

Advocacy on Ending Violence Against Women

Jiwaka Province, Papua New Guinea

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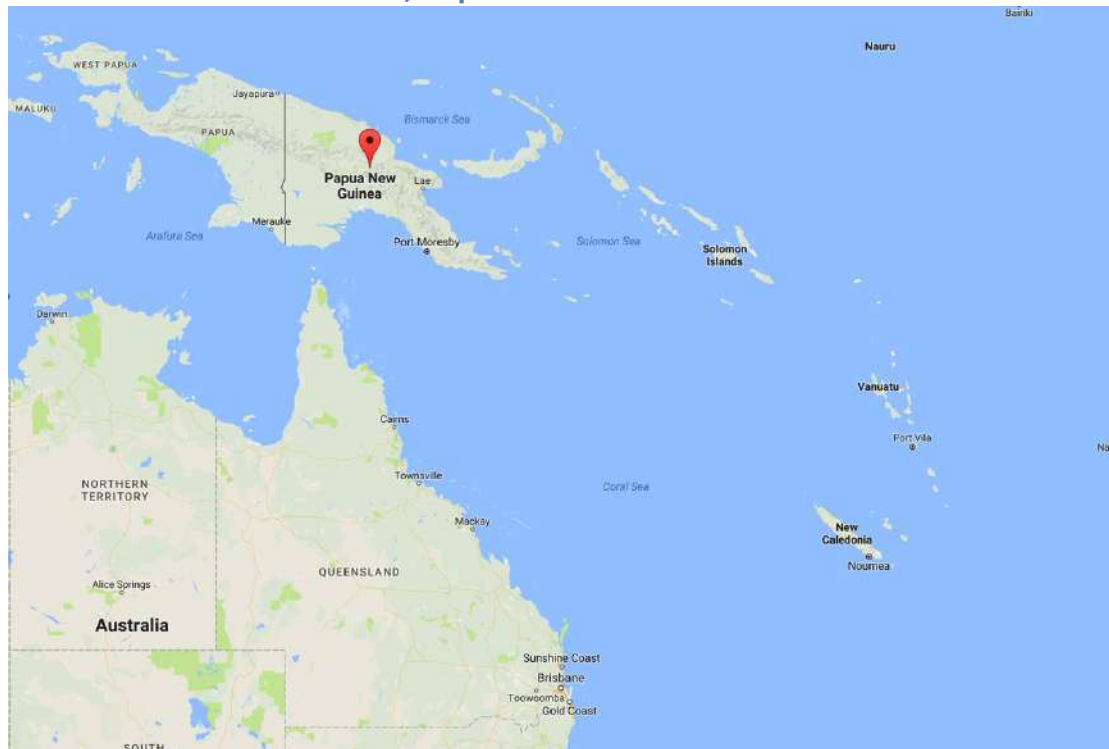
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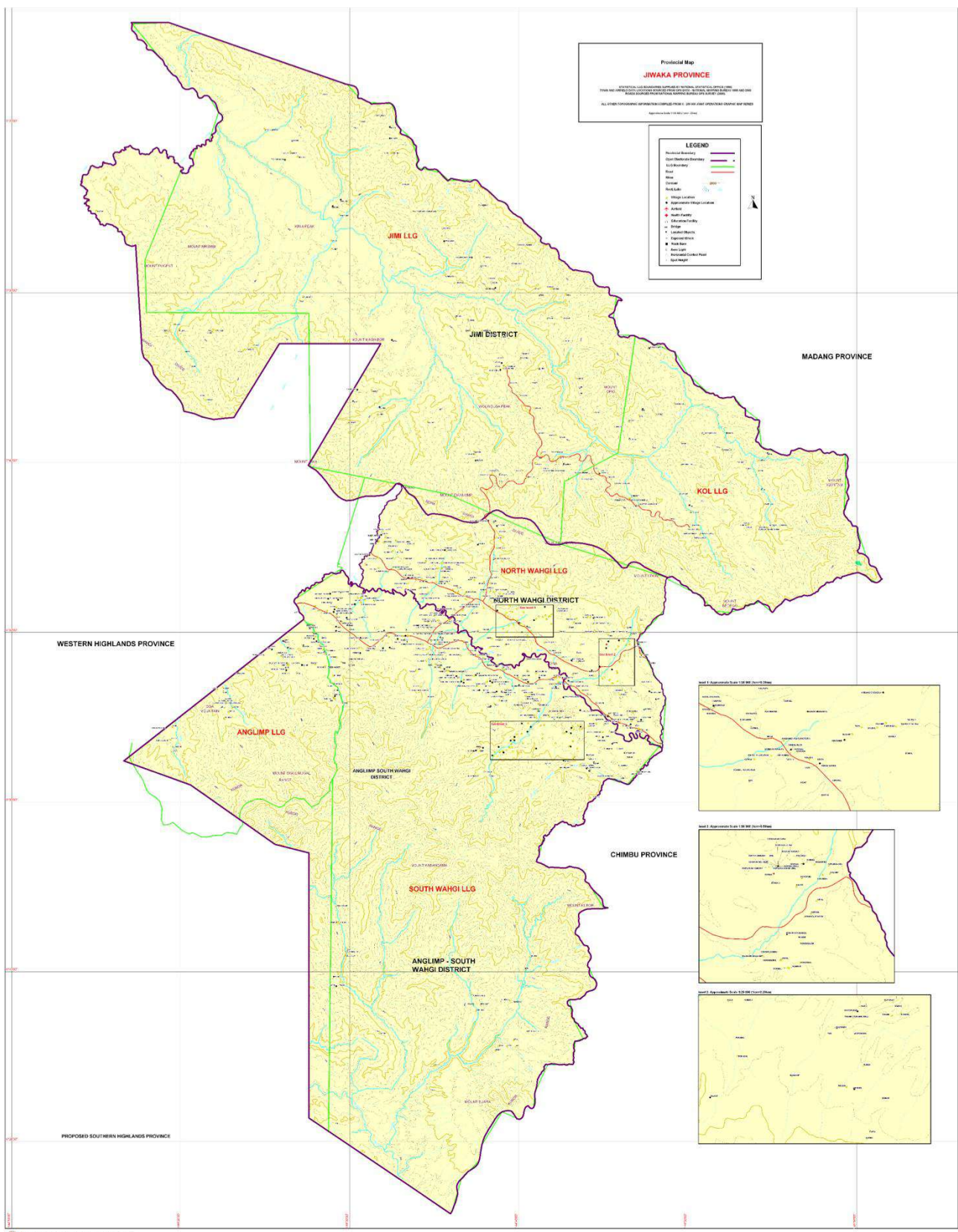
List of acronyms and abbreviations

CBO	Community-based organisation
CSO	Civil Society Organisation
FBO	Faith Based Organisation
GBV	Gender-based violence
LLG	Local level government
NGO	Non-Government Organisation
OLPLLG	Organic Law on the Provincial and Local Level Government
PEC	Provincial Executive Committee
PICT	Pacific Island Country of Territory
PNG	Papua New Guinea
SHP	Southern Highlands Province
UNTF	UN Trust Fund
VFC	Voice for Change
WHP	Western Highlands Province

Location of Jiwaka Province, Papua New Guinea



Detailed Map of Jiwaka



1 Executive summary

This report examines the impact of the UNTF-funded project at Voice for Change called Advocacy for the Elimination of Violence Against Women. It was funded for three years beginning February 2013. There were two main outcomes sought by the project 1) Increased accountability of Jiwaka's provincial and local governments and civil society to promote gender equality and protect women's human rights; and 2) Jiwaka provincial and local level government approve, adopt implement by laws to prevent and respond to violence against women in all LLG areas. These objectives and corresponding project outcomes, outputs and key activities were measured using project data supplied by VFC and stakeholder interviews, organised under six themes: effectiveness, relevance, efficiency, sustainability, impact, and knowledge generation.

This study used mixed-methods research design including using semi-structured interviews, focus group discussions, and primary and secondary quantitative data analysis. The evaluation team developed customized data collection tools for data collection for each stakeholder group: government and elected officials, police, civil society members, church leaders, survivors, Voice for Change staff. There were limitations to use of quantitative data use in this evaluation as monitoring of programme work used anecdotal and face-to-face qualitative data rather than quantitative data collection. Police data was not accessible.¹ The scope and time available for this evaluation did not allow quantifying of anecdotal evidence into statistics.

Results from this evaluation indicate that the impact of this project has been significant overall, though a few project activities remain incomplete or in process due to fundamental challenges and weaknesses in the newly established provincial and local level structures and systems of governance, the paucity of basic local infrastructure and services, and the remoteness and limited appreciation of this difficult context by the UN-partner administration of the fund. Significant ground has been gained on the main goal of project "that women in Jiwaka are protected and respected" as well as key outcomes of increased accountability for government and key institutions to promote gender-equality and protect women's human rights; as well as adopting laws to prevent and responds to violence.

Given the extremely difficult operational environment and remote, rural and conflict conditions, faced in Jiwaka, Voice for Change has in some aspects achieved more than intended outcomes, and in others has been constrained by circumstances beyond the organisation's control.

In greater detail the following findings illustrate the considerable impact of the VFC-UNTF partnership:

1.1 Effectiveness

VFC was beginning at ground zero in GBV initiatives prior to the UNTF project. To a large extent the project reached its intended goal and outcomes, and its targeted beneficiaries; given the exceedingly difficult circumstances this was done very well. For the context, the project design was ambitious, project resourcing was under-staffed and under-budgeted. Key factors indicating effectiveness include: decrease in public daytime violence; decrease in violence and other harmful practices such as sorcery accusations; decrease in street harassment and increase in women's freedom of movement; decrease in the numbers of cases of domestic; decrease in the numbers of cases of domestic violence in communities

¹ Attempts were unsuccessful to access police data over six weeks, including through the DFAT PNG-Australia law and justice project, and directly through police and government agencies, and indirectly through reports.

and cases at village court level; safety for women and girl market vendors to stay at markets to 6pm or later, removal of home brew and alcohol and marijuana from communities; increased sharing of household tasks and parenting responsibilities among couples; more support for women's education; increased confidence of women to participate in society.

1.2 Relevance

The original project strategy had to be adapted from partnering with government in the implementation to running the project as a standalone in conjunction with police and grassroots communities. This was due to "election failure" or the inability to declare results in the elections of three key LLGs. In year 1 Community level reviews of norms and customs that discriminate against and harm women and girls are conducted in Jiwaka's 6 Local Level Government areas. This started awareness in the province that resulted in a huge increase in demand for GBV services, VFC responded by activating police and other services, assisting women with referrals and became an important referral pathway. In year 2 gender and human rights training was delivered

1.3 Efficiency

On the whole the project was implemented according to schedule. The project was granted a short extension, however there was a six month gap where no implementation could take place due to the non-release of funds, so the work completed still fits within six semesters. There were a few delays in relation to what was outlined in the project document, however it should be understood that the work completed for this project exceeds what could have been expected given the circumstances. In addition to the political disruption and failure on the part of the government partners, the project was ambitious, under-budgeted and particularly under-staffed. The reason there was such a high level of implementation was due to focused and resourceful leadership by Lilly Be'soer and her team, high workloads for paid staff, many people working on a volunteer basis.

1.4 Sustainability

The work to ensure women in Jiwaka are respected and protected requires continuous attention and effort, especially to enforce national and community law. Though the significant benefits everyday households experience from gender-equality and sharing women's workloads are tangible and a key factor driving the demand for more Gender, Human Rights and EAW training, the roots of patriarchal subordination, exploitation and violence against women run deep into the history and culture of the Wahgi Valley (Reay, 2014) as well as the lives of many 'big-men' practising kastom today. Practices which continue include supporting polygamy, high workloads and exploitation of women, use of violence and sorcery accusations to control women, as well as bribery among men to avoid any legal or kastom consequences of harm they have caused to women. IWDA's new partnership with IWDA guarantees that the project will be expanded, consolidated and exchanged.

1.5 Impact

The project had a significant impact on the province and especially the communities and households who received gender and human rights training and follow-up. The training of the baseline surveyors initiated the mobilisation of a dedicated team that committed to the project throughout, and which evolved into the Women's Human Rights Defenders network. Undertaking the survey created awareness and triggered demand for GBV services, VFC responded through supporting women in a referral service and activated police and other services resulting in the establishment of a Sexual Violence Unit in a key district in Jiwaka Province. This was followed by the Gender, Human Rights and EAW training and follow ups, which lead on to community driven development of laws at different levels (community

level, Ward by-laws, sports team GBV protocol), as well as the Provincial GBV Plan. Due to the difficulties (outlined in other sections) of engaging with the provincial government and LLGs VFC had to resort to engaging directly with communities, this has ultimately led to a stronger and more resilient programme, with all partners having a stronger than normal solidarity and commitment to each other.

Impacts of the project were evident at multiple levels: At provincial level the GBV Strategy. At community level on-going tribal fighting in the Jima community was resolved and sustainable peace established. Regular gender-based violence at Kudjip market was reduced and nearly eliminated and now sustainably managed through market by-laws and cooperation between stakeholders including women market-vendors, business owners, elected leaders and the police. A local rugby league team has undergone training and are public ambassadors for EGBV. At a household level families experience significant economic benefits from transcending traditional gender roles and working together for greater productivity and earnings with positive flow on effects for health, education, nutrition and living conditions of each household.

1.6 Knowledge Generation

The main knowledge that has been generated in this project is the collection of local GBV data, the development of unique, local image-based method for GBV rapid surveying techniques as well as image-based Gender, Human Rights and EVAW training method and toolkit. UNDP has been assisting the government of PNG to develop a national GBV strategy. It has also been developing documentary tools to encourage innovation and locally led community-based initiatives to reduce GBV.

The evaluation team offers the following recommendations:

1.7 Summary of Recommendations

VFC Project management: Effective transition from the UNTF funded project into a new IWDA funded GBV initiative and strategic and timely efforts to bring government on board.

The following recommendations are intended to guide VFC to complete the UNTF Project and link it strategically with the EGBV program now starting up under a partnership with IWDA. It's important that VFC and participating communities achieve what they set out to do in the UNTF Project design. It's also important to bring the government on board. Given that the national and local government elections are about to take place, it is a strategic time to get the issue of ending GBV and the promotion of equality, development and peace onto Jiwaka elections agenda.

VFC should:

Gender, Human Rights and EGBV training related:

1. Continue to complete its work all of its pilot communities, especially the follow-up HR, GE and EGBV training – and the consensus building of community-based EGBV by-laws.
2. VFC should strengthen its Monitoring, Evaluation and learning capacities.

Toolkit related:

3. Continue to complete its work (into publishable form) on visual toolkit on surveying and education communities on gender, human rights and EGBV.

4. Continue to maintain a strong working relationship with HELP Resources, and an emerging new and re-energised, national network of GBV organisations particularly in sharing toolkits and resources, and other collaborations
5. VFC should train a cadre of established and new volunteers on their team (drawn from local government, church and government staff) in using the toolkit.
6. All trained people in the VFC EGBV advocacy cadre should plan together, how the project can be taken to scale.
7. VFC should ensure women maintain leadership in the Project and that men are increasingly trained to act as effective male advocates in the manner of the train9ijng by the FWCC male advocate training and as endorsed by the Pacific Network Against Violence Against women. (PNAVAW 2-year Plan, August 2016)

GBV strategy and action plan related:

8. VFC should complete the revised Provincial GBV strategy and action plan and then advocate for its approval, and adequate provincial budget allocations for implementation.
9. VFC should run a session to enable all local leaders at community, local government and provincial level understand the GBV strategy and action plan.
10. It would be strategic for VFC advocate to make ending GBV an issue in the national and local government elections, which are scheduled for July 2017, just 8 months away.
11. They should also make an advocacy plan to end GBV in Jiwaka, that will target all candidates for the elections.
12. VFC should also target the voters with EGBV related messages, using the excellent illustrations it has commissioned for its toolkit, to produce a poster in preparation for the upcoming elections.
13. VFC should encourage effective local women advocates for human rights, gender equality and ending GBV to consider standing for local and national elections.
14. VFC should continue to support an integrated approach, linking actions to end GBV with efforts to support the economic empowerment of women and girls.
15. VFC to continue to advocate at the provincial government level to be visible and seen and recognised as an NGO that is contributing effectively to the development of the new province.

National and Regional work:

16. VFC has a very good reputation among organisations working on EGBV across PNG. In the Highland region in particular. VFC is often requested to assist with training for staff in start p EGBV projects, or with church leaders struggling to interpret and understand concepts of human rights and gender equality and how these relate to ending GBV. VFC should undertake these local consultancies and charge appropriate fees or at least recover costs, as appropriate. .
17. VFC should maintain its active participation in the Pacific Network Against Violence Against Women, avail itself of their 'best practice' training (including male advocacy of women's human rights training) and contribute its local experience and knowledge to the wider exchange in the Pacific region.

Organisational:

18. VFC needs to improve project data collection and its monitoring and evaluation capacity. This is a staffing issue as the Coordinator and the Finance Manager cannot take on this work, therefore this work needs to be budgeted into future projects to ensure adequate staffing or staff training in this area, as required.

UN Women UNTF project oversight and liaison with Project Holder

UNWomen and UNTF should have a proper understanding of the project implications for implementers in remote, rural, conflict affected, areas, with no direct access to financial services, poor access to electricity, phone and internet connectivity, where WHRD face personal risk due to high levels of gender-based violence; and UN Women and UNTF should adjust oversight and liaison approach accordingly, including to give occasional support or to check-in, especially where the grantee is making ground-breaking efforts and achieving incredible success with innovative new methods for the elimination of gender-based violence.

The following recommendations are intended to alert the UNW office to ways in which it could act more in solidarity with and enabling of a UNTF project holder and in particular of local women leading a challenging project in the context of conflict.

1. UNW should be more attentive to and supportive of the project and be familiar with the project document. From time to time they should check-in with the grantee to ensure all is well, especially given the difficult and dangerous context VFC is working in
2. UNW should learn from and share with others the successes VFC has had, in using innovative methods and developing ground-breaking new tools for the elimination of gender-based violence; especially when VFC staff visit the capital.
3. UNW staff know full well the logistical, social and security – related issues of banking, and the need to work with cash payments in the highlands region, as well as other issues that were expressed as matters of concern by UNTF oversight staff at UNW HQ level during Project implementation. In such instances, UN Women's country level staff can advocate for, and help to clarify, on behalf of VFC, regarding the extremely challenging operational environment of VFC.
4. UNWomen country office in PNG should recognise that VFC is a resource in its efforts to provide training for local organisations in planning, implementing and reporting on GBV projects. Recently a workshop was held on this topic in PNG, and Fiji, and VFC was neither informed nor invited. This is very unfortunate, as VFC has a great story to tell, based on its success, against all odds in securing a UNTF grant, successful implementation and in fulfilling its obligations and accountability to the donor.

It should be noted that following the 7th Pacific Network Against Violence Against Women meeting that was held in Fiji in August 10-19, 2016 UNWomen Pacific Regional (Suva office) invited VFC to participate in a training on SASA method and materials. VFC is one off the few organisations in PNG to have successfully developed and popular rights-based and gender responsive approach to ending GBV. VFC would be a great local resource for the training, and able to share a particular PNG experience or case study; as well as having the opportunity to learn more from the SASA experience.

2 Context of the project

2.1 Delivering EGBV project in Jiwaka Province

VFC has implemented its project for equality, development and peace in the context of conflict and transitional culture, politics and economy. The great complexity and challenges of ‘delivering development’ in the context of the new Jiwaka province must be acknowledged and not underestimated. The realities of day-to-day challenges and risks are unique, due to remoteness, social and political instability, very new, formative, and still weak state administration and law enforcement, unreliable electricity, mobile phone and internet access, and communities with limited access to basic services like health, education, law enforcement and justice, transport and communication, and banking. Civil society is nascent and emerging, but in many respects, Local Level and Provincial Government are even newer, and more rudimentary in structure, operations and service delivery. Underlying all of this is a highly unstable and transitional culture, in which conflict resolution is often violent, and results in armed tribal fighting. There are a large number of internally displaced people. There is an established gun culture. There are serious alcohol and drug production and consumption problems. The political context is equally unstable, with the results of democratic elections for members of national parliament (2012) being hotly disputed three years into a 5-year term, and the democratic elections failing to be declared in half of the local Governments of Jiwaka. The economy is agricultural based, and relies enormously on the labour, production and trade of women. In addition there is high male mobility, and the communities of Jiwaka are greatly impacted by the Highlands Highway and the extractive industries in neighbouring provinces.

2.1.1 Geography

Jiwaka, a new province of the Highlands region of PNG, created in 2012, has a population of 343,133 (2011 Census). Jiwaka is bordered by mountainous, sparsely populated areas on the north and south boundaries. The fertile Wahgi Valley runs across the middle of the province, as well as the Highlands Main Highway, and which is home to approximately two-thirds of the population of Jiwaka. The new provincial centre attracts a high number of migrants from neighbouring highlands provinces, which in turn drives social risk factors of disease (especially HIV), conflict and drug and alcohol consumption.

2.1.2 Social and gender systems

Throughout the highlands region, tribal affiliation is key to socio-political and economic organisation. There is only very limited reach of the police, law, justice, or any form of government services, healthcare² and education at secondary level. Land ownership is through patriarchal tribal affiliations, 93 percent of housing is traditional ‘bush material’ construction. Most justice, social and economic issues are governed through customary male-led tribal processes. ‘Kastom’ (custom) or traditional culture places full decision-making and control of all resources with men, and is highly dependent on women’s productive capacity. Women’s organising and efforts for self-determination are regarded with skepticism by men who are conditioned to controlling a women’s mobility, productive work, earnings and body. Jiwaka, in the traditional past, and complex transitional present, has high incidence and severity of gender-based violence. Rule of law are key to curbing male violence against women.

² Jiwaka has a rate of 0.82 health care professionals per 10,000 population, countries with fewer than 23 physicians, nurses and midwives per 10 000 population generally fail to achieve adequate coverage rates for primary health-care interventions prioritised by the MDGs (WHO, 2006 in; World Health Organisation, 2010, p. 24).

2.1.3 Economic activity and infrastructure

Women manage and sustain households, through intensive, semi-subsistence production and market gardening, while men do cash-cropping (coffee). Semi-subsistence farming and local trading in food crops and cooked foods are the mainstay of daily informal economy, 81 percent of households engage in food production and trade (including fresh and cooked-food sales) at local markets. Agriculture and human capital are the main drivers of formal economic development, with coffee being the main cash crop. There are also some tea plantations. Basic access roads are in place at present but extension of road networks to give access to all districts of Jiwaka, and improvement of roads for access during all seasons is a development challenge. There is limited reach of the hydropower electric grid, and the internet, which is only available by mobile broadband. Mobile phone coverage is also very limited. A provincial radio station is planned but not yet started. There is no direct access to banks, or other formal financial services in Jiwaka, there are two ATMs in the province but these typically empty of cash very quickly and will sit empty for stretches of five days or more until the next service run. Banks and reliable ATM access are all located in the nearest urban centre, Mt. Hagen, about one hours drive away.

2.1.4 Political structures

The structure, functions, and revenue sources of government (Local, Provincial and National) have been revised several times since PNG gained independence in 1974. Local level governments, in particular, have experienced neglect and underfunding. Political instability has been hugely disruptive of the establishment of Jiwaka's provincial and local governments. Local-level government elections in 2012, failed in three out of six Districts (the Local Level Government areas). No by-elections were held, leaving 70 per cent of the population without democratically elected local government. Election corruption was widespread and significant. Lack of established and reliable revenue sources undermines the capacity for the Provincial Government to consolidate and deliver for the people of Jiwaka. For example it is alleged, at the time of this evaluation, that some public servants of Jiwaka, have not received their pay for 18 months. Not surprisingly, as a result public servants charged with building Jiwaka province and delivering to the people are disadvantaged and demoralised.

2.1.5 Civil Society

Civil society is nascent in Jiwaka but important for providing local infrastructure and services in the absence of established or effective government. Though grants to NGOs and churches makes up 96% (PGK 2,321,125) of the Provincial Council Community Development Organisation budget³. The most established CSO groups include Faith Based Organisations (churches) and Voice for Change. Churches manage at least half of the schools and health services, typically with higher professional standards and better quality of services than government. Churches typically take leadership on community development initiatives speaking against sorcery allegations, violence, alcohol and drug abuse, and to a lesser extent advocating against VAW. But churches are mostly patriarchal in leadership and operations and have not made the impact that VFC has in the area of advancing human rights, gender equality and advocacy against gender-based violence. The Roman Catholic church is the largest membership, 29.6% of the population identify as Roman Catholic (National Statistics Office, 2014, p. 28). Other large churches include Nazarene Church which runs the only hospital in the province, as well as the Lutheran Church, Evangelical Brotherhood Church, Seventh Day Adventist, Salvation Army, Harvest Ministries, Assemblies of God, Jesus Christ of the Latter Day Saints, and Pentecostal Assemblies of God. There are also many other smaller churches.

³ See figure 9

2.1.6 Women's organisations

Voice for Change is the only active women's human rights organisation in Jiwaka, but women are very active in established church women's organisations. Many women active in the church are also active as WHRDs in VFC's WHRD network. There are also provincial and district branches of the National Council Of Women but they are not very effective, the network has a history of being neglected and not resourced well.

More details about Jiwaka province context is available in Annex 5.

2.2 Context Implications for VFC

The logistics and considerations necessary for life and work in Jiwaka for Voice for Change and its staff members is unique because of Jiwaka's largely rural context, poor infrastructure and the incidence of tribal fighting and political instability.

In such contexts relationships become very important, because individuals do not have full access to necessary services or resources to operate independently, they will need the help of others (to communicate and pass on messages to people, to travel, to get information about safety or news). Daily life requires much more support from one another. It is in fact the strength of Voice for Change relationships and ability to initiate and maintain relationships, which is a recurrent factor of their success at many levels.

2.2.1 Weakness of formal political structures

The Voice for Change project was designed to work through the LLGs and the Provincial Government, along with other key local partners and stakeholders. All outcomes were designed to be directly connected to LLGs or Provincial government, and so were the outputs (refer to goal and outcomes table below). It was intended that LLG and Provincial government awareness of GBV and capacity development and commitment to addressing it would be integral to achieving the project outcomes and goal. However, highly contested and failed elections outcomes, capacity gaps and the challenges of establishing a new province an administration, in addition to corruption at national and local levels meant that Provincial and local level governments lacked the resources to operate normally, let alone to get fully involved in the implementation of this project, as planned.

2.2.2 Logistical challenges

What has been achieved by Voice for Change must be understood in terms of the contextual logistical, administrative and political context and challenges, especially due to logistical and security challenges, like the basics of road access to project implementation sites (e.g. during the baseline survey and follow up.) and the very severe communication challenges.

The transport, road conditions and security issues affect the Trust Fund management operations. Understanding VFC's operational context means understanding why they need to make of large cash withdrawals, and to operate a cash account for day to day expenses because the nearest banking access is one hour drive away (at a cost of 300 PGK approx. 150USD travel return), and the challenges for VFC to communicate with the Trust Fund.

Lack of reliable access to basic services adds many layers of complex challenges that must be managed strategically on a day-to-day basis. A programme operating out of any rural town or urban centre in Fiji, for example, has no comparable challenges

2.2.3 High risk associated with challenges to the Gender status quo

Voice for Change is addressing highly sensitive issues that challenge the status quo big-man culture, power and privilege. Gender issues are also economic issues for 'big-men' who maintain their status largely through control over the productive labour and fertility of their

wives. Key issues related to GBV such as polygamy and wife-beating are commonly practiced by powerful leaders and decision-makers in the Province.

2.2.4 Law and Order

There is insufficient police, human and financial resources, and outreach in Jiwaka Province (as with many rural provinces all over PNG). There are very real, life threatening physical risks for the women and men supporting the work of VFC. Fortunately, through good public relations and local partnership building, VFC was supported at all stages by the police, in accessing rural communities, and by police leadership on changing gender norms and prioritising GBV as a community issue.



Figure 1 Minj Police Station. Photo: Roshni Sami

2.3 Implications for the evaluation

The achievement of depth and detail in this evaluation was constrained by cultural/tribal and political complexities of the Jiwaka context and short time available for the report (15 working days). People are not familiar with evaluation process, and English language cannot be assumed. Official development plans and strategies and relevant reports and local statistics are also extremely difficult to obtain. For example, It took over 3 weeks to access key Provincial documents such as a map of Jiwaka, provincial budget, corporate plan and development plan, and even then it was only possible through the researcher coincidentally and serendipitously meeting a senior Jiwaka government official on her flight out of PNG. It was necessary to probe and clarify responses and reports and to triangulate methods and sources of information and data possible. The researcher did this as much as possible and found very few discrepancies between the information collected using different methods.

3 Description of the project

3.1 Project duration

Project Title:	Advocacy Program on Ending Violence Against Women		
Duration:	3 Years		
Start Date:	Est. End Date:	Actual. End Date:	
February 2013	January 2016	April 2016	

3.2 Main objectives of the project

Gender equality and equal opportunity to participation in building and governing the new province of Jiwaka.

