetrators of actual violence against women and girls either (although there appears to be serious problems with intimidation) – but there is an assumption they could be and therefore there is a strong desire to reign in antisocial behaviour. In Temotu the issues of general antisocial behaviour and youth substance abuse appear to be conflated with the CCoH goals – primarily due to the substance abuse messages – this is a problem for implementation as the goals are rather blurry in this respect. Critically for the project, young men must nonetheless be engaged to improve family violence prevention in the medium term (ie. once they become husbands and fathers).

The Weather Coast communities all had a range of ideas for engaging young men and enthusiasm for doing so was very high. Typically research participants suggested sporting events. Participants suggested that these events be simple and local and include some incentive – like equipment and/or prizes.⁴¹ A participating SDA faith leader from Kopiu has already begun trialing such an approach in Marau (these activities are independent of CCoH – but could be included). This has had resounding success in decreasing antisocial behaviour and drinking. Police report a significant improvement in behaviour and general decrease in community disturbances during the sporting season. However, this has not been embedded into a broader change management process so it is difficult to know if change in behaviour is sustainable. Early indications would suggest that behaviour reverts once activities cease (see recommendations for potential solutions).

Young people, girls and boys, need to be better incorporated in the project. Activities suggested for including all young people include role plays (participatory drama events); dramas (staged shows),

⁴¹ It is important to note that sporting events between communities (rather than within) reportedly escalate violence.

movie nights (showing movies with positive gender messaging); sporting events; music days and building on song competitions. Such a program of events needs to be supported by World Vision. CHAT members have requested that WV staff support them in designing an engagement strategy which incorporates CCoH messaging in innovative ways into a program of activities.

There is an overall problem in all communities across both project sites in achieving greater participation. This is largely attributed to the time it takes to receive training, deliver the messages, participate in awareness sessions and be involved in the project generally. All communities reported that awareness talks and visits from WV staff happen at inconvenient times and this undermines community involvement. Community members are busy with subsistence activities (gardening and fishing), income generation (for school fees and other costs requiring cash); and other programs and projects (this is particularly the case in Temotu). All communities suggested that participation would be higher if WV staff: communicated better about when they would be visiting; followed through on visits and other commitments; brought rations so that the community members would not need to garden or fish on that day (but also to fit into cultural norms and live up to precedents set by other NGOs); consistently paid communities for accommodation and food preparation (currently inconsistent); and stayed the night in communities so as to catch people when it was convenient for them – allowing WV staff, faith-leaders, FPs and CHAT members to meet with the different groups (women, men, youths) when it was feasible for them to make the time.

During a men's FGD in Komuta'a it was suggested that CCoH messages and programing might be more successful if it were embedded in something more tangible like a livelihoods project. Interestingly, it wasn't that men felt 'more tangible' projects were more needed or more important, but that it would provide a basis for 'living' the gender roles at the same time as addressing key problems in the community. The men's discussion group suggested a livelihood program that essentially had positive gender relations, learnings, structures and messages embedded in its planning, activities and ongoing implementation so that the community could actively live these messages in a manner which would allow participants to internalise the messages and experience the benefit of improved relations. Importantly, the project may also address food security or other pressing income problems which in turn would help to alleviate financial and subsistence pressures which currently fuel violence and problems in the home. This suggestion resonates with many of the issues being raised in Temotu. Research participants in Temotu noted that the project was difficult to implement and to generate support for because it wasn't delivering anything you can see and it wasn't addressing the underlying issues including family pressures resulting from food and income insecurity. Another relevant problem in Temotu is the number of other projects operating in the community which take up the time of community-minded people. There appears to be some potential for attempting to link CCoH with existing projects and perhaps embedding the messages about gender roles through collaboration.

5.1.2 Outcome 2: Target communities have improved linkages to support victims of domestic violence

Police

The senior police officer in Marau explained to us that they see that CCoH is helping to ensure the bible, culture and the law are consistent. According to the police, people (perpetrators) in the past have tried to 'hide' behind culture and/or church as an excuse for domestic violence but with the help of the project they are straightening this out. According to police there is an effort to work together to remove 'the places to hide'. One police officer noted 'the places to hide - we are taking them away'.

Police interviewed in both Marau and Lata were well informed about the CCoH, supportive of the approach and messages and have received all the relevant training on messaging, SA and conflict resolution. Officers in both sites were enthusiastic about the biblical messages and felt they were a highly effective way of communicating the messages around family and sexual violence as well as for dealing with problems of SA. All officers interviewed believed the project was helping to achieve goals which aligned with policing priorities. All police reported that the various elements of the project were important and helpful. Both Marau and Lata police have reportedly been participating in/conducting awareness programs in the communities and Lata police in particular noted higher level organisational support for the project, noting that the project has given him the opportunity to deliver these messages, especially in Reef Islands which are remote. Police in Marau reported a slight improvement in the frequency and severity of family violence as well as people's 'mind-set' – particularly the mind-set and behaviour of men. All police noted however, that change will take time.

Despite already having training on SA and being skilled at CR police Marau still reported the CCoH training and the particular approach was helpful for improving the police response to these issues. The police in Marau have also carried out family violence and SA awareness campaigns in some of the surrounding communities and this was confirmed by the communities. The Marau police named several of the Focal Points and clearly had a strong relationship with a few including in Masi and Komuta'a.

In both sites there are still considerable problems with police attending and following up. While we received generally positive views of police attending in Masi and Komuta'a, it was common for communities across both sites to report a lack of follow-up (this includes a failure to return to the community to continue investigations and/or follow through to prosecution). The reasons for this varied. Sometimes people acknowledged police did not have the resources to make the trips. At other times people suggested the police were not interested in domestic violence – others suggested they were not inclined to do their jobs. In both sites logistics present a serious obstacle to effective police responses. The weather can prevent police from attending reports as it is regularly unsafe to travel. These same problems (together with a lack of fuel and money) prevent victims from reporting to police. Other constraints were reported in Temotu such as problems with logistics generally and an inability to secure boat drivers at critical times, for instance. The Lata officer also recognised that there was a reported problem with police in posts not effectively carrying out their duties – this was supported by interviews and focus group discussions.⁴² Addressing these personnel problems requires greater policing resources than are currently available.

From the police perspective, police acknowledged that domestic violence issues were difficult as these charges were very commonly dropped. Police in Marau explained that there is tendency for people (generally family members) to report domestic violence on behalf of the victim and when police follow-up the report the victim has recovered and does not want to press charges. Through a range of sources the researchers got the impression that the inclination to drop charges influenced the attention police are able/inclined to pay to these issues – it should be stressed that no one actually said this.

Police described instances where charges were dropped but police nonetheless facilitated reconciliations inside the police station and subsequently gave serious warnings to offenders – making it clear they would not be given any more chances. Police appeared to empathise with the

⁴² People in the communities are apparently requesting police posts or complain about officers that do not stay at their posts – but rather return to their villages.

position of women in these circumstances and made the point that women will often dropped charges for the sake of the children and the welfare of their families.

In Lata the officer told a different story. He reported 'zero tolerance' for family violence:

if a case comes up you must open and prosecute, they have told us not to go easy on it... if a case comes open it straight away, before sometimes we did counselling if we see that they can go back, or we help to facilitate a kastom response, sometimes this will work, sometimes not and it happens again. But now, our bosses say don't give them another chance, especially if they are serious.

While a zero tolerance approach is obviously laudable in its intention to take family and sexual violence seriously, it can undermine the flexibility that women themselves would like from the legal system (as described above). This issue requires more attention. More needs to be understood about the options available to women and police for achieving the best possible outcome for the victim (this is especially the case given the problems with infrequent court hearings – see below).

Another apparently significant difference between Temotu and Weather Coast is the response of the legal system generally. In Marau police officers report that if the crime is serious enough they will take the offender straight to remand in Honiara and they will stay there until they have been to court (and then they are moved into the prison system if the case is successful). Both Marau officers said this would be the case in serious domestic violence incidents or rape cases. In Lata, on the other hand, the officer noted that the court does not sit regularly, so cases expire between Magistrate visits. This would have a huge impact on the communities' perception of the effectiveness of police and it is likely to influence the way police do their jobs. There was also significant variation within the communities. In the Santa Cruz communities there was evidence of police responding to serious issues including a rape case, and of police being approached with varying levels of responsiveness. One of the CHAT members in Santa Cruz had been positively impacted by his interactions with police after committing a crime. In fact his experience with the criminal justice system had reformed him (and he is now an active CCoH participant). In Reef Islands, the police post was seen as far less effective, with one female CHAT member stating 'kastom of Honiara' (the law) isn't working here, but stated she would like to see an increased police presence especially to deal with substance abuse issues. It was generally confirmed by all research participants that police were not an effective deterrent in Reef Islands and they were not an effective partner in the CCoH project.

