



# Evaluation Report

## Morang Area Development Programme Channel of Hope for Child Protection

Programme Number: N202115  
July 2014 to 30 June 2017

Data collected: 22 – 26 May 2017  
7 June 2017

## World Vision International Nepal

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The evaluation was designed by WVIN MEALS Team and managed by Morang LPA and CoH Project team. The evaluation team would like to extend thanks to WVIN Morang LPA Manager; Tanka Subedi for his support for overall planning and implementation of the study is hereby acknowledged and appreciated.

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Finally the team would like to thank all community members of CoH project areas (CHAT, parents and children) who provided us response and contributed to make this work possible for all of us.



### **III. Affirmation**

The WVIN MEALS Department affirms that the project evaluation report hereby presented is original work and the result of primary data collected from the community of Channel of Hope Project Implementation Area.

Except as acknowledged by the references in this paper to other authors and publications, the evaluation described herein consists of our own work, undertaken to facilitate the implementation of project activities, describe and advance learning, as part of the requirements of World Vision's Monitoring, Evaluation, Accountability and Learning System.

Primary qualitative data collected throughout evaluation process and intellectual rights of this report remains the property of the communities and families of Sunsari Morang LPA and Channel of Hope Project team. Information and data will be used only with their consent.

WVIN MEALS Department  
June 2017

#### IV. Glossary/Acronyms and Abbreviations

<b>ADP</b>	Area Development Programme
<b>CAWDEC</b>	Child and Woman Development Centre
<b>CBO</b>	Community Based Organization
<b>CDO</b>	Chief District Officer
<b>CFLG</b>	Child Friendly Local Governance
<b>CHAT</b>	Community Hope Action Team
<b>COH</b>	Channel of Hope
<b>CP</b>	Child Protection
<b>CRO</b>	Child Rights Officer
<b>CWIN</b>	Child Workers in Nepal
<b>DAP</b>	Development Asset Profile
<b>DCWB</b>	District Child Welfare Board
<b>DDC</b>	District Development Committee
<b>FGD</b>	Focus Group Discussion
<b>FL</b>	Faith Leader
<b>FY</b>	Fiscal Year
<b>ITT</b>	Indicator Tracking Table
<b>KII</b>	Key Informant Interview
<b>LPA</b>	Local Programme Area
<b>MEALS</b>	Monitoring Evaluation Accountability Learning and Strategy
<b>MSC</b>	Most Significant Change
<b>MVC</b>	Most Vulnerable Child
<b>NGO</b>	Non-Government Organization
<b>PDD</b>	Programme Design Document
<b>PHC</b>	Public Health Centre
<b>PNGO</b>	Partner Non-Government Organization
<b>PNS</b>	Private Non Sponsorship
<b>REDEF</b>	Resource Development for Human Rights Forum Nepal
<b>TOR</b>	Term of Reference
<b>UN</b>	United Nations
<b>VCPPsC</b>	Village Child Protection and Promotion Sub-Committee
<b>VDC</b>	Village Development Committee
<b>WVIN</b>	World Vision International Nepal

## I. Executive Summary

When the concept of CHAT was first introduced in the district, DCWB responded that there is no need for parallel working group like VCPPC's nature. Later this thought was changed and not only DCWB but DDC and district police also had observed the project activities. The evaluation showed that faith leader's involvement in addressing child protection issues has increased awareness in communities particularly where CHAT were active. In past 3 years there has been perceived decrease in Child marriage by 5% (20% to 15%). The accepted age for girls to get married was 13 until 3 years ago in Dalit communities like Santhal community. Children got married due to parent's initiation or find their partners in festivals like chhata pata, dashain, even the informal marriage in those festivals were formalized. After the project interventions, people are changing their mindset, the pressure to have girls married early is still prevailing in some families but now most of the parents deny marriage proposal for underage girls. Girls themselves mentioned how they have rejected marriage proposals after they received trainings from CoH. In Santhal and Rishidev communities, children do not drop out of school like before and they are completing at least 8<sup>th</sup> grade. Before, the ratio of children who continued study after 5<sup>th</sup> grade was very low.

Another important work of this project is attempt for interfaith dialogues. Despite of some challenges in minimizing risk of religious friction, interfaith coordination effort was good as this has supported to bring together different religions' leaders at one place. The interfaith dialogues helped faith leaders to be accountable towards each other and share their positive aspects and drawbacks together in religious practice towards child protection. One of the local NGO REDEF mentioned that this project was considered as proselytization activity in the beginning. Later, bringing all the faith leaders from different faith backgrounds changed that perception and made common platform for different faith leaders to work together in common agenda of child protection. The formation of CHAT group had mixed composition of faith groups with 4 inter faith CHAT group out of 12 and rest were church based CHAT groups. In context of Nepal, where laws and policy related to child protection is good yet implementation is weak, there are social norms guided by traditional thoughts which are more powerful than constitution. Laws are regulated by people and decision makers are mostly influencer leaders of society like village social leader, faith leader and political leader. Having the decision makers (faith leaders) speak positively about protection issues is one of the key achievement of this project.

Activities of government for CFLG, awareness events by VCPPCs and this project have created general sensitization on child protection and child labor in the community. However, the practice of child labor has not been totally eliminated. Children still involve in hotels, transport business and brick factories. Children reported that though trained children have increased awareness, still there are many children who are not aware about their rights and protection issues. It was interesting to observe how Muslim Faith leader mentioned children marrying early are good since children these days grow fast. From comparison of CP issues in the past, self-initiated child marriage is still happening and substance abuse has increased than before which is clearly effect of peer-pressure. There is trend of increasing substance abuse; every 5 out of 10 children are now using drugs, cigarettes or alcohol. In future, there is need for ADP to also address human belief and thought system about their poverty, status of children and future scope. This project has laid foundation for working with faith leaders and tried to address problems that has caused by cultural norms and faith system. Community had chance to think about 'what is wrong in our current system and cultural practices' and looked at religious texts. Also, this project has brought people together to think about issues that affect their community regardless of their religious and political views.

The project had unique feature among on-going projects in the LPA as this project had worked with faith communities and it had conducted its activities outside of the existing working areas. This approach has allowed WV to reach the needy communities outside PIAs.

## 2. Evaluation Introduction/Background

### 2.1. Project Background

Channel of Hope for child protection was implemented in Morang district since 2014. The district is located in the south-east part of Nepal that shares the border with India. The district headquarter, Biratnagar, is the second largest city in Nepal. WV has been operating an ADP in Morang district, with the office in Biratnagar, since 2005. There are nearly 965370 people in Morang district. The religion in Morang includes Hinduism, Buddhist, Muslim and Christian. Children are also involved in religious activities and holy places are trusted by people as safe places and faith leaders are revered.

The child protection issues identified during child protection assessment in 2014 in Morang district were child marriage, child labour; sexual abuse and drug abuse. Girls particularly were identified to be at risk due to being less prioritized in families for education and health care.

This project had targeted to work through faith based organizations. Faith leaders also play role in influencing the community and this was targeted to mobilize in addressing the child protection issues. In Morang, churches are keen to engage in development though Christianity is a minority religion in country and district. This project worked with the church leaders to build the understanding of churches on child protection issues and then to facilitate them to carry out their own plans to engage with the community, bringing awareness raising as well as building linkages between communities and services available to them (i.e. VCPPCs and Para-legal committees).

The project approach is adapted from “Channels of Hope for Child Protection”. The Channels of Hope for Child Protection (COH) has been piloted with faith leaders in the countries like India, Sierra Leone, Malawi, and Solomon Island, and has been instrumental in changing mindsets on child protection issues, norms and expectations. It is an innovative approach to looking at child protection issues in that it directly engages with people’s personal faith. Through this project, power relationship was explored in ways of relating with discrimination and low status of children. By reconsidering scripture texts, participants can “reconstruct” adult / child relationships and see how the interplay of culture and religion can often influence messages.