The overall goal of this project is for Women and girls in Jiwaka to be respected and protected members of the community. The project aimed at enabling women to participate, alongside men in an inclusive and participatory process of building a new province, and setting new standards and norms with their respective Ward Councils, Local Level Governments and the Provincial Government to eliminate existing traditional/customary laws, practices, attitudes and behaviours that discriminate against and harm and marginalise them. (Voice for Change, 2016)

3.3 Project Strategy

The project theory of change:

If quality, relevant method and tools are developed, **if** comprehensive education in human rights, gender equality and PNG Constitution and laws is conducted **and if** Provincial and local governments are supportive, **then** the people of the new Jiwaka Province will be informed and motivated to commit to changing norms and behaviour to end gender- based discrimination and violence and to build equality, development and peace in their new province.

Information and education for behavioural, norm and law change

The project strategy is, that through this process individuals and institutions in Jiwaka will become informed about the PNG Constitution, PNG's national laws to protect women and girls, the United Nations system of human rights and the commitments made by the government of PNG to promote equal participation and opportunity for women and girls and to protect them from all forms of violence. The Jiwaka Provincial and Local Level Governments and project partners will be supported to translate these national laws and global standards into new bylaws for Jiwaka.⁴

The project strategy had several components:

- VAW baseline study
- Develop localised focused GBV training
- Engage with leaders and key institutions/players
- Develop laws
- Improve institutional response and accountability

The project goals, outcomes and outputs are listed in the table below:

⁴ Failure of LLGs and Provincial power struggles undermined the project before it even started, but resulted in unexpected benefits from working directly with communities.

Table 1 Matrix of Project Goal, Outcomes, Outputs and Activities

Goal: Women and in girls in Jiwaka are respected and protected members of the community.			
↑↑		↑↑	
Outcome 1: Increased accountability of Jiwaka's provincial and local governments, faith-based, civil society and community-based organisations to promote gender equality and protect women's human rights.		Outcome 2: Jiwaka provincial and Local Level and government approve, adopt implement by laws to prevent and respond to violence against women in all Local government areas.	
↑↑		↑↑	
Output 1.1: Community level reviews of norms and customs that discriminate against and harm women and girls are conducted in Jiwaka's 6 Local Level Government areas	Output 1.2: Community, institutional and government agreement to draft and implement bylaws to protect women from violence.	Output 2.1: Increased accountability of Provincial and Local Level Government leaders and service providers to uphold laws protect women from violence.	Output 2.2: Increased capacities of Jiwaka's key VAW service providers to advocate and implement bylaws to end VAW
↑	↑	↑	↑
Activities 1.1.1 Set up and train <u>project committees</u> for the governance, technical support and logistics of project implementation. 1.1.2 Facilitate <u>assessment of the Jiwaka Local level governments' operational capacities</u> and potential to advocate and act to end VAW 1.1.3 Conduct community reviews, consultations and focus group discussions on custom, traditional practices, and contemporary attitudes and behaviours discriminate against and harm women 1.1.4 Conduct <u>baseline study with government service providers</u> on existing protection and primary prevention measures 1.1.5 Design a participatory M&E system to measure change and results. 1.1.6 Design and launch <u>provincial and local government EAW</u>	Activities 1.2.1 Design and deliver <u>gender and human rights training for the three Project Committees, key provincial institutions</u> of the Community Law and Justice, health and education sectors, women, youth leaders based in the 6 LLG area, schools 1.2.2 Conduct <u>Gender and human rights training for district and community based institutions, leaders, VCMs and peace builders</u> 1.2.3 Facilitate the drafting of the new bylaws, presentation to Jiwaka people for feedback and endorsement from Jiwaka government 1.2.4 Conduct training on the draft bylaws for key partners and stakeholders the Jiwaka Province 1.2.5 Establish and train network of community-based EAW Advocates (women, men and youth) to explain, bylaws to protect women from Violence.	Activities 2.1.1 Design and launch provincial <u>popular media and awareness to introduce bylaws</u> to respect and protect women and girls and to support LLG advocacy and actions to end VAW 2.1.2 Train Provincial and <u>Local govt. leaders to advocate and act to end VAW</u> and promote Women's Human Rights. 2.1.3 Resource 6 Local level <u>Governments and community institutions to advocate and act</u> to end VAW and promote Women's Human Rights. 2.1.4 Engage <u>Project Committees, leaders in LLG and key agencies and institutions to participate in developing monitoring tools to document, evaluate and enhance plans and programs</u> 2.1.5 Establish networks of <u>community based EAW monitors</u> to support implementation of bylaws through	Activities 2.2.1 Provide ongoing targeted <u>Gender, Human Rights and EAW courses</u> based on specific needs of LLG members, community law and justice sector and institutions and agencies directly working to end and respond to VAW. 2.2.2 Establish reporting systems and ongoing support <u>technical support and training for the Community EAW monitors and LLGs</u> 2.2.3 Document and share significant changes, success stories and good practices developed among leaders and service providers. 2.2.4 Facilitate <u>forward planning with Provincial government, LLG, community law and justice sector, Community EAW monitors and key community institutions</u>

<u>media awareness and advocacy program.</u>			
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3.4 Phases

The Voice for Change has three main phases, roughly one phase per year.

PHASE of VFC GBV PROJECT	ITEM
PHASE 1: BASELINE SURVEY	1. Original, home-grown tools developed and used
PHASE 2: COMMUNITY-BASED EDUCATION IN GENDER EQUALITY AND HUMAN RIGHTS	2. 30 X B/W images of different forms of VAW 1. Guidelines for using the images to conduct a Baseline survey
PHASE 3: COMMUNITY CONSULTATIONS TO FACILITATE CONSENSUS ON NEW COMMUNITY STANDARDS AND NORMS TO RESPECT AND PROTECT WOMEN FROM VIOLENCE AND PROMOTE THEIR ROLE AS EQUAL PARTNERS IN DEVELOPMENT	2. HRE cards 3. 4 colour Human Rights posters. 4. GBV Safety net cards 1. Guidelines for using the above
POTENTIAL ADDITIONAL TOOLS	2. 10-20 images to illustrate the new norms/standards/ by-laws for Jiwaka communities 1. Illustrate booklet of community by-laws to respect and protect women as equal partners in development

Specific forms of violence addressed in the project see Annex 7.

Stakeholders of the project are outlined in Annex 8.

3.5 Budget and expenditure of the project

Project was under-budgeted and understaffed

As the project was implemented it became clear that budget was underestimated on some line items, which meant that it depended on significant commitment by local volunteers. By the end of year one the project had been under-budgeted particularly the baseline survey. (Voice for Change, 2014).

Gaps filled by other donors and VFC's cash positive programmes

VFC was fortunately able to fill funding gaps with supplementary grants from other donors e.g. Global Fund for Women gave USD 30,000 directly; IWDA which gave support by installing a generator, funding several GBV trainings and supporting the write up and analysis of the baseline survey. By mid 2014 the project was on budget at 99.72% delivery rate (Voice for Change, 2014). One donor, IWDA has in the processing of supplementing funding of the UNTF GBV project, built a significant partnership and a funding commitment in the future that will allow GBV work initiated under the UNTF project to be scaled up and sustained.

Difficulty getting UNTF to approve budget for a Project vehicle

UNTF has a policy to not purchase vehicles, however it would be both high risk, and virtually impossible to attempt to do the work VFC does in the Jiwaka context without a four wheel drive (4WD) vehicle. VFC ultimately successfully negotiated 50 percent contribution from the UNTF Project budget and secure a 50 percent top up from the Jiwaka Provincial government.

A grant of PGK 100,000 (USD 50,000) received from Jiwaka Provincial Government

The work done by VFC was recognised by the Governor and supported through a grant of PGK100,000, nearly half the budget for the Community Development Division. This shows a high level of support despite the fact that the Provincial government was not able to support the work in other ways. This money was put to good use, 50 percent was used to purchase the Project vehicle (the other half coming from the Project budget) and 50 percent went towards building VFC's training centre, which is vital to Project expansion, consolidation and sustainability in the future.

Proper induction would have avoided costly audit and delays

VFC had sought additional funding from other donors and sources to meet the short falls in the project budget. VFC were first advised to *include* the additional amounts in their budget. They were later told by the auditor sent from Fiji to report only on the spending of UNTF funds, and to remove other sources of funding from the reporting. Reports were submitted to the UNTF and then queries were raised from the UNTF because they thought extra project funding had been spent. The accounts were then corrected. However the miscommunication resulted in an auditor being sent from the regional office in Fiji, at an expense to the project budget of USD10,000.

These costly mistakes, were not caused by the Project holders. They could have been avoided if the VFC Finance Officer received a promised induction training from UNTF to ensure she was given correct advice on reporting UNTF expenditure. The lack of induction training and poor support by in-country staff led to an incorrect perception of "reporting issues" (Voice for Change, 2015a). That misperception resulted in funds not being released for the second tranche that year, which delayed and stalled project implementation from August 2014 to 31 January 2015. (Voice for Change, 2015a).

Delayed funding significantly jeopardised the project and VFC itself

The late release of the second tranche year 2 funds had a significant impact on the organisation. UNTF funds account for 80% of the organisation funding, a six-month delay risked loss of utility accounts, loss of key staff, loss of momentum in the project and weakening of strong working relationships in a core team and with local partners, that were the central asset driving the project. With funding delays, VFC could not continue engagement or respond to agency and community requests for training.

High cost of participation of two staff in the mandatory UNTF M&E training in New York

The project agreement states that 2 staff from each Project holder will attend M&E training. USD10,000 was allocated in the VFC approved budget for this purpose. It was ultimately decided that this training would take place in New York in winter. It cost VFC much more than the allocated USD10,000 to send two people to the training, and this meant further cuts from their activity budget. Furthermore, VFC went to extreme lengths to keep the cost of 2 staff attending to a minimum. The UNWomen-based managers of the UNTF should have made allowances for the high cost of travelling from the highlands of PNG to New York, and given extra funding, where that cost exceeded the USD10,000 budgeted.

4 Purpose of the evaluation

This is a mandatory final project evaluation required by the UN Trust Fund to End Violence against Women.

Primary to the above stated purpose is to inform and strengthen the provision of Gender Based Violence (GBV) prevention and response services in Jiwaka province by Voice for Change, under the UN Trust Fund to End Violence against Women project period (three years from January 2013 to April 2016).

In particular, Voice for Changes seeks to assess these following:

- To assess the VFC EVAW program implementation to ensure the project objectives, indicators, outputs and expected outcomes are met,
- That VFC has the capacity to effectively serving as lead GBV services agency
- To provide recommendations to further improve and strengthen VFC future programming and service delivery;
- To provide recommendations based on the findings of the evaluation, achievements, lessons learned, gaps and challenges to guide subsequent program adjustment and improvement in Jiwaka. (Voice for Change, 2016)

The results of the evaluation will be used to improve future programming and service delivery. The decisions that will be taken after project is completed are about how the recommendations based on the findings of the evaluation will guide future programming.

5 Evaluation objectives and scope

5.1 Objectives of Evaluation

The overall objectives of the evaluation are to:

- 1) To evaluate the entire project in terms of effectiveness, relevance, efficiency, sustainability and impact, with a strong focus on assessing the results at the outcome and project goals;
- 2) To generate key lessons and identify promising practices for learning;
- 3) To generate knowledge that can be adapted to new VFC program focus, and inform adjustments to the program to continue to respond to preparedness for return (Voice for Change, 2016)

5.2 Scope of Evaluation

This evaluation encompasses the entire project duration from January 2013 to April 30, 2016. The evaluation activities took place over seven days (the timeframe stipulated by VFC in the terms of reference was five days). The geographic coverage included accessible project sites in Jiwaka Province, given the fieldwork timeframe, in Minj, Kudjip and Banz in Anglimp-South Wahgi district. (See Annex 5 figure 13 and figure 15).

The evaluation covered primary beneficiaries of women and girl survivors of violence; male training recipients who are working as male advocates, Jiwaka Provincial Human Rights Defenders and other stakeholders such as Local Level Government Council and District Service staff, Community and Law Justice sector, Community Development and Women's network, as outlined in 7.1 below.

6 Evaluation Team and Responsibilities

The evaluation team consisted of a regional consultant (Roshni Sami) as the lead researcher with local assistant Christina Kelly and aided by the staff of Voice for Change. Voice for Change was responsible for providing the overall management and coordination of the mission and also responsible to ensure that key staff and stakeholders are available for interview with the evaluator.

The advertising of the position was done through relevant networks with assistance from UNWomen Country Office in Port Moresby. The evaluation was conducted in accordance with the principles outlined in the UN Evaluation Group (UNEG) 'Ethical Guidelines for Evaluation' <http://www.unevaluation.org/ethicalguidelines>.

Voice for Change was responsible to ensure the safety of respondents and the research team during the evaluation and will take necessary measures to ensure the smooth running of this evaluation, including the following:

- Apply protocols to ensure anonymity and confidentiality of respondents.
- Respondents will proceed only if willing to participate in the evaluation and are free to leave or withdraw if they want to.
- Go over the research team on ethical issues and how the evaluation will proceed.
- Provide referrals to local services and sources of support for women that might ask for them and or have the organisation counsellors available to provide any support if needed during the evaluation period.
- Ensure compliance with legal codes governing areas such as provisions to collect and report data, particularly permissions needed to interview or obtain information about children and youth.
- Ensure those willing to participate in this evaluation will give their consent before proceeding.
- Ensure the reason behind collecting information for this evaluation will be clearly explained to the participants before proceeding.

7 Evaluation Questions

The following research questions guided this evaluation with the aim to identify six categories of analysis: effectiveness, relevance, efficiency, sustainability, impact, and knowledge generation.

Full questionnaires are in Annex 4.

7.1 Matrix of Evaluation Criteria, Questions and Research Tools

Evaluation Criteria	Key evaluation questions	Implementing this in research tools
Overall Effectiveness	1) To what extent were the intended project goal, outcomes and outputs achieved and how?	<ul style="list-style-type: none"> With the key VFC staff and core implementation team. Work through the project document RRF and identify what activities were completed, outputs achieved and outcomes achieved, as per original project plan. Review project reports (to UNTF and to IWDA) to cross validate and to get specific fact and data. Triangulate/validate by talking independently with key individuals in government, CSOs and FBOs. (also including this question in FGDs. Combine with 4 below.)
	2) To what extent did the project reach the targeted beneficiaries at the project goal and outcome levels? How many beneficiaries have been reached?	<ul style="list-style-type: none"> Project aimed to reach 50,000 women and girls affected/potentially affected by violence. <p>Get some indication of how many may have benefited to date (based on criteria: better respected and protected citizens, able to participate in building the Jiwaka province)</p> <ul style="list-style-type: none"> Project aimed to train 500 key individuals (Community leaders, men in local government, provincial government, police, law and Justice, community development, local NGOs and CSOs, local churches, local health and education officials) <p>Check the reports of workshops held to tally numbers of people trained, with breakdown by sex and agency (NGO, FBO, government, community leaders etc.)</p>

Evaluation Criteria	Key evaluation questions	Implementing this in research tools
Overall Effectiveness (continued)	3) To what extent has this project generated positive changes in the lives of targeted (and untargeted) women and girls in relation to the specific forms of violence addressed by this project? Why? What are the key changes in the lives of those women and/or girls? Please describe those changes.	Do some rapid surveying using the images. Conduct some FGDs with older women/ younger women. (need translation in FGDs) Ask older women and girls to give testimonies specifically how their lives have changed (for better or worse, or not at all?) Record and transcribe for good qualitative material.
	4) What internal and external factors contributed to the achievement and/or failure of the intended project goal, outcomes and outputs? How?	Conduct a Q&A with the core VFC team and their key team members/ leaders and possible community heads and ask them these specific questions. Can be combined with 1) above i.e. Run through what VFC planned to do and what they actually did, and ask what were the reasons for diversions, discrepancies, delays, changes in approach, shortfalls?
Relevance	1) To what extent were the project strategy and activities implemented	Can be covered in the abovementioned exercise (participatory) assessment of actual project implementation (Planned vs Actual and explanation of differences.
	2) To what extent do achieved results (project goal, outcomes and outputs) continue to be relevant to the needs of women and girls?	Simple question of relevance can be included in all the methods to be used <ul style="list-style-type: none"> • (participatory) assessment of actual project implementation • Rapid participatory surveys • FGDs • Request for statements and testimonies.
Efficiency	1) How efficiently and timely has this project been implemented and managed in accordance with the Project Document?	Can be addressed in the (participatory) assessment of actual project implementation in 1) and 4) under overall effectiveness
Impact	1) What are the unintended consequences (positive and negative) resulted from the project?	Simple question of unintended consequences – (good and bad) can be included in all the methods used: <ul style="list-style-type: none"> • (participatory) assessment of actual project implementation • Rapid participatory surveys • FGDs • Request for statements and testimonies. And noted from all the stories heard.
	2) Have survivors of GBV experienced any positive or unintended negative consequences since receiving services?	Include this question in the FGDs with survivors.

	3) Has there been any change in attitude toward GVB issues and stigmatization among stakeholders	<p>Among key stakeholders: community leaders and service providers.</p> <p>This question can be included in all interviews.</p>
Sustainability	<p>1) How are the achieved results, especially the positive changes generated by the project in the lives of women and girls at the project goal level, going to be sustained after this project ends?</p> <p>2) Does VFC have adequate resources to provide high quality GBV services to survivors after the project ends?</p> <p>3) How will stakeholders sustain ownership of the wellbeing of women and girls after the project ends?</p>	<p>Assess sustainability through asking about:</p> <ul style="list-style-type: none"> • Effective completion of the proposed work on GBV by laws. • Completion of VFC GBV training manuals and toolkit and expansion of the project to more communities. • Effective advocacy and lobbying for the Jiwaka provincial and Local level govts to make EGBV a planning and budgeting priority for the new province. • Effective leadership to get the provincial GBV strategy approved by the provincial government, and to get its implementation funded. (Includes paid positions) • Effective leadership and operations for a coordinated multi-sectoral Provincial GBV committee, and progressive training, and joint strategy development for effective services, referral pathways and ideally, in the long-term, case management. • Effective programs with young women? With school children?
Knowledge generation	What are the key lessons learned that can be shared with other practitioners on Ending Violence against Women and Girls?	Ask in interview with key VFC staff
	Are there any promising practices? If yes, what are they and how can these promising practices be replicated in other projects and/or in other countries that have similar interventions?	Evaluator to analyse

8 Evaluation methodology

8.1 Methodology

This evaluation was participatory with a desk review of program monitoring documents and progress reports to form the basis of the methodology. The researcher designed research tools based on the six categories (effectiveness, relevance, efficiency, sustainability, impact and knowledge creation) and the guidance questions supplied in the TOR (outlined in the table in section 7.1, above).

8.2 Intended audience

The intended audience for this report is Voice for Change, the UN Trust Fund for the Elimination of Violence Against Women and the UN Women ERAW teams in the PNG Country office and the Fiji multi-country office.

8.3 Data sources

This evaluation TORS provided for five days of fieldwork (arranging meetings and accessing any project and contextual development policy documentation on the ground, in Jiwaka)

The following **primary research** methods were undertaken:

- Sixteen key informant interviews (individual and group with community leaders and professionals) were conducted, and
- Three focus group discussions with community members who have completed the Gender, Human Rights and ERAW training.
- Key national and provincial development documents and statistics were collected.
- Statistics and analysis of VFC records of trainings (matrix in the annex 6 of this report).

These Primary sources were triangulated against **secondary sources**, which included academic articles, print and television news, VFC reports and newsletters, and provincial reports. It was exceedingly difficult to access government reports and police statistics for Jiwaka.⁵

The methodology intended to interview key informants and conduct focus group discussions with sector based groups of public servants (Local informal justice players, police and formal justice, health, education, community development)⁶, or groupings of beneficiaries by age and gender; as well as written testimonies by beneficiaries, and in one case a short survey. The complex logistical issues meant methodology had to be flexible and adaptive to the local constraints, and in several instances could not be implemented as planned.

Qualitative data was gathered through interviews, focus group discussions and written testimonials from stakeholders including with: survivors, VFC staff, government officials, elected leaders, church leaders, village leaders, sports teams, young and older women and men who had been through the training.

⁵ The researcher was only able to access three reports due to a chance meeting with an official on the plane. All visits to the provincial headquarters yielded no reports, maps or other data, and it took three weeks to get a copy of a detailed map of Jiwaka, though no map with details of district and ward boundaries was available either from Jiwaka provincial government, the electoral commission or the national bureau of statistics. No police statistics were accessible through high-level police officers or the DFAT programme.

⁶ E.g. police, village court magistrates, village court clerks, public administration, peace mediators.

Quantitative data was ultimately no useable comparable quantitative data to show the impact of the interventions was obtainable in the time available for this study. However the following data was sought:

- Breakdown of participants of sector (e.g. government, CSO, FBO etc), age, gender and location of those who attended the Gender and Human Rights training. Records were only able to show the gender (in Annex 6: Matrix of VFC Gender, Human Rights and EAW trainings). Not being able to map out the groups and locations of the trainings meant coverage could not be accurately analysed (see page 38).
- Police data - Attempts were unsuccessful to access police data over six weeks, including through the DFAT PNG-Australia law and justice project, and directly through police and government agencies, and indirectly through government reports.
- Survey of participants who had attended the Gender and Human Rights training to ascertain impact, about 15 surveys were received, but very late and time did not allow for analysis of the data.
- VFC did not collect quantitative data to measure the impact of their Gender and Human Rights training intervention. (elaborated below in 8.4)

8.4 Limits of the evaluation

Limits of the evaluation were created by the limited time in the field coupled with logistical difficulties inherent to the context:

- Time in the field, only 5 days, though the researcher did spend an extra two in the field in an attempt to get the necessary interviews and police statistics, nonetheless logistical problems meant that she was still unable to collect all data needed.
- It was hard to implement the methodology because participants would arrive for interviews +/-2hours or so, of their due time, and then sometimes not be able to stay, so where the team tried to save time by creating focus groups to interview people at the same time – this sometimes ended up being done in consecutive interviews. Or where the team needed to interview people separately ended up having to interview them all together – so FGDs would take much longer, especially where translation was required. The researcher needed a dedicated assistant to do follow up calls and ensure scheduling of the focus groups and interviews. There was misunderstanding from VFC of the requirements to gather the data correctly causing delays and loss of some interviews.
- There was difficulty interviewing ordinary women (i.e. women not in leadership positions) who have less freedom of movement due to household responsibilities. Delays from other interviews, along with women not being able to wait, meant there was some problem scheduling interviews and focus group discussions with women from the Kuma community which was supposed to be a case study community for this evaluation.
- The UN Women office in PNG was not contacted as part of this study to triangulate information from VFC about the project oversight.

It was important to probe to verify information and to triangulate interview information

- Similarly, as with other Pacific context there is a cultural tendency for participants to tell the researcher what they think she wants to hear, which meant extra time and care had to be taken in interviews to probe and verify information and to triangulate information.
- It was anticipated that given the political turbulence following the first Jiwaka elections that some officials and leaders would have personal agendas and

allegiances, therefore it was very important to probe to clarify comments and to triangulate information given as much as possible.

- In focus group discussions ideally the researcher would try to separate groups where hierarchy or power might impact people speaking freely e.g. older women, younger women, older men, younger men; however the complications due to logistics meant this was not possible and focus groups and interviews had to be conducted as and when possible.

It was very difficult to access reports and official information.

It was more difficult than any other PICT to get government documents with information about Jiwaka. This is partly because Jiwaka is a new province, but also a reflection of the under-development, and lack of capacity of provincial, local level government and key institutions such as the police.

Lack of monitoring and evaluation by VFC, especially collection of quantitative data

VFC did not collect quantitative data to measure the impact of their Gender and Human Rights training intervention. Only qualitative data was collected, such as that shown in figure 24. The only Quantitative data collected was the baseline survey in year 1. In the project planning this was intended to be followed up by a mid term rapid survey and an end of project rapid survey of beliefs, attitudes, behaviours and knowledge and perception of customary versus state law in relation 30 different forms of GBV. However this planning was not implemented due to VFC's lack of monitoring and evaluation capacity combined with IWDA's intervention⁷ that led to a lack of data.

⁷ IWDA initially came on board to support VFC to complete the write up of the baseline survey. They baseline survey was designed as a rapid assessment tool, that was intended to be tallied and written up in a short timeframe from data-collection. However, instead, with IWDA's assistance the write up took two years and was turned into a thorough and lengthy report. IWDA's intervention along with VFC's lack of capacity to write the report themselves resulted in the lack of quantitative data and lack of mid and end of project monitoring and evaluation of the intervention's impact on beliefs, attitudes, behaviours and knowledge and perception of customary versus state law in relation 30 different forms of GBV in Jiwaka.

9 Findings and analysis

This section reports on the overall effectiveness, relevance, efficiency, impact, sustainability and knowledge creation of the project.

9.1 Effectiveness

9.1.1 Achievement of intended project goal, outcomes and outputs

To a large extent the project reached its intended goal and outcomes, and its targeted beneficiaries; given the exceedingly difficult circumstances this was done very well.

For the context, the project design was ambitious, project resourcing was under-staffed and under-budgeted.

The project has achieved substantial change in pockets of the work area in the Wahgi valley, though could not reach remote parts of Jiwaka in northern Jimi, Nondugl and Kambia in the south.

In the project activities a few items remain incomplete or in process, but significant ground has been gained on the main goal of project “that women in Jiwaka are protected and respected” as well as key outcomes of increased accountability for government and key institutions to promote gender-equality and protect women’s human rights; as well as adopting laws to prevent and responds to violence.

Items that remain incomplete or in process include: (outlined fully in Annex 6 vii)

- **Activity 1.1.5. Design a participatory M&E system to measure change and results.** This was designed with support from a UN Women training
- **Activity 1.1.6 Design and launch provincial and local government ERAW media awareness and advocacy program.** Completed by alternative means: As VFC couldn’t engage with LLG or provincial government they did media awareness through other means.
- **Activity 1.2.1 Partially completed Design and deliver gender and human rights training for the three Project Committees, key provincial institutions of the Community Law and Justice, health and education sectors, women, youth leaders based in the 6 LLG area, schools.** Completed by alternative means: There was supposed to be one committee per district, but it wasn’t possible due to the political upsets. So there is just one committee called the WHRD group, which work in their communities and meet quarterly for two days.
- **Activity 1.2.3 Facilitate the drafting of the new bylaws, presentation to Jiwaka people for feedback and endorsement from Jiwaka government.** Completed by alternative means: Instead of going through the provincial government and creating by-laws across the whole province they have been doing this community by community because the provincial government is not fully functional.
- **Activity 2.1.2 Train Provincial and Local government leaders to advocate and act to end VAW and promote Women’s Human Rights.** Completed by alternative means: Due to difficulty getting the dysfunctional provincial government to participate the focus became on grassroots leaders, though some provincial leaders did send representatives.
- **Activity 2.1.4. Engage Project Committees, leaders in LLG and key agencies and institutions to participate in developing monitoring tools to document, evaluate and enhance plans and programs.** Partially complete: Due to the failure of the three LLG elections, and lack of interest and attendance from government officials just one project committee was formed. In all GBV training they do a pre-attitude test, and at the end of the training do a post-test. After this follow-ups are done as possible.

Significant change has been achieved in communities that have had access to the training and have embraced it. This includes:

- Kuma community near Nazarene Hospital
- Kudjip Market on the main highway, junction with Banz
- Kukpa Community near Minj Rotbung (junction)
- Rotbung junction
- Jima Community with their Ward Councillor Michael Kumie, the community is developing community by-laws
- Warawaou community who are also developing community by-laws
- Minj is a district centre, there is specialised housing for police officers and teachers
- Banz is a district centre

The project was successful in this difficult context largely due to the human capital built by VFC, strong relationships and committed volunteers, and a well considered, locally developed appropriate strategy, method and tools. This is further detailed in section 5.1.4 below.

9.1.2 Project impact on intended beneficiaries at the goal and outcome levels

The project has achieved substantial change⁸ in selected pilot areas⁹ in the Wahgi valley, but could not follow through as well in the more remote and difficult areas of Jiwaka in northern Jimi, Nondugl and Kambia in the south of Jiwaka.

Goal: Women and girls in Jiwaka are respected and protected members of the community

There is consensus among stakeholders that respect and protection of women and girls in Jiwaka, but that more work is needed to cover all areas intended and then to scale up.

When looking back to our past, I see great change in our community. We are getting respect from our husbands and males in our community that we never had before. (Jima women, 2016)

Evidence that women are more protected and respected, include:

Decrease in public daytime violence

Senior Inspector Horim Piamia has seen a decrease in daytime crimes of rape and wife-beating in Minj (Piamia, 2016)

Ward Councillor Paul Ju's new market rules have made it safer for women market vendors at Kudjip market:

When women do the marketing, I don't want drunkards to disturb their market, when ever they want to destroy the market, I told the police to come and arrest them. ... Sometimes [drunkards] collect extra market fees. I make the market law that they collect the fees according to the food that they sell. [to standardise the fees and make it fair] ... Whenever people want to double charge them I told them to come and report to me so that I make sure that this situation doesn't occur at the market. (Ju, 2016)

⁸ Listed below with examples and evidence.

⁹ The communities list in the paragraph above.