Police in both Temotu and Weather Coast sites seemed confident that people were aware of the law regarding family sexual violence. The police officer in Lata noted that when he conducts awareness sessions people tend to understand the law and then question why police don't act in accordance with the law. The officer reports that misconduct of police is the main thing that gets questioned – not the law. He informs communities of the appropriate complaint mechanisms in these cases. The officer also reported that since conducting awareness sessions people have contacted him directly – particularly around the election period when there were heightened problems with SA and disturbances.

Understanding the limitations of police and their track record in dealing with these issues is critical for appreciating the context in which this project operates. Utilising a network approach, as the project does, makes sense in Solomon Islands, as it draws on and harnesses existing strengths and capabilities. But the project can only link with what exists. The effectiveness of the police and justice system does impact upon the CCoH project achieving its goals.

Health Services

Yes, people are shamed to talk to health services. Violence inside lo home happens a lot but people hide it – women do go to the clinic for treatment for injuries but they don't say what happened.

Female Focal Point, Weather Coast

It can be hard to get to health services – big walk – cost money for fuel – the community will pool money for emergency... they do go to nurse and they will tell them usually that there was a fight but not that they are being abused. Culturally, cannot say husband hit me...⁴³

Female CHAT, Marau (Weather Coast program)

In both Temotu communities access to health services through a clinic or aid post was *reportedly* good. All respondents reported that health personnel were well informed regarding the CCoH project and generally supportive at the Provincial level - but involvement of health professionals outside of Lata is unknown. Senior health personnel from Lata have conducted a range of awareness activities and people generally reported that survivors of violence could easily access help and were comfortable with doing so. There is a family violence health worker in Lata, but this position is not currently functional so the infectious disease controller has been engaging with these issues. This nurse has attended CCoH trainings including one in Reef Islands and one in Santa Cruz. The nurse reported ongoing problems with domestic violence and two recent cases of rape⁴⁴ in the communities and noted the problems of family violence are particularly common for recently married couples. The nurse also reported that community interest in knowing more about family violence has increased and that after awareness talks people do ask questions. But the nurse also notes that people are not always prepared to seek help. Sometimes they leave their injuries without attention for too long. There are also instances where survivors of domestic violence present at clinics with chronic pain from pre-existing injuries that they have not sought medical attention for at the time (of initially receiving the injuries). There is apparently a need to generate more awareness around the risk of not seeking immediate treatment and making it clear that this can result in permanent and chronic pain if left untreated. Health clinics send victims to police when possible but victims often prefer to avoid police involvement to prevent the situation escalating at home. Notwithstanding the existing awareness and clear interest in the program from the health sector, it is reported that World Vision staff need to do more to directly engage with the clinics/aid posts on the ground and bring them into the project.

We were unable to interview the health worker in Marau who has been involved with CCoH (due to the shifts being worked – not available on the day). But we had it confirmed by several sources that this person was involved in the project, understood the messaging and was contributing to awareness around SA and family and sexual violence. As discussed below, the Marau health worker has been involved in providing SA training. Most of the people we interviewed in Weather Coast communities reported that health clinics were accessible and their personnel were well informed. We did hear one disturbing report regarding a serious incident of abuse whereby the victim was unable to reach the clinic in time (for the purposes of receiving a medical report for police). Weather and access to fuel and transport (boats) clearly undermines access to health services in some communities in the project site.

There is also a health clinic in Masi. Despite the recent change in personnel (less than 4 months), the nurse was aware of the project and keen to be involved (see more below in SA section).

⁴³ This quote is partly translated/paraphrased.

⁴⁴ It is understood that these rape cases are not from the research site communities.

According to the nurse in this clinic chiefs have been known to bring in survivors of gender-based violence and they are also instrumental in making reports to police. Importantly, police reportedly respond and take these cases seriously. Many of the people we interviewed said that survivors were comfortable with discussing family and sexual violence with health workers. However, others interviewed reported that people were still quite reluctant to have such discussions. As evident by the illustrative quotes above, women tended to report that victims would generally not tell the whole truth. There are strong cultural reasons for the limitation here – particularly in cases where the health workers are men and kastom prevents women from disclosing the violence to them. One CHAT member explained to us that if a victim directly states that her husband hit her or that she is suffering from abuse (presumably to a health worker that is not discrete) then she can be liable to pay compensation for talking out about this.

The household survey has generated some interesting results in terms of the likely use of health clinics in cases of severe assault. When asked who a severely beaten women could turn to for genuine help only 16% of respondents in Temotu nominated the health clinic – compared to 51% in the Weather Coast area (see below for more information on this survey result).

Focal Points

The reported effectiveness of Focal Points (FPs) in regards to outcome 2 was mixed. Generally speaking in the Weather Coast communities they were considered largely successful and in Temotu there were some apparent problems with the appropriateness of those who were selected for the role as well as confusion to do with their reported focus. Nonetheless based on the household survey results it would appear that FPs are reasonably well known in both sites. In response to the question: ‘Do you know someone in your community who is a focal point person who can help people find services to cope with family violence?’ – 68% of respondent from Temotu said ‘yes’, and 95% of respondents said ‘yes’ in the Weather Coast area.

We found no record of FPs in Temotu directly intervening in violence, assisting survivors, linking survivors to service providers or having established strong productive relationship with police or health workers. This may be because there appeared to be some confusion about their role. That is, faith leaders were more inclined to be carrying out the linking work and FPs were more focused on SA issues. One FP explained his role as being to:

...deal with the things the community doesn't like... [such as] fights and drinking [homebrew] and marijuana... so my role is to try to talk to young youth to cut down these behaviours.

Quote – Focal Point Temotu

This focus on SA is of course very useful and in line with the broader goals and theory of change of the project – but it makes it difficult to assess if FPs are effectively playing their role according to the design.

In Weather Coast communities the FPs were generally considered to be successful, influential and well informed. With the exception of one community (outlined above) FPs were well versed on the CCoH methodology and messages and were highly active members of the community. In most communities FPs were known for not only supporting survivors after incidents but were also known for intervening in violence as it occurs. FPs (supported by community members) gave accounts of instances where they themselves intervened in domestic violence or where they had facilitated the intervention – through chiefs or church leaders. There were no reports of FPs experiencing any backlash or violent attacks as a result of their interventions – but it must be acknowledged that this question was not directly asked and it is a real possibility. FPs have been instrumental in some

communities in referring survivors of violence to support services – primarily church and chiefs and occasionally police. Female FPs also gave examples of assisting survivors of violence to access health services. The following account provides a summary of how a female FP assisted the survivor and her family after a serious case of assault:

[FP confirms she accompanied victim and mother]... used the Marau clinic... it is far away and it's hard to get there – the cost was covered by the family [of the victim]... they couldn't get a medical report [for police purposes] because it was a week between the assault and reaching the health clinic...

Female Focal Point, Weather Coast

It is important to note that most FPs are male. On the one hand, this has proven to be very useful, in that these men are known to be positive role models. Some are reformed perpetrators of violence themselves and are therefore skillful and effective counsellors and role models for other men displaying violent behaviour in the home. Furthermore, male FPs in Weather Coast communities were generally very effective communicators and had excellent networks in the community that they could effectively mobilise in response to instances of violence. On the other hand, women FPs were more obviously involved in caring for survivors. They reported instances of taking survivors to health services and counselling not only survivors but the families of perpetrators of violence too. It is culturally inappropriate for female victims to access and talk to male FPs about violence in the home and this presents serious limitations to the model as women cannot seek out male FPs and report violence or ask for help. But male FPs find ways around this. For instance, they find out about the violence through other sources. They then find ways to be invited into the home to facilitate and counsel through other means (perhaps a request from a family member, for example).⁴⁵

It would seem the best way forward would be to appoint a male and a female FP for each community. It has so far been difficult to recruit women FPs; as they do not have the time for the training and they cannot be outside of the community for prolonged periods of time (or any time in most cases). However, if the project takes up the recommendations to: (1) provide the vast majority of training in communities; (2) provide rations for participants; (3) provide some allowance for FPs to compensate for time away from the garden etc; and (4) provide ongoing capacity development and support through on the job type training of FPs - the recruitment and retention of female FPs would become more feasible.