Upon the discussions with the WV Global Centre, it was agreed for Nepal to pilot COH with the Christian community. Which would later be replicated to work in Hindu context with hindu leader if there is separate funding available.

### 2.2. Project Summary

**Table 1 Project profile**

<b>Programme number</b>	N202115		
<b>Programme Location</b>	Morang District VDC and municipalities		
<b>Programme Goal and Outcomes</b>	<b>Programme goal:</b> Meaningful engagement of faith communities to reduce child protection issues in Morang		
<b>Programme Outcomes</b>	<ul style="list-style-type: none"> <li>• Increased faith leader's capacity in addressing child protection issues</li> <li>• Faith communities address child protection</li> <li>• Evidence used to improve project progress and impact</li> </ul>		
<b>Geographical Position</b>	Morang district lies with in the geographical location of 78 16' East to 87 46' East longitude and 26 20' north to 26 53' north latitude with elevation 72 m		
<b>Programme Area Inhabitants</b>	Household	21687	
	Adult Male	39911	
	Adult Female	42984	
	Boys	7376	
	Girls	7379	
	<b>Total</b>	<b>119337</b>	

<b>Target Population</b>	Adult Male (19 and above)	1729
	Adult Female (19 and above)	2283
	Boys (6-18)	316
	Girls (6 – 18)	492
	<b>Total</b>	<b>4820</b>
<b>Estimated life of Programme</b>	July 2014 to 30 June 2017	
<b>Estimated Lifetime Programme Budget</b>	US\$ 80000	
<b>Funding source(s)</b>	World Vision Korea PNS Funding	
<b>Travel Information (From National Office)</b>	Morang can be reached through 35 minutes flight from Kathmandu to Morang airport and 10 minute drive from airport to the Biratnagar.	

### 2.3. Key Milestone of the Project

**Table 2: Project History** (Based on river of life tool prepared by Project staff)

Period	Activities	Unit	Results/ Challenges
July 2014	Project Design followed by partnership with NGO CAWDEC for project implementation	1 event	Project was designed by National Office staff (CP Specialist, Partnership Specialist, Grant specialist) and ADP staffs (ADP manager and CP coordinator)
FY-14 (March)	CP training and envisioning on COH at Letang after Area selection of 9 * Areas outside WVIN working areas selected for the project	35 Church leaders trained	Biratnagar, Madhumalla, Pathari, Belbari, Nayabazaar and Laxmipur: 9 areas were selected in the beginning which later was added and made 12 in March 2015
FY-15 (Q2) Feb - March	CHAT formation in 12 areas and later reformed in April and May. 12 Faith Leaders (Churches) and spouses trained on CoH project	12 CHAT formed	Per CHAT group: 7 - 9 members. 5 from BRT Sub metropolis, 3 from Belbari, Laxmipur & Nayabazaar, 2 from Pathari, 1 from Madhumalla & 1 Dangraha VDC
FY-15 (Q2) March	CoH Project staff LB replaced by NGO-Staff: Girija		NGO staff had to be replaced and it created gap in implementation for 4 months
FY-15 (Q2) March	Regular Monthly CHAT Activities	4 Activities conducted	Only 4 CHAT out of 12 conducted planned activities from action plan
FY-15 (Q2) March	Follow up program consisted of 'Anti - dendroid campaign' at schools and temples by CHAT. Formation of 2 inter-faith CHAT groups after this workshop		With the VDC/ Municipality fund of CFLG, VCPPCs who participated in CoH project also organized interaction with faith leaders in Haraicha VDC
FY-15 (Q3) April and June	Child Protection orientations and CoH interaction events at different churches and community for children and youth	140 Children trained	58 children from Santhali & Hrisidev community participated in June events
FY-15 (Q3 – Q4) May – Sept	Terai (low-land) closure due to ethnic riot and strikes		CoH and overall ADP programme affected and field level activities halted
FY-15 (Q4) July	3-days Interaction workshop among interfaith leaders.	24 Interfaith leaders trained	24 Inter-FL from different faith groups. The discussion led to perception change among leaders on role of Faith leaders in addressing protection.
FY-15 (Q4) August	3-days Child Protection training on "role of stakeholders for CP" and 5-days	63 People trained	45 representative from different CBOs



	Training on " Develop counselors through counseling training"		18 from Morang faith group & Child Club members from Sunsari.
FY-16 (Q1 – Q2) December and March	CoH Project staff (WV and NGO) both left CoH Project staff joined WVIN – Sushil		Project handled by volunteer - Santosh for 4 months
FY-16 (Q2 - Q4) Jan, March, April & July	Capacity building of Children Ministry workers on Child Protection through CP orientations	137 people's capacity built	137 people from different churches of Morang
FY-16 (Q2 - Q4) March, April, May and August	Interaction meetings between VCPCCs and CHATs in case management and among interfaith leaders on CP issues Partnership with VCPCCs for protection awareness in areas where VCPCCs were active	13 events conducted	VDC & community and cluster level events. The working areas were not same as programming areas so VCPCC and CHAT could not coordinate as expected because of time constraint for visits and follow-up
FY - 16 (Q3) May	New CHAT's formation at Elim Church	1 Church	Orientation was given by trained FL & PNGO's staff
FY - 16 (Q3) June	2 days' child protection training for tribal Santhali leaders, focusing on Child Marriage	38 Tribal Leaders trained	Facilitator was hired from DDC.
FY - 16 (Q4) July	Conducted 2 days' CP training for Tribal Santhali & Rsidev Leaders focusing on Child Labor & marriage at four different VDCs	185 people trained	Facilitators were CRO and representatives of different CBOs.
FY - 16 (Q3 and Q4) June and August	Periodic Review & Reflection meetings	2 meetings	District Level
FY-16 (Q4) September	Held COH evidence sharing meeting with district stakeholders	1 meeting	District Level
FY-17 (Q1 - Q3) Oct, Nov, Jan, Feb, Mar & April	Capacity building of Children Ministry Workers on CP	210 people	210 people from different churches of Morang
FY-17 (Q1) Nov	2 Days' Training on Adolescent Health for FLs, CHATs & VCPCC members	33 people trained	Facilitator was PHC from Koshi Zonal Hospital
FY-17 (Q1 - Q2) Nov, Jan, Feb & April	Interaction meetings between VCPCCs and CHATs in CP incidents	4 events conducted	Community level
FY-17 (Q1) Nov and Dec	New CHAT's formation at Vision Church, Calvary Church	1 Church	Orientation was given by Trained pastor Bharat Budathoki & ADP staff.
FY-17 (Q1 - Q2) Oct, Jan and Feb	3 events for Sharing and learning meeting with Trained Faith Leaders	3 Events conducted	Cluster level
FY-17 (Q1) Jan and Feb	2 Days' Capacity Building Training for CHATs on Drug Addiction	30 people trained	30 people from different CHATs
FY-17 (Q2) Feb	Community interaction meeting with interfaith leaders on CP	1 meeting conducted	Community Level
FY-17 (Q3) April	2 Days' training on Adolescent health for community adolescent and adults at Nayabazaar & Jatuwa	62 people trained	62 were community teenagers & adults/ Facilitated by PHC of Koshi Hospital
FY-17 (Q2 - Q3) March and May	Periodic Review & Reflection Meetings	number	District Level



Figure 1: River of Life tool (On the basis of ADP and NGO discussion)

## 2.4. Project location

Project	Biratnagar	Rangeli	Madhumalla	Belbari	Nayabazar	Babiabirta	Sorabhag
CoH for Child protection	√	√	√	√	√	√	√