After the training, our community resolved to stop gambling and drinking alcohol and destroying market places. All have turned into Christians. Market place is now safer for women. (Kupul, 2016)

Decrease in violence and other harmful practices such as sorcery accusations

My husband is a wife beater, he has another wife after me and we have always had bruises on our faces and even our fingers are crippled/crooked. After he attended the GBV&HR Training, he has completely changed. (Jima women, 2016)

Wife beating has quietened down, now there are 1-2 fights per week, especially where the husband is earning a wage and is able to drink alcohol; before it was almost everyday, it is half of what it was. Sanguma, sorcery accusations has completely ceased. Groups, men or women would accuse the weak ones of sorcery. Sometimes there were other motives, to do with land or something else, or it would just be bullying. (Kaulo, 2016)

I know it is hard to change the mind-set of people rapidly but I am starting to tell people I come across in my community. My main approach is through my children and other children in the community. For example, I tell them not to call another people a sorcerer as we cannot see a proof. I have explained that to a mother in my family who came running to me, saying one of our family members has called my son a sorcerer. I told the accuser and mother, there is law against calling others a sorcerer. We have no proof of a sorcery and witchcraft and we should stop calling others sorcerers. (Jima women, 2016)

Decrease in street harassment, women are more free to move around

Women and girls have freedom but still at risk (Worria, 2016)

I as a WHRD see that people are started to respect and promote women and girls in the province. People are respecting women and girls in the family, community, and public place like market and churches because of Voice for Change. (Kumi, 2016)

Women leaders note that “drunkards act normal when they see us” (Pius, 2016; Vernon, 2016) this is significant as drunkenness is used as an excuse to be out of control and inflict violence or insult and harass women.

Harassment is minimised, people are controlling their mouth now. It is happening in some areas. But not all. Husband knows there is risk that they can go to court, or police, so the violence is going down. VFC has done some arrests, so they feel it is really true, this could happen to you. So Jiwaka men are changing their minds. Mostly the youths, the young boys, they do this they harass girls and women when they are taking drugs and alcohol. (Bare & Lux, 2016)

Decrease in the numbers of cases of domestic violence in communities and coming to village court

Few men still bashing their wives. ... Peace and harmony started to build up in families. (Worria, 2016)

Women surveyed from the Kuma community reported that violence in their community dropped from almost daily to monthly, following the Gender, Human Rights and EVAW

training. ('Survey of men and women from the Kuma Community, Kudjip.', 2016) This is corroborated by village court clerks in Minj, Headquarters and Kudjip who say the number of cases have reduced from around 10 per week to 1-2 per week. (Karap, 2016; Kupil, 2016), the village court magistrate for Banz says VAW cases have reduced from 10-12 to 5-6 per week. (Koimo & Kants, 2016)

Safety for women and girl market vendors to stay at markets to stay to 6pm or later even to 8pm.

I have noticed that women are walking around more and the markets are staying open later. Before nothing would be open close to dark. Now you can go to Rotbung at 6 or 7pm and there are still women selling. (Kamga, 2016)

Removal of home brew alcohol and marijuana from communities

We see great change in our community, most of the young drug addicts have quit drug and have stopped stealing. Wife beating and various forms of abuses on women have stopped. Most young couples and youth in the community have turned to churches. (Jima women, 2016)

After attending WHRD workshops ... marijuana plants uprooted from our community (Worria, 2016)

The last times Mondemin training, the community leader said, the only thing that contributes to the violence is drugs or drinking stim, (home made alcohol) this is the thing that contributes. So they assisted VFC, police from Minj, the magistrate law and order committee from South Waghi, did awareness there, then the community leaders assisted to uplift the drugs growing, marijuana growing. It's inland so not policed not normally. After that awareness we did some debrief with the village court, village court from that area said now community is better behaved, it's not like before, they made some positive comments. Police said we will not make arrest, but we are warning you, if you plant it again, we will arrest you, so it was supported community leaders. (Bare & Lux, 2016)

Increased sharing of household tasks and parenting responsibilities among couples (see next section for full details of this)

More support for women's education

[Women and girls are more respected and protected] by respecting the value of their education (Kupuu, 2016)

Women have more confidence to participate in society

In Jiwaka, men are the decision makers. They can do almost anything than us women. Women don't make decision, they are listeners most of the time. I knew that I had the courage but was never given a chance. It was the GBV and WHRD training through VFC that helped me and now I can talk to any crowd without being afraid. (Siwi, 2016)

9.1.3 Outcome level impacts

Outcome 1: Increased accountability of Jiwaka's provincial and local governments, faith-based, civil society and community-based organisations to promote gender equality and protect women's human rights.

- Baseline study completed and findings disseminated
- VFC core team assumed responsibility to develop a provincial GBV Currently before the provincial government officials for approval.
 - Cross-sector VAW stakeholders better informed and committed to work together
- Community GBV by laws drafted in Warawou and Jima
- Kuma Cowboys team have developed their own codes of conduct for individual change and commitment to monitor the Kudjip market to reduce harassment and violence.
- Kudjip market by-laws developed

Outcome 2: Jiwaka provincial and Local Level and government approve, adopt implement by laws to prevent and respond to violence against women are in all Local government areas. Government and community institutions are more accountable for upholding gender equality and women's human rights

- By-laws drafted in 2 communities
- A provincial GBV strategy and action plan prepared, soon to be approved.

9.1.4 How were these outcomes achieved

The funding of the VFC UNTF project enabled the following to occur:

- The Governor of Jiwaka Province supports the work of VFC to eliminate gender-based violence. The provincial government provided a PGK100,000 grant to VFC to use as needed.
- Key people in the justice sector support EGBV and have acquired through the work of VFC UNTF project, a greater understanding of gender equality, human rights and new and amended legislation and policy to protect women and girls from Violence.
 - Village court clerk (Karap, 2016)
- Police have been supported by VFC UNTF project to open a Family and Sexual Violence Unit, as part of national rollout of policy in the law and justice sector.
- Laws related to GBV are more regularly enforced due to training funded through the VFC UNTF project, and perpetrators are deterred by increased probability they will be arrested and because bail has been doubled (from 500PGK to 1000PGK). This is reducing impunity for crimes of physical and sexual violence.
- Peace mediators trained by VFC UNTF project in EGBV assist more women going through the Village Court system
- Strong and effective human capital developed around the VFC GBV project team and volunteers, and key partners and stakeholders.

9.1.5 Number of beneficiaries reached

Confident estimates that 50,500 targeted beneficiaries were impacted by the project.

The project intended to target 50,000 grassroots women and their families, and 500 community leaders. Targeted beneficiaries included grassroots women and their families and service providers from government, NGO, CBO and churches. The project completed 27 trainings and a total of 796 people were trained, 0.6% of the population of North and South Wahgi (140,209 population). Eight of these trainings (210 participants) were specifically for informing and capacitating key community leaders such as pastors, sports teams, councillors, village court clerks, police officers, peace mediators, and village court magistrates.

It should be noted that the baseline survey across the whole province (at the beginning of the project) started conversations about GBV in communities and initiated people identifying GBV in their communities and taking action. This in itself would have had positive impact on women in these communities, as for the first time women could speak about their ongoing experience of violence and men were motivated to reflect, rethink and to change.

As part of the Gender, Human Rights and ERAW training, each participant writes a personal commitment for change statement. These are bound into a volume and revisited for review when a follow up is done with the community. There are also community outreach activities done by the training graduates after the training. On the last day of the training participants are asked to plan how they are going to do community awareness-raising to change their community, and this consists of at least two public outreach activities. Most participants do their awareness-raising in their immediate community (sub-clan area of about 200 people), as well the immediate urban centre (Banz, Kudjip or Minj).

Mi amamas long dispela training.

I am happy with this training.

Mi kisim plenti gutpela skul

I learned many new things.

Mi save laikim pikinini man na dounim pikinini meri

I realize that I am positive with my sons but put my daughters down.

Mi tingting long senisim pasim bilong mi long helpim na dounim pasim nogut i kamap long femeli na komuniti

I intend to change my behaviour , and do what I can to eliminate negative and discriminatory attitudes and behaviour in family and community life.

Figure 2 Personal feedback from a participant of the training from Jima community (left), translation (right).

Certain key participants and leaders have had widespread impact on the community. Examples include Paul Ju, Ward Councillor for Kudjip (a key site for a market and the new site for urban centre for Kudjip Rural LLG (see case study below); Senior Police Inspector Horim Piamia, leading police in the Minj District in South Wahgi, David Wamea, Provincial Director of Social Services, J.M. Mortikay Ward Councillor for Minj, and other officials listed in Annex 4 (details for Output 2.1., section 2.1.1). As well as informal justice sector workers such as Peace Mediators Henry Kos (Minj) and Chris Obai (Kudjip). The impact of these male leaders has had significant impact in Kudjip and Minj, which are the urban centres for North Wahgi Rural and South Wahgi Rural, and which account for populations of 93,808 and 46,401 respectively. Senior Inspector Piamia and Peace mediator Henry Kos have attended the one-month regional training run by Fiji Women's Crisis Centre in Suva in July 2016. This has reinforced their commitment and deepened their training.

The data the researcher was able to collect on the coverage and reach of the Gender, Human Rights and EAW trainings is in the appendices as a matrix. While data available from VFC does not allow us to trace the people trained or the trainings to particular wards to calculate a measure of the impact conclusions can be drawn in other ways. The combined population of 140, 209 in North and South Wahgi areas, as well as the larger scale impact from leadership such as Councillor Paul Ju and Senior Inspector Horim Piamia, the government officials listed in Annex 4 (Output 2.1 section 2.1.1) can give us confidence that 50,500 women and their families were positively impacted by this project, though without more data this cannot be stated as fact.



Figure 3 Voice for Change t-shirts being prepared for training graduation day, certificate being given out by Peace Mediator Henry Kos, Senior Inspector Piamia, Officer Mary Gele and other officers are also in attendance. Photos: Roshni Sami

9.1.6 Positive changes in the lives of women and girls and the violence addressed by this project

Men and women who took part in VFC's Gender, Human Rights and EAW training report experiencing positive changes in their lives, and that women and girls are more respected and protected. Impressive and significant changes in the division of household labour were reported by men and women who attended the full 5 day training, and also by some who have had just a day training (e.g. Kuma Cowboys), and even among people who heard the message indirectly at public awareness outreach days (e.g. pastor from Minj Mu), as well as others who indirectly benefited through improved controls and reduced misbehaviour at markets (e.g. Rotbung and Kudjip markets).

Figure 4 A report sent to Voice for Change from Ward Councillor Paul Ju outlining his actions in his community after he attended the Gender, Human Rights and ERAW Training.

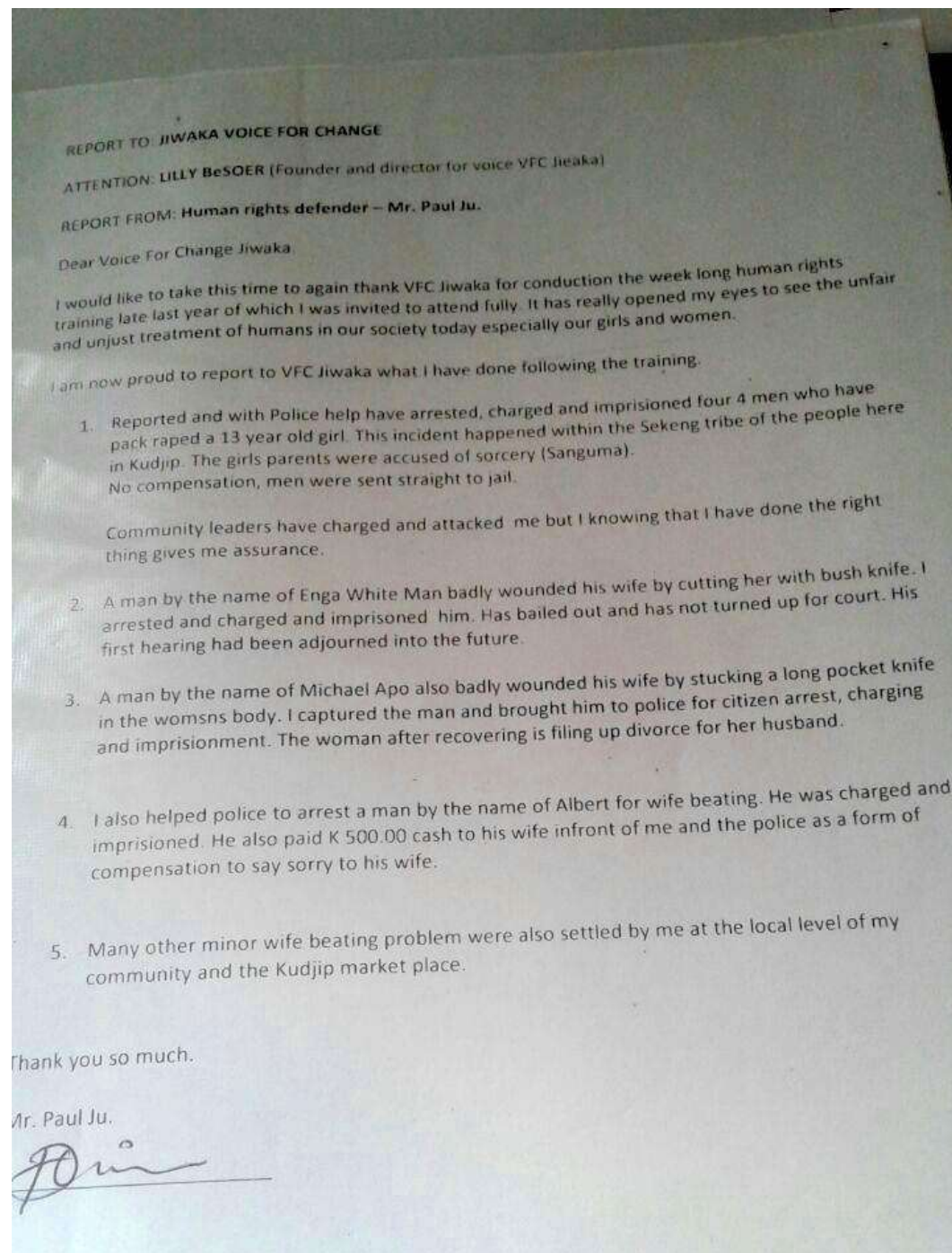


Figure 5 Lux Pinge from Jima Community, who recently stopped tribal fighting from restarting in his community by retrieving some bags of stolen coffee berries during an armed stand-off, and who is also active

in stopping GBV in his community (left). Daniel Komp a lay pastor from rural Minj Mu (1-2 hours from Minj town) who heard the community awareness-raising at his local market and is now working on setting up a training in his community to bring gender and EAW training to his community (right).



Figure 6 Women from Jima community writing their personal testimony after a focus group discussion, note they wearing their Human Rights Defenders t-shirts, from their training graduation.

For women and men who have completed the 5-day GBV follow-up training reported:
Increased Sharing housework, cooking, child care, food production (espthe staple sweet potato), feeding pigs, and other work. Men not feeling ashamed to do work that is specifically women's in kastom values.

After the training, our husbands are helping us in our household chores and we are very happy. Being happy, we are able to support and also help our husbands and our family is in peace and harmony. Our community is changing and we are very thankful to Voice for Change. (Jima women, 2016)

For instance, I don't give my wife permission to move around. After the training, I realised I was wrong so now I give her permission to move around. I know that she will still come and feed me and the children. Previously women were overworked and men were seen relaxing and getting fed from the women's work but now after the training men are starting to balance the workload. (Ju, 2016)

I was a Christian but have never shared household chores equally, now after the training, I have changed and am starting to help reduce more labour to women, she now has some good time to rest. (Kupul, 2016)

This training has made change mostly to the male to know their roles and responsibilities. It reduces the work load of women. (Kants, 2016)

Those couples trained are respecting each other and sharing responsibilities equally. (Pius, 2016)

After the training, our husbands are helping us in our household chores and we are very happy. Being happy, we are able to support and also help our husbands and our family is in peace and harmony. Our community is changing and we are very thankful to Voice for Change. (Jima women, 2016)

Stopping violence in the household

My husband is a wife beater, he has another wife after me and we have always had bruises on our faces and even our fingers are crippled/crooked. After he attended the GBV&HR Training, he has completely changed. (Jima women, 2016)

Enabling women to stay at market longer by doing household work so helping to get more cash income for the household

Now I am doing some gardening and cooking, so my mother can stay later at the market and sell more, this means in a week we will have 20 kina more. (Michael Mangil speaking Mangil & Komp, 2016)

Giving more of their pay or cash-cropping earnings to their wives, most men admit that previously they would only share 25% and now they share 75%

Before I would spend most of my wages on myself, I like to drink beer with my friends or eat bought food. Now I only keep 25% for myself, and 75% I give to my wife for our household and children. (Mortikay, 2016)

Previously there was unequal distribution of family wealth/income. Husband gets a larger portion of the income. The little given to mother is again budgeted for household basics, school and medical fees and food. Father spending money unwisely then feeds from the food and other basics that the wife has bought. (Jima women, 2016)

Decrease in alcohol and drug consumption

Alcohol, smoking, drugs these things have stopped in my family and in my community. (Kupuu, 2016)

Steam or homebrew has stopped, just a few are still consuming. Drug consumers are now hiding when they see us. (Pius, 2016)

Better living conditions – better food (more protein, protein everyday instead of once per week), better bedding, soap and oil, stationery for school

Never really prioritised our children's needs and have spent family money for my pleasure and desire. Now we are able to save money for our family, good food for children and clothes for children. (Kupul, 2016)

Better educational opportunities for children

We see that our children have the best education. They sleep well, eat good food and study well in the classroom. (Kumi, 2016)

Being able to start cash savings

Before there was no sharing of savings, but after the GBV training we experience more advice from the training and our family are saving money now. (Kupuu, 2016)

When I am in possession of a large sum of money, like K500, I never have a budget or plan about how to use it. However this training has given me lots of new ideas. ... This training has taught me to be wise and save for the future. (Peki, 2016)

More harmonious relations in the house and between husband and wife

When my wife sees me she smiles and says how was your day? My wife is nice to me (Mortikay, 2016)

After the training we start to have peace and harmony in our family. We really thankful to Voice for Change to get us to this position. (Kumi, 2016)

When I and my wife attended the GBV and WHRD and Peace Building training we have changed ourselves so we now have a proper sharing of our household work. We understand each other and say no to any violence to come into our family. (Kumi, 2016)

My wife and I are cooperative. Peace and harmony sustain among wife, husband and children (Worria, 2016)

Respect in family, both of us understand each other very well because we both attended the training (Kupul, 2016)

My husband was the one person that I was afraid to make mistakes in front of. Our family were to follow certain rules in the house. Everybody must work to earn a plate of food in the evenings. That too has changed through VFC. It was through VFC that I learned many good things. How to treat and respect my kids and my husband, share and divide our responsibility as a family. (Siwi, 2016)

Couples are seen being together with happy smiles on their faces. (Pius, 2016)

Better conflict resolution between husband and wife

When I'm angry with my wife, I just go in another room, and then I will go back to her to talk about the problem (Mortikay, 2016)

These findings match changes reported in a VFC report (2015b) on the project:

- *Male begin to realise and understand the important roles and responsibilities of women which is essential to family and willing to support them.*
- *Participant learnt and aware of the existing laws/conventions and new changed laws on Sexual offences.*
- *Stop violence against women/girls, polygamy practice and respect their freedom*
- *Community will work together to stop gender violence and protect women/girls as well as people assume practicing sorceries.*
- *Community to respect divorced women with children and supports them.*
- *Educational, challenging and inspiring*
- *Living in harmony with family and community having respects and care for each other.*
- *Understanding that alcohol/steam/marihuana that destroys one's life/family and community.*
- *Understanding social problems in family/community*
- *Changing individual attitudes and behaviour and having positive character in order to create change within themselves and the community.*
- *Both man and woman be involved in planning and decision making such as family budget*
- *Realising the potential both women and man have when given equality opportunity and chance.*

Participants in VFC's GBV training reported that it was the most important and useful training they have ever attend. They reported that it was very educational and life- changing- providing information that builds respect and understanding in family/community stability, success and prosperity. The proposed objectives were successfully achieved both the participants and the organisation. (Voice for Change, 2015b)

Indirect positive changes noted by stakeholders include:

- Lower incidence by 30-50% of domestic violence cases at the village court.
- Seeing women walking freely with less incidence of street harassment by men or drunkards
- Markets staying open later to 6pm or 7pm, in particular Rotbung and Kudjip (Kamga, 2016)
- No incidence of day-time rape in the past two years in Minj (Piamia, 2016)
- Fewer drunk or drugged men making a nuisance in public places – Minj and Kudjip
- Threat of consequences (either from Voice for Change, or the Police) a deterrent to domestic violence (Bare & Lux, 2016; Gela, 2016; Piamia, 2016)
- Higher bail amount of 1,000 kina, increased from 500 kina. (Gela, 2016)
- Stronger community support for Kuma Cowboys because of the team stand against VAW and excessive drinking (White & Kapil, 2016)

9.1.7 Internal and external factors to the achievement of the project

9.1.7.1 Factors for success

Key factors of success have included VFC flexibility and strategic adapting to contextual challenges and changes. For example when Provincial and Local Governments proved weak, due to their infancy and formation, VFC responded by re-strategising and working more

through existing networks, resourcefulness and leadership of VFC coordinator, kinship relationships, adapting approaches to suit context.

Capacity to develop human capital for change in local communities

The undeclared Local Level Government (LLG) elections in half of the Local Governments in 2012 could have led to failure and a non-start for the VFC project. Without the support of the LLGs or Provincial council VFC relied instead on support of the police and local volunteers, during a politically dangerous time. Provincial and LLG political and budgetary constraints and incomplete establishment meant they could not be full implementing partners as envisaged partner, so VFC focused their training on existing NGO, FBO and CBO networks and communities. This created a fundamental strength of the project in that it then led to strong team building and human capital development, lines as the staff engaged with directly and intensively with key people in community.

(Pokil, 2016)

Organic growth of the project

The project has grown organically through people's personal interest in the elimination of VAW and GBV. This was established by the first Gender, Human Rights and EAW training and baseline survey researcher training, the baseline survey itself in the 6 LLGs, public awareness-raising and communities either being approached by VFC or approaching VFC to run the full Gender, Human Rights and EAW training, leading on to community laws, and the WHRD network. This organic growth, has made the project stronger, than if it had been implemented under compulsion through Provincial and LLG government. A significant amount of groundwork must be done and some expense incurred, by community members themselves before a Gender, Human Rights and EAW training can be run in their community. The community must establish a committee to support the training, find a suitable venue (if remote, then they must also house the two trainers for 4-5 nights), they must organise food for the training, as well as baby-sitters or extra support for the women who will be attending and will not be doing work for the household during that time. All these dynamics strengthened the relationships that make the project happen and in turn give the project more resiliency.



Figure 7 Graduation day at a Gender, Human Rights and EAW training. A participant thanking Lilly Be'soer with trainers Lucy Berak and Mark Pokil in the background (left). Photo (right) Peace mediator (Henry Kos), senior police officers (Mary Gela and Horim Piamia). Photos: Roshni Sami

Support and partnering with the Police

VFC has received support from the police from the beginning of the project when conducting baseline research and approaching communities, to running the Gender, Human Rights and EAW trainings, as Officers attend the graduation of the programme. Several officers have been through the training and Inspector Piamia has also attended the regional training with FWCC. (Gela, 2016; Piamia, 2016)

Effective, holistic transformative training

VFC delivers specialised training with the two GBV trainers. They are able to get the participants to undertake transformative change and move forward with conviction.

Trainings cover the total human being, psychology, emotions, relationships, more personal reflection, non-threatening, men feel free and open to discuss the issue. At the end of the training participants are motivated to give moving testimony acknowledging how their gendered violence does harm. For example, sometimes with sanguma confessions – participants ask for assistance to reconcile with the victim's family. (Be'Soer et al., 2016)

Non-threatening approach to men

The training adapted to the social context in Papua New Guinea by being strategic and constructive in their dealings with men, encouraging their participation with very positive results.

The gender training was very sensitive and challenging, but with non-threatening approach that encouraged active participation especially male participants. They appreciated the information delivered and requested for more gender trainings addressing violence against women/girls, polygamy and other gender related issues and socio-culturally issues in the two communities and other communities in Jiwaka and educating more people on the issues. (Lucy Berak, Gender trainer, in Voice for Change, 2015b)

Trainer Lucy Berak relates about the impact of the training on men in the Jiwaka:

Everything that's said [men acknowledge] this is exactly what we've been doing to our women, and this is what's really happening, and they never realise. So they take it as personally challenging their attitudes and behaviours. They expose it, we are like that, and now we are happy. I'm a big man, I can do anything, I paid bride price, and so on, but I never realised she's my wife, she's my partner, that I should treat properly and with respect. I don't know why they can't hold it back, they just publically cry, and you know, I was really surprised, but it happened. And a lot of men really said, oh, it's changing us. The pastors, you know they say, we preach about love and everything, but this training is changing us too. We're not practicing what we preach in the churches. (Berak, 2016)

Presence of male advocates

In discussions with VFC staff it is explained clearly:

It's also very effective to have a male advocating on behalf of women, to other young men. It's a strength because it makes much difference – a man advocating on that. It's hard to find a man advocating on that. There are fake male [EGBV] advocates, but really they don't [follow the teachings]. [Our] male advocates practice what they preach. They testify. Some men feel a bit shy to come out. So when we hear from someone like Mark – it's a role model for other men, if he can do it, I can do it. Like Councillor Vernon, he went back and did the washing [as a role model]. (Be'Soer et al., 2016)

Appropriate methodologies

Approaches were adapted to Jiwaka context, meaning appropriate method, tools and delivery and staffing. Participatory, image-based rapid survey and follow-up training

techniques. Local staff and local knowledge, goes hand in hand with networks underlying the project. The two GBV trainers are both Papua New Guinean's, one Jiwakan one Sepik.

Ourselves being members of the community, same culture, same language spoken, the attitude of the teachers the trainers, we are emotional as well you know and they can see "oh it is touching them" and our examples are our own testimonies, our personal testimonies, our personal experiences. So it's nothing that is made up. ... The two of us Lucy and I are god fearing, so we use the bible as a moral frame of reference ... that is the most respected book and everything that comes from that is accepted. [Also] it is ourselves, it's who we are, it's our own being, my character, my attitude, my personality. An older male, a fatherly figure. I am a man who is talking about women [as equals], at one time this was a tambu, but this is a barrier that I have overcome, and I am a second generation who has been experiencing this cultural shift so it's most likely that those who go after me, my children, will accept [gender equality as a norm]. (Pokil, 2016)

Committed and dedicated team

The team are very committed to each other and from lived experience the team have a strong commitment to the issues that VFC is addressing: ERAW and EGBV, gender equality, livelihoods, to be drug and alcohol free, violence free communities, communities free from sorcery accusation, free from polygamy and more.

In the work that I do for Voice for Change I felt so empowered, and I felt proud of being part of the team to contribute and facilitate this kind of training where people can really understand and they really want to make change. (Berak, 2016)

Leadership of Lilly Be'soer

Personal commitment, drive and leadership of Lilly Be'soer.

Lilly herself is a great woman. It's her being who she is, she's a very considerate woman, very conscientious about things. There's no one like Lilly in the whole of Jiwaka or Western Highlands. Her honesty, her frankness, her commitment. She herself is open to her own weaknesses. That's the greatest thing about Lilly, she's appreciates people, and considers every human, treats them equally. That kind of personality that she has is not just limited to her friends or the family. But it is just outgoing for everybody. The absence of peace in the family, in the society, in the community, is really the battle she's fighting. We are beginning to be victorious and we will get there. (Pokil, 2016)

Support from other funders

VFC had to find other donors, to cover budget gaps and shortfalls. Additional funding from OXFAM, Global Fund for Women and IWDA filled these gaps and enabled the project to be implemented as planned. It also led to the development of a strong partnership with IWDA, who have committed to a further three years funding for the expansion, consolidation and sustainability of the project.

9.1.7.2 Factors that created challenges

Lack of capacity of the Provincial government

From my own view, I don't think the Provincial Government is supportive. VFC is here to help the community but the provincial government are not supportive due to their own [problems]. If the provincial government helps ... I believe there will be great change. (Ju, 2016)

Logistical challenges (outlined in section 1.3.6)

Weakness of formal political structures (outlined in section 1.4.1)

Logistical challenges (outlined in section 1.4.2)

High risk associated with challenges to the gender status quo (outlined in section 1.4.3)

Law and order (outlined in section 1.4.4)

9.2 Relevance

This project was highly relevant for women in Jiwaka as shown by the significant unintended consequences in 9.5.1 (2 and 3) that (a) just conducting the survey started a conversation in the province, which further developed in communities. People started recognising GBV as a problem that could be addressed; and (b) awareness opened the floodgates, people flooded into VFC seeking services. Demand for services led VFC to activate police and other services, a Sexual Violence Unit has now been established at Minj. VFC started assisting women with referrals and became an important part of the referral pathway.

9.2.1 Extent of project strategy and activities implementation

The project strategy had to be adapted to accommodate to the lack of readiness of government partners, in particular the inability to declare results in the elections of three key LLGs.

The amended strategy was implemented to a large extent. Only a few activities remain only partially implemented. The post election instability and disruption to the establishment of provincial and local government elections meant the project had to work more directly with communities, organisations and interested individual in public services. This adapted resulted in a stronger network than what might have been achieved by working through local government, as it became based on a stronger local human capital, which proved to be a better foundation for implementation of the Project. However, VFC still recognises the need to engage government and will strategise to put EGBV on the agenda for the next elections (2017) and make concrete plans to establish close working relationships with newly elected LLGs following the 2017 elections.