There was much discussion across both sites regarding the payment of FPs particularly – but also CHAT members. There is, as World Vision are very well aware, compelling arguments for and against the payment of FPs. The reason that all of the people we interviewed requested, suggested or implied that FPs should be paid included the following: FPs need to be compensated for lost time in the garden; FPs need to be compensated for lost income generating time (for school fees etc); there needs to be a mechanism for covering costs including for travel (to health services for example) and the cost of providing refreshments when FPs host small events; there needs to be some small incentive/reward for recognition and status because the work can be very time consuming and occasionally risky; payment would mean World Vision could reasonably expect some minimum level of time and work to be committed to the project and this could significantly improve momentum. The obvious reasons to not pay FPs are: the wrong people would be attracted to the work; the introduction of pay may cause jealousy and conflict among community members lessening the effectiveness of the FP; the project costs would increase; the project would be

⁴⁵ This will depend on the community because it is highly dependent on the specific cultural norms and kastom – but also it depends of the specific details of the relationships between the people involved.

contributing to distorting the economy and expectations of people; this work should be done by volunteers because of the very nature of the work; there is significant community benefit if this project is successful and it is therefore appropriate for people to volunteer their time.

World Vision community facilitators on the Weather Coast trialed a 15 day capacity development/on-the-job training with FPs that did provide an allowance. This trial was reportedly successful in two important ways: (1) the facilitators were training the FPs through doing – that is they were supporting the FPs to travel around the communities and deliver messages so they could build their capacity; (2) the allowance gave them the time to commit to this activity (compensating for time away from gardening and other income generation). Community facilitators also noted that it might be appropriate to start providing an allowance now because they already have in place FPs that were motivated to participate for the right reasons – and now the project could start to provide small compensation. However, in communities where effectiveness in this role has not been achieved it becomes more difficult. It would be problematic to be inconsistent – but it is also a problem to appear to be ‘rewarding’ volunteers that have not been effective. It must be noted that there was some sense that the project would lose momentum or that the good will of FPs might start to wane if allowances were not provided.

The likelihood of survivors of violence drawing on FPs for assistance reported here appears to be in line with the household survey results, with the differences between the sites clear. For instance, 43% of Weather Coast respondents nominated a focal point as being someone a woman who has been severely beaten could turn to for genuine help – compared to only 20% providing this answer in Temotu.⁴⁶

5.1.3 Outcome 3: Target communities demonstrate improved ways of addressing substances abuses and conflict

[The focal point warned]... ‘talk to police and givem names of drug sellers’ [and this worked as a deterrent] ... [and CCoH messages] ‘reduced business’.

Women’s FGD, Marau (Weather Coast)

The delivery of SA training appears to be patchy across the sites. In Temotu, on Reef Islands, there were reports of one faith leader having received training but other members of CHAT and the community do not appear to know much about this training and have not received it. CHAT members have also reportedly received SA training in Santa Cruz and people were aware of the SA messages coming from the CCoH project. The police and health services from Lata were also involved in delivering awareness around SA issues facilitated by CCoH. In both Temotu sites other forms of SA training was being delivered, including through the Vestry and the Paramount Chief. World Vision could consider collaborating with these existing programs – assuming they are complementary with similar messaging.

Training on SA was generally happening in most Weather Coast communities - with FPs and CHAT members having received training in most communities from health workers/nurses as part of the CCoH project. Several recipients of the training spoke highly of the value of such an approach as it has helped them to talk about these issues from a health *and* violence perspective. Research participants, both in FGDs and KIIs, reported in three communities, on the Weather Coast

⁴⁶ The question in the household survey: ‘If a woman has been severely beaten, who can she turn to who will provide genuine help?’ (1) Close relative; (2) Chief; (3) Health clinic; (4) Police; (5) Focal point; (6) Church leader. In both sites ‘Chief’ was the most regularly chosen option – 54% in Temotu and 55% in Weather Coast – see survey report for full details.

that there has been a decrease in the level of SA in the community and this has reduced the level and frequency of violence. It was common to hear, in both FGDs and KIIs, that the messages were working and there was a slight decrease in SA but that this is vulnerable to outside influence. For instance, just when there is a sense that SA was on the decrease, research participants reported that visitors bring in drugs and alcohol and antisocial behaviour will spike for a short period and then settle again.

The clinic in Masi has experienced some recent staff turnover – so as far as we could ascertain the SA training had not happened in any formal way. But the new nurse was very keen to be involved, he had had initial conversations with World Vision staff and had ideas for awareness activities. Furthermore, the faith leader and FP decided, based on the content of the CCoH manual, to conduct their own SA awareness and to negotiate with young people about growing and using drugs. The faith leader and FP reportedly convinced local young people to pull up their own marijuana plants and this has resulted in a great deal of change in behaviour. In Komuta'a the faith leader and FP also successfully negotiated with drug distributors. The leaders reportedly informed them of the problems that were being caused as well as the change that was happening in the community through the CCoH project. The drug distributors were told they must stop their activities or the community would go to the police. The women's FGD confirmed this and reported that the CCoH had also reduced 'business' for these people – this was also considered to be a factor in reducing drug selling activities. In Mangautu (Marau) the CHAT member reports a reduction in SA. However, there are several programs active in the community including a church based SA program and an Australian aid program. World Vision community facilitators have also conducted awareness on this subject, but the CHAT member was inclined to think it was the other programs that were achieving change in this area or at least contributing to it.

The officer in Lata reported that he had been active in dealing with SA issues and in trying to reduce the flow of drugs in his community. He explained a more informal approach that included talking to young people on their own terms in an environment comfortable for them. This approach resulted in the surrendering of drug plants, with an understanding that further activity in this area would result in police action. The officer explained these approaches are heavily reliant on relationships and influence. There is an opportunity for CCoH to harness these relationships by further identifying influential people in communities (including police) who are capable of negotiating such outcomes and explicitly working with them to bring about change. The design and methodology of CCoH lends itself to these kinds of informal and relational approaches.

While not commonly reported, we did hear of problems in both sites regarding the consumption of alcohol by World Vision staff. It was reported that this can undermine the messages and credibility of the CCoH project. It is strongly advised that some guidelines be established regarding the use of alcohol at least in situations where the staff might be considered to be acting as representatives of the project.

Dramas and song competitions

Where song competitions and dramas have been held (which is in all but one community visited) there has been an overwhelmingly positive response. One of the most common recommendations from communities was the need for more of these awareness raising events. In Temotu, it appears that the events only ran in one of the two communities included in the study. All respondents in Reef Islands were aware of dramas and song competitions and these activities were reported to be a resounding success in terms of generating interest and support from the wider community. Community members reportedly attended the events and enjoyed the performance. However, there was a problem with World Vision providing the prizes – the delay apparently soured the otherwise

positive experience, causing some to ‘protest’. This was not the case in one community visited - in Santa Cruz only CHAT members took part in the competition and it is unclear whether community members participated at some other stage. Moreover, the faith leader was against dramas, as he thought humorous approaches were not appropriate for the messages.

The song competitions were reportedly successful in the Weather Coast project area. In Mangautu World Vision CCoH project facilitated a successful series of dramas around the subject of SA and domestic violence. According to the CHAT member (and supported by police), the approach was particularly popular with children and the project facilitated different dramas for different target groups to better tailor the messages. Komuta’a reported that their drama event was also successful. This, too, was the case in Kopiu and the neighbouring Anglican community, Matekolukolu, where they reportedly held a song competition and a series of dramas which was successful in drawing the interests of men, women and children.

Community By-laws

There is a real mix of outcomes across the communities in the different sites regarding community by-laws. In Temotu, it appeared to be an active issue. For instance, the by-laws regarding SA in Santa Cruz were being revised and the Paramount Chief (also a member of provincial government and a priest) was providing advice on this. The community does have quite detailed by-laws regarding sexual abuse in place but domestic violence was still to be addressed. There are existing by-laws in Reef Island communities, but not new ones as a result of CCoH – and there was no indication these covered issues of gender violence.

In the Weather Coast communities it appears that by-laws have only been a priority for one community. Komuta’a has community by-laws on SA, family violence, and violence against women and children. These by-laws are on the notice board and they are well understood and reportedly enforced. In Masi the by-laws were said to be in place but these were ward laws not community laws. Mangautu (Marau) does not have by-laws, instead they have verbal understandings and community rules but they are not strong or enforced and are not a result of CCoH.

It is worth rethinking the concept of by-laws as an output of the project. It would appear that many communities have existing understandings which function like by-laws but may not be written. Rather they tend to be passed on and enforced orally through chiefs – as chiefs are generally responsible for dealing with the issues the project is concerned with. It might be more appropriate for the project to try to better understand these existing rules with the goal of promoting awareness and/or attempting to influence them (to bring them in line with the broader objectives of improving gender relations and reducing violence). Alternatively, more support could be provided in conjunction with police to formalise oral rules through the development of by-laws, if appropriate. The police officer in Lata noted he had visited communities with WV facilitators and he had found some interest in developing by-laws but noted communities had asked for help in doing so. The officer says it will be necessary for ‘someone’ (maybe police with WV staff) to go to the communities and help those interested to develop by-laws.