## 2.5. Program beneficiaries and partners

Direct project participants	Community partners	Local government partners
Male: 1729 and Female: 2283 Boys: 316 and Girls: 492	Child Clubs, CHAT (Community Hope Action Team), Parents, VCPPCs, School	District Women and Child Welfare Board and District Development Committee

## 2.6. Year wise budget Vs actual expenditure for the Final 3rd Phase (2013-2017)

Fiscal Year	YTD Budget	YTD Expenditure
Year 1 FY 2014	USD \$ 8037	No expenditure (carried forward to FY15)
Year 2 FY 2015	USD \$36903	USD \$37011.85
Year 3 FY 2016	USD \$24036	USD \$23562.18
Year 4 FY 2017	USD\$ 21245	USD \$12155.96

## 2.7. Evaluation Summary

<b>Programme</b>	Morang Area Development Programme
<b>Programme Type</b>	Grant/ PNS funding
<b>Evaluation Type</b>	Final Evaluation
<b>Evaluation Purpose</b>	To objectively assess the effectiveness and impact of child protection project towards project goals against the set targets and document the evidence of changes in protection of children which provides practical recommendations in future protection programming
<b>Primary Methodologies</b>	<ul style="list-style-type: none"> <li>• Focus Group Discussion using participatory rural appraisal tools</li> <li>• Key Informant Interview with stakeholders/ MVC</li> <li>• MSC Stories/ case studies</li> <li>• Document Review (Annual Report, Concept note)</li> <li>• Observation in the field (review minutes)</li> </ul>
<b>Evaluation Start and End Dates</b>	15 May 2017
<b>Anticipated Evaluation Report Release Date</b>	15 June 2017

## 3. Methodology

This final evaluation was carried out in a participatory way with involvement of community members as evaluators, who were oriented during 2 days preparation workshop. During the preparation

workshop guiding questions were discussed and localised by evaluation team. FGD and KII test was conducted during preparation workshop to familiarize with questions and tools. Other evaluation methods included document reviews (PDDs, Project Reports and ITT, DAP report, Financial Reports, CoH project database), staff interviews, on-site observations, semi-structured interviews with beneficiaries and key informants including Most Vulnerable families. Most Significant Change Stories tool was used to capture the success of project in field.

After completion of data collection from field, qualitative evaluation team analysed the data to identify key findings, lessons learned and recommendations.

### **Sampling frame decision:**

Sample was selected considering the followings:

Field data gathering sample was selected on the basis of program impact areas where we could learn about gaps and positive changes. So the selected sample was from challenging groups where the desired impact was not seen and also successful groups. 11 FGD and 6 KII were done with 141 respondents in total. PLA evaluation tools were used for FGDs where 47 were Male, 44 Female, 23 Boys and 27 were girls. (The detail sheet is attach below at the end of this section)

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## **4. Limitations**



Figure 2: Comparative ladder tool used during evaluation and FGD with children by evaluation team

It is possible that the same facts are interpreted differently, according to the values of different observers. So, the evaluator has tried as much possible to logically clarify the objectives and mechanisms of how program contributes to the set goal by triangulating the findings from different sources within the project work areas. Some of the evaluation discussions were conducted with challenging groups where Project did not have much success. So the participants were reluctant about giving time and even giving open information mentioning during which, all the information have been asked using cross questions and probing questions to get exact scenario of the project.

This is an End of Project evaluation so there will not be much opportunities for Morang ADP to change it's programming. However this is expected to support the phase-out process of CoH project and help other WVIN offices implementing Channels of Hope and protection programming to learn for better programming in future.

## **5. Findings**

### **5.1. Context**

#### **Favourable changes in Context**

- ADP team (ADP Manager, CP staff and education ATC) decided to conduct CoH project outside WV's working area due to need and readiness of churches to work on CP issues. *FGD with ADP*

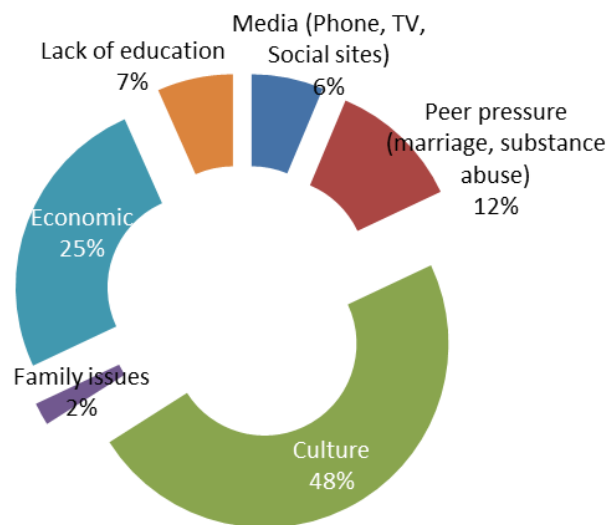
- Interfaith groups particularly Hindu, Muslim and Kirat were involved in interfaith meetings and CHAT groups; this has increased religious tolerance in the community towards different faith where CoH activities were implemented. *KII with Kirat faith leader/*
- The factors that contribute to cases of Child Protection violation are faith/ culture, economy and lack of awareness (40 – 60%). Even though lack of education and social media are not main factors, which lead to Child Protection issues. Due to CFLG being implemented by VDCs and wards, there has been gradual increase about awareness of child rights and protection in communities. Child labor in hotels and transport business were found common in the past, but it has been decreasing due to increasing awareness. *Analysis from Ladder tool – Evaluation Team*
- Haraicha VDC, which is WVIN's PIA, has been leading in CP awareness and CFLG activities. Due to restructuring of VDCs into municipalities, Haraicha VDC had opportunity to share and orient other wards on protection issues particularly birth registration within Haraicha Municipality. Government has provision for allocation of 10 – 15% budget for VDC/ Ward to work for Child protection and rights. *Hari Karki - VCPPC Haraicha/ FGD with VCPPCs – Jhorahat*
- During the inter-faith discussions, there was dispute about supremacy of God which created conflict. In latter meetings, this was managed by focusing on protection issues only rather than religious agenda. In the beginning this kind of dispute was not anticipated and later during inter-faith meetings was facilitated to increase mutual respect. *FGD with ADP/ KII with Hindu Leader - Umanath*

#### **Unfavourable changes in Context**

- Due to increase in foreign employment (particularly men), women are at more risk because they have to work hard and so can't give time to children. Also the participation of women is more in programs because men are out of home for work. Even some families are broken because women have found to be engaged in extra-marital affairs and children are more at risk of emotional and mental abuse by relatives and neighbors. *FGD with CHAT – Sorabhad*
- Political influence has affected children's education due to closure of schools. The policies on Child protection is strong and but implementation part is weak, which leads children vulnerable to child labor and child marriage. The CFLG is ambitious target because the behavior towards children is not improved, if there is need for seat in the bus, children are asked to leave the seat first. *KII with Dil Bahadur Thebe – Kirat Faith leader/ FGD with VCPPC - Jhorahat*
- Modern technologies like TV programs, phone communication, social media such as facebook, whatsapp has contributed to increase in relationships among children leading to child marriages (self-initiated by children). 3 child marriage cases happened in April 2017 that were self-initiated by children and could not be stopped because girls were already pregnant. *FGD with parents – Rangeli/ FGD with Boys – Sorabhad/ FGD with ADP and NGO*
- During implementation of anti-child marriage campaigns, some parents were against the event because child marriage was culturally practiced and unavoidable when children were already pregnant before marriage. The risk of not being able to have girl married if they are old and high amount of dowry were the reasons behind parents did not want to delay in marrying their children. *FGD with ADP and NGO*