9.2.2 Output summaries

Refer to the Table 8 in 2.2 of this document for a chart of the project goal, outcomes, outputs and activities that the next section refers to. Full details on the delivery of each activity is available in Annex 6 vii of this report.

9.2.2.1 Output 1.1 Summary

Community level reviews of norms and customs that discriminate against and harm women and girls are conducted in Jiwaka's 6 Local Level Government areas.

This covered most of the work in year one of the project. Key things to note were:

1.1.1 Set up and train project committees for the governance, technical support and logistics of project implementation.

- One province-wide project committee set up instead of 3 (1 per district) due to problems in the LLGs.

Training provided to the VFC network (Activities 1.1.1 and 1.2.1)

At the commencement of the project VFC benefitted substantially from access to a PNG contextualised method and materials in human rights and gender training that was developed by the PNG NGO, HELP Resources. A training manual and many training aids and tools that had been fully PNG adapted and translated was shared with VFC and was used in the first official training to introduce the project to local stakeholders and a potential core team for project delivery. HELP Resources provided support to conduct that training and it was very successful in informing people and enabling them to understand the meaning of a right-based and gender responsive approach to ending violence. It also helped the initial core team and key stakeholders to participate on deciding methodologies and tools for each phase and to take ownership of the goal and the process and strategies.

1.1.2 Facilitate assessment of the Jiwaka Local level governments' operational capacities and potential to advocate and act to end VAW

- VFC worked directly with communities not with provincial government or LLGs due to lack of capacity and various problems at LLG and provincial level

1.1.3 Conduct baseline study with government service providers on existing protection and primary prevention measures

- The baseline survey was conducted in 2013, the write up was a little delayed and completed by 2015

1.1.4 Conduct community reviews, consultations and focus group discussions on custom, traditional practices, and contemporary attitudes and behaviours discriminate against and harm women

- The community review was conducted concurrently with the baseline survey.

1.1.5 Design a participatory M&E system to measure change and results.

- No M&E of the advocacy work, but community follow-ups instead

Baseline Survey and Measuring Changes (Activities 1.1.3 to 1.1.5)

Around September 2013, VFC undertook the baseline study on beliefs, attitudes, behaviours and knowledge and perception of customary versus state law in relation to 30 different forms of GBV identified, well and swiftly. The simple and popular methods of data gathering used were intended to yield quantitative and qualitative data *in situ*, that could have been collated manually. The process of writing up the baseline report became complicated and ultimately delayed when IWDA offered help in the form of a consultant, who did not understand the language in which the baseline was conducted. While she worked on the write up of the official baseline study a simpler set of findings was used locally to feedback to communities and provincial leader and key players and was sufficient to launch the project in six communities, to prepare them for follow-up human rights, Gender Equality and GBV training. However, the survey is yet to be re-run to measure changes in knowledge, attitude, behaviour.

1.1.6 Design and launch provincial and local government EVAW media awareness and advocacy program.

- No provincial or LLG EAW awareness but the quarterly newsletter was created instead. Two editions of the newsletter were published with a 10,000 run and distributed through newspaper sellers but this was not affordable to continue. Quarterly newsletter now targets leaders and decision-makers.

9.2.2.2 Output 1.2 Summary

Community, institutional and government agreement to draft and implement bylaws to protect women from violence.

This covered most of the work leading on from year one to year two of the project. Key implementation issues were:

1.2.1 Design and deliver gender and human rights training for the three Project Committees, key provincial institutions of the Community Law and Justice, health and education sectors, women, youth leaders based in the 6 LLG area, schools

- One province-wide project committee instead of 3 (1 per district)
- See above 1.1.1. for more detail

1.2.2 Conduct Gender and human rights training for district and community based institutions, leaders, VCMs and peace builders

- Training conducted with officials, difficult to get attendance of provincial and LLG members, but worked through other societal institutions including sports, health, village court.

1.2.3 Facilitate the drafting of the new bylaws, presentation to Jiwaka people for feedback and endorsement from Jiwaka government

- By-laws established in individual communities and sports team rather than at district or provincial level due to collapse of some LLG functioning, lack of elected officials and lack of responsiveness and capacity at provincial level

1.2.4 Conduct training on the draft bylaws for key partners and stakeholders the Jiwaka Province

- Community level by-laws are still in progress, as is the provincial GBV strategy and action plan. When completed the community by-laws will be formally launched and used as a model for potential provincial by-laws.

1.2.5 Establish and train network of community-based EAW Advocates (women, men and youth) to explain, bylaws to protect women from Violence

- The establishment of a network of community-based EAW advocates was a huge success, known as the WHRD network. It is a well-established network, meets quarterly for training, debrief and data collection, it is growing as new advocates emerge, it is voluntary with only support for communication or transport provided. As a result of its effectiveness VFC is now in a pilot project for the Urgent Action Fund for WHRDs, as the coordinating body for the Highlands WHRDs.

Training of Trainers (Activity 1.2.5)

The baseline was conducted successfully. It was a little delayed in write up, but meantime, the community conversation began and the project took on a life of its own. The follow-up training required training a set of trainers in key messages and ways to convey the meaning of human rights and gender and how they relate to the Constitution and laws of PNG. This training was conducted by Lucy Berak, who was trained By HELP resources and who co-authored all of the HELP Resources training materials on gender. This training was also

successful. The trainer is from the Highlands, so could relate very easily to the people of Jiwaka. The local team being trained were enthusiastic and the training outcomes were very positive.

9.2.2.3 Output 2.1 Summary

Increased accountability of Provincial and Local Level Government leaders and service providers to uphold laws protect women from violence.

This covered most of the work leading on from year one to year two of the project, and some work not fully complete. Key implementation issues were:

2.1.1 Design and launch provincial popular media and awareness to introduce bylaws to respect and protect women and girls and to support LLG advocacy and actions to end VAW

- Community level by-laws are still in progress, as is the provincial GBV strategy and action plan. Media awareness is planned on their completion.

2.1.1 Train Provincial and Local government leaders to advocate and act to end VAW and promote Women's Human Rights.

- Provincial and LLG are not fully functional though some key elected officials and bureaucrats have taken part in the training and are active supporters of EGBV

2.1.3 Resource 6 Local level Governments and community institutions to advocate and act to end VAW and promote Women's Human Rights.

- Resources for equipping advocacy on EAW have been created – there are ICTs from the baseline survey, a toolkit and guide for using the toolkit are nearing completion

2.1.4 Engage Project Committees, leaders in LLG and key agencies and institutions to participate in developing monitoring tools to document, evaluate and enhance plans and programs

- In terms of M&E for community leaders and institutions, all GBV training they do a pre-attitude test, and at the end of the training do a post-test. After this follow-ups are done as possible.

2.1.5 Establish networks of community based EAW monitors to support implementation of bylaws through

- For implementation of by-laws the WHRD network is active and ready to support, the process of creating the community by-laws, itself develops an implementation committee in each community

9.2.2.4 Output 2.2 Summary

Increased capacities of Jiwaka's key VAW service providers to advocate and implement bylaws to end VAW

This covered most of the work leading on from year two of the project to the future which included:

2.2.1 Provide ongoing targeted Gender, Human Rights and EAW courses based on specific needs of LLG members, community law and justice sector and institutions and agencies directly working to end and respond to VAW.

- Ongoing Gender, Human Rights and EAW courses were continued to be provided. VFC asks communities to organise and pay for logistics for the Gender Human Rights and EAW training where communities have wanted them. This includes organising a training venue, people onsite to cook lunch for the attendees, accommodation for

the two trainers (if necessary depending how isolated), and support from families for women who will not be doing household or childcare work while they attend the training.

2.2.2 Establish reporting systems and ongoing support technical support and training for the Community ERAW monitors and LLGs

- Establishment of WHRD network included meeting quarterly for reporting of incidents, training, sharing success stories and effective strategies and bolstering morale. The group meets for two days, and is the face-to-face support WHRDs have unless they visit VFC. VFC also gives support by phone and sometimes might provide funding for transport for urgent cases WHRDs may be seeing to if necessary.

2.2.3 Document and share significant changes, success stories and good practices developed among leaders and service providers.

- This has occurred in the WHRD quarterly meetings as this is the main active and functional group. Due to the capacity and dysfunctional aspects of some parts of LLGs and provincial council, the action has been lead by women and men WHRDs more than formal leaders. Though key formal leaders such as Paul Ju and Senior Inspector Horim Piamia are included, and stop into the WHRD quarterly meeting.

2.2.4 Facilitate forward planning with Provincial government, LLG, community law and justice sector, Community ERAW monitors and key community institutions

- Voice for Change has been part of the Budget and Planning Committee for two years and has also worked with the provincial government to facilitate the drafting of the GBV strategy and action plan, which should be ready for launching in September 2016.

9.2.3 The extent that achieved results (project goal, outcomes and outputs) continue to be relevant to the needs of women and girls

The achieved results continue to be very relevant to the needs of women and girls in Jiwaka. There were strong calls from all stakeholders interviewed for the project to continue and for reach to extend to more communities in the Wahgi Valley, as well as other more isolated parts of the Province in Jimi and Kambia.

I really want all people in my community to attend the training. I mean all of them. I would encourage for more spouse training. ... I have seen spouse training to greatly positively impact my family. (Kupul, 2016)

My observation, VFC is really doing something in Jiwaka, and whole PNG, so men should realise the importance of women, we can work with them to fund more so the whole community can get training and go back to the community and promote gender equity. Best organisation here in Jiwaka, it's really promoting women and gender equity. (Lux speaking Bare & Lux, 2016)

VFC trainers also noted the importance of follow up in making the work more effective, and recommended that more staffing was required to help the project move forward substantively and at a faster pace. (Berak, 2016; Be'Soer et al., 2016; Pokil, 2016)

9.3 Efficiency

9.3.1 Efficiency and timeliness of project implementation

On the whole the project was implemented according to schedule. VFC is efficient at building relationships, establishing the project and creating change on the ground in difficult circumstances. In addition to the political disruption and failure on the part of the government partners, the project was ambitious, under-budgeted and particularly under-staffed. The reason there was such a high level of implementation was due to focused and resourceful leadership by Lilly Be'soer and her team, high workloads for paid staff, many people working on a volunteer basis.

There were a few delays in relation to what was outlined in the project document due to the political context and because the project was adapted to work through communities (outlined in a bullet list in 9.1), however it should be understood that the work completed for this project by far exceeds what could have been expected given the circumstances.

The project was granted a short extension and finished in April 2016, however there was a six month gap where no implementation could take place due to the non-release of funds, so the work completed still fits within six semesters.

9.4 Sustainability

9.4.1 Sustainability of results and positive change generated by the project

The work to ensure women in Jiwaka are respected and protected requires continuous attention and effort, especially to enforce national and community law. Though the significant benefits everyday households experience from gender-equality and sharing women's workloads are tangible and a key factor driving the demand for more Gender, Human Rights and EAW training, the roots of patriarchal subordination, exploitation and violence against women run deep into the history and culture of the Wahgi Valley (Reay, 2014) as well as the lives of many 'big-men' practising kastom today. Practices which continue include supporting polygamy, high workloads and exploitation of women, use of violence and sorcery accusations to control women, as well as bribery among men to avoid any legal or kastom consequences of harm they have caused to women. IWDA's new partnership with IWDA guarantees that the project will be expanded, consolidated and exchanged.

Stakeholders in the project readily admit that if a man with paid work comes into their community, bringing beer and cigarettes, men in the community will eagerly sit down and drink with him, and follow the old set of gender relations. (Bare & Lux, 2016)

Several factors will assist sustainability going into the future:

- Strong leadership on gender equality values from the community
- The facilities that VFC has been able to build up to do its work (and reduce building hire fees)
- Ensure that those who break the law and break community law face consequences.
- High level of ownership of the work in the community. This has come about through the grassroots approach that VFC had to take due to issues with Provincial and local level governments.
- The WHRD network is also active, strong and growing. The WHRDs support and advise the communities and assist sustainability.
- Multi-sector approach, multiple sectors mutually reinforce each other.

- Good communication, VFC ensure that they keep the government informed of what they are doing, through various channels including the newsletter. This helps to maintain their continued support.
- Creating resources from the work they have started, completing the toolkit, sharing of resources with people who can help VFC, building relationships with other organisations.
- Using any money earned through VFC's new resource centre to put it back into VFC projects.
- Local service providers scheme – these people are not technically trained, but they are able to share their knowledge and skills with others. Such as village based agriculture extension workers. Now training people on rearing pigs ducks, chickens and fishpond. VFC asks for a small fee for management and coordination.
- If the provincial government gives adequate budget to the GBV plan, then VFC will be able to charge for the TOT, and do follow up to ensure each referral pathway is doing their job. They could also start a programme for young people – develop specific tools for working with young people. – target high schools and secondary 20-30 schools.

9.4.2 VFC resourcing to provide GBV services to survivors after the project ends

The VFC project was about advocacy for GBV prevention and shaping new norms, attitudes and behaviours at community and local government level. Not to provide services. However, following the influx of demand for services after the baseline survey and as Gender, Human Rights and EAW training and community awareness raising began, VFC adapted to create two positions for counsellors (one based at VFC and one based at the Family Support Centre in Kudjip) and one EAW officer who's role has been adapted from just the EAW project to also do advocacy work to support individual women to access public services. Currently VFC provides a referral and advocacy service to women by receiving them and talk through their concerns and then supporting the women to engage with services available, such as going with them to register a complaint at the village court or police, or giving them some money to cover transport costs.

Following on from the project VFC has secured funding with IWDA to continue many aspects of the work in the UNTF project.

Growth of VFC facilities

VFC has grown since the start of the project and is now able to facilitate training for participants from isolated areas at it's own training centre as well as to support more training to come into Jiwaka through having training and accommodation facilities.



Figure 8 Voice for Change first office, inside the round house (left), traditional round house, and newer office and training room built in 2014 (right). Photo (left) VFC, Photo (right) Roshni Sami.

The round house (left) was originally the main office building and is made with traditional thatching (though the roof thatching has now been replaced with iron) it is now used as the

counselling room where GBV survivors are received. On the right is the office with a training centre and toilet block built in 2014. Below is the new training centre, with capacity to house trainers and 36 beds for participants, three bathrooms, a catering kitchen and a large training room.



Figure 9 Training centre with accommodation built in 2015. Photo: Sofi Be'Soer.

9.4.3 Sustaining the wellbeing of women and girls after the project ends

VFC stakeholders have a high level of ownership in the project due to the grass-roots methodology, that had to be used after the failure of several LLG elections in the Wahgi Valley.

The wellbeing of women and girls will be sustained through:

- Strong leadership on gender equality values from the community
- Ensure that those who break the law and break community law face consequences.
- High level of ownership of the work in the community. This has come about through the grassroots approach that VFC had to take due to issues with Provincial and local level governments.
- The WHRD network is also active, strong and growing. The WHRDs support and advise the communities and assist sustainability.
- Continued support and facilitation from VFC as communities develop and implement their bylaws.

9.5 Impact of project

9.5.1 Unintended consequences (positive and negative) that resulted from the project

There were three key unintended consequences from the project:

- 1) Training of the baseline surveyors started the mobilisation of a dedicated team that committed to the project throughout. Unexpectedly there was a lack of engagement from the provincial and local level governments:

This was the first time we got money for this, we had been volunteering the whole time, and we were really excited – but then no one turned up to the meeting. So we were thinking why this might be, that maybe they feel we are doing better than them, or the government people feel that they have nothing to offer, only the police and LLG peace officers, village court magistrates, peace mediators have been through the training. There are certain individuals that have been through and are very interested. Lilly Be'soer commenting. (Be'Soer et al., 2016)

Therefore VFC was left with little 'official support' in terms of logistics and accessing communities, and had to reduce three project committees (one for each district to one, for

the whole province). This project committee evolved into the WHRD network. A dedicated and high performing and unpaid team, supported only through quarterly meetings.

- 2) Conducting of the survey started a conversation in the province, which developed in communities. People started recognising GBV as problems that could be addressed. Awareness opened the floodgates, people flooded into VFC seeking services, however their work is advocacy and prevention, and they did not have the resources to respond.
- 3) Demand for services led VFC to activate police and other services, a Sexual Violence Unit has now been established at Minj. VFC started assisting women with referrals, assisting with legal papers etc, and therefore became an important part of the referral pathway.

Impact in the Jima community peace building process

A fourth issue related to the project is the sustaining impact the Gender, Human Rights and EAW training had on peace building work VFC did with the Jima community. The community had been in retaliatory conflict for over four years with one sub-tribe pushed off their land and homeless as a result. VFC has also been implementing the Security Council Resolution on Women Peace and Security, and has successfully mediated a conflict in Jima, between the Mindpaken and Jimalekanem sub tribes of the Kondika Tribe in Minj. VFC assisted the sub-tribes to negotiate peace and resettle. It involved about 500 people, then VFC provided a Gender, Human Rights and EAW training and a training on Peace Building. Currently VFC is linking the team to livelihoods projects.

9.5.2 Unintended consequences (positive and negative) for GBV survivors since receiving training and awareness-raising

There has been a strong positive change among from individuals and communities who have participated in VFC's training. They appreciate the content and the method and tools, which motivate them to discuss, reflect, rethink norms and commit to change for development.

LLGs have been neglected for so long – so now that communities are being engaged, and treated as if they are important there's a strong reaction of support from them, people had never seen government officials, they are very happy, and request for VFC to go back again. ... Communities are experiencing real benefit which creates a strong benefit. That should be the approach. (Be'Soer et al., 2016)

A key consequence was the immediate household economic benefits that flow from gender equality in this context, it was intended that women's workloads would reduce, but the significant economic benefits for the household were not necessarily anticipated. Participants reported even in the first week of changed behaviour such as better quality food (protein everyday, or often, not just once per week), as well as things such as: that there is food in their cupboards, that there are better household items like better bedding, that they have savings, there is more money for school fees and stationery or medical costs. This is all because men are reducing their personal spending to 25-30% and giving the remainder to women to manage the household, as well as stepping in to share household responsibilities with women, enabling women to sell more at the market (keep in mind that 78.7% of household sell food at the market). This is also coupled with better managed and more peaceful markets (see case study on Kudjip market below 5.4.3.1), where safer more peaceful markets enable women to sell for longer and therefore sell more, consequently earning more cash for their household. In this way gender-equality in the household is having a myriad of positive impacts on the quality of life of all household members.

9.5.3 Change in attitude toward GVB issues and stigmatisation among stakeholders

Along with the changes outlined in section 5.1.4 key examples demonstrating the shift in attitudes are the case studies on Kudjip Market and the Kuma Cowboys.

9.5.3.1 Case study: Kudjip market

Paul Ju has been the Ward Councillor for the area surrounding Kudjip market for the past ten years. He attended his first Gender, Human Rights and EAW training in 2013. After attending the training he realised that in the day-to-day running of the market there was a lot of violence against women, he also realised that he could do something about the violence in his ward by instituting rules to run the market a different way.

Through Voice for Change Paul Ju was able to attend a further one month training at the FWCC regional GBV training in Fiji, as well as visiting Melbourne through VFC's connection with IWDA to see how local government in Victoria state works, to take some ideas back to Kudjip.

Paul Ju describes what he learned through his Gender, Human Rights and EAW training and why the new market rules are working for women market sellers:

The training made it clear the importance of market and women. ...We implemented the gender basics back into our community and I am seeing many great changes. For myself, I am regularly at the market, I see now that the mothers are more relaxed and comfortable at the market and are earning more income for their family. Most men don't realise the importance of women. When I attended the training, I realised the importance and the part women play. I found out that women are more important than men. When women are at home, the household is settled. When we abuse women, there will not be any peace, warm food and harmony in the house plus no money for the household and family. Most males in Jiwaka, Simbu and Western Highlands Province don't realise the importance of women. We abuse and underestimate them. It all changed when I attended the training, I now truly realise the importance and the vital part they play in our society and family. I can now confess and say that we men are lazy; we go home relaxing away while our women do the hard work and then feed us. After the training, I involved myself and worked together with the police and found out that the sellers at the market especially women are now more free and comfortable at the market areas, I get many thanks from them whenever I go to the market areas. For instance previously women usually sell 1x peanut bag /day, now they're selling 3x-4x peanut bags, previously there were a lot of drunkards at the market and sellers were always on the lookout and they don't sell a lot of things, now with police support, there are no more public drinking especially at the market. Mothers are relaxed at the market and the level of cash flow is a bit high. More importantly leaders need more training so that the change can roll out change in Jiwaka. I see small changes happening every day and I am thankful for the Voice For Change training. (Ju, 2016)

Paul Ju began by collecting the market gate fees and used the money to pay for labour and trucks to remove all the rubbish. Now every Monday there is a one-hour clean up before the market opens and the selling starts. Part of the money collected from gate fees is also used to pay for petrol for the police who patrol the market, and who respond when there is violence in the market. If there are any issues Paul Ju calls the police from the Kudjip station and they come and make an arrest. If the police are unavailable leaders or Paul Ju's team at the market do citizen arrests and move drunkards out of the market.

Aside from VFC and the police, Cr Ju also gets support from business houses, churches (including Kudjip Hospital) because they want peace and harmony in the community. When the crop sellers make money, they have more money to spend at the supermarket and stores, so it is a positive cycle for all involved.

9.5.3.2 Case study: Kuma cowboys

The Kuma Cowboys are a rugby league team in Kudjip, Jiwaka Province. Kuma is a community in the Kudjip area. The Governor started a competition called the “Governors Cup” previously the group just played locally, but became an official team to compete for the Governor’s Cup. Alfonz Kapil the team coach, previously played for Eastern Highlands Provincial team. When setting up the team he and team manager Alyster White wanted to bring in other programmes to the team development:

We saw violence against women as one of the major concerns for our community, because most of our guys that are fit, and in the age range of 18-30, when they get married, they resort to violence, so we thought when we bring the boys in we’ll get into that concept and bring it into the team, so we’ll not only teach them rugby league but how to have better lives. (White & Kapil, 2016)

They saw that the national PNG team supports anti-violence. “The national team the PNG Kumuls put “strong men don’t hit women” “no violence against women and children” on the jersey, so that’s rugby league, so we wanted to embrace that and put it on the jersey.”

They knew about Voice for Change through the community awareness raising they do, and also knew that the mother of one of the team members, Junior Pukme, is the Finance Officer at Voice for Change. The team management decided to approach Voice for Change and introduce a team programme on stopping gender-based violence.

“Back at our place, the community, most of the guys are into drugs and into the local brew “steam”, made from pineapple, so when we brought this concept in, the idea came from my own past experience, and the effect it had on people and the community. We had a discussion amongst ourselves, and we said “ok we can teach these guys to be good rugby players but we also have to teach them to be good role models”. This nation we are really mad about rugby league, so if you are a player most people will look up to you, so we said why don’t we bring that into the team culture. We wanted to make it interesting for the guys as well. Most of the guys are they are drop outs from the school, so they have nothing, they only have rugby league, so when they get bored and stuff they resorted to doing violence and all these things. So to make it interesting for us, we said why don’t we go and get some help from Voice for Change because they are more professionals and they have papers and stuff to help us. So we sent a letter here, and said we want this teaching, especially violence against women, so they brought us here and they gave us some teaching. They said “normally young guys they are not interested in all these things, so it’s really good that you are here”. Alfonz Kapil (White & Kapil, 2016)

In total the Kuma Cowboys have had a one day training at VFC office, and then a follow up short training at Kudjip after that. The principles are also reinforced in team discussions.

Normally after training they would have “camp-outs” at someone’s house, so at the camp-out they would have discussions and outline bringing in new practices as part of the team culture. There was not any resistance when they introduced the ideas and made them part of

the team culture, but there was resistance when the rules first started being enforced and the penalties imposed. (White & Kapil, 2016)

The coach and team manager saw positive results:

When we started distilling that discipline into the team, we saw they led better lives, and they were better players. We also had penalties in place so when we heard one of our guys was involved in beating his wife or something, then we imposed one of the those penalties. We don't encourage this behaviour we don't tolerate this in our club so you will be sitting out two games, or pay a fine of 50 kina, because this is what you did and this is not what the club encourages. Alyster White (White & Kapil, 2016)

The team noticed that there was a positive response from the community, especially in giving financial support when the team was fundraising for away games.

They would say 'we are really happy about this team and the steps they are taking. And now we see there is less violence.' And wives would come back and tell us and the officials, that 'now this guy is a changed person, now he doesn't do that, because when he does that, he knows that you will be hard on him'.

The coach noted one particular player, who regularly beat his wife, but who's behaviour was changed through the programme introduced by the team:

In our team we have a second rower, he's a really good player, really tough, physically, he plays really well for the team. But the fact of the matter is he's a wife beater. So when introduced this programme, it took him quite a while to get used to not being a wife beater. It took him maybe nearly two months, to get used to the concept that we brought into the team. So after that two months, there were some cases where we suspended him. So when he came for training and to the team talks, he was listening to everything we were saying, everything we were laying down. But then he kept beating his wife behind the scenes and stuff. So it happened that when we had news¹⁰ of him beating the wife, we came and, we thought that we wouldn't be doing anything to him, we wouldn't be imposing any penalties or anything like that. But it came to a year, so we sat down with him and we told him "we can't tolerate this, this is not part of our team culture" so we suspended him for about four games. When it came to the second game that he was sitting out, he realised that "what I did, it was wrong, so now I regret what I have done, so I will be a better person for myself and for my family". That's what he said. So after four games he was suspended for, he hasn't been beating his wife, he hasn't been bothering her. (White & Kapil, 2016)

When queried whether it was fear of missing out on rugby or believing that women are equals, that changed the players behaviour to stop beating his life. The team management said that the player has now transitioned to a better place, "he's got to a stage where he realises it's not all about rugby league, that it's about what's good for the family. He realises that now...he's become a really good citizen of the community now ...he doesn't react, he doesn't behave how he used to". They say the player in question is no longer with the team, but his community is saying that his behaviour is still good.

Players notice benefit to living to these new values.

¹⁰ Reported by the family of the perpetrator to the team membership.

We've noticed drastic change in the build of the boys, the physical appearance. Most of the guys, previously when we didn't have these rules in place, they would have these drinking sessions, and they would continue for days. But when we brought this in, because Alfonz is a trainer, he would know the condition of the boys, of the body and stuff, he brought in some of his ideas, from his experiences himself, and he would share that with the boys. For our case we've seen the boys become more physically fit, they've gained more weight and stuff. (White & Kapil, 2016)

Most of the players take alcohol, but the team management doesn't encourage it. If the players have had a big drinking session before a game they would be made to sit out the game. They have rules, that after the game, they can take alcohol, but there can't be any violence. If they want to drink, they're encouraged to bring it home (to a player's place), not at the clubs, and then go straight home.

There's one particular player in the team, he would take alcohol at any time, whenever he wants whenever it's available, and he would go into the public place, the market and he would be a nuisance, a total nuisance. But so far, since this programme, we had a presentation night, and we saw that, through this teaching, through Voice for Change, out of all the boys we had in the programme he was the one that was most improved. He was the one that was always making public nuisance of himself. When he was into the programme he would completely cut that off from his life. When he was drinking in public and if he saw any of his teammates, he would act as if he wasn't drunk, then just go home. For him as a person, I would say that is one of the testimony, he's been saying oh thankfully Voice for Change they recognise me as a person, and also the club, they gave him a certificate for his effort, and they award him the Voice for Change award, that's what we call it, and we gave it to him. (White & Kapil, 2016)

9.6 Knowledge Generation

The main knowledge that has been generated in this project is the collection of local GBV data, the development of unique, local **image-based method for GBV rapid surveying techniques** as well as **image-based Gender, Human Rights and ERAW training method and toolkit**.

UNDP has been assisting the government of PNG to develop a national GBV strategy. It has also been developing documentary tools to encourage innovation and locally led community-based initiatives to reduce GBV. VFC was selected as one of six organisations to document, on film, its homegrown GBV strategy and action plan and programs. The films have been very well received across PNG and the wider Melanesia sub-region of the Pacific. The films will also be shown in schools and community based EGBV programs all over PNG. The community of Jiwaka has been affirmed by seeing their project documented and shared nationally. This positive feedback helps to sustain energy and commitment to continue the project into the future.

9.6.1 Key lessons to share on Ending Violence against Women and Girls

Grassroots relationships

Three factors were strengths that ran throughout VFC's work are strong genuine relationships, facilitating change from the grassroots up (working directly with communities), and factoring in economic incentive to their GBV work. In particular addressing gendered division of labour in the Gender, Human Rights and ERAW training and,

making livelihoods training only available to those who have done the Gender, Human Rights and EAW training.

Organic growth of the project

(see description in factors of success 5.1.5.1)

Committed and dedicated team

(see description in factors of success 5.1.5.1)

Appropriate methodologies

(see description in factors of success 5.1.5.1)

Effective, holistic transformative training

(see description in factors of success 5.1.5.1)

Presence of male advocates

(see description in factors of success 5.1.5.1)

Non-threatening approach to men

(see description in factors of success 5.1.5.1)

9.6.2 Promising practices and how they can be replicated

Development of an EGBV toolkit

Voice for Change has developed innovative methodologies using images both for rapid surveying and image-based Gender, Human Rights and EAW training, which have been developed into an EGBV toolkit.