Conflict resolution training

The delivery of conflict resolution training also appeared to be inconsistent. In Temotu, some male CHAT members on Santa Cruz had received conflict resolution training but this had not lead to any significant changes. In Reef, respondents did not know about it and did not seem interested. KIs in Santa Cruz were not aware of such training either but they were keen for it to be delivered. On the Weather Coast, again, the findings were better with several FPs reporting having received training

as well as the police. The conflict resolution trainer being used in the area, Pastor Ishmael Idu from Malaita, is a highly respected conflict resolution expert and is apparently well known for his work surrounding the ‘tensions’.⁴⁷ Most of those that reported receiving training have found it to be useful. Training was also delivered in Mangautu (Marau) but we are unable to verify if it has been successfully employed in any way. It was generally difficult to determine whether the training was effective or being used to any affect. People did not generally bring it up at all but when asked most agreed it was useful, although – no one offered any accounts of how it has been useful. The researchers got the general sense that this element of the project could be better supported and integrated into the program overall.

5.1.4 Summary of project implementation findings

Outcome 1: Increase positive behavior re: value men, women, boys and girls

While the results regarding positive behavior in relation to the value of men, women, boys and girls vary across the study sites, it is reasonable to conclude that the ‘theory of change’ – in respect to the basic assumption that biblical messages and faith networks will change behaviours and attitudes – is sound and is having an impact in those communities where the project has been well implemented. Such study sites demonstrating success include two of the three Weather Coast communities. In regards to the less successful sites, one Weather Coast community and both Temotu communities, there is nonetheless strong indications that this outcome would be achieved if implementation were improved. This assertion is based on the success of the Weather Coast communities and the opinions of research participants in the communities that are struggling. The household survey data reported in this section indicates that positive change is being achieved, with 61% of Temotu respondents and 56% of Weather Coast respondents reporting a decrease in violence in surrounding households.

In all three Weather Coast communities included in the study faith leaders and focal points appear to have an excellent understanding of the CCoH messages and methodology and are reportedly carrying out this work effectively. In Temotu, while there was a good understanding of CCoH messages, there are problems with the selection of faith leaders as reflected in the above findings and addressed in the recommendations. CHAT groups in two of the three Weather Coast communities are working together effectively. This includes impressive reports of providing a united front for dealing with violence and spreading the CCoH messages. In one Weather Coast community CHAT members are reportedly doing good work individually but are not well coordinated. In Temotu the CHAT groups do not appear to be functioning – although there is significant work being carried out using the Barefoot material, which is part of the CAP.

The Barefoot material is being utilized in important and effective ways in Temotu. Female CHAT members, including Sunday School teachers have taken on the role of communicating Barefoot material and this has achieved an increase in awareness amongst participants. All Weather Coast communities included in the study were using the Barefoot material. We were unable to ascertain the level of success in one community – but in the two more successful communities there was reportedly some positive impact. Nonetheless, we did hear reports of the material being too long, complex and lacking contextual relevance.

Outcome 2: Target communities have improved linkages to support victims of domestic violence

⁴⁷ The ‘tensions’ is a commonly used term to describe the Solomon Islands’ conflict.

While the police that were interviewed in both Temotu and Weather Coast had received CCoH training, and were supportive, actively engaged, well informed and integrated into the CCoH project, there are nonetheless significant problems in accessing them. In Temotu this appears to be due to problems at the police posts with personnel and capacity. In both sites there are significant challenges in regards to weather and logistics preventing police from attending incidents and undermining their links with the communities. Despite these problems, there are positive signs. Police in Weather Coast praised the CCoH project messaging and methodology and credited it with aligning church, culture and the law in a manner that enhances police effectiveness and denies perpetrators an excuse for their offending.

Health services in both sites appear to be well integrated into the CCoH project, although there is a need to strengthen links in Temotu with community clinics and aid posts. Health workers were aware of the CCoH messages and were broadly supportive. However, there remains significant challenges in accessing health services in a timely manner. This will continue to be a challenge for achieving outcome two. While many reported that survivors of violence were happy to confide in health workers, women tended to report that for cultural reasons survivors were unlikely to tell health workers the full story.

The reported effectiveness of focal points in regards to outcome 2 was mixed. In the three Weather Coast communities included in the study the focal points were considered to be largely effective. In Temotu there appeared to be problems with focal point selection and there was confusion regarding their roles. Weather Coast focal points in the three communities were known to police and health workers and had reportedly assisted survivors of violence in accessing police and health services. Whilst the male focal points were clearly valuable, female focal points appeared to be more effective at caring for survivors and for this reason it is recommended that each community have a male and a female focal point in place.

Outcome 3: Target communities demonstrate improved ways of addressing substance abuse and conflict

When asked in the household survey: ‘What do you think are the main causes of violence in families in your community’ – 91% of respondents in Temotu and 70% of respondents in the Weather Coast area nominated ‘alcohol’. In Temotu, 34% in response to the same question agreed ‘marijuana affects people’s self-control/emotions – with 25 % agreeing in the Weather Coast area.⁴⁸ Dealing with substance abuse therefore remains one of the greatest challenges for reducing the severity and frequency of domestic violence.

This area is also one of the qualified success stories for at least two Weather Coast communities included in this study. All research participants across all research communities agreed that substance abuse was one of the greatest contributors to violence. All participants who received substance abuse training reported that it was helpful in dealing with this problem. Substance abuse training has been received in two of the three Weather Coast communities – with one community waiting for their new health worker to deliver it. One community in the Weather Coast reports mixed results – in that substance abuse has reduced but the community experiences spikes when outsiders come in (this ebb and flow was also evident in the responses from the more successful communities). In one community that has received training they have negotiated with drug sellers and growers to destroy crops and reduce their activities. The community that did not receive formal training nonetheless drew on the CCoH manual and engaged in their own awareness activities

⁴⁸ Respondents were given the option of 11 responses – they were allowed to select more than one answer. The closest response rate to alcohol was ‘Partners do not respect each other’ – 57% in Temotu and ‘Power imbalance between couple – 33% in Weather Coast. See household survey results for more information.

which resulted in growers there also destroying their crops. The household survey data also indicates positive trends in the Weather Coast area. In response to the question: ‘How often do any members in your family become drunk or use drugs’ 73% of respondents said ‘never’ – compared with the baseline of 50%.⁴⁹

In Temotu the delivery of SA training was patchy. Police and health workers were facilitating awareness sessions and were collaborating with the CCoH project. On Reef Islands, one faith leader had reportedly received training but others involved in CHAT appeared unaware of this element. CHAT members in Santa Cruz had received training and research participants were more aware of the SA messaging. It was not clear if this messaging had generated any change – but given the problems with the selected volunteers on this project it would seem unlikely. The song competition appeared to be a positive exception to this in one Temotu community. In Reef Islands, research participants were aware of dramas and song competitions, with the events considered to be a resounding success – generating the interests of a diverse audience. In Santa Cruz it was reported that only CHAT members took part and it is unknown if this generated wider awareness. The song competitions and dramas were considered a success in all Weather Coast communities.⁵⁰ The household survey data collected by World Vision does not indicate any improvements in the use of substances. In response to the question: ‘How often do any members in your family become drunk or use drugs’ – 23% respondents said ‘never’ – compared to a baseline of 24%. There was also a decrease (from 33% to 18%) of respondents that responded ‘less than once a month’ - resulting in an increase in those responding ‘once a week’ (from a 7% baseline to 17%).⁵¹

There were also mixed results in regards to community by-laws. In Temotu it appeared to be a live and active issue – although unresolved. In the Weather Coast area reports varied. One community reported having by laws but these were actually ward laws. Another community did have relevant by-laws in place and on display and the other community had no by-laws at all as far as we could ascertain.

The delivery and effectiveness of conflict resolution training was also difficult to ascertain. It appears some training has been delivered in Temotu in one of the two communities. In the Weather Coast area at least one KII participant in each community had received training and the conflict resolution trainer was well known and respected. However, it was not clear if or how anyone was using this training.

5.2 – (KEQ 2) How strongly do messages that are taught in faith communities about gender and gender-based violence influence and change peoples’ attitudes and behaviours in partner communities?