## Factors affecting Child Protection in communities

CoH Evaluation - 2017

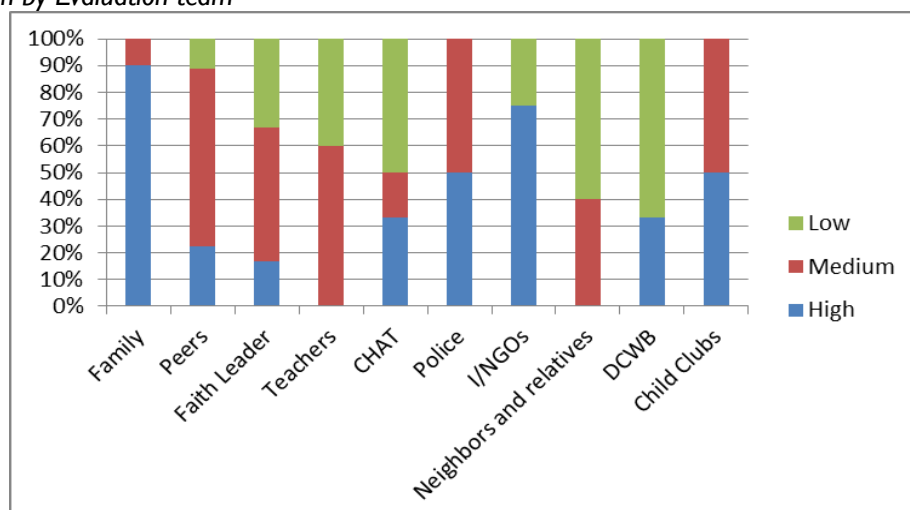


**Figure 3:** Different factors that cause Child protection issues (Compiled from FGD with children, Faith leaders/ CHAT group and Parents)

### 5.2. Effectiveness

#### Positive factors towards effectiveness:

- In the initial period of this project, churches and multi-faith leaders groups did not want to work with WVIN. The project was not perceived correctly as the CHAT interventions were perceived as proselytization events by faith leaders and families, later with much dialogues and face to face meetings with key leaders; community attended CP events and now are working together for protection of children. *FGD with ADPI/ FGD with faith leaders (Christians)/ FGD with parents – Rangelil/ FGD with CHAT – Rani*
- Evaluation has showed that parent’s influence in addressing child protection issues is highest and similarly respondents revealed that the role of DCWB in influencing in addressing child protection is least. Girls have mentioned friends more influential than family and teachers and Faith leaders as lowest member as influencer. Also faith leaders mentioned friend lowest influential factor. Parents have rated CHAT as lowest influential people to address child protection issues. This has shown that the influence among people while addressing child protection issues can be based on how they relate with each other and so project must address this sensitivity by understanding what works when we are working with different groups. *Observation by Evaluation team*



**Figure 4:** Figure showing influence of different stakeholders in addressing child protection issues (Who do children go to when they have cp issues and problems?)



- Faith leaders have been engaged in Child Protection orientations and this has contributed to increased awareness in faith communities. CHAT has prepared child protection policies and hung in the Churches. Similarly in 5 VDCs, religious leaders produced declaration letter against Child Marriage in FY 17 (June). Tribal leaders were engaged to stop and prevent child marriage in Sorabhag, Babiyabirta, Majhari and families have started to talk about stopping child marriage. Lots of child protection issues have occurred due to cultural and faith dimensions like religious custom that promote child marriage, preference to son, menstruation stigma and social customs like gender and caste discrimination. This project has rightly addressed those issues that are linked with faith. *FGD with ADP/ FGD with Faith leaders – Biratnagar, FGD with VCPPCs - Jhorahat*
- The orientations provided jointly by DDC, DCWB and CoH project was one of the motivating factors for the faith leaders to engage in Child Protection issues. The trainings were effective in terms of coverage of families in needy areas. Participants mentioned the training facilitators for protection had good knowledge and experience in protection works. Trainers from WVIN and consultant facilitators (Peshal Khatiwada and Binod Mehta) had provided CP trainings. Some of the trained CHAT members later became facilitators themselves. *FGD with ADP/ KII with CHAT member – Parshuram Katwal, Our CHAT/ KII with NGO – Umesh Bishwokarma*
- There have been initiations by project to increase interaction among CHAT and VCPPCs in the project area. As a result in some groups like Elim CHAT, there has been good relationship and coordination between both CHAT and VCPPCs. The working relationship of this project with schools, police and other agencies like CWIN (who are also responsible for rescue and referral of abused children) has been found low. Churches have worked with organizations like Tiny Hands in borders to manage protection cases of trafficking. *FGD with Elim CHAT, Biratnagar/ FGD with Faith leaders – Christians (Biratnagar)*



Figure 5: Church leader showcasing CP declaration statement prepared by CHAT

**Area for improvement for effectiveness:**

- The trainings quality was perceived average by the adult respondents whereas children mentioned that trainings were mostly lecture and was organized far from their community. The orientations were good to provide awareness, games and other interactive ways of learning like quiz, speech contest could add value. However, the events did not cover most of the children in school but only selected ones. *FGD with children – Madhumalla/ FGD with girls - Sorabhag*
- Some CHAT groups mentioned, in the beginning of this project, the concept of CHAT was not clear to groups formed in the initial period. This is valid claim because the first groups were reformed by FY 16 due to being inactive. River of life on the basis of FGD with ADP, FGD with CHAT groups showed that out of 12 only 4 CHATs were conducting activities. *KII with CHAT – Madhumalla/ FGD with ADP and NGO*
- The use of biblical based text was not appropriate for multi-faith context.
- The translation was perceived very bad as the meaning was not relevant. Example: ‘Harek dinko vagoda’ (meaning child who runs out every day) for ‘school-dropout’, ‘Chiranjivi’ (meaning long life) for ‘sustainability’. *FGD with ADP and NGO/ KII with Muslim Faith leader – Juphikar Ali*

### 5.3. Changes (Impact)

#### **Goal Statement: Meaningful engagement of faith communities to care and protect children especially the most vulnerable**

During the 3 years intervention, this project has contributed to increased awareness on child protection. Faith leaders are now speaking against harmful traditional practices that affect children. This change is being observed in communities where protection issues of children particularly child marriage, child labor and discrimination between sons and daughters were part of cultural values. Children and Parents are sensitized on Child Protection due to engagement of CHAT group members (by active CHAT group) in community. Channel of Hope project's interventions has been able to engage the faith leaders who are social and tribal leaders to talk about protection issues of children. Tribal leaders and Religious leaders like Muslim, Hindu, Kirat and Buddhist have been aware about CP issues especially child marriage.

During the evaluation different groups mentioned that faith values that are linked with cultural norms carry considerable amount of influence in occurrence of protection issues. So working with the faith communities that includes both families and leaders along with already existing government's structure like VCPPC and other important stakeholders like police has been fruitful in meeting the goal of the project. In the beginning, FY 15 cohesive environment was built on inter-faith meeting among different faith. The meetings later was disrupted due to dispute about whose God is greater (created by one of the Muslim leader) which later caused discontinuation of participation from certain people in inter-faith meetings. In FY 17, 20 February there was dispute among Hinduism's different sect about supremacy of God and the CP issue was shadowed. The project had ambitious assumption that inter-faith dialogue work would work without dispute and facilitator was not prepared to handle the dispute situation. The activities in community level has however been done successfully engaging all representing faith leaders.