Surveying technique

The surveying technique uses the 30 images; the images are divided into sets of 5 and given to participants who are divided into of 4-6 people. Participants order the different forms of violence by most to least severe, and most to least frequent, then the whole group comes together and orders the 5 “most severe” and “most frequent” forms of violence.

Gender, Human Rights and EAW training

VFC’s Gender, Human Rights and EAW training begins with an introduction to gender (using HELP Resources PNG context, and language training materials and method). VFC has taken this local training method and materials to the next level and has developed a series of participatory- image based tools and activities. VFC’s community based education on human rights, gender equality and ending GBV uses the same 30 images of different forms of GBV that were used on the baseline study. VFC has also produced a substantial set of human rights education cards and posters, and uses participatory processes to educate. VFC also has a set of images that highlight the roles and responsibilities of all agencies and sectors - government, NGO, FBO and communities - in coordinating to preventing and respond to GBV and develop an effective ‘safety net’ for GBV survivors. This aspect of the training was developed to align the work of FSV with the national GBV strategy and action plan and the plans for provincial GBV strategies.

Together these images and participatory education activities constitute a powerful new toolkit for ending GBV, that are already in considerable demand in other provinces of PNG. VFC has documented the effectiveness of these home grown tools.

By-laws

The final part of the project was to develop through consultation, and by consensus, a common set of community level and local and provincial government-endorsed by-laws. The final 'tool' planned, but yet to be produced, was a booklet that sets out and illustrates each of these by-laws. The idea was to get government support to ensure this booklet is in the hands of and understood by all citizens of Jiwaka.

Transformative process of the baseline survey which is described by VFC (2013) in the

Voice for Change Community Survey

- *The methodology of the Community Survey made it difficult and in some cases confronting for the men who participated, both in the large consultations and in the focus group discussions, because they were asked to look at images of men's violence towards women and girls.*
- *These were challenging spaces for men to be in, as for they are often used to receiving and demanding respect, and wielding power over others. Despite the discomfort they felt during the Community Consultations, men stayed on for the focus group discussions and many offered to write case studies. The fact that they stayed and participated till the end of the survey data collection is, in a way, a testament to their concern for their communities and for the future of the new Province of Jiwaka.*
- *The methodology of the Community Survey also helped the men to have insights into their own behaviour and its consequences. Much of the behaviour shown in the images is still considered to be socially acceptable. These ways of reflect current community norms, values and practices. The men's fathers and their fathers' fathers had behaved in this way.*
- *Many of the men who participated in the Community Survey were concerned about the extent of violence to women and girls; and the damaging impact that it had on their lives. They expressed a strong desire for the establishment of law and order which would help them to change and to live in greater peace and harmony.*
- *Many men commented that they found the methodology of the Community Survey as a transformative process, which enabled them to reflect on their lives and their practices and values. It also helped them understand the consequences of their actions for others and the impact on others of what they had done.*
- *In many of the case studies, men expressed concern or remorse for what had been done, including their taking part in a sorcery killing, being in polygamous relationships, growing marijuana or brewing steam, getting high or drunk and stealing, causing vandalism, and destroying women's livelihoods, and taking part in gang rapes.*
- *Those men who have changed or who are struggling to change or who want to change need safe spaces in which to discuss and develop these new forms of living as a man, and to learn from and support each other. (Voice for Change, 2013)*

Importance of connecting with NGOs and networks

Voice for Change isolated by geography, but is connected and contributing to, and learning from, powerful women's networks, including:

- The Highlands Human Women Rights Defenders Network (HWHRDN)
- The Pacific Network Against Violence Against Women (PNAVAW)
- The Asia-Pacific Women's Alliance for Peace and Security (APWAPS)

Voice for Change works closely with regional organisations including Fiji Women's Crisis Centre, HELP Resources, and IWDA and is an advisor to these and other organisations including DFAT.

Head of VFC, Lilly Be'Soer was selected by to represent and speak on issues in several occasions:

- UNW in 2012, to talk on the challenges of working in the context of Highlands tribal fighting.
- UN Women to participate in the first regional meeting on implementing UN SCR1325 in the conflict affected areas of the Asia Pacific region.
- Selected to be the PNG NGO rep on the UNW Civil Society Committee.



Figure 10 Mary Kini (left), Lily Be'soer (centre) and Port Moresby magistrate John Kaumi during a panel on access to justice for women survivors of violence in PNG, speaking at the 7th PNAVAW Fiji August 2016 Photo: FWCC

10 Conclusion

To a large extent the project reached its intended goal and outcomes, and its targeted beneficiaries, though under exceedingly difficult circumstances. Given the context VFC is working in, the project was ambitious, under-staffed and under-budgeted. The project has achieved substantial change in pockets of the work area in the Wahgi valley, though could not reach remote parts of Jiwaka in northern Jimi, Nondugl and Kambia in the south.

The UNTF and UNWomen PNG Office also have some lessons to be mindful of, in particular understanding the context that rural women human rights defenders are facing, especially in areas with poor infrastructure, political instability, strong patriarchal customs, high levels of GBV and repression of women; where law and order and the reach of the state is weak; and where the population has access to weapons and arms. Basic levels of diligence and follow-up go a long way for the implementing partner in the field, and can avoid unnecessary funding delays or misunderstandings that can wreak havoc on the ground for the implementer. Furthermore, when care is taken to understand the work being accomplished, partner agencies such as UN Women will discover that the expertise, methodology and tools being developed are a huge resource to support other programmes and practitioners.

VFC should be commended for its excellent results under extremely challenging circumstances, which include conflict, political instability, transition from traditional economy to cash economy, from traditional governance and justice systems to democracy and the rule of law.

VFC should also be commended for its excellent methodology and the development of rapid pictorial survey and teaching tools, which will be a great contribution to share with other organisations working on EVAW and EGBV.

11 Recommendations

VFC Project management: Effective transition from the UNTF funded project into a new IWDA funded GBV initiative and strategic and timely efforts to bring government on board.

The following recommendations are intended to guide VFC to complete the UNTF Project and link it strategically with the EGBV program now starting up under a partnership with IWDA. It's important that VFC and participating communities achieve what they set out to do. It's also important to bring the government on board. Given that the national and local government elections are about to take place, it is a strategic time to get the issue of ending GBV and the promotion of equality, development and peace onto political agenda.

VFC: Gender, Human Rights and EGBV training related:

1. Continue to complete its work all of its pilot communities, especially the follow-up HR, GE and EGBV training – and the consensus building of community-based EGBV by-laws.
2. VFC should strengthen its Monitoring, Evaluation and learning capacities.

VFC: Toolkit related:

3. Continue to complete its work (into publishable form) on visual toolkit on surveying and education communities on gender, human rights and EGBV.
4. Continue to maintain a strong working relationship with HELP Resources, and an emerging new and re-energised, national network of GBV organisations particularly in sharing toolkits and resources, and other collaborations
5. VFC should train a cadre of established and new volunteers on their team (drawn from local government, church and government staff) in using the toolkit.
6. All trained people in the VFC EGBV advocacy cadre should plan together, how the project can be taken to scale.
7. VFC should ensure women maintain leadership in the Project and that men are increasingly trained to act as effective male advocates in the manner of the train9ijng by the FWCC male advocate training and as endorsed by the Pacific Network Against Violence Against women. (PNAVAW 2-year Plan, August 2016)

VFC: GBV strategy and action plan related:

8. VFC should complete the revised Provincial GBV strategy and action plan and then advocate for its approval, and adequate provincial budget allocations for implementation.
9. VFC should run a session to enable all local leaders at community, local government and provincial level understand the GBV strategy and action plan.
10. It would be strategic for VFC advocate to make ending GBV an issue in the national and local government elections, which are scheduled for July 2017, just 8 months away.
11. They should also make an advocacy plan to end GBV in Jiwaka, that will target all candidates for the elections.
12. VFC should also target the voters with EGBV related messages, using the excellent illustrations it has commissioned for its toolkit, to produce a poster in preparation for the upcoming elections.
13. VFC should encourage effective local women advocates for human rights, gender equality and ending GBV to consider standing for local and national elections.
14. VFC should continue to support an integrated approach, linking actions to end GBV with efforts to support the economic empowerment of women and girls.

15. VFC to continue to advocate at the provincial government level to be visible and seen and recognised as an NGO that is contributing effectively to the development of the new province.

VFC: National and Regional work:

16. VFC has a very good reputation among organisations working on EGBV across PNG. In the Highland region in particular. VFC is often requested to assist with training for staff in start p EGBV projects, or with church leaders struggling to interpret and understand concepts of human rights and gender equality and how these relate to ending GBV. VFC should undertake these local consultancies and charge appropriate fees or at least recover costs, as appropriate. .
17. VFC should maintain its active participation in the Pacific Network Against Violence Against Women, avail itself of their 'best practice' training (including male advocacy of women's human rights training) and contribute its local experience and knowledge to the wider exchange in the Pacific region.

Organisational:

18. VFC needs to improve project data collection and its monitoring and evaluation capacity. This is a staffing issue as the Coordinator and the Finance Manager cannot take on this work, therefore this work needs to be budgeted into future projects to ensure adequate staffing or staff training in this area, as required.

UN Women UNTF project oversight and liaison with Project Holder

1. UNWomen and UNTF should have a proper understanding of the project implications for implementers in remote, rural, conflict affected, areas, with no direct access to financial services, poor access to electricity, phone and internet connectivity, where WHRD face personal risk due to high levels of gender-based violence; and UN Women and UNTF should adjust oversight and liaison approach accordingly, including to give occasional support or to check-in, especially where the grantee is making ground-breaking efforts and achieving incredible success with innovative new methods for the elimination of gender-based violence.

Since its inception, UNWomen has written and advocated extensively on the challenges for women in conflict-affected areas, and for Women's Human Rights Defenders. The VFC UNTF-funded project, is above all an impressive, locally designed and delivered initiative to end gender-based violence in the context of conflict. VFC understands that UNTF grants are made on the assumption that the successful grantee is capable of managing and implementing, and that the role of the UN at global (New York), regional (UNW EVAW programme in the Fiji office) and national (UNW country office in PNG) is to a large extent 'hands-off'. However, VFC has shared with the evaluator, an experience of a general lack of communication from the funder.

The VFC EGBV project team is led by experienced Women Human Rights defenders and is producing a new cadre of WHRDs, as well as male advocates for ending GBV. This is exciting new work in PNG and a field in which the UN Women country office should be more interested and could learn from. This is all the more so because the head of VFC, Lilly Be'Soer was selected by UNW in 2012, to talk on the challenges of working in the context of Highlands tribal fighting. She was also selected by UN Women to participate in the first regional meeting on implementing UN SCR1325 in the conflict affected areas of the Asia Pacific region. There other international development organisations and UNDP, in PNG, which have shown interest in, solidarity with, and helpful communication with the VFC

team. Finally, Ms. Be'Soer was selected to be the PNG NGO rep on the UNW Civil Society Committee. One would assume that there would be greater interest in her work and the experiences that she brings to those meetings. VFC staff experienced lack of communication from the UNWomen office in Port Moresby and it was not until Nuntana Tangwinit from the EVAW section in UNW Asia-Pacific Regional Office visited, that there was solidarity and understanding from the UNWomen side.

The following recommendations are intended to alert the UNW office to ways in which it could act more in solidarity with and enabling of a UNTF project holder and in particular of local women leading a challenging project in the context of conflict.

1. UNW country office should be proud that a PNG NGO has won a UNTF grant, through such a competitive process. A congratulatory call and encouragement at start up would have been significant.
2. UNW staff should be familiar with the project document and should allocate some time to checking in on the project holder, to make sure that all is well. A good communication would be two ways, and would encourage the Project Holder to keep the UN Women country office informed.
3. VFC is a well known and appreciated organisation. It is regularly invited to the capital, Port Moresby, to present and these are ideal opportunities to have Ms Be'Soer share progress and challenges on her project in ways that encourage and support her and also because UNWomen and UN staff could learn from the Project holder. VFC reports no such interest was ever indicated.
4. VFC has produced totally new and groundbreaking materials as part of its project. UNWomen could show more interest, appreciation of this achievement.
5. UN Women know full well the issues of banking, and cash payments in the highlands region, as well as other issues that have arisen as concerned at HQ level, during Project implementation. In such instances, UNWomen can advocate and help to clarify, on behalf of VFC their extremely challenging operational environment of VFC.
6. UNWomen country office in PNG should recognise that VFC is a resource in its efforts to provide training for local organisations in planning, implementing and reporting on GBV projects. Recently as workshop was held on this topic in PNG, and Fiji, and VFC was neither informed nor invited. This is very unfortunate, as VFC has a great story to tell, based on its success, against all odds in securing a UNTF grant and in fulfilling its obligations and accountability to the donor.

It should be noted that following the 7th Pacific Network Against Violence Against Women meeting that was held in Fiji in August 2016 UNWomen Regional (Suva office) invited VFC to participate in a training on SASA method and materials. VFC is one off the few organisations in PNG to have successfully developed and popular rights based and gender responsive approach to ending GBV. VFC would be a great local resource for the training, and able to share a particular PNG experience/ case study. as well as having the opportunity to learn more from the SASA experience.

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Annexes

The final report should include the following documents

Annex 1. Evaluation TOR

Voice for Change End of Project Evaluation Terms of Reference

1. Project Title:	Advocacy on Ending Violence Women
Duration:	3 Years
Start Date	February 2013 to 30 April 2016
Implementing organisation:	Voice for Change, Jiwaka Province, Papua New Guinea
Total population of province:	341,928

2. Background:

2.1 Project Goal

The overall goal of this project is for Women and girls in Jiwaka to be respected and protected members of the community. The project aimed at enabling women to participate, alongside men in an inclusive and participatory process of building a new province, and setting new standards and norms with their respective Ward Councils, Local Level Governments and the Provincial Government to eliminate existing traditional/customary laws, practices, attitudes and behaviours that discriminate against and harm and marginalise them.

Outcome 1: Increased accountability of

Jiwaka provincial and local level government officials and key civil societies to promote gender equality and protect women's human rights

Outcome 2: Jiwaka provincial and local level government approve, adopt and implement by-laws to prevent and respond to violence against women and girls

2.2 Context

Papua New Guinea (PNG) is culturally diverse with over 800 distinct languages, limited information, communication services and low literacy rates. It is a patriarchal society which gives little opportunity for women's participation and empowerment. PNG's central highlands region was opened up to the outside world in the 1950s and has limited experience of life under effective state law and justice systems. *National and provincial studies in PNG indicate that the Highlands women experience the highest incidence and most severe forms of violence.* This is made worse by the failure of state protection and justice mechanisms to protect all citizens, and especially women. Public mob violent attacks on women accused of adultery or practicing sorcery are regular and frequently lead to terrible injuries or death.

The Highlands is a region of enduring traditions that discriminate against women. Polygamy accords traditional male leaders (known as 'big men') rights to multiple wives. These days, new forms of education, wealth and political power accord many men with education, money or political power the privilege to marry and control the lives of multiple women. Bride price payments, determined and paid in cash have taken on new cultural meanings, elevates male status, and seriously limits the rights and freedoms of women. Bride price and polygamy combined enables men with money to 'purchase' and control multiple wives. The practice of powerful and often older men seeking or being offered young girls as marked brides is not unusual. Increasingly young men who have assumed power through the barrel of the gun can command, or may be offered young girls as brides. Enduring beliefs in magic and sorcery- an escalation in allegations of sorcery practiced by women and frequent allegations and mob-killings. Men and boys addicted to marijuana or local home brew alcohol many of who have marijuana related psychoses, of, are allegedly of acting in a frenzy, mob killing in sorcery cases. Women and girls live in terror and fear.

2.3 Beneficiaries

2.3.1 Primary

The primary beneficiaries of the project are women and girls in the broader total population of 350,000. National surveys on the incidence of domestic

violence indicate more than 90% of highlands women experience spousal and intimate partner violence. It is anticipated that up to 50,000 women and girls directly or indirectly affected by violence will directly benefit from the introduction of new bylaws to promote respect and protection of women, primary prevention and improved responses to VAW. The project will provide new avenues for primary intervention, protection and legal support for many thousands of survivors of VAW, including young women, the elderly, the poor, co-wives, women accused of practicing sorcery, women and girls living with disabilities, women living with HIV AIDS (no accurate data available) more than 2000 women known to be Internally Displaced by tribal fighting.

2.3.2 Secondary

The secondary beneficiaries are the key individual's local and provincial government, among law and justice organisations and faith-based, cultural organisations and institutions and NGOs and CBOs which work to provide services and protections to Jiwaka citizens including Community Based Organisations, the many different church denominations, women and youth groups. It is anticipated that 500 of these people will benefit from training and support to prevent and respond to VAW from a stronger gender and human rights perspective, and more able to promote and uphold new norms and standards for protection through new bylaws, endorsed by the local and provincial governments. Voice for Change will use its networks (the Highlands regional Human Rights Defender network, the PNG national Family and sexual Violence action Committee and the Fiji Women's Crisis Centre convened Pacific network to end VAW)

The secondary beneficiaries through this project will be given the opportunity to network and collaborate with others institution in their community to collectively discuss issues, share ideas and explore ways of addressing them and through this process it will increase their knowledge of the issues and how it is impacting on the women folk of their communities and province. They identify certain cultural practices and attitudes which discriminates women and girls that need to introduce new norms and standards that are in line with national commitments to gender equality and human rights.

The Project will also provide gender and human rights training for police, Community Law and Justice sector (Village Court officials, peace mediators) Local Level Governments, Faith Based Organisations, NGOs, Health Services, Women and Youth Groups and develop their capacity to work together to protect women's human rights and end attitudes and behaviours that are harmful and discriminatory to women. The project will facilitate the establishment of linkages and coordination among the institutions responding VAW, including information sharing, referrals.

3. Purpose of evaluation:

This is a mandatory final project evaluation required by the UN Trust Fund to End Violence against Women.

Primary to the above stated purpose is to inform and strengthen the provision of Gender Based Violence (GBV) prevention and response services in Jiwaka province by Voice for Change, under the UN Trust Fund to End Violence against Women project period (three years from January 2013 to April 2016). In particular, Voice for Changes seeks to assess these following:

- to assess the VFC EVAW program implementation to ensure the project objectives, indicators, outputs and expected outcomes are met,
- that VFC has the capacity to effectively serving as lead GBV services agency
- to provide recommendations to further improve and strengthen VFC future programming and service delivery;
- to provide recommendations based on the findings of the evaluation, achievements, lessons learned, gaps and challenges from IRC's long-standing presence to guide subsequent WPE program adjustment and improvement in the target camps.

4. Evaluation Objectives and Scope

4.1 Scope of Evaluation:

This evaluation will encompass the entire project duration from January 2013 to April 30, 2016. The evaluation activities will take place over a timeframe jointly agreed by the evaluation consultant and VFC upon the approval of this term of reference and the recruitment of the external evaluation consultant. The geographic coverage will cover VFC project sites in Jiwaka Province. The evaluation will cover primary beneficiaries of women and girl survivors of violence; male training recipients who are working as male advocates, Jiwaka Provincial Human Rights Defenders and other stakeholders such as Local Level Government Council and District Service staff, Community and Law Justice sector, Community Development and Women's network.

4.2 Objectives of Evaluation: What are the main objectives that this evaluation must achieve?

The overall objectives of the evaluation are to:

- a. To evaluate the entire project in terms of effectiveness, relevance, efficiency, sustainability and impact, with a strong focus on assessing the results at the outcome and project goals;
- b. To generate key lessons and identify promising practices for learning;
- c. To generate knowledge that can be adapted to new VFC program focus, and inform adjustments to the program to continue to respond to preparedness for return

5. Evaluation Questions

Evaluation Criteria	Key evaluation questions
	<p>1) To what extent were the intended project goal, outcomes and outputs achieved and how?</p> <p>2) To what extent did the project reach the targeted beneficiaries at the project goal and outcome levels? How many beneficiaries have been reached?</p> <p>3) To what extent has this project generated positive changes in the lives of targeted (and untargeted) women and girls in relation to the specific forms of violence</p>

	<p>addressed by this project? Why? What are the key changes in the lives of those women and/or girls? Please describe those changes.</p> <p>4) What internal and external factors contributed to the achievement and/or failure of the intended project goal, outcomes and outputs? How?</p>
Relevance	<p>1) To what extent was the project strategy and activities implemented</p> <p>2) To what extent do achieved results (project goal, outcomes and outputs) continue to be relevant to the needs of women and girls?</p>
Efficiency	<p>2) How efficiently and timely has this project been implemented and managed in accordance with the Project Document?</p>
Impact	<p>1) What are the unintended consequences (positive and negative) resulted from the project?</p> <p>2) Have survivors of GBV experienced any positive or unintended negative consequences since receiving services?</p> <p>3) Has there been any change in attitude toward GVB issues and stigmatisation among stakeholders and camp residents?</p>
Sustainability	<p>4) How are the achieved results, especially the positive changes generated by the project in the lives of women and girls at the project goal level, going to be sustained after this project ends?</p> <p>Does VFC have adequate resources to provide high quality GBV services to survivors after the project ends?</p> <p>How will stakeholders sustain ownership of the wellbeing of women and girls after the project ends?</p>
Knowledge generation	<p>What are the key lessons learned that can be shared with other practitioners on Ending Violence against Women and Girls?</p>

	Are there any promising practices? If yes, what are they and how can these promising practices be replicated in other projects and/or in other countries that have similar interventions?
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6. Methodology

This evaluation is expected to be participatory with desk review of program monitoring documents and progress reports to form the basis of the methodology. However, the consultant is expected to submit proposed tools to collect qualitative and quantitative data along with the Expression of Interest (Eoi). The final report will be submitted to Voice for Change by July 31st, 2016 and the report will be in English as indicated below.

7. Deliverables and due dates:

Key tasks	Responsible	Number of days required	Timeframe
Call for Eoi from potential candidates to undertake the evaluation	Voice for Change (VFC)	5 days	June 20-24, 2016
Selection of consultant for the evaluation	VFC	1 day	June 27th , 2016
Drawing up and signing of the contract with the selected consultant	UNTF/VFC	2 days	June 28-29th
Submission of documents to the consultant	VFC	1 day	June 29, 2016

Desk review of key documents	Consultant	2 days	June 30, July 4 th 2016
Finalisation of evaluation design and methods	Consultant	2 days	July 5-6th, 2016
Data collection out in the field	Consultant	5 days	July 4-8 th 2016
Data analysis and report write up	Consultant	5 days	May 11-15th, 2016
Submission of the first inception report in English to Voice for Change by the consultant	Consultant	1 day	July 16th, 2016
UNTF as key stakeholder will provide input to ensure the evaluation meets the required quality criteria. Voice for Change provide feedback on the report to the consultant	Voice for Change	5 days	July 17-21 2016
Finalisation of the report (incorporate comments from all stakeholders)	Consultant	2 days	July 22-23rd, 2016
Submission of the final report to Voice for Change	Consultant		July 25th, 2016
Total days		19 days	

8. Code of Ethics required for the evaluation

Ethical considerations will involve:

a/ Safety and security of participants and the evaluation team

b) Developing a contention strategy and follow up with Voice for Change and the evaluator.

c/ Collectively discussing the acceptable way to involve any vulnerable and survivor groups to be covered under the evaluation.

E/The evaluator and the organisation staff are informed before the evaluation takes commences

9. f/ If evaluator wants to interview any survivors, then consent has to be given and meeting has to be in a safe environment\location. **Criteria for**

External Evaluation

Finding and Analysis

The findings should be reported in response to evaluations questions and criteria

1. To what extend were the intended project goal, outcomes and outputs achieved and how?
2. To what extend did the project reach the targeted beneficiaries at the project goal and outcome level and how many beneficiaries have been reached?
3. To what extend has this project generated positive changes of the targeted and (untargeted) What are the key changes in the lives of those of these women or girls. Please describe those changes

10. Evaluation Criteria

This will involve the relevance, efficiency, impact, sustainability and knowledge generation

1: Quality of writing

1. Clear, precise and professional language
2. Correct terminology and grammar
3. No factual errors
4. Reader friendly
5. Useful graphs and tables (if relevant)

2: Language of the report

The report will be prepared and presented in English

3. III: Logo and acknowledgement of the UN Trust Fund

The logo of the UN Trust should be in the final version of the report, and the contribution of the UN Trust Fund should be acknowledged in the report.

IV: Stakeholder participation

1. The evaluation report provides description and evidence of stakeholders' active participation throughout the evaluation process.
2. Participation of stakeholders includes both primary and secondary beneficiaries.
3. The methodology involves using participatory techniques, if relevant and possible

V: Compliance to the UN Trust Fund Requirements

1. The report is written in accordance with the structure described below. The report is supported by concrete evidence and data.
2. The report is submitted with all the mandatory annexes listed in the structure described below

Required structure for the report:

1. Title and cover page
 - Name of the project
 - Location of the evaluation conducted (country and province)
 - Period of the project covered by the evaluation (month/year-month/year)
 - Date of the final evaluation report(month/year)
 - Name and organisation of the evaluators/consultant
 - Name and logo of the Voice for Change and UN Trust Fund
2. Table of Content
3. List of acronyms and abbreviations

4. Executive summary

- Brief description of the context and the project being evaluated
- Purpose and objectives of the evaluation
- Intended audience
- Short description of methodology including rationale for choice of methodology, data source used, data collection methods and analysis used, and major limitations
- Key findings with concrete evidence and conclusions; and
- Key recommendations

5. Context of the project

- Description of critical social issues, economic, political, geographic and demographic factors within which Voice for Change operates
- An explanation of how social, political, demographic and/or institutional context contributes to the utility and accuracy of the evaluation.

6. Description of the project

- Project duration, project start date and end date
- Description of the specific forms of violence addressed by the project
- Main objectives of the project
- Importance, scope and scale of the project, including geographic coverage
- Strategy and theory of change (results change) of the project with the brief description of project goal, outcomes, outputs and key project activities
- Key assumptions of the project
- Description of targeted primary and secondary beneficiaries as well as key implementing partners and stakeholders
- Budget and expenditure of the project

7. Purpose of the evaluation

- Why the evaluation is being done
- How the results of the evaluation will be used
- What decisions will be taken after the evaluation is completed

8. Evaluation objectives and scope

- A clear explanation of the objectives and scope of the evaluation
- Key challenges and limits of the evaluation are acknowledged and described

9. Evaluation team

- Brief description of evaluation team and their roles in the evaluation

The evaluation team will consist of a national consultant as the lead evaluator and a local staff and assisted by one of the staff of the organisation in this mission.

Voice for Change will provide the overall management and coordination of this mission and will involve the following task as well as ensure that key staff and stakeholders are available for interview with the evaluator

The advertising of the position will be done through the networks with assistance from UNWomen Country Office in Port Moresby. The evaluation must be conducted in accordance with the principles outlined in the UN Evaluation Group (UNEG)

'Ethical Guidelines for Evaluation' <http://www.unevaluation.org/ethicalguidelines>.

Voice for Change will ensure the safety of respondents and the research team during the evaluation and will take necessary measures to ensure the smooth running of this evaluation

☐ Apply protocols to ensure anonymity and confidentiality of respondents.

Respondents will proceed only if willing to participate in the evaluation and are free to leave or withdraw if they want to.

☐ Go over the research team on ethical issues and how the evaluation will proceed.

☐ Provide referrals to local services and sources of support for women that might ask for them and or have the organisation counsellors available to provide any support if needed during the evaluation period.

☐ Ensure compliance with legal codes governing areas such as provisions to collect and report data, particularly permissions needed to interview or obtain information about children and youth.

Those willing to participants in this evaluation will have their consent before proceeding. A program and the reason behind collecting information for this evaluation will be clearly explained to the participants before proceeding.

Annex 1. Findings and analysis

Annex 2. Conclusion

Annex 3. Recommendations should be directed at UNWomen, Voice for Change, Partners and the UNTF

Annex 4. Annexes

The final report should include the following documents

Evaluation TOR

Reference Group

Sample of questionnaire

Other relevant documents

10. Budget:

A total of USD 10,000.00 is budgeted for this assignment. This amount will cover the consultant fee, travel costs, accommodation and any other related costs.

11. Selection criteria:

- Evaluation experience of up to 5 years in conducting external evaluations with mixed methods with flexibility of using non-traditional and innovative evaluations
- Has good understanding in gender and human-rights based approach evaluation and issues of violence against women and girls
- Specific evaluation experience in the areas of ending violence against women and girls
- Has experience in collecting and analysing quantitative and qualitative data
- In-depth knowledge on gender equality and women's empowerment
- A strong commitment to delivering timely and high-qualitative results; i.e credible evaluations and its report that can be used
- A strong team leadership and management track records, as well as interpersonal and communication skills to help ensure that the evaluation is understood and used.
- Fluency in English is mandatory

12: Expression of Interest and due dates

For interested and qualified consultants are invited to submit an Expression of Interest addressing the selection criteria including a brief outline of the intended approach for the evaluation and methodology. The EoI must also include; number of working days, timeframe, and indication of daily consultation fees and possible expected start date.