...the message of this reordered creation is for mending back broken relationships. This message is about side by side, to talk about equality between men and women. World Vision wants to help people to understand gender equality because now, the feeling of inferiority of females is present, perhaps because of cultural reasons, so the training is trying to address

⁴⁹ It is important to note that this figure is based on findings from 6 of the 14 communities included in this study. This is because these 6 communities were also included in the baseline (8 of the communities were not included in the baseline so are therefore not considered comparable). For more information on the household survey methodology and the comparison between the most recent study and the baseline please refer to the World Vision household survey report (pending).

⁵⁰ This includes the three study communities plus the fourth extra Marau community of Mangautu – we were able to verify the reported success of this 4th community through police interviews.

⁵¹ See footnote 43 above – the same qualification applies to this finding.

these barriers and these strong perceptions... So far the materials where it is prepared for this one are really good - misunderstanding about gender has begun from this creation story, so it's really helpful, really good for understanding the initial purpose of God, to shape the mentality of people. The approach will help people for understanding...

Priest, Lata

As stated previously, in all of the successfully implemented project communities the faith-based messages are having a positive impact. In at least two of the six research sites on the Weather Coast the messages are reportedly directly contributing to noticeable decreases in the severity and frequency of violence. In three other Weather Coast sites the messages are deemed to be highly appropriate, with some immediate success and considerable promise for future success in reducing gender-based violence. Biblical messages are widely seen to be an effective and appropriate way to start this conversation in Solomon Islands. This approach is seen to draw on existing Christian values and re-educate men and women on gender roles and violence. Using the church as a vehicle for change was endorsed across the board in Weather Coast communities. A large number of focus group participants felt the religious approach was the best way to start talking about these sensitive issues within the cultural context. This was seen as being appropriate – and therefore, as outlined in the background section of this report, less likely to face opposition as it is not perceived to working against culture.

On the Weather Coast church leaders were pleased to have new material to talk about and were keen in most sites to work on further developing the message and learning more positive gender examples from the bible for preaching in church and communicating through community forums. Church leaders clearly viewed this as a capacity development opportunity for them to learn more and convey more of the positive gender aspects of the bible. One church leader, who had recently engaged in advanced biblical studies, offered to help develop the biblical messages to cover other important gender messages in the bible and to develop a more sophisticated narrative.

Importantly women's focus groups on the Weather Coast reported that the biblical approach was very useful for them in negotiating gender roles and in dealing with their own relationships. Women in some communities reportedly use these biblical messages to impress upon partners and men in the community that the church expects respectful, non-violent partnerships between men and woman. We were also told of specific examples in Weather Coast communities where the Pastor preached such messages in church (to mostly women who attended) and women went home and conveyed the information to their husbands. This resulted in some husbands attending church to hear the message first hand. In at least two cases this led to husbands inviting the church leader into the home for counselling and advice on improving relationships in the home. We are also aware of at least two men (one now a focal point) who testify that the project has changed them from being violent offenders in the home to reformed role models within the CCoH project which they attributed to the biblical messaging. There is some evidence that this project has given men in some Weather Coast communities the motivation to change because it has simply attempted to correct the record on what constitutes healthy gender relations according to Christianity. This has provided some people with the space and the permission to reform behaviours.

In Komuta'a the Pastor has found this project to be life changing for the families it has touched. He explained that he will be in church preaching the CCoH messages and "sometimes men will have tears drop, running down their faces... they cry and ask (the Pastor) to prayer with them". The Pastor has seen that "changes happen a lot". He explained that husbands and wives invite him to talk and pray with them about these issues.

While biblical messaging is clearly an effective way of starting the conversation in a respectful tone that embraces cultural and social norms, it does not capture everyone. All communities on the Weather Coast reported at least some elements of their community that were not particularly interested in CCoH messaging. Problem youths (those displaying antisocial behaviour) were generally acknowledged as being largely outside of the project. Aside from youth leaders young people were often difficult to reach with biblical messages in Weather Coast communities. Some communities alluded to the existence of a broader disinterested portion of the population. We asked focal points to estimate the number of people who were not receiving this message – focal points estimated up to 25 per cent of the community population may not be receiving the messages. It is important to note that this is the case in communities where the project is being implemented reasonably well. In communities where implementation has not been so far successful the proportion of the population not receiving the message would be larger.

In Temotu, KIs and FGD participants alike were generally supportive of the biblical approach and most felt this would be successful if implementation was improved. Importantly the biblical approach in these sites (which would arguably otherwise be the source of the project's strength) has been undermined by confusion – primarily the misperception that CCoH is a new or competing church. The best way to ensure the biblical messages are heard in Temotu is to use existing church structures. This would lend legitimacy, harness existing capacity and clarify misunderstandings. WV staff have found it hard to get buy-in from the Anglican church at provincial level (the diocese). While priests were supportive on the ground, the church could be better integrated into the project to lend it more legitimacy among chiefs and other elders of the community. In such an instance, it is expected that the messages would be not only appropriate (as they are already deemed to be so by all) but also legitimate. This should not exclude the inclusion of other churches, as their leadership could perhaps be brought into ecumenical forum in Lata to help inform and seek advice about the approach in Temotu. Representatives from Oxfam's Safe Families could also be at such meetings so as to share and compare approaches.

5.3 – (KEQ 3) To what degree has the project addressed the needs and priorities of those affected by gender-based violence in the community?

It is fair to say, based on the data from KIIs and FGDs, that the project has certainly made a positive difference for those affected by gender-based violence. The 'degree' to which it has addressed the needs and priorities of women varies across the sites. In communities where the project is working well, it was clear that CCoH was addressing the needs and priorities of those affected by gender-based violence. In particular women reported strongly held views that CCoH had started a critically important conversation that was benefiting women and children. Women regularly reported that being able to talk about violence inside the home was a recent shift in norms that they were very happy with.

In communities where the project was functioning well (for example, in two of the three study communities in the Weather coast area) women reported a high level of satisfaction with the messaging, the support mechanisms, the changes in the frequency and severity of violence and the community's response to violence.⁵² Importantly, women attributed these change to the project.⁵³ But even in sites where the project had not been successfully implemented (in full), there were still important changes reported that appeared to address some of the needs and priorities of women. For

⁵² As outlined above other communities had mixed results and we were only able to conduct a full study (ie. FGD supported by KIIs) in three Weather Coast communities.

⁵³ It is very difficult to say with any certainty how individual survivors of violence feel about CCoH as, for ethical reasons, we did not ask direct questions about personal experiences of violence.

instance, the Barefoot material in Temotu has reportedly been very important for young women and girls and it has provided a source of information for improving gender relations as well as the understanding of women around issues to do with gender roles and violence. Young women report that even the fact that women are talking in public about these issues to other women is positive change, because: “usually with these kinds of programs you see men are the ones who talk...but in this project women are telemaot⁵⁴ some things”.

It is very difficult to say if the project is satisfying the ‘needs’ of women and those affected by gender-based violence, because this is complicated by several factors. For one, women articulate their needs very differently even within communities – let alone between communities and cultural groups and they certainly articulate their ‘needs’ differently from what outsiders might consider to be their ‘needs’. Furthermore, even if there was some consensus on what constitutes ‘needs’ in this space, regardless of what CCoH is able to achieve, the state (health, law and justice particularly) would almost certainly be unable to satisfy these ‘needs’. What is clear, is that CCoH can do more to understand the existing structures and to work with them to the best affect possible change from the perspective of the women and those affected by violence that the project is working with. While a high level of ‘constructive complementarity’⁵⁵ has been achieved in some communities, whereby the CCoH are specifically working with, supporting and reforming existing structures – in other communities there is more work to do to improve synergies and to harness existing strengths.

In each site the approach to dealing of gender-based violence was different (even if only subtly) but in the interests of illustrating this point we provide here a simplistic standard scenario for the purposes of discussion. In Temotu, the research found that survivors of violence typically go to relatives for protection and help in the first instance. If it is a matter that requires settlement the chiefs will be called in to deal with the issue according to kastom. In cases of serious violence chiefs reportedly made the decision to report to police. The police may or may not be able to resolve the matter due to the enormous logistical and practical challenges outlined above. CCoH could work to become part of this system and attempt to support and improve it from within – by being invited to do so by the main actors.⁵⁶ With the appropriate relationships in place World Vision can facilitate a discussion around this – asking questions like: Is this the best possible outcome for women and survivors? What might need to change to improve this? What can World Vision do to help facilitate this change? How can World Vision include these key local actors in CCoH to improve these outcomes? It would be beneficial to include police in these conversations as it would help to improve their understandings of community expectations and it would allow them to provide detail on what is logistically feasible. It is worth noting that logistical problems can be overcome when people work together and agree on what is important. It is also critical to recognise that change through local and informal systems is possible. This is illustrated by the fact that women in Temotu were previously unable to go to their own relatives (for cultural reasons, such as bride price had already been paid). This has changed recently and women now do go to parents, aunts, uncles, brothers or sisters in cases of domestic violence because this provides them with a better level of protection.