CHAT groups have not only limited in planned activities but organized trainings and activities on the basis of contextual needs of CHAT implemented areas. Children have been taught to save money, counseled on education. Now trained children have improved their behaviors and started reporting child marriages. The high engagement of CHAT is found in areas where CHAT members have desire to serve for social cause. Children particularly mentioned huge leap of change in protection status of children. During the consultation with children, it was mentioned that there was lack of awareness among families about child protection. Children used to get married by the age of 13 years and 10 – 12 child marriages happened in village in a year. Most of the marriages used to happen in festivals like Chhata, Pata and Dashain festivals where culturally boys could claim girls to be their wife, it would be considered marriage even if it is informal. After the interventions, children have themselves initiated process to stop child marriage; as a consequence they have stopped 2 child marriages in their village. Before, children used to work in brick factories and work inside the home and also work as agricultural labor. Sons were sent to school and girls had to stay at home for household chores. Alcoholism was much practiced and father used to beat mother and children at home. So children were mostly victim of domestic violence. Some children were also sexually abused. After Channel of Hope project was introduced by WVIN and CAWDEC in this community, children and parents received different types of trainings on child rights. After participating in trainings, families have become aware and learnt about children's needs and rights.

Now, community is not practicing child marriages exclusively like before though some self-initiated marriages are still happening. Parents treat their children equally, girls are also sent to school and boys are also assigned works at home to help their sisters and even domestic fights are decreasing in our parents. Child labor has not happened much like before but still some school age children are working in brick factories. The issue of drug abuse is however increasing because of children who have bad peer influence. There are children who had dropped out of school and now they are substance abuse users.

**Goal Indicator**

0.a % children who report feeling safe in their communities

Children mentioned during FGD that prior to this project intervention, only 17% children felt safe whereas now 63%<sup>1</sup> feel safe in their communities. The status of child marriage and child labour has improved with decrease in both by 45 and 50 percent<sup>2</sup> respectively.

The project has worked to ensure that children are safe by working with families, children and leaders of community. The outcome monitoring done on March 2017 showed that 74.36% children have not experienced any violence in past 1 year. Faith leaders and local NGO (REDEF) who worked alongside this project for interfaith meetings had claimed that there has been changed in proportion of children feeling safe by 30% in comparison to 3 years before situation. As observed by Faith leaders of Hindu, Kirat and Christian community and CHAT groups, the major changes in Child Protection are increased awareness about Child Protection among children, family and faith leaders, decreased in verbal abuse (use of harsh words to children) and gender discrimination by parents towards children.

The project has not however included poor families and VCPPC mentioned that there are poor clusters that still need more engagement for Child Protection awareness even inside working area of WVIN like Jhorahat. In some new areas like Rani and Sorabhag (which are not WVIN PIA); majority of CHAT group members were not aware about existence of VCPPCs. The situation of child

protection before 3 years has been mentioned very low (17%) by children whereas Faith Leaders have said it was 40%. Majority of the groups rated present situation of protection as 63 – 65%.

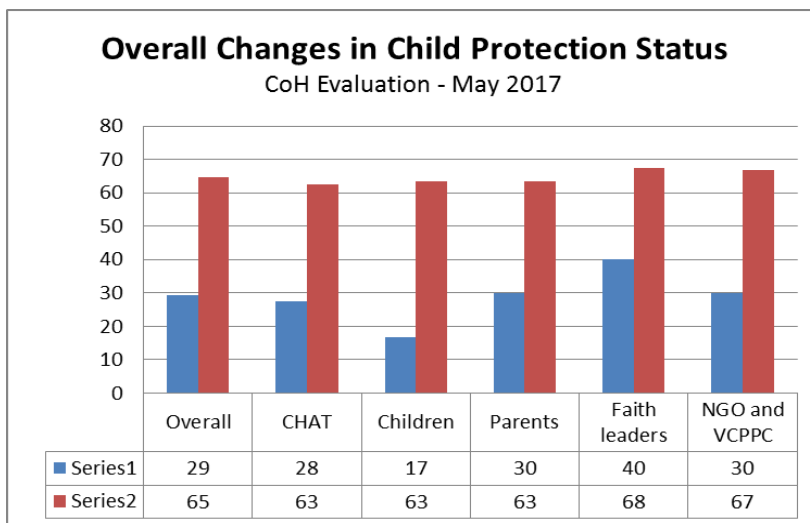


Figure 6: Based on comparative tool (ladder tool) with respective respondents

**Goal Indicator**

0.b # children who can name a non-parent adult who they trust

Majority of respondents mentioned that for child to be safe, the influence of family and friends is very high. Child Protection orientations were provided to parents that have made them aware on children’s protection issues. CHAT members have become one of the trusted member’s families can go to when they need support in protection issues. VCPPC members from Dhat mentioned that after coordination among CHAT and VCPPCs, now they have been actively engaged with CHAT which has increased awareness about child rights and protection. Children mentioned that CHAT have supported their community to stop child marriage, trained children on child protection and sent children back to school through counselling support.

In churches, level of understanding and practice of child protection issues were low. Children were beaten in Children ministry classes. The understanding was different as it was thought children need to be beaten in order to discipline them. This was practiced by parents, teachers of children (Sunday school) and church leaders. The notion of disciplining was that ‘just like sheep need to be beaten by shepherd, in a same way children need to be disciplined’. Now church leaders are aware about Child protection issues. CHAT members have not only formed a group for namesake but have been involved with children and parents in community even outside congregation. They talk about what is right for children and as a result, people are now bringing issues particularly about child marriages to CHAT members and trust them. One of the achievement for CHAT is that due to interaction with

<sup>1</sup> Source: Compiled data from comparison tool of 3 FGDs with children

<sup>2</sup> Source: Comparison tool used with parents and children for FGD during evaluation



faith leaders and traditional healers, now when children fall sick, families take children to hospital first rather than witch doctors. Because of the project intervention, now children have learnt about own rights and harmful effect of child labor. They are now focusing on education. After adolescent's trainings, child marriage among children has been decreased than before. Faith leaders and Manjhi Mukhiya who were trained by CoH project, they have now realized their influence and role in reducing child marriage. They have been actively engaged in stopping and counseling other families.



**Housewife to Social leader: Story of Mina Mardi Murmu**

Mina Mardi Murmu, is a tailor and farmer by occupation. She is resident of Sorabhag – 6 Dakuwadada and mother of 4 children (Nathan, Israel, Aksa and Nehemiah). After participating in CP orientation provided by CoH project by NGO CAWDEC in June 2015, she decided to lead CHAT group as President formed that year with 8 members. Her Husband Johan Murmu was also supportive of her decision because he had seen her zeal for social works.

In her community, before this project intervened, the awareness level on child protection was really low. Children did not continue school after 5<sup>th</sup> grade. Child marriage used to happen a lot and it was both initiated by children or parents' consent. Many children were engaged as child labor especially as domestic labor in other's houses. The discrimination among sons and daughters were visible. Village leader 'Manjhi Mukhiya' had traditional thoughts about acceptance of these issues as culturally acceptable issues.

CHAT groups in the community then provided trainings on child rights, formed a community level child clubs, even Village leaders 'Manjhi Mukhiya' and youth were trained on child rights and adolescent health in June 2016 soon after establishment of CHAT. Now, parents and children are aware about need for protecting children. Out of school children have been followed up and most of the children now complete 5<sup>th</sup> grade. Child marriage has been reduced due to awareness event and orientation given by this project. The village leaders have been playing role to reduce child marriages. CHAT has successfully counseled and intervened to stop 7 child marriages in past 2 years. After awareness about child labor, there has been some reduction in proportion of families sending children for child labor. After this project was introduced in our community, parents are concerned about equal treatment to sons and daughters. Now in some families, sons are also taught and asked to do household works.