EoI should be addressed and emailed no later than April 17, 2016 to:

Ms Lilly Be'Soer

Voice for Change Coordinator

P.O.Box 1117

Mt. Hagen, WHP

Email: lillybesoer@gmail.com

Annex 2. People Consulted

Community Members

<u>First Name</u>	<u>Surname</u>	<u>FGD</u>		<u>Sex</u>	<u>Age</u>	<u>Married</u>	<u>Job</u>	<u>Role</u>	<u>Location</u>
Nancy	Pius	Tuesday 1-3pm	5/06/16	F	50s		ex-teacher, subsistence farmer	WHRD	Banz
Doris	Vernon	Tuesday 1-3pm	5/06/16	F	late 30s	Married	subsistence farmer	WHRD	Banz
Anna	Michael	Tuesday 1-3pm	5/06/16	F	late 40s	Married	subsistence farmer	GBV training	Jima
Anna	Paul	Tuesday 1-3pm	5/06/16	F	early 30s	Married	subsistence farmer	GBV training	Jima
Mariz	Paul	Tuesday 1-3pm	5/06/16	F	early 30s	Married	subsistence farmer	GBV training	Jima
Paul	Kupul	Tues 3-5pm	5/06/16	M	30s	Married	subsistence farmer	GBV training	Jima
Paul	Worria	Tues 3-5pm	5/06/16	M	late 40s	Married	subsistence farmer	GBV training	Jima
Michael	Kumie	Tues 3-5pm	5/06/16	M	early 50s	Married	subsistence farmer	WHRD, Peacebuilding training	Jima
Vernon	Kupuu	Tues 3-5pm	5/06/16	M	late 30s	Married	Ward Councillor	WHRD, Ward Councillor	Banz
Daniel	Komp	Wed 12-1pm	6/06/16	M	25	Married	Pastor, Nazarene	-	Minj Mu
Michael	Mangil	Wed 12-1pm	6/06/16	M	24	unmarried	subsistence farmer	-	Jima

Lux	Pinge	Tues 12-1pm	5/06/1 6	M	30	Married	subsistence farmer	-	Jima
Gideon	Bare	Tues 12-1pm	5/06/1 6	M	34	Married	VFC staff	-	HQ

Role	Date	Name	Location
Provincial Government - Community Development Programme Manager	7/07/16	Steven Kamga	Jiwaka
GBV Trainer	7/07/16	Lucy Berek	Jiwaka
GBV Trainer	7/07/16	Mark Pokil	Jiwaka
Peace Mediator	8/07/16	Henry Kos	Minj
Peace Mediator	8/07/16	Chris Obai	Kudjip
Police Inspector	8/07/16	Horim Piamia	Minj
Police Inspector	8/07/16	Mary Gela	Minj
Kuma Cowboys Team Management	8/07/16	Alistair White, Alfonz Kapil, Ralf Rex	Kudjip
Provincial Government - Director of Community Development and Social Services	12/07/16	David Wamea	Jiwaka
Provincial Government - Prov Village Court Inspector	12/07/16	Joseph Opo	Jiwaka
Provincial Government - Assistant District Manager	12/07/16	Benny Tumul	Minj
Ward Councillor - Minj Mayor	12/07/16	J. Mortikay	Minj
Ward Councillor - Kudjip market coordinator	12/07/16	Paul Ju	Kudjip
Kuma Cowboy	12/07/16	Justin	Kudjip
Kuma Elder - John Kaulo	12/07/16	John Kaulo	Kuma
Village court clerk - Kudjip	13/07/16	Tony Kupil	Kudjip
Village court clerk - Headquarter	13/07/16	Dai Karap	HQ
Church leader - Nazarene	14/07/16	Eric Tal	Kudjip
Church leader - EBC	14/07/16	Sam Tapai	HQ
Village court magistrate	14/07/16	Roselyn Koimo	Banz

<u>Surveyed Community members from Jima</u>	
Billy Koip	M
Elis Siwi	F
Gandish Justin	M
Gai Kopni	M
Paul Waria	M
John Peki	M
Naomi	F
Helen Grahem	F
Paulus Grahem	M
Michael Kumie	M
James Nop	M
Rose Kants	F
Nancy Pius	F

Annex 3. Documents Consulted

See reference section 12.

Annex 4. Sample of questionnaire

Focus Group Discussion and Interview Questions

General Questionnaire Amended Questions

1. Name, age, which community are you from?
2. What do you do for a living?
3. When did you attend the GBV training?
4. Has your spouse/friend/family member attending the training? When?
5. What were the main things your learned from the training?
6. How has attending the training affected your life? What changes do you experience?
 - a. How has your spouse attending the training affected your life?
7. Has the work of VFC changed life in Jiwaka? (How?)
8. Before VFC started working on a project to EGBV, what kinds of violence did men and boys commit against women and girls? ? *(Kinds of violence, Intimate/domestic, in public domain? Etc)*
9. After VFC has talked about violence against women with many people in the community have the attitudes and behaviours of men and boys changed *(how? do they talk, behave differently towards women and girls?)*
10. How are women and girls more protected and respected?
11. Are men and boys now more likely to respect and protect women and girls.
12. Do men and boys see women and girls as equal partners in building the new province of Jiwaka? *(Do men and boys feel that they have to change/end violence in order to build a better province in Jiwaka?)*
13. What problems do you still experience?
14. What other changes would you like to see in your community?

Women and girls* (may be two separate groups)

Begin with a clear an introduction to explain the purpose of the discussion

If possible also include a simple matrix together of names of members of the group, and how the have been involved in the VFC GBV program

1. Has the work of VFC changed life in Jiwaka? (How?)
2. What has VFC done to improve life for women and girls?
3. Before VFC started working on a project to EGBV, what kinds of violence did you experience / fear? *(Kinds of violence, Intimate/domestic, in public domain? Etc)*
4. After VFC has talked about violence against women with many people in the community has life changed for women and girls? *(Better? Worse? what? How? Why?)*
5. After VFC has talked about violence against women with many people in the community have the attitudes and behaviours of men and boys changed *(how? do they talk, behave differently to wards womenand girls?)*
6. Do you feel respected? Protected? In your families and home communities?
7. Do you feel you are equal partners participating in building the new province of Jiwaka.

At the end of the discussion, invite any willing members to write up a short testimony or case study or statement of to record and oral statement. (Ensure we have everything ready to do that efficiently).

Men and boys* (could be two separate groups)

*Begin with a clear an introduction to explain the purpose of the discussion
Maybe fill a simple matrix together of names of members of the group, and how the have been involved in the VFC GBV program*

- 1. Has the work of VFC changed life in Jiwaka? (How?)**
- 2. What has VFC done to improve life for women and girls?**
- 3. Before VFC started working on a project to EGBV, what kinds of violence did men and boys commit against women and girls? ? (Kinds of violence, Intimate/domestic, in public domain? Etc)**
- 4. After VFC has talked about violence against women with many people in the community has life changed for women and girls? ? (Better? Worse? what? How? Why?)**
- 5. After VFC has talked about violence against women with many people in the community have the attitudes and behaviours of men and boys changed (how? do they talk, behave differently towards women and girls?)**
- 6. Are men and boys now more likely to respect and protect women and girls.**
- 7. Do men and boys see women and girls as equal partners in building the new province of Jiwaka? (Do men and boys feel that they have to change/end violence in order to build a better province in Jiwaka?)**

At the end of the discussion, invite any willing members to write up a short testimony or case study or statement of to record and oral statement. (have everything ready to do that efficiently)

Village/ community leaders, peace mediators (male)

Give a clear an introduction to explain the purpose of the discussion. Maybe fill a simple matrix together of names of members of the group, and how the have been involved in the VFC GBV program

- 1. Has the work of VFC changed life in Jiwaka? (How?)**
- 2. What has VFC done to improve life for women and girls? ? (and what has this group participated in?)**
- 3. Before VFC started working on a project to EGBV, what kinds of violence did men and boys commit against women and girls? ? (Kinds of violence, Intimate/domestic, in public domain? Etc)**
- 4. After VFC has talked about violence against women with many people in the community has life changed for women and girls? ? (Better? Worse? what? How? Why?)**
- 5. After VFC has talked about violence against women with many people in the community have the attitudes and behaviours of men and boys changed (how? do they talk, behave differently towards women and girls?)**
- 6. Are men and boys now more likely to respect and protect women and girls.**

7. **Do men and boys see women and girls as equal partners in building the new province of Jiwaka?** *(Do men and boys feel that they have to change/end violence in order to build a better province in Jiwaka?)*
8. **Has VFC strengthened the work of village/community leaders/ peace mediators to prevent and respond to GBV** *(ensuring women and girls are respected and protected) (How?)*

At the end of the discussion, invite any willing members to write up a short testimony or case study or statement of to record and oral statement. (have everything ready to do that efficiently)

Law and Justice officials (police, magistrates, village court magistrates)

1. **Has the work of VFC changed life in Jiwaka?** *(How?)*
2. **What has VFC done to improve life for women and girls?** *(and what has this group participated in?)*
3. **Before VFC started working on a project to EGBV, what kinds of violence did men and boys commit against women and girls?** *? (Kinds of violence, Intimate/domestic, in public domain? Etc)*
4. **After VFC has talked about violence against women with many people in the community, how has life changed for women and girls?** *? (No change? Better? Worse? what? How? Why?)*
5. **After VFC has talked about violence against women with many people in the community have the attitudes and behaviours of men and boys changed** *(how? do they talk, behave differently towards women and girls?)*
6. **Are men and boys now more likely to respect and protect women and girls.**
7. **Do men and boys see women and girls as equal partners in building the new province of Jiwaka?** *(Do men and boys feel that they have to change/end violence in order to build a better province in Jiwaka?)*
8. **Has VFC supported/ strengthened the work of justice officials in preventing and responding to GBV?** *(How?)*

At the end of the discussion, invite any willing members to write up a short testimony or case study or statement of to record and oral statement. (have everything ready to do that efficiently)

Women leaders, WHRDs

1. **Has the work of VFC changed life in Jiwaka?** *(How?)*
2. **What has VFC done to improve life for women and girls?** *(and what has this group participated in?)*
3. **Before VFC started working on a project to EGBV, what kinds of violence did men and boys commit against women and girls?** *? (Kinds of violence, Intimate/domestic, in public domain? Etc)*
4. **After VFC has talked about violence against women with many people in the community, how has life changed for women and girls?** *? (No change? Better? Worse? what? How? Why?)*

5. **After VFC has talked about violence against women with many people in the community have the attitudes and behaviours of men and boys changed (how? do they talk, behave differently towards women and girls?)**
6. **Are women and girls now more respected and protected – in family and in home communities?**
7. **Do women and girls now feel more like they are equal partners in the development of Jiwaka Province.**
8. **How has VFC supported / strengthened your work as women leaders and WHRDs in preventing and responding to GBV?**
9. **What kinds of challenges have you faced?**
10. **How can we improve the programme/work we're doing now?**

At the end of the discussion, invite any willing members to write up a short testimony or case study or statement of to record and oral statement. (have everything ready to do that efficiently)

Elected Local level Govt ward members and presidents, and LLG officials.

1. **Has the work of VFC changed life in Jiwaka? (How?)**
2. **What has VFC done to improve life for women and girls? (and what has this group participated in?)**
3. **Before VFC started working on a project to EGBV, what kinds of violence did men and boys commit against women and girls? ? (Kinds of violence, Intimate/domestic, in public domain? Etc)**
4. **After VFC has talked about violence against women with many people in the community, how has life changed for women and girls? ? (No change? Better? Worse? what? How? Why?)**
5. **After VFC has talked about violence against women with many people in the community have the attitudes and behaviours of men and boys changed (how? do they talk, behave differently towards women and girls?)**
6. **Are women and girls in Jiwaka now more respected and protected**
7. **Do women and girls now treated more like they are equal partners in the development of Jiwaka Province.**
8. **What have you learnt form the VFC GBV program, and how has it helped you as a leader?**

At the end of the discussion, invite any willing members to write up a short testimony or case study or statement of to record and oral statement. (have everything ready to do that efficiently)

Key people in Provincial administration (Community Development, Health, Education etc)

1. **Has the work of VFC changed life in Jiwaka? (How?)**
2. **What has VFC done to improve life for women and girls? (and what has this group participated in?)**
3. **Before VFC started working on a project to EGBV, what kinds of violence did men and boys commit against women and girls? ? (Kinds of violence, Intimate/domestic, in public domain? Etc)**
4. **After VFC has talked about violence against women with many people in the community, how has life changed for women and girls? ? (No change? Better? Worse? what? How? Why?)**

5. **After VFC has talked about violence against women with many people in the community have the attitudes and behaviours of men and boys changed (how? do they talk, behave differently towards women and girls?)**
6. **Are women and girls in Jiwaka now more respected and protected**
7. **Do women and girls now treated more like they are equal partners in the development of Jiwaka Province.**
8. **What have you learnt from the VFC GBV program, and how has it helped you do your work as a key government official?**

At the end of the discussion, invite any willing members to write up a short testimony or case study or statement of to record and oral statement. (have everything ready to do that efficiently)

Members of the Provincial GBV committee and other key NGOs

1. **Has the work of VFC changed life in Jiwaka? (How?)**
2. **What has VFC done to improve life for women and girls? (and what has this group participated in?)**
3. **Before VFC started working on a project to EGBV, what kinds of violence did men and boys commit against women and girls? ? (Kinds of violence, Intimate/domestic, in public domain? Etc)**
4. **After VFC has talked about violence against women with many people in the community, how has life changed for women and girls? ? (No change? Better? Worse? what? How? Why?)**
5. **After VFC has talked about violence against women with many people in the community have the attitudes and behaviours of men and boys changed (how? do they talk, behave differently towards women and girls?)**
6. **Are women and girls in Jiwaka now more respected and protected**
7. **Do women and girls now treated more like they are equal partners in the development of Jiwaka Province**
8. **How has VFC contributed to the establishment of the Provincial GBV Committee?. (The coordination and capacity development of agencies and efforts to prevent and respond to GBV in Jiwaka?)**

At the end of the discussion, invite any willing members to write up a short testimony or case study or statement of to record and oral statement. (have everything ready to do that efficiently)

Quantitative (translated into tok pisin)

Voice for Change

Survey for Gender Based Violence Training Project

15. Name	
16. Age	
17. Community, District	
18. What do you do for a living?	
19. When/where did you attend the GBV training?	Month/Year Place
20. Has your spouse/friend/family member attending the training? When?	Yes / No Month/Year Place
21. How has attending the training affected your life?	-5 -4 -3 -2 -1 0 +1 +2 +3 +4 +5 very bad nothing very good
22. a. How has your spouse attending the training affected your life?	-5 -4 -3 -2 -1 0 +1 +2 +3 +4 +5 very bad nothing v. good
23. Before VFC ran the training in your community, how much violence did men and boys commit against women and girls?	1 2 3 4 5 6 monthly Monthly Daily
24. After VFC has talked about violence against women with many people in the community have the attitudes and behaviours of men and boys changed?	1 2 3 4 5 Not at all Some Very much
25. After VFC ran the training in your community, how much violence did men and boys commit against women and girls?	1 2 3 4 5 6 monthly Monthly Daily
26. How much are women and girls protected and respected?	1 2 3 4 5 Not at all Very much
27. Are men and boys now more likely to respect and protect women and girls?	Yes / No
28. Would you support community law in your area to stop gender-based violence?	Yes / No
29. Has the work of VFC changed life in Jiwaka?	1 2 3 4 5 Not at all Very much
<p>Do you want to make any comments about how the training impacted your life? <i>Please write below and over the page.</i></p> <p style="text-align: center;">Thank you for your time!</p>	

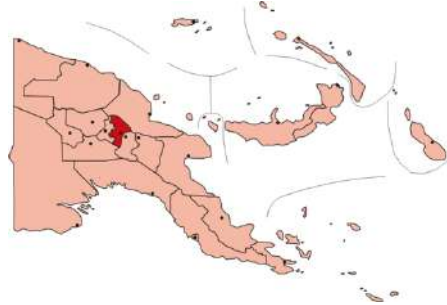
Annex 5. Jiwaka Province

Jiwaka is one of two new provinces to PNG, established in 2012 under the Organic Law on the Provincial and Local Level Government (OLPLLG) (Department of Jiwaka, 2013, p. 10)¹¹ Its name comes from the three districts of Jimi, Waghi and Kambia, from which it was created, all previously part of Western Highlands province. Jiwaka has cultural and language differences from Western Highlands province and it had been a dream to its own province since independence (Department of Jiwaka, 2013, p. 3). Jiwaka is beset by several key problems affecting the work of organisations such as Voice for Change:

- Law and order
- Lack of public services of all kinds / lack of access to services
- Poor infrastructure
- Political instability
- Drug and alcohol abuse
- Gender inequality and GBV

The Governor notes in the forward of the Jiwaka Province Corporate Plan 2014-2017:

Our development challenges are in the areas of effective strategic planning, strengthening of public systems and processes and prudent management of financial and public resources. Public institutions have been operating without clear directions and strategic foresights that have systematically contributed to the failures of meeting the development expectations of the country. Deteriorating infrastructure of public institutions and services requires a committed strategic push and stem overhaul to resort confidence in services deliver for improved socioeconomic development. (Department of Jiwaka, 2013, p. 3)



This context section is described in detail because the context of this project is unique with many intersecting complexities that are not easily understood to any who are unfamiliar with PNG Highlands or other such contexts.

12.1.1 Geography and Population

Geography

Jiwaka land area is 4,798 km² in total with a population of 343,133 (National Statistics Office, 2013, p. 14). Less than half the total land (2,144 km²) is occupied, occupied land has a population density of 179 per square kilometre. Two thirds of the population is in Anglimp/South-Waghi district.

¹¹ Hela and Jiwaka.

Wahgi Valley – birthplace of modern agriculture

Jiwaka spreads across the Wahgi Valley and over the mountain ranges that run across the north and south. It is the birthplace of modern agriculture 10,000 years ago with “the earliest archaeological evidence of a transition to cultivation ... unearthed on the wetland margin at Kuk in the Upper Wahgi Valley” (Oxenham, Buckley, & Denham, 2016, p. 419; Haberle, Lentfer, O’Donnell, & Denham, 2012 in; Kau, 2014, p. 7)



Figure 11 Agriculture using mounded garden beds has been used for thousands of years in the Wahgi Valley Photo: Roshni Sami

Fertile Wahgi valley has most activity due to fertile soil, mountainous areas have least development

Jiwaka is mostly covered with rainforest of Hoop and Klinki Pine trees, much of the land has potential for farming, where it has not already been established. The landscape varies from flat valleys to hilly and mountainous in Kambia and Jimi which are very sparsely populated and have the least infrastructural development because of their mountainous nature (Kau, 2014, p. 7). The land in the Wahgi valley is very fertile and therefore is very densely populated (Kau, 2014, p. 7).

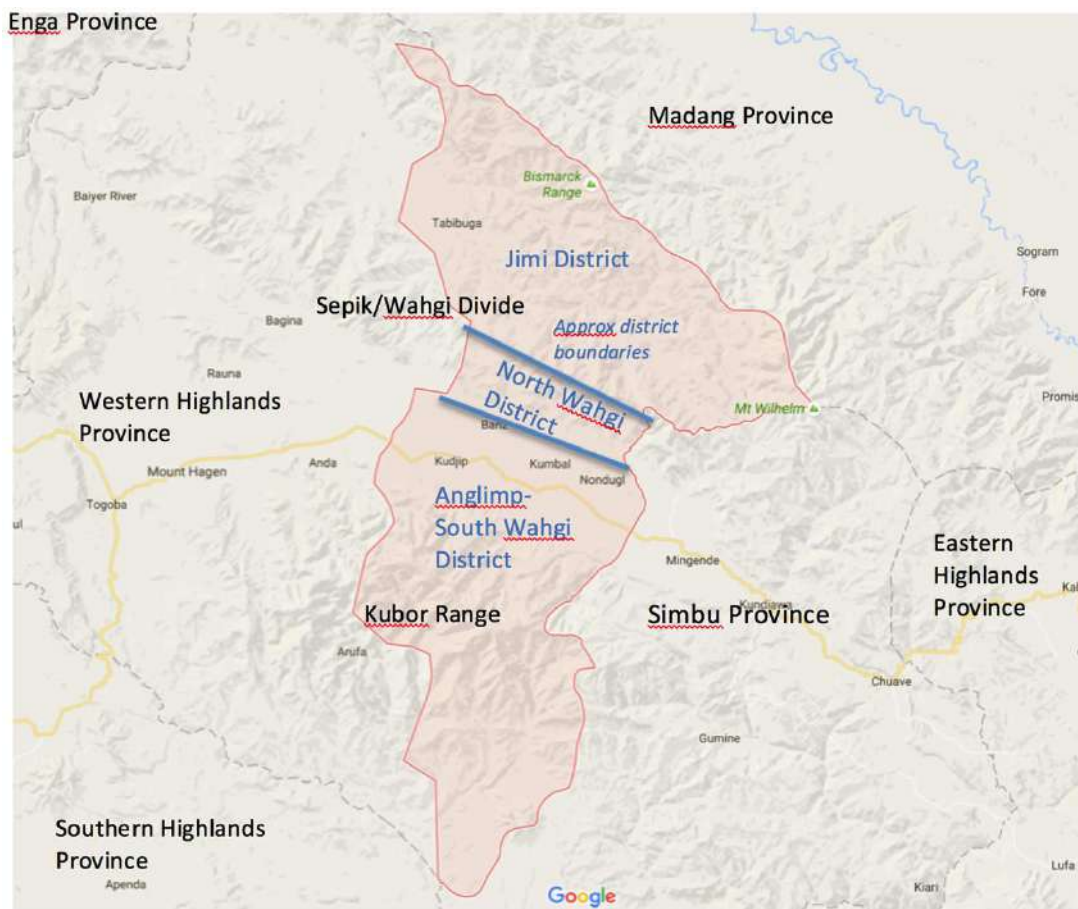


Figure 12 Photo looking north across the Wahgi Valley towards the mountains in Jimi Photo: Roshni Sami

Jiwaka is bordered by mountain ranges

The Sepik-Wahgi Divide runs along the north-west boarder of Jiwaka, and the Bismarck Range on the north-east border. The Bismarck range forms part of the range that leads to the highest mountain peak in Papua New Guinea, Mt William (4960m) in Simbu Province and is a natural border between Madang province to the north and Simbu province to the east (Kau, 2014, p. 7). The southern part of Jiwaka known as Kambia, is divided by the Kubor range, one of the main mountain ranges in the Highlands region, running south of the Wahgi valley. (Department of Jiwaka, 2013, p. 12). The Kubor range divides Jiwaka from Bomai people of South Simbu, and on the south-west from the South Wiru people of Pangia district, Southern Highlands Province. (Kau, 2014, p. 7)

Figure 13 Map of Jiwaka with District Boundaries



Administrative centres

Kurumul is the Provincial Headquarters where administrative functions are housed and coordinated (Department of Jiwaka, 2013, p. 13), it is situated 15 minutes drive east of Kudjip on the main highway. Minj (30 minutes east of Kudjip, 10 minutes drive off the main highway) and Banz (30 minutes drive north from the Kudjip junction at the main highway, on rough road conditions) are the main centres of commercial activity in the Province, established during colonial times as the capitals for Anglimp-South Wahgi and North Wahgi respectively. Tabibuga is the capital for Jimi District, Jimi district is only accessible by dirt roads in poor condition, often dangerous due to the mountainous topography. Roads were cut at first contact in the 1960s when the district centre was established. ('Jimi Valley', 2016)





Figure 14 Kurumul Jiwaka Provincial Administrative Centre (front and side views) Photo: Roshni Sami

Figure 15 Key locations along the Highlands Main Highway



Banz has been built up more, partly due to the wealth of the nearby coffee barons, Minj is now neglected. Kudjip is the site of the Hospital and has an informal market at the junction with the Banz Road and Main Highway, though no significant formal commercial activity. Rotbung has an informal market and a few shops at the Minj Road junction with the Main Highway, the photo shows Rotbung a junction on the Main Highway showing mini-buses



Figure 16 Rotbung junction. Photo: Roshni Sami

waiting to fill up with travellers, and a market. None of these townships would meet all the criteria for the definition of “urban” by Statistics New Zealand: 1) strong economic ties; 2) cultural and recreational interaction; 3) serviced from the core for major business and professional activities; 4) an integrated public transport network; 5) significant workplace commuting to and from the central core; 6) planned development with the next twenty years, as a dormitory area to, or an extension of, the central core. (Statistics New

Zealand, n.d.) Kurumul has been established as an administrative centre with plans for it to later become a commercial centre and new township, much better located than Banz or Minj as it is on the Main Highway with comparably better road conditions.

Population

Majority of the population in the fertile Wahgi valley

Fifty-five per cent of the Jiwaka population are in Anglimp/South Waghi electorate (99,966 for Anglimp LLG, 91,015 for South Waghi Rural LLG), and the mountainous areas to the north in Jimi and south in Kambia are sparsely populated, and have the least infrastructural development; 20% of the population is in Jimi electorate (71,228 people) and 23% in North Waghi electorate (79,719 people).

Jiwaka is populous province, with similar age and sex ratios to PNG national average, but lower dependency ratio and high migrant populations from neighbouring Simbu

Jiwaka is the sixth most populous province in PNG, with a median age of 23.5 years¹², a lower than national average dependency ratio of 42.3%¹³, more men than women (sex ratio of 107.5¹⁴), a lower than national average child to woman ratio of 29.0¹⁵, and one of the highest rates of migrant population in the Highlands region¹⁶ (National Statistics Office, 2013).

Poor growing conditions in neighbouring Simbu has resulted in interprovincial migration

Most internal immigrants to Jiwaka come from Simbu¹⁷, and most internal emigrants from Jiwaka go to NCD. (National Statistics Office, 2014, p. 38). Jiwaka had a net inflow of migrants in 2011 of 15,182 (National Statistics Office, 2014, p. 43) the fourth highest

¹² Jiwaka has a median age of 23.5 years compared to PNG 21.4, WHP 24.3 (National Statistics Office, 2014, p. 22)

¹³ Jiwaka's 42.3% dependency ratio (of those in the workforce to those not in the workforce), lower than PNG's 61.7% and Western Highlands 47.5% (National Statistics Office, 2014, p. 21)

¹⁴ More men than women with a sex ratio of 107.5 comparable PNG sex ratio of 107.4, WHP 102.4 (National Statistics Office, 2014, p. 22)

¹⁵ And a child to woman ratio (number of children aged 0-4 years to women of child bearing age 15-44 years) of 29.0 compared to PNG ratio of 48.6, WHP 34.4 (National Statistics Office, 2014, p. 22).

¹⁶ The new provinces of Hela and Jiwaka have the highest proportions of migrants in the population in the Highlands Region at 28.5% and 26.1% respectively compared to 12.5% national average.

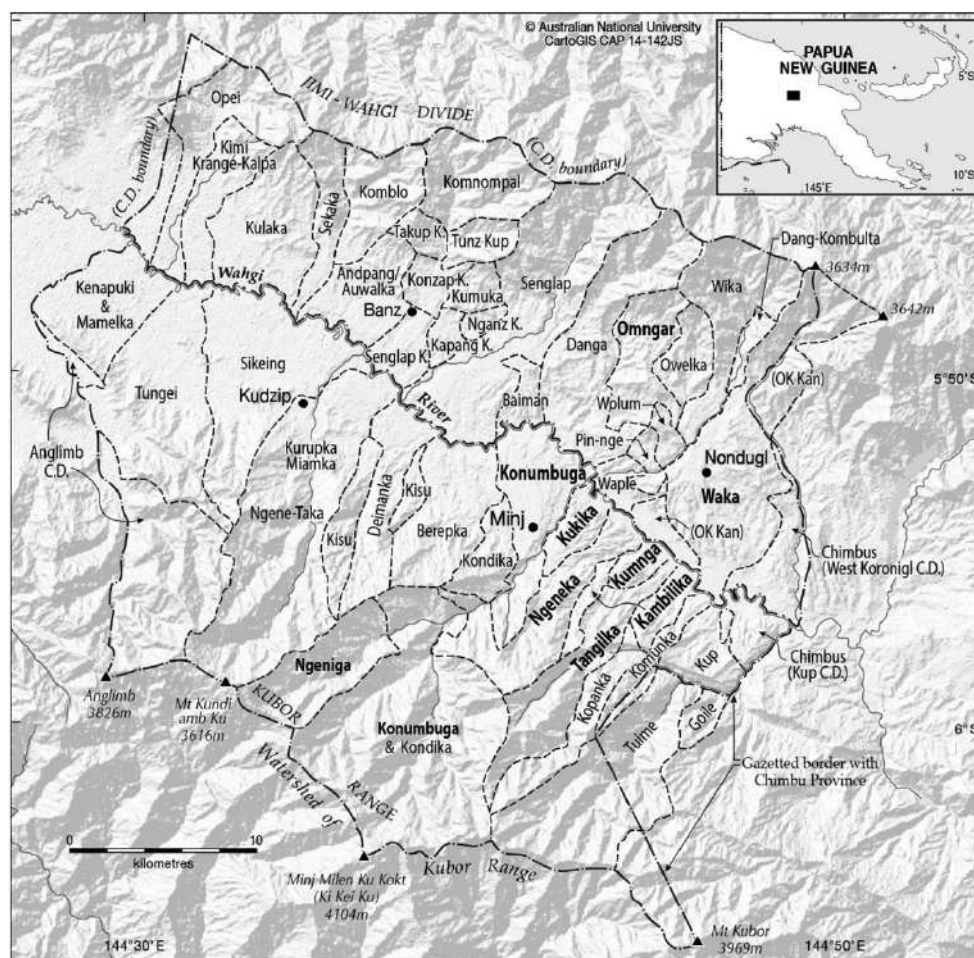
¹⁷ Pronounced “Chimbu”.

provincial inflow in the country, with neighbouring Simbu have the highest net outflow in the country or 48,100 in 2011 (National Statistics Office, 2014, p. 44) due to the poor growing conditions, ground in Simbu is very rocky.