⁵⁴ Women are ‘telling out’ – that is young women are seeing women speak out and this is new to them.

⁵⁵ This is a term from the ‘hybridity’ literature. It refers to informal and formal systems working together in a way that is complementary – essentially allowing people to draw on the respective systems in an effective (although imperfect) way.

⁵⁶ It must be recognised that the World Vision personnel that we encountered did not appear to be ‘forcing’ change. Furthermore, the more capable personnel we encountered appeared to have highly sophisticated understanding of how change could be facilitated within local norms and processes. We recommend working with these understandings.

On the Weather Coast the approach is similar, although it appears to be slightly more clearly prescribed and subtly different between communities. Generally speaking, very low levels of violence are kept inside the family. If the violence is more serious, then chiefs and church leaders become involved. Church leaders will generally provide counselling and prayer and chiefs will settle disputes. Sometimes in moderate cases, the victim will receive compensation. In more serious cases, the chief might decide that the perpetrator needs to pay compensation to the victim and the victim's family – this is to settle the dispute and to ensure that the conflict is not considered to be ongoing. In more serious cases such as serious injury or sexual violence the church leaders and chiefs will facilitate reconciliation and prayer but the matter will also be reported to police. It was made clear to us that chiefs and the broader community want police to be involved in serious offences and this plays a broader deterrent role that can reduce violence.

In successful project sites CCoH has found its way into this process. In cases of moderate violence FPs and faith leaders have been invited (or get themselves invited) into people's homes to discuss the CCoH messages and offer counselling and advice on improved gender roles and relations. In more serious cases of violence FPs have intervened (again through arranging invitation) and interrupt and calm the violence. Chiefs have been included as active and valued CHAT members and they have been using the CCoH messaging in their work. Importantly CHAT groups (including chiefs) have been mobilised to bring about community wide condemnation of serious offending and FPs and chiefs have both reported matters to the police. These successful cases provide evidence that the CCoH project can embed itself into local systems and make significant improvements in addressing the needs and priorities of those affected by gender-based violence in the community.

It was explained to the researchers (in Weather Coast communities) that information about gender roles and violence through CCoH, together with local reconciliation processes, can and does change the behaviour and attitudes of perpetrators of gender-based violence where this is possible. That is, the combined approach provides a vehicle for forgiveness and rehabilitation for those perpetrators that are capable of change. But there are other offenders (as in all other societies) where, according to one local assessment, the 'badness is inside of them'. Meaning that for a multitude of complex reasons offenders are understood to be beyond rehabilitation (or at least they have not been successfully rehabilitated through these processes). In such cases communities need more help from the state to deal with offenders and to remove the risk of ongoing violence from the partner and community.

5.4 – (KEQ 4) What impact did the project have in changing or forming knowledge, attitudes, behaviours, and programming about gender-based violence among faith leaders, passive (non-CHAT) members of participating congregations, service providers and community members?⁵⁷

In areas where the project has been more successfully implemented faith leaders have generally increased their knowledge about gender roles and violence from a biblical perspective. They have been enthusiastically disseminating and implementing this knowledge. In most of the more successful sites there is a real desire for more information in this regard. Faith leaders appear very keen to learn about other aspects of the bible that include positive gender messages – both for their own capacity development and to increase the interest and relevance for their congregations and communities. It is clear the information provided through the CCoH training and material was new for many faith leaders and this has given them a platform for discussing these issues and trying to bring about change (although we encountered at least one faith leader who had more advanced

⁵⁷ The nuance of what we found in terms of changed and formed knowledge, attitudes and behaviours is detailed above. In this section we summarise what we have found.

knowledge on the subject than provided in the materials – see above about the potential to draw on this as a resource).

In all FGDs in Weather Coast communities participants were able to relay the messages of CCoH and provide examples of how this message has positively influenced behavior. In two communities FGD participants felt that the knowledge generated from CCoH had already significantly contributed to reducing the severity and frequency of violence. In two other communities on the Weather Coast it was reported that the knowledge was reaching some people and for these people it was changing their ‘mind-set’. It was clear from the responses of both KIs and FGD participants that this information is new and influential precisely because it comes from the bible (see above for details regarding the limitations in terms of reaching the whole population).

In both sites (Weather Coast and Temotu) former perpetrators of violence are actively involved in CCoH and have found it to be a source of knowledge and guidance. In the Weather Coast communities we also met former perpetrators who credit the change in their behavior to the project and its messages. Importantly, former offenders noted that it was in fact the knowledge about better relationships and about Christian expectations that helped them to change. In Temotu, it was more difficult to see how the project could have brought about changes in behaviours, as there were a range of problems with implementation which made it difficult for the project to achieve such an objective. Nonetheless, the success of the Barefoot program in Temotu has certainly helped at least young women and children to understand the possibilities for improved gender relations and has provided them with knowledge about appropriate gender roles and violence. This information is undoubtedly new information to many participants and they did explain how this has changed their perceptions and expectations. The Barefoot program is also credited for providing new and important knowledge to children. And despite their limited ability to affect wider change, children are reportedly using this knowledge to attempt to influence the behaviour of adults – which is quite remarkable.⁵⁸

Police in Lata and Marau were very supportive of the project – particularly of the knowledge it is trying to create – including the biblical messages and the SA messages. Police in Marau clearly felt the knowledge created through the project was powerful in influencing change. Police said that this alignment of knowledge between the law, culture and church was equipping the community (and the police) to deny perpetrators of gender-based violence an excuse for their behaviour. Police in Marau were also enthusiastic about how the knowledge they received through CCoH helped them to approach this issue in a different way. Despite already having training and extensive expertise in SA and CR – police felt this project had helped them in responding to these problems in the community. Nurses and health workers did not appear to be learning a great deal from CCoH – but this is primarily because of their high level of existing knowledge. Nonetheless, they were generally positive about the focus of the messaging particularly in relation to biblical messages and SA.

6. Recommendations

The following recommendations are supported by the above discussion of the findings. These recommendations attempt to capitalise on the existing strengths of this project as well as make suggestions for addressing problems. The recommendations are broken into the following key themes which emerged from the data: (1) greater sustained and realistic engagement; (2) work with existing structures, systems and services; (3) engaging a broader range of participants; (4) strengthening the commitment and accountability of volunteers and project staff. We have

⁵⁸ That said, it is important to note the potential risk in children challenging authority/older people.

attempted where possible to provide a list of realistic recommendations for implementation under each theme.⁵⁹

6.1 Greater sustained and realistic engagement

When asked how World Vision could improve the CCoH project, by far the strongest message that came out of KI interviews and FGDs was the project must be extended and that communities need to be supported for a sustained period of time to facilitate change. Most respondents were adamant this project must continue and that the approach needs to go deeper. CCoH project personnel need to provide more intensive support and more regular training to help the communities to build more skills, knowledge and momentum and to embed the CCoH project into the community in meaningful ways. This support, facilitation and training needs to be provided in a manner that works with the day-to-day realities of life in these communities. We therefore recommend:

- **RI.1:** The extension of the CCoH project. We recommend this extension be implemented with close monitoring of sites/communities that have experienced significant set-backs in their implementation to ensure ongoing improvement.
- **RI.2:** The majority of training and capacity development be delivered at the community level inside of the communities.⁶⁰ Delivering training in the communities would help to: widen and deepen engagement; improve the consistency and coherence of messages and avoid miscommunications; significantly increase the likelihood of recruiting and retaining women FPs; increase community ownership and interest; build up support for the messages and provide a platform of legitimacy for FPs and CHAT members; provide a forum for taking a capacity development approach to training FPs; give FPs the opportunity to travel with trainers/facilitators to deliver training to nearby communities⁶¹ (capitalising on the approach trailed in the Weather Coast program); and generate a base for establishing realistic expectations at the community level and to stimulate corresponding demands for accountability (see section 5.1.1; ‘CHATs and CAPs’ for details).
- **RI.3:** That the approach (and staff) be considerate of the schedules people keep in the communities. It seems important to be mindful of the many obligations people have including subsistence activities, income generation and working on other programs and committees. As well as using existing structures more effectively (to ease the burden – see above), we suggest CCoH community facilitators need to communicate better about the timing of visits and to time visits and project activities when they can best be attended - especially by women. This is a point that women in Pacific Island Countries have been making for decades; it must be taken seriously. This will often require staying the night, or a couple of nights, to maximise the possibility of catching different groups of people (men, women, children, young people). It would also be helpful to bring rations so that

⁵⁹ While these recommendations are also supported by the data and the views of the researchers, it is important to note that most of these recommendations are suggestions made directly by research participants themselves. Where possible we have used these suggestions as they are most likely to fit the local context and be supported in communities (as opposed to the ideas of outsiders).