The future plan for CHAT groups is to engage in livelihood activities as economic poverty is factor that lead to protection issues particularly school drop and child labor. They are now very encouraged so they have planned to start saving group to continue the awareness events in future. For sustainability, CHAT is planning to take their CP plan to VDC so that they can get support from government. The technical support and monitoring in future from CAWDEC and WVIN would be helpful to continue the work even when project phases out. The churches where CHAT members attend, have planned to allocate own fund for continuing awareness events because the works of CHAT in past 3 years is very effective.

Mina is excited to carry on CHAT works and learn new skills for better work.

*"I used to work in farm and now I learnt to sew clothes and doing it so that I can also help my family financially because while doing social work, we need finance. I want to learn more skills so that I can increase my income to help me keep going to serve community for change."*



**Outcome I: Increased faith leader's capacity in addressing child protection issues**

Indicator
I.a # FLs who are engaged to address child protection issues

This project has worked with single faith (Christian) and multi faith communities by involving them in group named CHAT (Congregational Hope Action Team). There are 114 CHAT members working through this project and 96 Faith leaders were trained and had participated in activities during this project period.

Before people and faith communities were not much aware about CP issues and how to address them and their role was not evident. Now more works are done in awareness of families and issues are being identified by communities. In 3 CHAT groups, local members of different faith were also involved as members. This approach has provided leaders with different faith perspective to work together for common purpose of children's wellbeing. Village leaders who have dual role of faith and social leader (Mnajhi Hadaam) have provided leadership and counselling support to stop child marriage, reduce cases of substance abuse users and domestic violence. CHAT has worked with other agencies like CWIN, Tiny hands in addressing protection issues of children in urban areas' CHATs. Faith leaders identified cultural issues that is causing issues of gender discrimination, menstruation stigma, caste discrimination which is leading to abortion, child marriage, heavy work load for girls and even use of children for religious events like Krishna birth festival where little child is dressed up like Krishna and put on chariot for rally that is risky for child. Church leaders are aware about Child protection issues. CP awareness has been raised both among trained parents and school children. District level inter-faith interactions have led to change in their values and interaction with

each other as religious counterpart. In the beginning they did not want to attend the workshop and later after they understood the motive and agenda of programme, they started discussing and working together and even drafted a declaration paper on Child Protection as inter-faith group.

One of the hindu leader mentioned the change in following way;

*“Though child marriage is validated and appropriate in Hindu text, after interfaith meetings we realized there is influence of Hindu leader to stop child marriage within Hindu community. So when people come to me to fix date for marriage of people under 18, I tell them their date is favourable for wedding only after they cross 20 years age”.*

**Umanath Ghimire, Hindu leader**

*“We discuss about child rights among people before or after reading Nawaz – Holy book. Due to this discussions, parents are aware and child protection issues particularly physical abuse like beating has decreased in our community”.*

**Julphikar Ali – Muslim leader**

### **Positive Change**

- Faith communities have not been limited to religious activities but are engaged in issues of children. Church’s responsibility has extended from religious events to communities and working with families who do not come to church as well. Hindu leader and VCPPC member from Haraicha acknowledged that Church working with Hindu and Muslim leaders have created cohesive environment in community for common purpose that is child protection. *KII with Dil Bahadur Thebe (Kirat leader)/ KII with Umanath Ghimire (Hindu Leader)/ Hari Karki (VCPPC, Haraicha)/ FGD with Faith leaders (Christian)/ KII with CHAT – Parshuram Katwal*
- Community has accepted CHAT members (who are mostly Christians) as social figure for social works on Child protection issues. The capacity of CHAT has been increased and they are now engaged in community development issues and churches are working in team to improve CP by explaining legal implication of child marriage in addition to health hazards. In areas where VCPPCs were already existed like Sorabhag and Haraicha, CHAT's works have activated Child Protection mechanism when they worked with VCPPCs to conduct street dramas in PIAs FGD with ADP and NGO/ FGD with CHAT – Biratnagar-12
- Elim CHAT have mentioned that the relationship between CHAT and Families is good as a result this project has been relevant since children tell their problems to parents and parents can approach to CHAT in community for support. Faith leaders have identified people, who work directly with children like Children Ministry leaders, pastor and their wives’, to provide counselling. Pastors have paid more attention to children’s psychology and counselled parents about domestic violence and it’s effect on children. *FGD with Elim CHAT/ FGD with Parents – Rangelil/ FGD with Faith Leaders – BIC Biratnagar*

### **Areas for improvement**

- CHAT groups have faced threat when they were involved to stop child marriage. Most of the families that are prone to child marriage and child labor are poor families from dalit groups who neither participate in orientations nor see girl’s education as option for child marriage. In these groups children are forced to marry even if parents are told by children that child marriage is harmful for children. The relationship of CHAT with Police is not strong though the role of CHAT and police is crucial for responding to cases. *FGD with CHAT – Raniil/ FGD with Children – Sorabhag*
- The influence of Hindu scripture is supportive of child marriage and considered marriage between older men with younger girl (age 7) as holy act of ‘Kanyadaan’ (marrying girl for holy purpose). Since this is religious text it has been hard for hindu leaders and followers to reject as harmful cultural tradition. Some priests though are aware about harmful effects of child marriage, they can’t reject requests of parents sometimes. *Hari Karki (VCPPC, Haraicha)*

### **Interesting:**

- Muslim Faith leader mentioned that marrying at the age of 14/15 is appropriate because children grow up very fast. He also was advocate for non-use of contraceptive as it was against Muslim values. He could not link the consequences of child marriage in absence of contraceptive with effect on girl’s health. He was one of the participants for interfaith meetings. He even put substance abuse as highest rated factor contributing to CP issues which is result of Muslim values on alcoholism. *KII with Julphakar Ali, Muslim Faith leader*
- While most of respondent groups have mentioned that culture is important factor for Child Protection cases, Muslim leader rate it as lowest factor (5% out of highest 60% - substance abuse). He even mentioned wearing burkha is custom that keep women safe. *KII with Julphakar Ali, Muslim Faith leader/ KII with Faith leaders - Biratnagar*

Indicator
I.b # CHAT groups responding cases

### Positive Changes:

- Capacity of CHAT members have been built with this project's interventions targeted for CHAT. Church leaders are now in community to raise awareness about Child Protection esp. in marginalized communities Santhali and Rishidev community in Sorabhag, Majhari, Nayabazar, Babiyabirta and slum areas at Haatkholra by Masihi Church on child marriage. It was interesting to find that in one of sample VDC where evaluation team visited, trained participants (CHAT members, non-chat member parents, even girls and boys) claimed that they have been involved to stop child marriage in own family and in community.. *MSC with girls – Sorabhag/ FGD with Parents – Sorabhag/ River-of-life tool prepared by CHAT in Biratnagar, Rani*
- Several CHAT groups like Masihi, Rangeli, Believers and LGC CHAT groups have been planning and carrying out their child protection action plan and providing trainings to community on 'Abortion', 'Substance Abuse', 'Child marriage' FY 17. After the orientations, CHAT groups have been actively engaged in orienting communities and stopping child marriages. Church leaders in Biratnagar area have addressed 10 cases on child marriage in past 3 years (FY 15:1 FY 16: 5 FY 17: 4) though CHAT. *FGD with ADP and NGO/ FGD with parents, Dhat*