Tribal affiliation is key to socio-political and economic organization

Tribal affiliations are very important in Jiwaka, they are fundamental and central to de facto governance and law and order, which operates in parallel with formal, but somewhat weak democratic mechanisms and processes. In each Village Court¹⁸ sitting it is important to have one magistrate representing from each tribe to ensure balance and to prevent perception of injustice and risk of conflict (Koimo & Kants, 2016). Community leaders and elders will oversee day-to-day governance. Most people live in a “community” which refers to a grouping of houses or hamlet of about 200 people, usually one sub-clan.

Figure 17 Map of Wahgi showing tribal areas (circa 1988)



*North and South Wahgi Census Divisions, showing tribal areas divided along geographic features*¹⁹ (Merlan, 2014)

¹⁸ Village Courts are the main accessible form of justice, they are held in an open clearing near a settlement on specified days (Tuesday and Thursday) of each week. At the beginning of the court session the list of cases to be heard is read out. In the hearing of a case each party puts their case to the magistrates, with supporters also allowed to speak for them.

¹⁹ Map courtesy of John Burton (1988) and deposited in <http://library.anu.edu.au/record=b1780420> (North Wahgi Census Division) <http://library.anu.edu.au/record=b1780440> (South Wahgi Census Division)

Each ward is represented by a formally elected councillor, who represents his/her people and who are further separated into traditional tribal/clan groups. The clan and tribal groups are structured into hamlets. Natural geographical boundaries, such as rivers and mountains, mark these ethno-political groups with their unique customs and traditions. There are two main languages spoken in Jiwaka Province, with various dialects in each area. The people in the Western part of South Wahgi district speak the native Melpa Language. The rest of the people speak the local Jiwaka language. The differences in the dialects clearly define different tribal groups within the province. (Kau, 2014, p. 8)

Table 2 Province and tribal structures and populations

Tribe ²⁰	approx. 3,000-10,000 people, has normally approx. 3-6 clans
Clan	approx. 500-3,000 people / has approx. 5-20 sub-clans
Sub-clan	approx. 50-200 people / groups of 2-5 families

Table 3 District, LLG and Ward details

Province <i>1 Governor elected by all voters in the province</i>	343,987 people				
Three Districts / Three Electorates <i>1 MP per electorate, elect by all voters in the electorate</i>		Six Local Level Governments (Two LLGs per district) <i>1 LLG president per LLG, elected from the Ward Councillors, by Ward Crs.</i>	192 Wards in total ²¹ (Wards range in population per ward from 54 to 8,386 people) <i>1 Ward councillor elected per ward by all voters in the ward</i>		
Anglimp/South Wahgi <i>District Capital: Minj</i>	194,109	Anglimp Rural	100,301	36 wards	2,607 median pop. per ward
		South Wahgi Rural	93,808	49 wards	1,590 median pop. per ward
Jimi <i>District Capital: Tabibuga</i> ²²	71,379	Jimi Rural	44,974	36 wards	991 median pop. per ward
		Kol Rural	26,405	25 wards	983 median pop. per ward
North Wahgi <i>District Capital: Banz</i>	78,499	North Wahgi Rural	46,401	25 wards	1,803 median pop. per ward
		Nondugul Rural	32,098	21 wards	1,472 median pop. per ward

²⁰ Numbers approximate, based on the researcher's discussions with locals when in the field.

²¹ In all other documents this is referred to as 184, though the census count is 192, see appendices for details of wards, including name, population (gender disaggregated), households based on 2011 Census data.

²² Also spelled Tapibuka, comes from the local language words "tapia poka" which is the name of a local tree in the area. ('Jimi Valley', 2016)

Economy

The economy of Jiwaka is mostly agricultural with semi-subsistence farming the main economic activity and coffee the main cash crop grown by rural small landholder growers, tea is commercially grown and engages local labour for harvesting. (Department of Jiwaka, 2013, p. 14)

Semi-subsistence farming and selling food crops are the mainstay of the economy

The fertile Wahgi valley (Kau, 2014) has rich dark soil, and patch work of square mound gardens can be seen all along the highway and around every grouping of houses. Semi-subsistence farming is the main economic activity, with 80.9% of households are engaged in growing food crops, vegetables and root crops (National Statistics Office, 2013, p. 62). The majority of those doing semi-subsistence farming are women (47.5% men, 61.9% women (National Statistics Office, 2014, p. 62)), and 78.7% of households are engaged in selling food crops and cooked food (National Statistics Office, 2014, p. 76)



Figure 18 Typical housing in Jiwaka and with farming plots. Photo: Roshni Sami

Agriculture and human capital are the drivers for economic development

Jiwaka's corporate plan identifies agriculture and human capital as the key drivers of the provincial economy. In particular the opening up access to Jimi and Kambia through improved transport access, and the revitalisation of the Wahgi Mek Plantation coffee icon of the fertile Wahgi Valley. (Department of Jiwaka, 2013, p. 10) The Wahgi Mek Plantation has been run down due to a dispute between the management and landowners over 10 years ago. (Department of Jiwaka, 2013, p. 14)

Infrastructure

Infrastructure is a key issue especially for agricultural development and access to markets, commercial and personal access to financial services and service delivery to citizens.

Basic road infrastructure is present but extending access through feeder roads is a priority

Most parts of the Wahgi valley are connected by roads, the mountainous areas in Jimi to the north and Kambia in the south have nearly half the population living in isolated villages, not yet connected to good transport access (Department of Jiwaka, 2013, p. 14). The Highlands Highway is the main highway across PNG and was built in the colonial period (1960s) connecting the port and industrial centre of Lae city with the most remote mountain regions, and yet, the system of feeder roads is still undeveloped. Due to the poor and deteriorating road conditions the majority of private or government vehicles are off-road type Toyota Landcruisers (pictured), with 12-seater Toyota Hiace (pictured) the main variety of public bus. Similarly "utilities such as electricity, communication, postal service and good water and sanitation services are not fully available". (Department of Jiwaka, 2013, p. 14)



Figure 19 Photo of the Main Highway with forms of transport PMV and Landcruiser. Photo: Roshni Sami

Limited reach of hydro powered electric grid, internet and telephone, provincial radio planned by not yet stated

Most areas in the Wahgi valley have access to the Ramu supply electricity grid. ICT remain a big challenge and are slowly being rolled out via mobile communication networks. Provincial radio is due to start in 2016 “which will become the means of mass communication and information dissemination” (Department of Jiwaka, 2013, p. 14).

No direct access to banks or financial services in Jiwaka

Jiwaka is yet to see the establishment of basic facilities like banking services. There are two ATMs in the province but these typically empty of cash very quickly and will sit empty for stretches of five days or more until the next service run. Currently citizens and public servants must travel several hours by unreliable Public Motor Vehicles and buses to Mount Hagen and Kundiawa just to do basic banking. “Once the Provincial headquarters is established, the province will facilitate the establishment of financial services ... to stimulate economic growth in the province”. (Department of Jiwaka, 2013, p. 14)

Public services: Education and Health

Public services have severely inadequate reach and deteriorating infrastructure

“The social services of health and education are sparse and not readily accessible to all citizens as the growth in population outweighs the available services” (Department of Jiwaka, 2013, p. 15) furthermore the existing infrastructure is deteriorating, resulting in worsening quality of life for dependent populations.

Table 4 Universal Basic Education Indicators

Net admission rate	19.9% average
Gross enrolment rate	60.5%
Net enrolment rate	49%

Table 5 Jiwaka Education Facilities

Type of Education Institution	Total number
Elementary schools	186
Primary schools	86
Provincial High Schools	5
Secondary High Schools	4
TVET and Colleges	5

Table 6 Jiwaka Literacy Rates (average)

Total	36.9%
Male	42.8%
Female	30.7%

Table 7 Population Density of Health Care Workers

Health Workers	Number of staff in Jiwaka	Population per worker	Jiwaka rate	WHO critical threshold
Medical Officer	4	85,966	0.82/10,000	23/10,000
Nursing Officer	24	14,332		
Community Health Worker	68	5,059		
Health Education Officer	10	34,398		
Allied Workers	9	38,220		
Health Inspectors	1	343,987		
Dental Officers	4	85,966		
Medical Lab Assistance	2	171,994		
Health Promotion Officers	2			

Jiwaka population density of health care workers only 3% of minimum require to achieve adequate coverage to achieve MDGs

Based on these numbers, Jiwaka has a rate of 0.82 health care professionals per 10,000 population. “It has been estimated that countries with fewer than 23 physicians, nurses and midwives per 10 000 population generally fail to achieve adequate coverage rates for selected primary health-care interventions, as prioritised by the MDGs” (WHO, 2006 in; World Health Organisation, 2010, p. 24).

Table 8 Health Facilities and Population

Type of Facility	Number	Population dependent on
Hospital	Kudjip Nazarene Hospital	Jiwaka + neighbours
Health centre	9	Relative to area
Aid post	16/26	Relative to area

Fertile growing conditions in Wahgi Valley is driving migration which is exacerbating law and order and health risk

Poverty and lack of basic services in remote areas is prompting a strong trend of migration within Jiwaka to the Wahgi valley for better access to markets, health and education services and the hope of making a living on the valley’s fertile plains. There is also migration from neighbouring provinces. (Department of Jiwaka, 2013, p. 16) This high mobility of people creates serious social challenges in a context of weak law and order, high risk of HIV transmission, increased cultivation, sale and consumption of drugs (marijuana) and homebrew (alcohol) (Department of Jiwaka, 2013, p. 16). Jiwaka police currently suffer shortage in human resources, vehicles and ammunitions to effectively address these problems (Department of Jiwaka, 2013, p. 16).

Provincial and Local Level Government

Province formed in 2012, headquarters established in Kurumul (Minj) just 10 minutes by car from the VFC base.

Newly declared in 2012, the province is still very much in an ‘establishment phase’, still building up its a provincial administrative head quarters, developing policies and planning programs, striving for political stability and securing sources of provincial revenue sufficient to run provincial services and programmes. A basic administration block for a provincial

headquarters has been only very recently established in Kurumul, and surrounding land, previously part of a privately owned commercial tea plantation, has been levelled for further development. Jiwaka’s economy is based on agricultural production, including vegetable production (mainly by women), and coffee (by families but with men controlling the cash incomes) and agricultural labour for tea plantations. The new Jiwaka province does not have direct streams of revenue coming from resource extraction as in neighbouring Highlands provinces, however many men from Jiwaka do work in mining in neighbouring provinces.

Figure 20 Jiwaka Province Political Structure

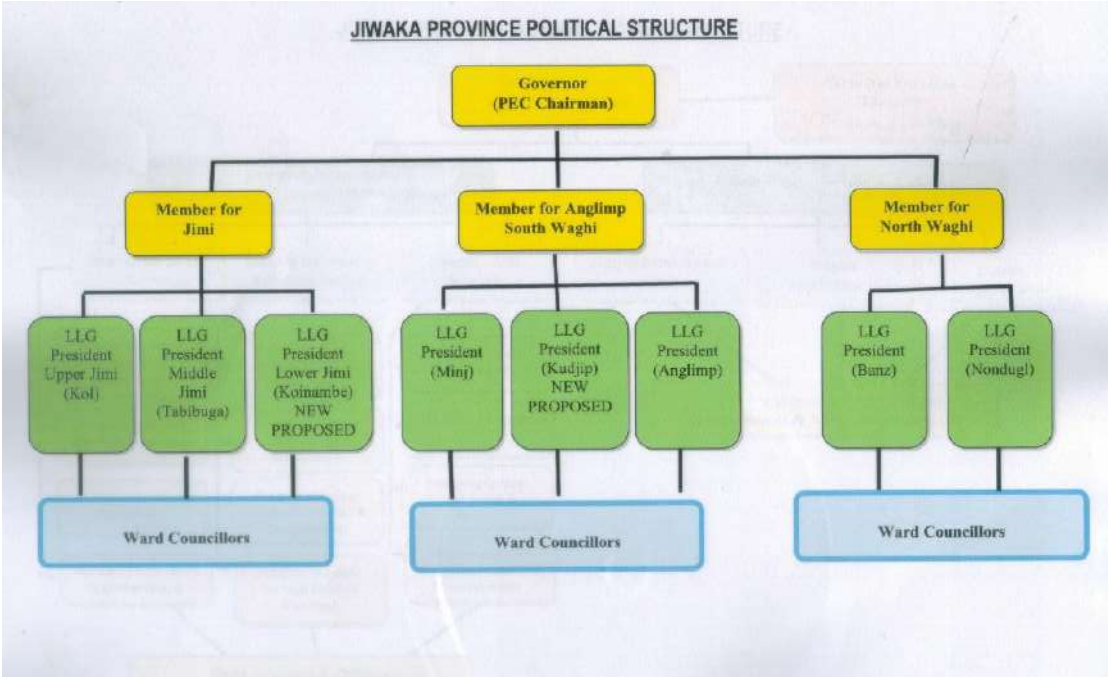
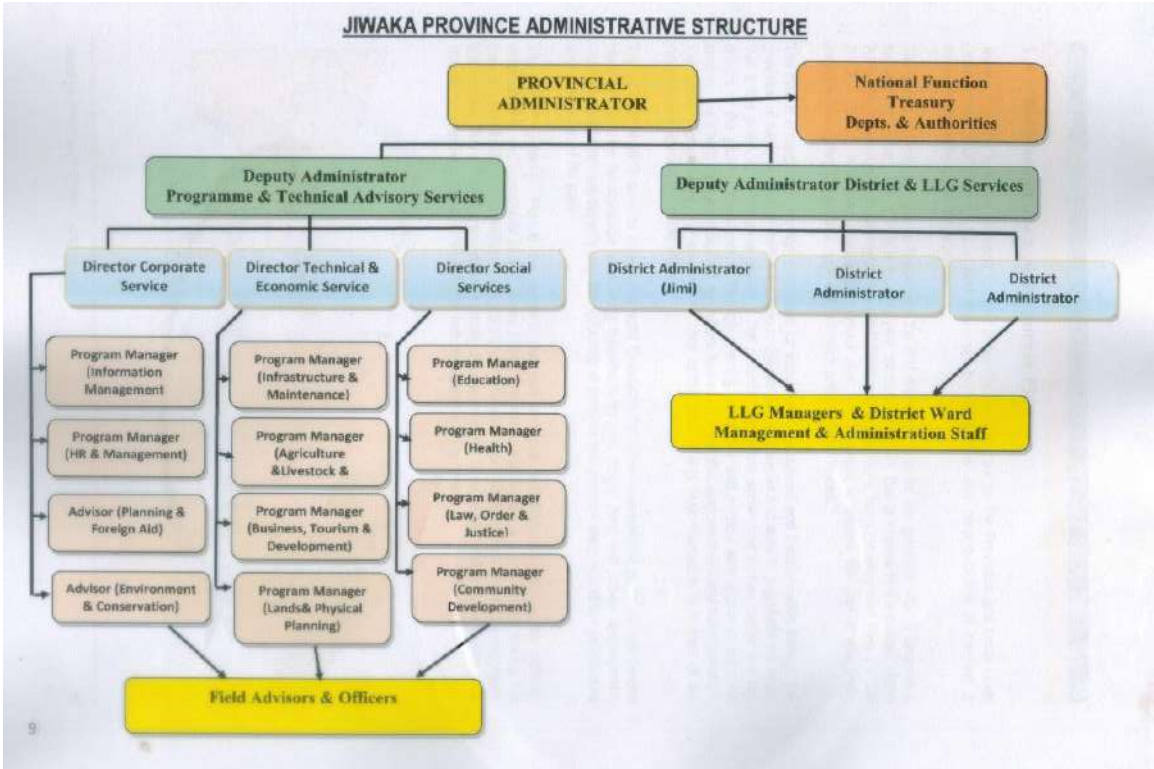


Figure 21 Jiwaka Province Administrative Structure



The budget for the Community Development Organisation which should be working hand in hand with Voice for Change is severely limited:

Figure 22 Excerpt of Jiwaka Province Budget: Division of Community Development

JIWAKA PROVINCE 2015 BUDGET				
DIVISION OF COMMUNITY DEVELOPMENT				
292-1100-1947				
ITEM	DESCRIPTION	2014 APPROP.	2015 ESTIMATES	2015 TOTAL
139	Feasibility Studies Project Proposal			
1.	Divisional Project Proposal Development		20,000.0	
		0.0		20,000.0
144	Grants			
1.	Sports			
a.	South Pacific Games		50,000.0	
b.	2016 Games		10,000.0	
2.	Youth Training & Development		10,000.0	
3.	Religion/Denominational Activities		5,000.0	
4.	Civil Registry		5,000.0	
5.	Grants to NGO's & Churches - (Internal Revenue Source)		2,321,125.0	
		0.0		2,401,125.0
	Total=			2,421,125.0

(Department of Jiwaka, 2015)

Civil Society and Faith Based Organisations

Civil Society

Civil society is nascent in Jiwaka but important for providing local infrastructure and services in the absence of effective government. Though grants to NGOs and churches makes up 96% (PGK 2,321,125) of the Provincial Council Community Development Organisation budget (see figure 12 above). The most established CSO groups include Faith Based Organisations (churches) and Voice for Change. Churches typically take leadership on community development initiatives speaking against sorcery accusations, violence, alcohol and drug abuse, but have not made the impact that VFC has; as well as supporting or providing schools and health services.

Women's organisations

Voice for Change is the only active women's human rights organisation in Jiwaka, but women are very active in church women's organisation, there are also provincial and district branches of the National Council Of Women but they are not very effective, the network has a history of being neglected and not resourced well. Women active in the church are also active as WHRDs in VFC's WHRD network.



Figure 23 Women from the Church marching. Photo: Roshni Sami

Church life is important in the lives of Jiwakans

The Christian religion in many different denominations has become very important in Jiwaka over the past 50-60 years. The Churches provide critically important basic social services, including the only hospital serving the province (run by the Nazarene Church and staffed by American doctors and missionaries and supported by PNG nationals) and several schools and development services in areas like HIV and AIDS. The main religion in Jiwaka is Roman Catholic making up 29.6% of the population (National Statistics Office, 2014, p. 28). Other large churches in Jiwaka are:

- Nazarene
- Lutheran
- Catholic
- Evangelical Brotherhood Church
- Seventh Day Adventist
- Salvation Army
- Harvest Ministries
- Assemblies of God
- Jesus Christ of the Latter Day Saints
- Mormons
- Pentecostal Assemblies of God

There are also many other smaller churches.

Political issues

Provincial revenue cripples potential/capacity for the Provincial Government

According to a former senior administrator from Jiwaka, some commercial tax revenue generated in the boundaries of Jiwaka is still going to the administration of the Western Highlands Province (instead of to the Jiwaka Provincial government) as there has not yet been administrative handover or all revenue sources since Jiwaka was created (Wantakson, 2016). The Governor has been investigating alternative sources of revenue including potential mining in Jimi district. Lack of funding is a significant issue for the provincial government, and is the key reason given by many senior administrative and political leaders for the lack of concrete development programs and services by the new Provincial government (Kamga, 2016; Kos & Obai, 2016; Wamea, Opo, & Tumul, 2016).

Political instability has been hugely disruptive to any government progress

The new province has also been affected significantly by political instability in both provincial and local level governments. The election of by Dr William Tongamp in June 2012, as the Provincial 'open' seat MP, and subsequently his appointment as Governor election was disputed a powerful rival contender, the previously sitting member and Governor, and his supporters. A vote re-count was thwarted when over 100,000 ballot papers were burnt in September 2012 (Taime, 2012). Arsonists held up armed guards protecting a shipping container that had the ballots locked inside (Taime, 2012). The leadership by Governor Tongamp has been formally contested in the courts for almost 3 years since his election and has led to continuing political disputes such as challenging the building of the provincial headquarters (EMTV Online, 2014b) and accusations of misappropriation of funds (EMTV Online, 2014a) The resulting context of conflict, division and uncertainty has significantly impacted the establishing and effective new provincial government. These disputes were very active for the first two years of Tongamp's leadership, and now, though more subdued the case is still unresolved and is with the courts.

Three of six Districts had failed elections, with no by-elections in 2012, leaving 50% of the population without democratically elected political leadership

Jiwaka has six Local Level Governments (LLGs) with two more proposed. Three of the six LLG elections were declared failed in Jiwaka's 2012 elections. They were not alone, 6 of the 27 LLGs in the whole Highlands region were declared failed by Electoral Commissioner Sir Andrew Trawen because of violence, corruption and illegal practices during polling (Muapi, 2016; Pokiton, 2016; Radio NZ, 2013; Taime, 2013).

Election corruption was widespread and significant

Corrupt practices included:

Serious widespread violence; intimidation; threats; hijacking and destruction of ballot boxes and ballot papers; riots; ransacking of polling booths; giving false names; preventing people from voting; illegal sharing of ballot papers amongst candidates and supporters; and no freedom for females and elderly electors to vote freely. (Muapi, 2016)

An example is given in the transparency international report

In another location in Jiwaka a candidate campaign manager informed an observer that he had had an exhausting week dispersing 90,000 kina cash to councillors in villages. The observer asked how he could be sure that the voters then voted for his candidate. He replied that this was always a risk and that was why they had groups

of young men hanging around the polling place checking how people had voted.
(Transparency International PNG, 2012)



Figure 24 Voting in Jiwaka 2012 elections

(Transparency International PNG, 2012, pp. 22 & 43)

This decision was challenged through the Supreme Court as it was argued only certain ward elections should be deemed failed, rather than a blanket across the whole LLG district (Pokiton, 2016). Nonetheless the decision has held, and the LLGs of North Wahgi, South Wahgi and Angalimp have all been affected, (approximately two-thirds of the population) and will not have by-elections (Muapi, 2016). In the absence of LLG political leadership the districts have been run by the district administrator. South Waghie district administrator Benny Tumul (interviewed for this evaluation) (Tumul, Opo, & Wamea, 2016) also contested the South Waghie LLG presidency (Taime, 2013).

Many public servants have been without pay for up to 18 months due to misappropriation of funds by 2008 term of local level government

In Jiwaka public money for some LLGs had been misappropriated by previous 2008 term administrations, meaning that in the 2012 term funding has run out for some LLG line items, for example some Peace Mediators, Village Court Clerks report that they have not been paid since late 2014 (Karap, 2016; Kos & Obai, 2016; Kupil, 2016).

Provincial and local level governments have long been neglected and underfunded, barely functioning since independence

All this is occurring in a context where there has been long term underfunding and instability in the LLGs and the Provincial Government system. Rural populations have been neglected by the state, and only a few services have ever reached these populations.

Women in politics

There is provision for a women's representative at both Local and Provincial government level. Each LLG council and the Provincial Executive Committee (decision making body of the Provincial government) all have space for a women's representative. These places are not always filled, and are mostly appointed (rather than elected). In Jiwaka, the Provincial women's representative was appointed by the Governor.

12.1.2 Social, economic and demographic issues

Very few people in Jiwaka have access to the modern globalised world and technology; much of day-to-day life operates through non-market and non-cash mechanisms couched firmly in cultural and gendered values, norms, social relations and hierarchies.

Socio-economics and power

Traditional power structures are the primary governing political and economic forces in day-to-day life for most people

Tribal affiliations are still profoundly influential, and are the only means by which ordinary men (as it is a patrilineal society) can access to land for semi-subsistence farming and survival. Tribal affiliation is also the key determinant in decisions regarding conflict mediation and resolution and de facto systems of law and order. The majority of housing is still made using traditional materials, technology and methods; the majority of food is semi-subsistence. The reach and influence of the state systems of law and order, and access to essential services is very limited. Governance is overseen by clan and tribal leaders and community elders, as well as village court magistrates for whom there has been no formal training since colonial times.

Village court practices have long been nepotistic fostering corruption

The appointment of village court magistrates, court clerks and other officers of the LLG is often passed down from father-to-son (there is only one female village court magistrate in Jiwaka) rather than being based on merit. (Koimo & Kants, 2016)



Figure 25 Minj Village Court Photo: Roshni Sami

Photo (left): Minj Village Court plaintiff and defendant opposite magistrates, surrounded by family and supporters. Photo (right): Village court magistrates (in khaki uniform and wide-brim hats).

Village court justice can be circumvented through bribery and kastom compensation, may not yield justice for the woman survivor

Roselyn Koimo (2016) the only female village court magistrate in Jiwaka, believes that all cases of family and gender-based violence should go through the police and the formal court system, because there are many weaknesses in the village court system: many male magistrates are not sympathetic to the issues raised by women as they themselves are 'big-men' and practice polygamy, wife-beating and take drugs and alcohol; the village court system is rife with bribery (the cost to have rape or violence cases ruled in the defendants favour from PGK50-200²³ or USD25-100); it is also customary for issues to be settled by compensation in village courts. There is discussion among some community leaders that compensation levels need to be regulated.²⁴ According to peace mediators from north and south Wahgi expected compensation levels are reported to be around PGK 2,000 for rape, though one gang-rape case reportedly had an order of PGK10,000 and 10 pigs for each of the three perpetrators. Depending on the severity of the wound, usually based on a medical report, a broken arm would require compensation of PGK 1,000 and five pigs, and a cut with stiches PGK400-500 with five to ten pigs (Kos & Obai, 2016). It is important to note, that

²³ For reference a peace mediator is paid PGK70 per month

²⁴ Regulation of compensation is discussed in some community by-laws

compensation is given to the male leaders in a woman's extended family, only a little might be given to the woman herself.

Cost is a significant barrier for women to access police services and formal justice

Koimo notes that cost is a significant barrier for women to access formal justice: a police call out, lodgement of a complaint with the district court, or lodgement of papers for a warrant of arrest will all incur costs of PGK20-50 for petrol money for vehicles or travel money for clerks to lodge documents at the court (Koimo & Kants, 2016). At village court level the fees range from PGK5-20. (Koimo & Kants, 2016)

Village courts are necessary but need strengthening as do the intersecting services: paralegals, police, safe houses

The Village Courts were good, in principle, but since there is such a severe shortage of police, District Courts are distant, processes are complicated and costs are high; many Village Courts end up adjudicating on serious criminal cases of assault, grievous bodily harm, sexual assault, child sexual abuse, bigamy, neglect, serious and highly risky allegations of people practising sorcery and more. Until people know the law and there are more para-legal services and safe houses to protect clients, women will continue to have great difficulty in accessing justice, VFC is addressing many of these gaps.

Custom, gender and big-man culture

Socio-economic order is in transition, impacted by *kastom* (indigenous tradition), which is a well-documented big-man culture; the colonial period and introduction of law and policing under Australian administration and *kiaps*²⁵, and the post-independence era of self-governance.

'Kastom' customary culture places full decision-making and control of all resources with men, and is highly exploitative of women's productive capacity

Jiwaka's *Kastom* (customary systems) is based on "big-man culture". The socio-political structure is based around a man who has made himself a leader by commanding respect in his society through oratory talent, bravery, controlling production and distribution of resources (through control over the productive labour of his wife or wives) such as pigs and sweet potato harvest, cash crops, vehicles and money (sometimes accessed through public service roles). *Kastom* is highly exploitative of women's productive labour, women's productive capacity is traded through marriage arrangements and 'purchased' with bride price, and in *kastom* 100% of the fruits of women's labour is given over to their husband (socially the highest value is placed on children, pigs, kaukau/sweet potato), in



Figure 26 Rose Kants, WHRD from Banz and Catholic Women's league leader (left), and Roselyn Koimo, only female Village Court Magistrate (right). Photo: Roshni Sami



Figure 27 Minj District courthouse, built during colonial times. Photo: Roshni Sami

²⁵ Local men who would work on behalf of the Australian colonial administration.

contemporary society women sell vegetables at market to raise cash to support the household.



Figure 28 Pig house; Semi-subsistence farming and traditional housing (background).

Photo: Roshni Sami

Pigs are valuable and are kept secure and well fed. Traditional farming techniques use mounded beds of approximately 7x4 feet.