⁶⁰ This was requested in all of the communities in both sites.

⁶¹ Several respondents on the Weather Coast talked about the problem of having some communities inside the project and others outside. As they saw it people are only safe inside their own communities and people feel like they can't walk around. We even heard reports of children relocating to avoid walking to school. Some communities outside of the project have requested training from those communities that have received it. It would therefore seem necessary to work out a strategy for branching out. A large number of research participants suggested (unprompted) that the project should be extended to include all of the surrounding communities. We have not included this in the recommendations (but rather placed it in the footnotes) because we think there is a danger in expanding the approach before first consolidating it - or in the case of Temotu addressing existing implementation problems.

community members do not have to engage in subsistence activities for the day – allowing the community to engage in workshop and awareness activities instead.

- **RI.4:** A concerted effort be made to recruit and retain female FPs. There are clear and compelling benefits to having male FPs (as outlined above) in each community. However, in most instances their ability to directly discuss violence with female survivors is limited by cultural and social norms. It would therefore be of great benefit to have both a male and a female FP. If the above recommendations were taken up regarding the delivery of training in the community this would improve the recruitment and retention of women in these roles.
- **RI.5:** World Vision work with more advanced local religious scholars as well as regional women theologians and faith-based activists to help communities to further develop the biblical messages and ensure that the messages are fresh, evolving and increasingly sophisticated and honest⁶². In communities where implementation is working well there is a thirst for more knowledge about positive gender examples from the bible as well as a more sophisticated narrative surrounding the challenges of negotiating gender roles. Some work needs to be done to further identify useful elements of the bible for teaching and adaption and to work with communities to contextualise these messages. We received some good suggestions regarding the possibility to develop role play activities or stage shows and dramas that depict new and interesting gender stories from the bible. This is also an excellent way to keep faith leaders committed and passionate about this work - as this is valued as a form of capacity development.
- **RI.6:** World Vision work closely with communities to adapt the Barefoot material (where necessary) to the context. The use of Barefoot materials has been highly successful in some communities and other communities have put in a lot of work to adapt the material to the context. Where possible World Vision could capitalise on these strengths and transfer knowledge, approaches and materials to communities that have not had such a successful uptake. The Barefoot materials clearly offer a great deal of knowledge and an array of ways to engage with communities. The benefits of these materials can be enhanced if World Vision prioritise the further contextualisation of these materials to the specific communities and work with local volunteers to build their skills in delivering these messages. There is also an opportunity to work with regional women theologians and faith-based activists in contextualising, building and improving the Barefoot content. Communities have also expressed an interest in receiving better resources for aiding their delivery of these messages.

6.2 Work with existing structures, systems and services

As is clear from the above analysis (see section 5.1.1; ‘CHATs and CAPs’ for details), CCoH and its volunteers are having the greatest impact in communities where they are explicitly embedding themselves into existing local structures and systems. This means the project would likely benefit from including local justice actors in the CHAT, ensuring those that are critical to social order and justice are central to the running of the project. Wherever possible, CCoH could aim to be an active part of existing informal justice system. Furthermore, the project must try to avoid replicating existing structures as this fails to harness local energies and it risks facing legitimacy problems. There is a clear need in this regard to have a greater emphasis on chiefs and to explicitly draw on existing forums inside of church and community structures.

- **R2.1:** The centrality of chiefs in interrupting violence, settling disputes, delivering justice and informing and enforcing norms could be more prominently acknowledged and

⁶² Refer to above citation Johnson et al 2003 ‘Weavings’.

incorporated into the approach/design. We suggest there is a need to explicitly bring chiefs in to have a critical discussion regarding the relevance of the CCoH messages and to tailor an approach in each community for working with chiefs.⁶³

- **R2.2:** The project could consider explicitly aiming to ‘take away the places to hide’ (see section 5.1.1; ‘Police’ for details) – that is, it could deliberately work in a manner that emphasises the alignment between church, culture, kastom and formal law in relation to gender-based violence in a manner that leaves perpetrators without excuses.
- **R2.3:** Through the project, World Vision staff, consultants and facilitators could support and facilitate community discussions to help communities identify realistic goals and strategies for dealing with gender-based violence on their own terms. Based on the research sites it seems likely that in many communities there is a need to facilitate an in depth discussion about what the community considers to be unacceptable behaviour and violence and what they agree to do about it. Police in Lata noted that communities have asked for help in developing by-laws. This could offer a good entry point for the discussion. In Masi, CHAT appears to have successfully facilitated a coordinated community response to violence so it would be worth finding out more about this and try to facilitate similar discussions in other communities. It would also be beneficial for CCoH to host forums between communities so they can learn from each other.
- **R2.4:** A facilitated discussion, as suggested in the above recommendation, could provide a platform for a CAP that is more embedded in existing practices and clearly articulates the roles of individuals. The coordination of CHAT and its activities might be improved if such a CAP was more widely communicated and was considered to be owned by the community. This would allow for a living CAP whereby the community contributed to its ongoing development and planning and delivery was accounted for at least orally to the broader population.
- **R2.5:** There must be a renewed commitment to working with existing structures – particularly church structures. In Temotu there is an urgent need to gain the support of the Diocese and then support work through the Vestry Committee and to deliberately leverage off existing gender programs such as the church male advocacy program. This will require World Vision staff (perhaps senior staff) to strengthen the relationship and generate buy-in from the Anglican church at provincial level (the diocese). If this is successful this would help to combat misperceptions (such as being a new church), lend the project credibility and weight and allow the project to maximise networks and reduce the burden on the community (by harmonising and therefore reducing the workload of volunteers).
- **R2.6:** In both sites it would be valuable to conduct a stakeholder/networking opportunities analysis to identify existing structures and programs that CCoH could work with to harness local capacities and momentum. In Temotu, this may include linking with the Women’s Desk in the Provincial Government and other interested Provincial Members.
- **R2.7:** There appears to be a need to strengthen links in Temotu with community clinics and aid posts (there are established and successful links already established at the provincial level). There is also a need to work with clinics and health personnel to develop an awareness campaign about the importance of getting to the clinic immediately after sustaining an injury or being otherwise assaulted. There are two reasons for this: (1) this

⁶³ While it was not directly suggested by the research participants, we feel it might be beneficial to establish a chiefs’ forum around this issue in Temotu particularly. This would of course require proper consultation to gauge interest and support.

reduces the likelihood of permanent injury and chronic pain and illness; (2) it is critical for generating medical reports (for police purposes).⁶⁴

- **R2.8:** The logistical and financial realities that prevent police from attending reported incidents of violence and hamper timely access to health services for survivors of violence will continue to undermine the linkage goals of the project. However, it was suggested to us that CCoH consider developing an ‘emergency fund’ which can be used in extreme cases of violence to ensure that survivors can access health services immediately. It was also suggested such a fund might be used to transport police to communities in extreme cases to ensure that logistical problems do not prevent an appropriate police response.⁶⁵

6.3 Engaging a broader range of participants

The project has enjoyed enormous success in conveying its messages, particularly its biblical messages, to a range of community members. However, it has struggled to reach those who are not predisposed to listening to biblical teachings or learning about gender roles and violence. Young men have been particularly hard to reach – this includes unmarried youths (teenagers) and young married men. Given the importance of reaching the full spectrum of community members we recommend experimenting with different modes of engagement and communication. For example we suggest:

- **R3.1:** Staging sporting events or preferably sporting seasons which encourage youth participation – particularly young men (volley ball and football were most regularly suggested). In doing so, it will be important to ensure that CCoH messaging is embedded in these activities – that includes SA messaging and GBV messaging. Sporting approaches can also offer a platform for positive role models to be employed. It has also been suggested that sporting programs be used as a way to recruit young men into the CCoH project more broadly and to harness their energies and ideas about how to build momentum and support change in this area. Some experimentation in this area trialled in Marau suggests these programs are highly effective while activities are offered but that young people will revert to antisocial behaviour when these activities fall away (ie. when a sporting season ends). It will be critical to have strategies for ongoing engagement embedded in this approach. Those occasional attempts to engage young people on SA issues particularly (reported above), have demonstrated young men are capable of understanding the problems and being part of the solution. It will be important to value youth perspectives and use such approaches for engaging them to springboard into their ongoing inclusion in the project on terms that make sense to them.
- **R3.2:** Keeping the project messaging interesting by varying the messenger. In all project sites people reported some problems with stimulating and maintaining interests in the project. But all acknowledged that an ongoing dialogue is critical for the project’s success. Several research participants suggested bringing in outsiders wherever possible to deliver

⁶⁴ There is a need to further investigate how the new Family Protection Act will influence this – to better understand the requirements of health workers in relation to family violence and how this might impact upon the likelihood of women seeking help.