### Areas for improvement

- There was no cooperation between VCPPC and CHAT groups because most of the activities were done outside working areas (Jhorahat, Lakhantari and Baijnathpur) where VCPPCs could not attend. In Rani, CHAT mentioned that they were not aware about VCPPC's existence and in Jhorahat, VCPPCs mentioned they were not aware about CHAT's functions. Even in areas where CHAT was formed, out of 12 CHAT only 8 are still active. ADP accepted that there are 40% CHAT groups which are still inactive despite of follow-ups. *FGD with VCPPC – Jhorahat/ KII with CHAT – Madhumalla/ FGD with ADP and NGO*
- CHAT groups that were considered active were actually actively engaged in CP issues due to influence of only 1 or 2 members. In inactive CHAT groups even manageable cases like illness and CHAT member going for foreign work had stopped CHAT's activity in those groups. The monitoring aspect for the project is found weak. Some of the action plan of CHAT were prepared but not implemented because this plan was not communicated well. *Analysis of River-of-life tool, FGD with CHAT - Biratnagar*

### Outcome 2: Faith communities address child protection

Through this project, the influence of WVIN and it's partner NGO CAWDEC have been effective to build capacity of CHAT groups. CHAT groups have reported of stopping 3 Child marriages in Haatkholra, Nayabazaar and Thalaha in FY 16. Child marriage was initiated by parents in the past but now child marriage is happening due to children's interest as they are having more interactions virtually due to phone and social sites. CHAT groups have been facilitating orientations on gender based violence and CP issues in cluster level at villages. 80% children can now protect themselves as they can now speak about their issues openly, understand the protection issues that affect them and even learnt about harmful effect of child marriage, drugs and abortion in program intervened areas. The CHAT group in 'Church of God' has involved police, media person and hindu leaders as members of CHAT group.

Children have mentioned that the level of interaction and work among social leader and police with family is not frequent. The interaction among parents with teachers and children's peers is frequent but not enough because children share their problems with friends which often are not shared to family.

Indicator	Target Value	End line Value
2.a Proportion of children (male and female) who are equipped to protect themselves	600	(calculate 80% of total trained children)

### Positive change

- In Abhisekh Church: FY - 15 during June, developed action plan for out-of-school children named 'back to school'. They were able to enrol back six children who had dropped out of school. The number of children attending school regularly than before has increased. *FGD with ADP/ FGD with Children – Madhumalla/ FGD with CHAT – Madhumalla/ FGD with Girls - Sorabhag*

- Children have learnt about their protection issues most of the children mentioned they have learnt about consequences of child marriage. After orientations on drug addiction, education for out-of-school children, they have showed interest to learn skills so that they can be financially equipped for future. Elim and Vision CHAT had facilitated to form child clubs and mobilized them through awareness events. *FGD with Girls and Boys – Sorabhag/ FGD with children – Madhumalla/ FGD with CHAT - Madhumalla*  
*“I was married at the age of 13 and now I know the effects of child marriage. I lost my father and my mother had to work hard leaving me at home unattended. I want to achieve higher studies and work among children for their protection, I atleast have my mother to listen to me and support me.”*  
 – Punam Yadav, 18 years – Triveni tole (Currently in 9<sup>th</sup> grade)
- Parents and children mentioned that the ratio of child marriage, corporal punishment and child labor has decreased than before. Both boys and girls in separate groups mentioned that girls were sexually abused in past which showed their increased awareness about CP cases. *FGD with Boys and Girls – Sorabhag/ FGD with parents – Biratnagar*  
*“If this project has not conducted CHAT group’s activities in our communities, the interventions to address child protection issues would be low but due to CHAT’s support, 60% children are now confident to protect themselves and there is improvement in protection situation.”*  
 – Purna Bahadur Pandey, CHAT member – Baal Pairavi CHAT group



Asmita Soren is resident of Sorabhag – 6, Morang district where Channel of Hope project was implemented from FY 15. She narrated the situation of her community,

*“3 years ago, there was no awareness about child protection issues like discrimination and child marriage. It used to consider as normal in my community. Child labor and child marriage and sexual abuse to girls used to happen without any penalty. I did not have awareness about these issues as protection issues. Children would get married happily during traditional gathering events like Chhata – Pata – Dashain festivals where if a boy is successful to pull girl they are officially couple. The parents would be happy to give away their daughter for marriage so that they don’t have to bear with heavy dowry and face problem of having unmarried girl at home.*

*In 2015, CHAT group was formed in our community. We were informed and I got to participate in this group and was trained on awareness raising activities and trainings. I received trainings on Child rights, Adolescent Health, child protection and drug addiction. After being trained about Child Marriage issues, I was able to stop 2 child marriages in my community and even I rejected one marriage offer last year. I had known about consequences of getting married at early age. In our community, parents were oriented and now child labor has decreased than before. Now, we have seen many changes in our community. Now child marriages do not happen like before. Child labor has decreased than before and discrimination between sons and daughters has reduced. Still there are many substance abuse users and it is growing in our community.”*

Asmita pointed out need for orientations and trainings for neighbor communities and she wishes to reach out those communities in need. She is particularly concerned for growing indulgence of children in substance abuse.

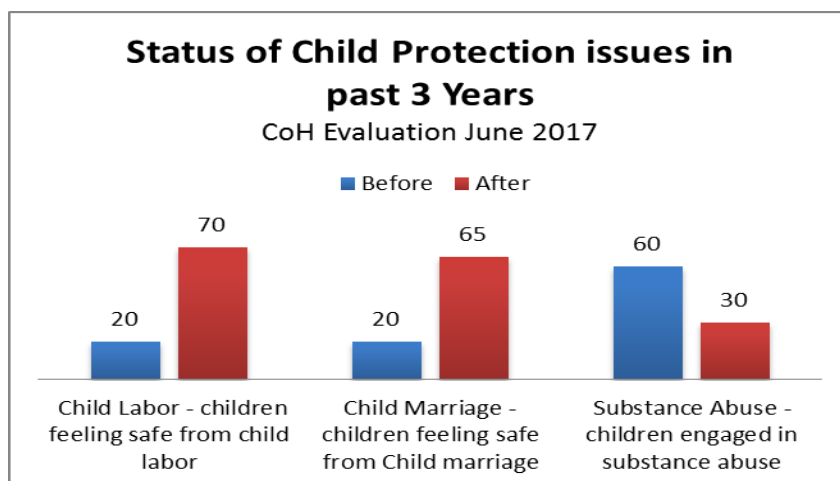
Asmita is now 17 years old and is third child in her family and is studying in 11<sup>th</sup> grade. Her father Shiva Lal Soren got remarried and left her family and mother Taramuni Mardi works as agriculture labor. Her younger sister Sabina both have completed their school leaving certificate examination recently.

### Areas for improvement

- Children and college going youth have been engaged in substance abuse (that includes smoking, use of addictive tablets, marijuana and alcohol) more than before because of peer pressure, excessive media hype and for some areas India border being accessible to youth. Boys mostly are users for addictive substances. *FGD with Parents – Rangeli/ FGD with Children – Sorabhag*



- Church has not been able to address the issues of rehabilitation and referral and none of CHAT members have been able to represent their work at DCWB/ District level authorities. But churches have now come out of church building to community for awareness rising of children.



FGD with ADP and NGO

### Outcome 3 : Evidence used to improve project progress and impact

This project has been creative in addressing Child protection issues. In FY-16, project has initiated and trained communities (families and children) in activities like adolescent health, emotional health, anti - drug addiction and anti – abortion issues. These has not only changed the values towards life, health and future of children but encouraged some families to not abort the child they were planning to abort. 2- 3 children have reported of re-enrolling in school and leave drugs after these trainings in the Biratnagar city. Parents of Rangeli mentioned, the training on abortion was one of the effective trainings because of increasing trend of aborting unwanted pregnancy (on the basis of gender, child born outside marriage relationship and other reasons). Hence, this has preserved life of unborn child and also helped to link with reduction of child marriage.

Though the scope of adolescent health covers wide range of topics like sex education, menstruation hygiene and effects of child marriage in health, this project has only touched on child marriage and related it with abortion. The limitation of fund and primary focus was on marriage (being protection issue) has been limited the issues on regular stigma that girls face due to menstruation cycle.