⁶⁵ We are unsure about the practicalities and legalities of such a suggestion. But in theory this makes good sense. In fact, we would argue that it is critical for the credibility of the project (not to mention the justice needs of the victims) that it is able to make a real difference in extreme cases of violence. Otherwise the project risks being ‘good in theory’ without amounting to a real practical difference. On the other hand this would arguably be stepping over the line in terms of reasonable expectations of the project. It could result in fuelling runaway expectations.

messages in line with project. This can include service providers, government officials and local role models. It will be critical that outsiders are careful to maintain similar messages as the CCoH approach (as introducing ideas that might be in conflict with church and kastom would be counterproductive).

- **R3.3:** Embed gender messaging in a livelihoods program and support communities to ‘live’ the gender role changes. Research participants noted the approach is currently intangible and it is difficult to see immediate benefits (can be a little abstract). It was recommended CCoH either introduce livelihood programs and embed the CCoH messages and positive gender roles through the program or that they collaborate with existing programs to embed gender messages and improved gender roles and relations in a project that people can actively engage in (see section 5.1.1 for details).
- **R3.4:** World Vision support the development of a range of events and activities which provide a forum for an ongoing discussion about gender roles, violence and substance abuse. It is not necessary to convey all of the project’s content at once. Rather it can be useful to address aspects of the message through different engaging forums for instance: role plays (participatory drama events); dramas (staged shows), movie nights (showing movies with positive gender messaging – or educational films or plays ie. *Wan Smol Bag* from Vanuatu); sporting events; music days and building on song competitions.
- **R3.5:** Host low key discussions at convenient times with incentives for attending. We found it was difficult to get a broad range of community members to attend long awareness sessions during the day. But people appeared to be keen to gather in small groups for shorter sessions when it was convenient to them. This is particularly important for reaching women. Suggestions include using the proposed ‘tea and coffee nights’ and hosting conversations about particular issues covered by the project (for example, discussing people’s experiences negotiating gender roles, etc).

6.4 Strengthening the commitment and accountability of volunteers and project staff

This project has achieved the successes it has so far precisely because of the skills, knowledge and commitment of its staff and volunteers. CCoH has been fortunate to have on board some exceptional people. However, the project has also experienced some problems in terms of volunteer and staff commitment, capacity and accountability. In particular, staff changes at the local management level have caused some disruptions at both sites and this appears to be an ongoing issue in Temotu. Temotu is small and isolated and there are only a few people available for this sort of work. CCoH is competing with other programs operating in the area to attract and retain staff. As outlined above Temotu suffers also from volunteer fatigue, with most community minded people working on any number of committees and projects. With an understanding of the challenges we recommend World Vision consider:

- **R4.1:** Developing mechanisms for communities to select and remove faith leaders, Focal Points and CHAT members. There was enough discussion in various communities regarding the competency and suitability of CCoH volunteers to warrant considering a systematic approach to the appointment and removal of volunteers. At the very least communities would like to see a complaints and reporting mechanism put in place that is well publicised as well as an increased oversight of volunteers by WV staff.
- **R4.2:** Revisiting the issue of paying an allowance or a small amount of compensation to Focal Points. This is a complex issue but there is a need to reconsider the possibility of some form of payment. It might be appropriate to provide rations or small sums of money to ‘buy people out’ of their responsibilities for a certain amount of days a month – this means

providing enough to compensate for taking them away from subsistence activities and other cash generating activities (for school fees etc). We would like to acknowledge that this is not a unanimous view amongst the researchers involved in this project. There are considerable risks in offering payment and we encourage WV to reflect on the complexities outlined in section '5.1.2; 'Focal Points' as well as their own significant knowledge and understanding of these factors when making the decision. It may be possible to have a discussion with FPs and CHAT members and decide upon another form of recognition and a mode of 'giving back' to them and the community which isn't an 'allowance' as such but nonetheless addresses some of the problems.

- **R4.3:** Recruiting a strong and inspiring leader for Temotu - ideally someone who has strong links with the church. Given the difficulties outlined above, we accept this will be a challenge. Nonetheless, we recommend making this a priority. It will be necessary to recruit someone who is capable of pulling together all the component parts that are working well and turning it into a complete project. It will require someone who can motivate and coordinate staff, who volunteers will respect and work with, and the church will be prepared to share its considerable influence with.
- **R4.4:** Developing with World Vision staff some strong but reasonable guidelines for their own behaviour. This is to ensure that the messages of the project are consistent with the public behaviour of staff. This should happen through consultation with staff as these guidelines need to be reasonable and agreed upon. It also must be done in a respectful way which acknowledges the tremendous work the staff are doing and the sacrifices they are making.
- **R4.5:** Developing a feedback mechanism to allow people in the target communities to make suggestions or complaints about the project or staff.
- **R4.6:** Developing a training and development program for World Vision staff in consultation with the staff. It is important to provide training that staff feel they need as well as will use. There appears to be a strong basis of existing capacity but also a desire to consolidate capacity and build on these existing skills.
- **R4.7:** Conducting a skills audit of existing staff to ensure all staff have received the relevant training. Staff turnover has resulted in patch training in some places – particularly in Temotu.

The authors acknowledge some of these recommendations will be difficult to implement. We also understand that many of these recommendations will increase the cost of delivery and this means making decisions about what to prioritise. In this regard, we suggest the most important things to focus on are: getting the right people in place, working with existing structures - particularly chiefs and church structures - and embedding the project in informal practice, delivering training in the communities and working with the schedules communities keep, building on what's working and keeping it interesting for the broader range of people.

7. Conclusion

This research project found considerable evidence of positive change attributed to the CCoH project. On the whole, we conclude the 'theory of change' – in respect to the basic assumption that biblical messages and faith networks will change behaviours and attitudes with regard to family and sexual violence in Solomon Islands – shows obvious signs and success. Moreover, the biblical approach is strongly in line with cultural and social norms. In places where the message has been effectively communicated the project is receiving high levels of community support and almost no

resistance. Given the entrenched norms (or at least perceived entrenched norms) surrounding gender roles and violence in Solomon Islands, this is quite remarkable.

Police and health workers generally have an excellent understanding of the project and have been successfully included in CCoH training. Focal points in many communities included in this study have strong relationships with service providers and are clearly supporting survivors to reach such services. But the challenges are enormous. Logistical problems to do with weather, access to transport and access to fuel (for example) have proven to be insurmountable in some cases. Furthermore, the inconsistency of police responses and the failures of the criminal justice system makes it difficult for the CCoH project to improve outcomes for survivors. Nonetheless, police in Marau explained that CCoH is helping to align the bible, culture and the law. As explained by the officer the CCoH message is taking away excuses for violence in a manner which enables police and improves the formal and informal response to violence.

Where substance abuse training has been delivered both police and community members report a high level of satisfaction with the knowledge and skills they have gained. All those who have received training report using this knowledge to help negotiate with community members about substance abuse and drug and alcohol supply. Two communities included in the study have had surprisingly positive results in this regard – including successfully negotiating with drug growers and suppliers to either destroy their own plants or stop circulating substances.

As to be expected, when working across two remote sites in 30 communities, there have been some problems with implementation. Training provision, while good in many communities we visited, has also been patchy and there are challenges with engaging the broader population – which the above recommendations seek to address. In Temotu, the problems go deeper - with a range of miscommunications, problems to do with the selection of volunteers and failures to effectively draw on existing structures.

The CCoH project has had the greatest impact when it has been able to recruit existing community and religious leaders into the roles of project faith leaders, focal points and CHAT members. There are stories of remarkable success where volunteers (and the CCoH project) are explicitly embedding themselves into existing local structures and systems. The project should aim to be an active part of the existing informal system (customary and religious – as well as existing community structures) which will require (in many cases) a greater emphasis on chiefs and a concerted effort to draw on existing forums inside of church and community structures.

While there are some real problems with implementation in some areas, all research respondents felt the CCoH approach was either effective or would be effective if elements of implementation were improved. With projects as ambitious as this one it is easy to lose sight of the starting point and the small (as well as the large) and important things that have been achieved. This is well illustrated by young women in Temotu reporting even the fact that women are talking in public about these issues to other women is positive change, because: “usually with these kinds of programs you see men are the ones who talk...but in this project women telemaot⁶⁶ some things”.

⁶⁶ Women are ‘telling out’ – that is young women are seeing women speak out and this is new to them.