Indicator
3.a End of project review shows that learnings were used to adjust project implementation

#### Positive change

- Church Faith Leaders have carried out events on the basis of context based need. In Muslim and Musahar (Dalit) community, the child marriage cases were high so CHAT organized Child Protection orientations in those communities. *FGD with ADP/ FGD with CHAT – Biratnagar, Rani*
- Before the CHAT was formed only within the church groups on the basis of concept note. Later in FY 15 it was changed to inter-faith Child Protection committee group. By the end of FY 15, it was realized by project team there is need for involvement of multi-faith dimension to address CP issues of multi-faith community. Project worked with 4 inter-faith CHAT groups at community which have brought effectiveness in protection system. Even the CHAT within Christian community was changed from inter-denomination to single-denomination groups because it was difficult for inter-denomination group to work due to time difference and distance. *FGD with ADP*

#### 5.4. Cross cutting

- Gender: The participation of girls was more than boys in the events. Out of 1273 participants, 860 (67%) are female. Even participation of women is more than men in community. It adds value in programming because when a woman has access to information on CP and other awareness, they relay the message fast and it lasts long in the family. ADP found that for re-enrolment of out of school children in school, mother’s groups involvement had key role. It was interesting though that in CHAT group the number of female is higher but for the role of coordinators there were male in majority of CHAT with 10 out of 14 are male because male have advantage of higher education which puts them in leadership position against women. *FGD with ADP/ FGD with CHAT – Sorabhad/ Training database/ KII with local NGO – REDEF Nepal*

- **Disability:** The project has not maintained database of children with different ability. During field data collection, it was found that one child with disability was trained on Child rights and protection in Dhat - FY 17. Apart from that information, initiation and intentional inclusion has not been done by the project.
- **Peace-building:** This project has contributed to work for social harmony among religious leaders by conducting inter-faith meetings among leaders and involving people with different background such as police, teachers, mothers and church leaders in CHAT. Working for common purpose for child protection has mobilized people from different values together.

## 5.5. Sustainability

### **Ownership:**

Even churches that did not form CHAT groups but participated in CP trainings from this project went back to churches and provided CP training without WV's fund contribution. At first church organized training in Church but community did not attend. Later they were convinced and came. They realized Church is also taking action to address issues of society.

Churches are planning and some have allocated 2% fund of church budget for CHAT group's activities to implement action point made by CHAT.

### **Partnering**

Religious leader's involvement has been increased which is likely to continue. After inter-faith meetings, multi-faith leaders have drafted combined CP declaration letter by different faith which is yet to be finalized. Despite of dispute about religious supremacy at district level meeting, at community inter-faith partnership and work with VCPPCs in some areas where VCPPCs are active has worked well.

### **Transformed relationship:**

The discrimination among sons and daughters were evident before. Children mentioned how sons were sent to schools and daughters were asked to stay home for chores or look after siblings. After Child Protection orientations to parents, this is slowly decreasing. Families are now sending both sons and girls to same school (whether private or community school) which was different before. Now sons are also asked to do chores at home so that daughters alone do not have to work hard in home.

### **Local and National Advocacy**

District Child Welfare Board had supported to facilitate trainings organized by the project. Anti-child marriage orientations have been organized with Children's network in municipality/ VDC, NGOs - REDEF Nepal, CIWIN, Local police, District Police, Women groups (mother's group) and DDC (for facilitation of 2 days CP orientation training on child marriage at Karsiya).

### **Household and Family Resilience**

After trainings, counselling have been done by trained participants both CHAT members and family members in the community. This has increased family's understanding about issues of child protection related to marriage, labor and education. Girls mentioned that their priority is now learning skills so that they can be self-reliant people and not depend on men for future security.

## 6. Conclusions and Recommendations





- Most of the respondents mentioned families and friends as key influencers to protect children; ADP has mobilized not only adults but also children to address child marriage and other issues that make children vulnerable. Project is commended for ensuring that activities have been revised and creative activities were introduced in the course of implementations. Project has been able to bring sensitization on child marriage which has been successful to increase awareness and decrease occurrences.
- Substance abuse was found to be increased than before particularly among boys. Later in FY-17 there were events organized on substance abuse in Churches by CHAT however, the growing need for this issue is not addressed at community level. This could be one of the protection issues to be addressed by protection programming in future. To address the victim's issues particularly referral and rehabilitation, counseling to parents to handle cases of physical and sexual abuse, drug use must be done to families for CP issues that are already happening. In order to address the need of poor families, there needs to be skill based interventions linked with protection activities.
- ADP had initiated inter-faith meeting on protection, this had been replicated by VCPPC of Haraicha (as mentioned by Hari Karki, VCPPC member from Haraicha). This has been found crucial to involve all faith leaders in inter-faith network but also involve DCWB and other CP mechanisms like police so that the dialogues are focused on main issue i.e protection of children. Since the inter-faith meeting done by this project was limited to small circle only it was also not recognized by Government.
- The project had more focus on faith leader's role but the power dynamics is not properly addressed in managing CP issues. Police, human right agencies and DCWB were not involved as per required. When the cases were reported, they need to be managed at district level for which CHATs were not equipped and network was not well established. In some trainings sub-inspector and CDO also has participated. But their role should be more than guest of the program but increased engagement like listen to the issues and make actions.

## 7. Lessons Learned from the Evaluation Process

- The project design to address only Christian community which is small unit in the district is not enough to address CP issues in multi faith context of Nepal. ADP has changed CHAT modality from single faith to multi-faith group, which is good change in given context. If handled sensitively, inter-faith leader's network can be effective to manage cases of child marriage and relevant protection issues. Project has been successful to raise awareness among families and children about the burning issues like child marriage, school drop-out and child labor.
- Increasing substance users (particularly boys) and sexual abuse was mentioned as CP issues in community and sexual abuse was mentioned as key protection issues by children and CHAT. Children also mentioned this kind of case is generally not brought outside family. They have recommended organizing trainings on addressing sexual abuse. For the sake of responding Child abuse cases, involvement of Human rights organizations is must. This has been lacking in planning of this project and needs to be thought of in future.
- Church has been recognized by different faith leaders, families and children as active agent for children's protection issues due to engagement in CHAT activities. The active CHAT groups are now not only limiting their activities to protection but thinking about how can poor community's hygiene and sanitation issues can be addressed. CHAT's capacity and network with other agencies for child protection has increased due to this project.
- Counselors and trainers developed from this project have basic capacity to counsel others and they can be engaged for CP orientations in future by sponsorship and protection project or reproductive health activities. ADP needs to identify and on how girls are feeling emotional and physical stress and stigmatized on regular basis due to menstruation and how boys are being affected due peer pressure for substance abuse and address these issues through regular or grant funding.
- This project has achieved much due to contribution of different components towards child protection. Faith leaders acknowledged government's plan like CFLG, focus on child education,

UN's declaration on Child rights, work of agencies at district level like CWIN, Tiny hands towards children's cases. All these have added up to building more resilient and aware society and this needs to be further enhanced by more coordination with expert agencies in protection in future protection activities by ADP programming. The need is to mobilize legal decision makers for making decisions in favor of CP and also appropriately involve people in coordinated form like child clubs, NGOs, social leaders/ mobilizers, village leaders, political leaders and local police.

## 8. Appendices

A. Project Design document (Logframe and Narrative)	 Morang_CoH_Logframe.xls
B. Evaluation TOR	 ToR_Final evaluation_COHApril
C. List of informants and focus groups	 KII_FGD_Sheet_MorangCOH_May2017.xls
D. Data collection tools, including those used for baseline	 Questions.7z