Colonial and post-independence gender power relations

Marie Olive Reay was an ethnographer active in Wahgi valley near Minj from the 1950s to the late 1980s. She “saw male-female relations, especially in regard to sex and work, as fraught with tension and violence.” (Reay, 2014, p. xxviii) In her work she looks at the “contrast between considerable freedom enjoyed by young women in the choice of male partners with whom to court before marriage, versus the sudden and dramatic deprivation of their freedom upon marriage.” (Merlan, 2014, p. xi)

Gender binaries for ordinary women are largely similar to those documented at first contact in the 1950s

Many of the restrictions and subordinations outlined in her writing describe the same contentions faced by women in Jiwaka today:

Once married, girls were no longer to flirt or court. Men, of course, might continue to do so. ... Girls’ freedom is transformed into constraint. They must then, as wives, cope with men’s continuing drive to marry other wives, and to continue to be seen as attractive. Women are not to make themselves attractive to other men. Husbands and other relatives readily mete out violence to women not considered to be toeing the line. Men regularly coerce and force their wives. There are many episodes recorded from life here in which husbands capture their ‘wayward’ wives, lock them into the house, subjugate them with sexual and other physical violence, exercise male dominance and privilege. But wives resist, display physical courage, readiness to defend themselves as well as to attack and to fight with men—and also display anger and resignation on occasions when they can do no more. (Merlan, 2014, p. xxvi)

Rule of law and the idea of individual (including women’s) self-determination was introduced during the colonial period

This significance of rule of law and punishment for breaking the law, to women’s rights is similar today to the first few decades after first contact:

Australian administrative presence had changed things, in the direction of reducing violence meted out to women, and making Wahgi men aware of risks they would run of being thrown in jail if they treated women as brutally as they might otherwise have done. ... colonial government stations, courts and jails had been established,

and these and administrative attitudes and process served to deter some male violence. (Reay, 2014, p. xxxi)

Reay's writing also captures the advent of when 'what an individual wants' first had relevance in court decisions – man or woman "laik bilong meri" and "laik bilong man". In the instance of marriage dispute in 1963-64:

The councillors ruled that the government's law, 'what a girl wants' (laik bilong meri), should prevail and Close River was free to marry whom she liked. (Reay, 2014, p. 132)

Rule of law is key to curbing male violence against women

Fear of the consequences of breaking the law, which pays some attention to "laik bilong meri" (literally "what a woman wants") is a significant change in the context of life in Wahgi valley, as a result of the Australian administration, and impacts men's attitude towards women:

In the book there are several mentions of men's concerns about dealing with women as they would have formerly done because of fears of government interference, and the possibility that women might complain. (2014, p. xxxviii)

Laik bilong meri equates to the first recorded recognition of women's rights in Jiwaka, acknowledging a woman's right to choose for herself.

Women's self-determination highly scrutinised and is an economic issue for 'big-men' and any who control a women's productive capacity

However in the tribal context, where women's work is a significant part of the economy, and something which men in her family can trade with by controlling who she marries, and which her husband then controls, women's autonomy and human rights could not be assured, and attempts by women to be self-determined are immediately suppressed by a variety of social constructs.

The story also shows that a woman's struggle to free herself from a marriage may quickly lead to her being regarded as a 'wanderer', a harlot, often—as in Cass [Muru]'s case—by some of 'her' people, like her brother, who have an interest in the condition of her marriage. It illustrates, in short, the structural imbalance characteristic of women's lives: that a woman's deviation from patterns of marriage and behaviour approved by kin and affines caused their view to oscillate quickly to one of her as a 'wanderer'. (Merlan, 2014, p. xxxviii)

Jiwaka, then and now, has high levels and wide reaching gender-based violence

Francesca Merlan who edited Reay's posthumous work *Wives and Wanderers in New Guinea Highlands Society* (2014) gives a summary reflecting on factors impacting gender-based violence and the status of women, then and now:

Notwithstanding any deterrent effect of administrative presence, the depiction of what we now call gender-based violence is stark in this book. Today, this is more a concern here and in other parts of the Highlands than ever before. There is greater awareness in Papua New Guinea and on the part of outside observers how high are levels of domestic and other gender-based violence. One may even conclude that some aspects of ongoing social change both contribute to, and militate against, these high levels. Christian religiosity has burgeoned, and Christian sectarianism has become more diverse, throughout the Highlands. Residential change has been such that husbands and wives now mostly live together (whereas formerly they lived in separate houses in this and many other regions, separateness typically bolstered by ideas and practices of female pollution). Alcohol has become much more accessible, as have guns. Access to money is increasingly important, and social relations are

increasingly monetised, in most places, even as obvious inequalities in wealth also increase. Yet in Jiwaka in particular (as the province in which Reay researched is now called), there is now a number of strong female political leaders, and there is greater access for girls and women to education and jobs. (Merlan, 2014)

Contemporary Gender

Wife-beating and excessive daily workloads are identified as the most common and severe forms of violence in Jiwaka

The Voice for Change Community Survey 'Violence Against Women and Girls in Jiwaka Province, Papua New Guinea' (2013) found the following:

Wife beating was identified as the most common form of violence to women and girls in the Province.

- *The three most common forms of violence against women and girls identified were wife beating, rape, and sorcery-related violence.*

The most serious form of violence against women and girls in Jiwaka Province was identified by survey participants as the daily burden of work that women have to do, also named as a form of slavery.

- *The forms of violence considered the most serious forms of violence to women and girls in Jiwaka Province were slavery / overwork, polygamy, drunks destroying women's market stalls, husbands taking wife's money, wife beating, police inaction and drunks disturbing public spaces.*

Men and women choose different forms of violence as the most serious forms of violence to women and girls.

- *Women chose women over-burdened with work, polygamy, husbands taking wife's money for themselves, wife beating, drunks destroying their market stalls and stealing from them, and accusations of sorcery as the most serious forms of violence against women and girls in Jiwaka Province.*
- *Thus, women chose as serious those forms of violence in their immediate lives: being overworked, abandoned, neglected, financially exploited, falsely accused, beaten and habitually ill-treated.*
- *Men chose drunken men destroying women's market stalls, wife beating, drunken men disturbing women in public spaces, gang rape / rape, police inaction and bride price as the most serious forms of violence against women and girls in Jiwaka Province. These are mainly public forms of violence, violence that men see other men doing to women, violence that men commit outside the home.*

The 2011 Census statistics corroborate other research outlining women's subordinate status in Jiwaka

Statistics from the 2011 census support qualitative research, including that in the VFC baseline survey, showing that women have lower status and higher workload than men in Jiwaka province. Women have lower rates of school attendance (90% the rate of men), higher rates of labour force participation, higher rates of (low status) subsistence employment (130% of the rate of men), but lower rates of (high status) wage employment (at 49% of the rate of men), and lower rates of unemployment (47% the rate of men's unemployment).

- *Of the population aged 5 to 29 years in Jiwaka 36.1% are attending school, with the proportion of males attending school notably higher than females at 38.0% and 34.1% respectively. (National Statistics Office, 2014, p. 50)*

- Of the population aged 10 years and over in Jiwaka the labour force participation rate²⁶ is 67.9%, with female slightly higher than male at 68.2% and 67.7% respectively.
- Of these 54.5% are in subsistence employment²⁷ (47.5% men, 61.9% women), 10.6% in wage employment (14.1% men, 7.0% women), and 1.3% unemployed (1.7% men, 0.8% women). (National Statistics Office, 2014, p. 62)
- Of those not in the labour force 52.1% report their main activity as studying (55.5% men, 48.3% women), and 23.5 report their main activity as housework (19.2% men and 28.3% women).

The researcher was not able to access any statistics for Jiwaka on gender-based violence, assault or sexual assault. These statistics are not collected systematically as in the rest of PNG.

Household

Women run and sustain the household through semi-subsistence agriculture with men only engaging in cash-cropping of coffee

The typical household is run on women's work. Under the customary gendered division of labour, Male socially ascribed work includes building fences, and framing for new houses (traditional build). Tradition ascribes women to do semi-subsistence farming and growing vegetables and rearing of livestock for sale at local markets, all household work and childrearing work. All assets of the household including cash earnings from women's marketing are seen as being under male control. Men usually engage in cash cropping, with full support of family labour (mostly coffee in Jiwaka, where the coffee season runs January to July). Usually about 25-30% of cash earned is passed on to the women to run the household, the remainder is spent by men.



Figure 29 Women preparing sweet potato for lunch at an EGBV Training in July 2016.
Photo: Roshni Sami

Two thirds of the population (over 15 years) is married, and 11.5% of households are headed by women.

Female headed household 11.5% compared to 14.0% national rate and 15.7% for WHP (National Statistics Office, 2014, p. 28) and 60.5% of the population aged 15 and over are married (National Statistics Office, 2014, p. 28).

Access to land is through patriarchal tribal affiliations, 93% of housing is traditional construction

²⁶ The percentage of the population aged 10 years and over in private dwellings who were in the labour force (economically active).

²⁷ Gardening/agricultural activity, hunting or fishing for own or family use only, and not for sale.

Housing is organised through traditional tribe and clan based land holdings. Indicated by statistics showing 95.6% household ownership, with 92.8% of houses being traditional dwellings (again comparable to the other Highlands households with a range of 95.5-97.4% household ownership and 86.8-96.3% traditional dwellings) (National Statistics Office, 2014, p. 76).



Figure 30 Long reed grass for weaving house walls being dried in the sun. Photo: Roshni Sami

There are a total of 64,468 households in Jiwaka with an average household size of 5.3 persons. (National Statistics Office, 2014, p. 76) This is comparable to the rest of the Highlands Region which ranges from 64,375 (Hela) to 86, 639 (SHP), and 3.9 person (Hela) to 5.9 persons (SHP).

Households engage in semi substance farming and trade in fresh and cooked foods at local markets

The majority of households engage in semi-subsistence farming and sell vegetables for household cash incomes, both seen as women's work in traditional gender roles. Indicated by statistics showing that 80.9% of households are engaged in growing food crops, vegetables and root crops; that the majority of those doing semi-subsistence farming are women (47.5% men, 61.9% women (National Statistics Office, 2014, p. 62)), and 78.7% of households are engaged in selling food crops and cooked food (National Statistics Office, 2014, p. 76).



Figure 31 Roadside markets at Rotbung (left) and Banz (right). Photo: Roshni Sami

Extreme Logistical Challenges in Jiwaka

Those with little lived-experience of isolated rural life, with political instability, must take time to think through the profound implications of isolation, and difficult access to power, phone and internet, where societal violence is a risk.

Those used to living in a Western context or urban setting where access to basic services as utilities are taken for granted, may not comprehend the extreme challenges of day-to-day living and of delivering development programs in a situation like Jiwaka. Every day-to-day activity is challenge to accomplish here and requires high levels of commitment, patience, perseverance and strategic thinking.

Power only reaches people living in a limited radius from these main centres, and power cuts are a regular occurrence in Jiwaka. Jiwaka's power grid is limited and is run off hydropower, if there are problems with the turbine or water levels are low, the power supply will be budgeted through power cuts and lode sharing. In 2015 there were severe

droughts and power supply was very unreliable. So unreliable that IWDA another donor partner of VFC funded purchase and installation of an independent power supply - a diesel generator at the VFC office. Before they had this independent power supply, if VFC were expecting a phone call from New York regarding the UNTF project it might require travel to the nearest major town - a one hour drive away - in a neighbouring province and an overnight stay in a hotel that had back-up power, to ensure power to receive a phone call, and to be able to use the laptop to answer any queries on the project.

Examples of logistical challenges in Jiwaka

Annex 5. To send an email. First your mobile phone must get to a place with mobile network coverage. Normal Gmail takes too long to load, so you have to change to low bandwidth setting of Gmail, or the browser can't load. Often it is only possible to send email via the mobile phone application. As internet connection is only through mobile phone data, sometimes continually trying to load, send or receive uses up all your data or credit before you are able to actually send/receive emails.

Annex 6. Browsing webpages is very difficult, pages are too slow to load about half the time.

Annex 7. Making an appointment or having a meeting is difficult because of communication and so other than mobile phone or email, messages are also passed through people, this can be unreliable. For example during this field visit the research team intended to meet with women in the Kuma community, unable to contact them by phone a message was passed via the community pastor, an emergency meant that the pastor did not go to the village, the women did not get the message and the meeting was postponed. During the course of meeting with stakeholders it was difficult to schedule focus group meetings because people could arrive at +/- 2-3 hours of scheduled meeting time. This made it hard to use time efficiently, instead of one focus group consecutive interviews ended up being held. This was unavoidable, the researcher simply had to adapt to what research opportunities were available each day.

Annex 8. Communication can be difficult for a variety of reasons: People have insufficient credit, cannot necessarily easily access credit when they run out, have insufficient network coverage, lack power and battery charge in their phone. People who live beyond the reach of the power grid will live by kerosene or solar lamp, and may only have sporadic access to power to charge their mobile phone.

Annex 9. Transport – unless you have your own vehicle transport is difficult. The only means of travel is via PMV (Public Motor Vehicle) which are 12 seater mini-buses, costing roughly 1 PGK per 30minutes travel, 50 toia for 15 minutes, though it is 25 PGK (approx. USD10) to Mount Hagen which is a one-hour ride. Sometimes the buses will be full and you will have to wait, or travel the opposite direction to a main junction to get a seat on the bus, as the buses fill up on the way. Also, PMVs only go along main roads, so most people have to walk for some time to access a main road or the Highlands main highway to access services and markets. Also there is no regular timetable, usually just beginning and end of day runs. There is no public transport off the roads that connect to the main centre, so it would be impossible to run the kind of program VFC delivers without owning an expensive 4WD vehicle, many roads are impassable seasonally, or in very bad condition. For example, even the road to the only hospital is unpaved, and not even levelled with a gravel (stone) finish. Many roads such as the road to Banz, a main thoroughfare may once have been levelled and given a gravel finish, but have deteriorated to be very rough and sometimes hazardous.

Annex 10. There can be power outages or “brown outs” where the power runs at low voltage, at any time. Drought in 2015 caused severe loss of power supply during mid 2015, and this resulted in a donor fitting VFC with a generator.

Annex 11. Security Risk after dark. As a rule people aim to be safe at home by sun-down. Due to the low police presence and risk of instability it is not safe to be out after dark. Risks include being car-jacked, roadblocks, danger from fights, drunk or drug-affected men. High risk of assault and sexual assault for females. This risk, along with women’s household responsibilities / expectations/ burdens means most women try to reach home before 4pm. This can seriously limits women’s participation in social events and learning opportunities.

Annex 6. Other relevant information

i Ward populations

Geographical Area	Households	Persons	Male	Female
Jiwaka Province	65,155	343,987	178,418	165,569
01. Anglimp/South Waghi	35,086	194,109	101,002	93,107
01. Anglimp Rural	16,057	100,301	53,160	47,141
01. Kaip 1	407	1,507	757	750
02. Kaip 2	214	919	481	438
03. Kaip 3	251	808	410	398
04. Polga 1	530	2,664	1,385	1,279
05. Polga 2	419	2,117	1,101	1,016
06. Wurup 1	147	781	409	372
07. Wurup 2	307	1,465	752	713
08. Wurup 3	314	1,233	635	598
09. Wurup 4	162	710	355	355
10. Kiliga 1	421	2,438	1,211	1,227
11. Kiliga 2	660	3,923	2,064	1,859
12. Ulya	1,002	8,386	4,793	3,593
13. Kuki Kipan	445	2,609	1,562	1,047
14. Panga	335	1,926	989	937
15. Kutubugl 1	355	2,593	1,329	1,264
16. Komon	338	2,604	1,377	1,227
17. Kutubugl 2	413	2,942	1,535	1,407
18. Ketepung 1	705	3,899	2,006	1,893
19. Ketepung 2	598	3,809	2,100	1,709
20. Rogomp 1	351	1,597	807	790
21. Rogomp 2	457	2,001	1,040	961
22. Ketepam 1	549	5,877	3,343	2,534
23. Ketepam 2	328	4,077	2,191	1,886
24. Ketepam 3	243	2,624	1,266	1,358
25. Rukraka	361	3,349	1,738	1,611
26. Papen	729	4,426	2,334	2,092

27. Kindeng 1	623	3,204	1,680	1,524
28. Kindeng 2	583	3,319	1,709	1,610
29. Mugamamp	312	1,993	1,107	886
30. Mandan	457	2,259	1,192	1,067
31. Avi 1	480	3,072	1,587	1,485
32. Avi 2	700	3,504	1,806	1,698
33. Dopdop 1	772	5,083	2,692	2,391
34. Dopdop 2	690	4,453	2,309	2,144
35. Dopdop 3	238	1,069	551	518
36. Dopdop 4	161	1,061	557	504
02. South Waghi Rural	19,029	93,808	47,842	45,966
01. Aviam 3	1,110	4,946	2,459	2,487
02. Aviam 4	590	2,619	1,418	1,201
03. Aviam 2	557	2,513	1,274	1,239
04. Aviam 1	172	747	374	373
05. Kauwi	607	3,159	1,583	1,576
06. Kabagang	718	3,492	1,723	1,769
07. Kungar 2	327	1,229	577	652
08. Kungar 1	585	2,452	1,239	1,213
09. Kudjip Plnt	342	1,768	959	809
10. Kudjip Hospital	149	792	432	360
11. Puri	475	2,183	1,118	1,065
12. Kurumul 1	633	3,333	1,675	1,658
13. Kurumul 2	869	4,322	2,258	2,064
14. Tombil 1	870	4,435	2,268	2,167
15. Tombil 2	738	3,789	1,960	1,829
16. Kamang 1	586	3,043	1,600	1,443
17. Kamang 2	678	3,529	1,756	1,773
18. Anginmol	973	5,992	3,009	2,983
20. Ngunba Tsents	641	3,001	1,534	1,467
21. Gabinal	733	3,406	1,774	1,632
22. Alua	244	940	457	483
23. Gagwa / Dup	335	1,361	656	705
24. Kamang 3 / Mondomil	182	857	427	430
25. Olubus	546	3,830	1,886	1,944
26. Pabamil	559	3,581	1,925	1,656
27. Tsigmil	737	3,018	1,549	1,469
28. Begbe	370	1,693	860	833
29. Tumba	243	1,008	537	471
30. Numgil	201	1,007	515	492
31. Kugmar	324	1,486	772	714
32. Gugmar	412	1,983	1,064	919
33. Djek	266	1,109	560	549
34. Yeu 1	33	141	74	67

35. Mt. Au	89	478	266	212
36. Ambopane	51	238	118	120
37. Yeu 2	49	220	111	109
38. Olate	18	78	36	42
39. Palti	18	83	43	40
40. Tesa	50	206	107	99
41. Wusinge	49	194	103	91
42. Meru	89	473	243	230
43. Tandambak	54	250	114	136
44. Tun	466	2,197	1,068	1,129
45. Kupa	200	824	393	431
46. Djeck 2	272	1,370	729	641
47. Minj Mu	173	767	391	376
48. Kia	241	996	490	506
49. Minj Urban	405	2,670	1,358	1,312
04. Jimi	14,177	71,379	37,381	33,998
06. Jimi Rural	8,495	44,974	23,386	21,588
01. Mogini	127	741	380	361
02. Koriom	154	1,077	575	502
03. Kwiop	125	714	386	328
04. Togoban	462	2,131	1,061	1,070
05. Kwima	455	2,010	1,228	782
06. Kupeng	241	1,115	573	542
07. Kompiai	310	1,526	762	764
08. Tswenkai	204	943	516	427
09. Bokopai	165	814	424	390
10. Yumbigema	128	601	303	298
11. Koinambe	159	759	391	368
12. Kandabiamb	194	826	412	414
13. Tsembant	63	353	168	185
14. Gunjiji	116	780	390	390
15. Gondobend	81	480	247	233
16. Waim	80	430	237	193
17. Tsarep	78	451	257	194
18. Marent	13	54	29	25
19. Tsendiap	108	535	282	253
20. Tumbunki	64	313	166	147
21. Runimp	25	155	89	66
22. Wum	69	533	285	248
23. Tsenga	205	1,539	822	717
24. Maikmol	280	1,366	671	695
25. Toli	261	1,057	513	544
26. Ongolmol	253	1,040	509	531
27. Kaul	370	2,533	1,262	1,271
28. Karap	353	1,695	932	763

29. Manemp	303	1,543	855	688
30. Magin	122	622	326	296
31. Korenju	839	4,475	2,307	2,168
32. Tabibuga	746	4,350	2,244	2,106
33. Tsingoropa	310	1,822	882	940
34. Kwipun	391	2,146	1,095	1,051
35. Telta	288	1,510	770	740
36. Menjim No.2	353	1,935	1,037	898
07. Kol Rural	5,682	26,405	13,995	12,410
01. Maipka/Kol Station	583	2,225	1,164	1,061
02. Wamku	258	1,264	681	583
03. Kuimin	195	834	440	394
04. Meginapol	200	869	447	422
05. Mongom	254	1,050	566	484
06. Maime	177	851	455	396
07. Kunomol	119	646	330	316
08. Kuma	91	548	294	254
09. Gebal	180	741	424	317
10. Iwaramul	131	957	490	467
11. Dungo	148	674	360	314
12. Bubulsinga	200	983	504	479
13. Omun	111	477	270	207
14. Kalimbkul	69	340	184	156
15. Bubkale	203	870	490	380
16. Bial	128	536	292	244
17. Kosap	301	1,206	637	569
18. Kurunga	172	1,041	616	425
19. Kaulo	437	2,158	1,114	1,044
20. Mokuna	315	1,632	841	791
21. Yambdop	197	1,033	533	500
22. Waramanz 1	435	1,906	973	933
23. Waramanz 2	352	1,435	759	676
24. Gakip	214	1,084	568	516
25. Junk/Arbid	212	1,045	563	482
06. North Waghi	15,892	78,499	40,035	38,464
11. North Waghi Rural	9,375	46,401	23,665	22,736
01. Kimil 1	818	4,429	2,326	2,103
02. Kimil No. 2	363	1,897	1,013	884
03. Bung 1	826	4,179	2,173	2,006
04. Koskala 2	358	1,779	863	916
05. Koskala 1	188	731	361	370
06. Kakinjep	501	2,524	1,226	1,298
07. Molka 1	437	2,468	1,266	1,202
09. Kwiena 1	350	1,751	873	878
10. Kwiena 2	155	622	318	304

11. Dumbola 1	318	1,757	887	870
12. Talu 1	393	1,848	923	925
13. Kendu 1	447	2,067	1,070	997
14. Bolimba	234	959	494	465
15. Bung 2	395	1,990	992	998
16. Bung 3	790	3,753	1,959	1,794
17. Koskala 3	331	1,407	724	683
18. Kakinjep 2	236	1,197	620	577
19. Molka 2	391	1,740	860	880
20. Dumbola 2	176	1,193	604	589
21. Talu 2	488	2,293	1,120	1,173
22. Kendu 2	584	2,648	1,317	1,331
23. Bolimba 3	216	993	521	472
24. Kakinjep 3	61	350	189	161
80. Banz Town	319	1,826	966	860
15. Nondugl Rural	6,517	32,098	16,370	15,728
01. Bamna/Bamuna 1	141	625	326	299
02. Bamna/Bamuna 2	246	1,090	536	554
03. Domil 1	284	1,052	555	497
04. Domil 2	299	1,644	844	800
05. Kapalku 1	277	1,273	634	639
06. Kapalku 2	329	1,491	733	758
07. Kaming 1	647	3,995	2,095	1,900
08. Kombulno 1	204	1,277	628	649
09. Kombulno 2	371	1,782	894	888
10. Kombulno 3	230	1,054	497	557
11. Kumbal 1	308	1,472	788	684
12. Kumbal 2	201	1,005	535	470
13. Milep 1	330	1,422	721	701
14. Milep 2	257	1,150	580	570
15. Munumul 1	317	1,558	792	766
16. Munumul 2	177	842	424	418
17. Munumul 3	395	1,779	884	895
18. Nondugl 1	311	1,703	871	832
19. Nondugl 2	273	1,691	887	804
20. Ngumbkora	377	1,692	849	843

ii Samples from GBV Images



Brothers are violent and controlling towards sisters.JPG



Men are controlling and prevent Wife/ mother seeing friends...groups or sports.jpg



Men force wives, girlfriends to practice what he has watched...nographic films.JPG



men under influence of alcohol, drugs harass women in public spaces.jpg



Men with many wives favour some, neglect others.JPG



Police do not take crimes of violence against women seriously.jpg

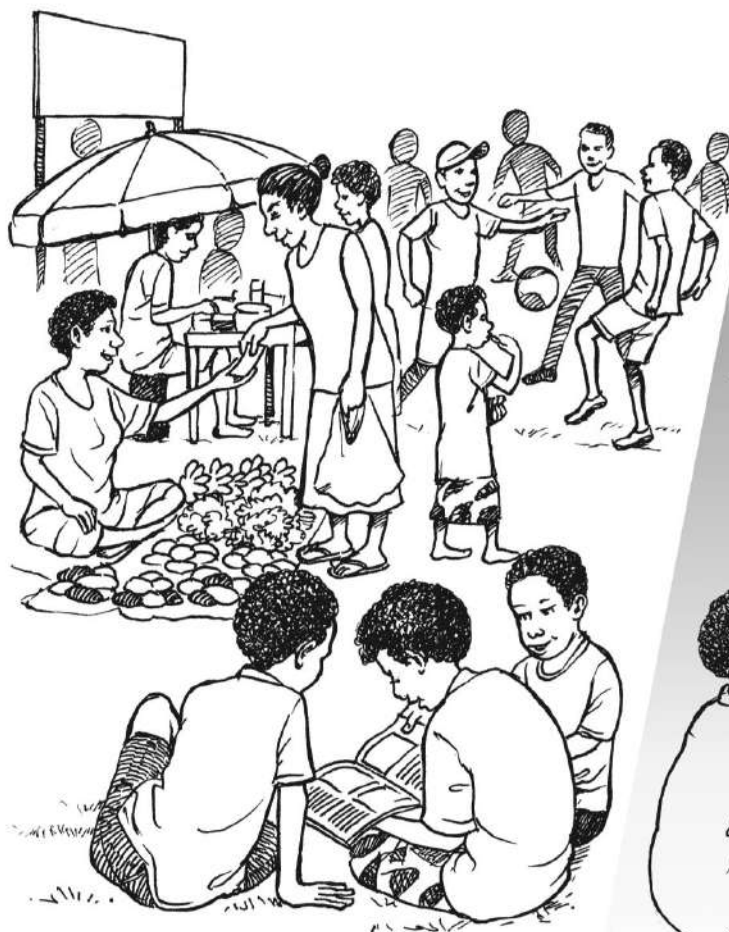


ARTICLE 2.

WE ALL HAVE THE SAME RIGHTS NO MATTER OUR RACE,
CLASS, SEX, RELIGION, CULTURE, NATIONALITY, POLITICS.

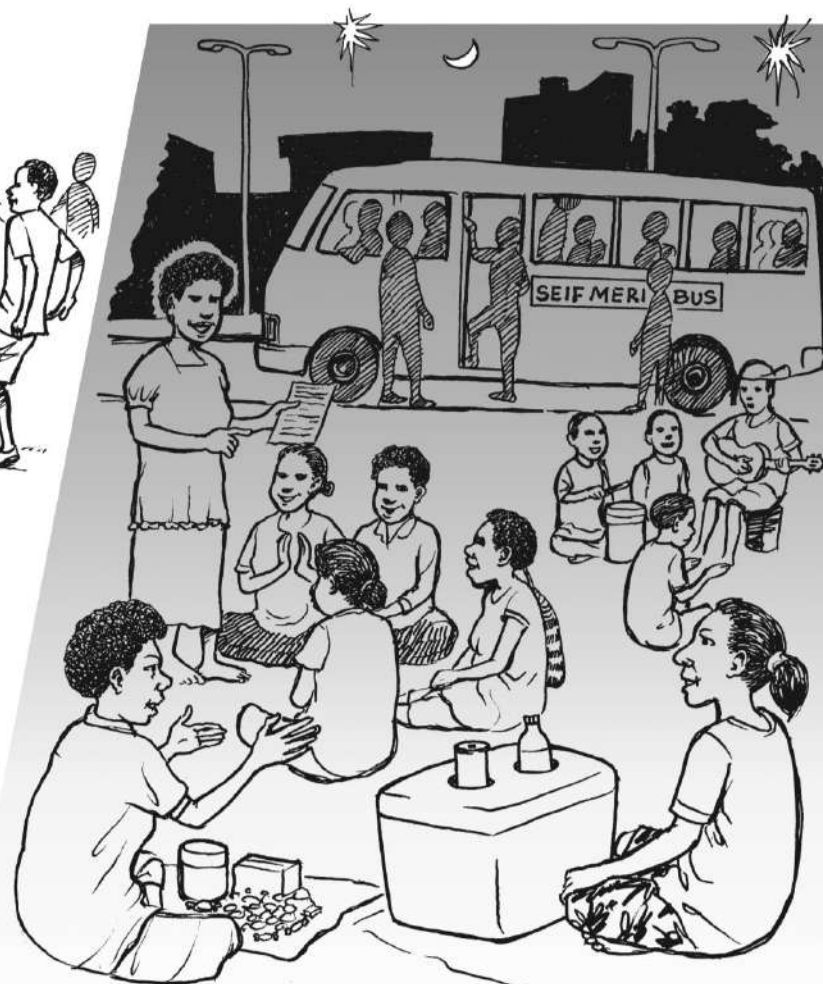
ARTIKEL 2.

OLGETA I GAT WANKAIN RAIT, NO META YU BLO WANEM PLES
WANEM LOTU, PASIN TUMBUNA, KANTRI O SAIT BILONG POLITIK.



ARTICLE 3.

WE ALL HAVE THE RIGHT TO FREEDOM AND PERSONAL SECURITY.



ARTIKEL 3.

OLGELA I GAT RAIT LONG WOKABAUT FRI, NOGAT PRET LONG WANPELA SAMTING O NAREPELA LAIN.





ARTICLE 4.

NO ONE CAN BE MADE A SLAVE OR BE FORCED TO BE A SERVANT.

ARTIKEL 4.

NOGAT WANPELA I KEN FOSIM YU LONG KAMAP KAKOBOI
O SLEV LONG WOK NATING LONG NARAPELA, SAPOS YU NO
LAIK. I TAMBU TRU!

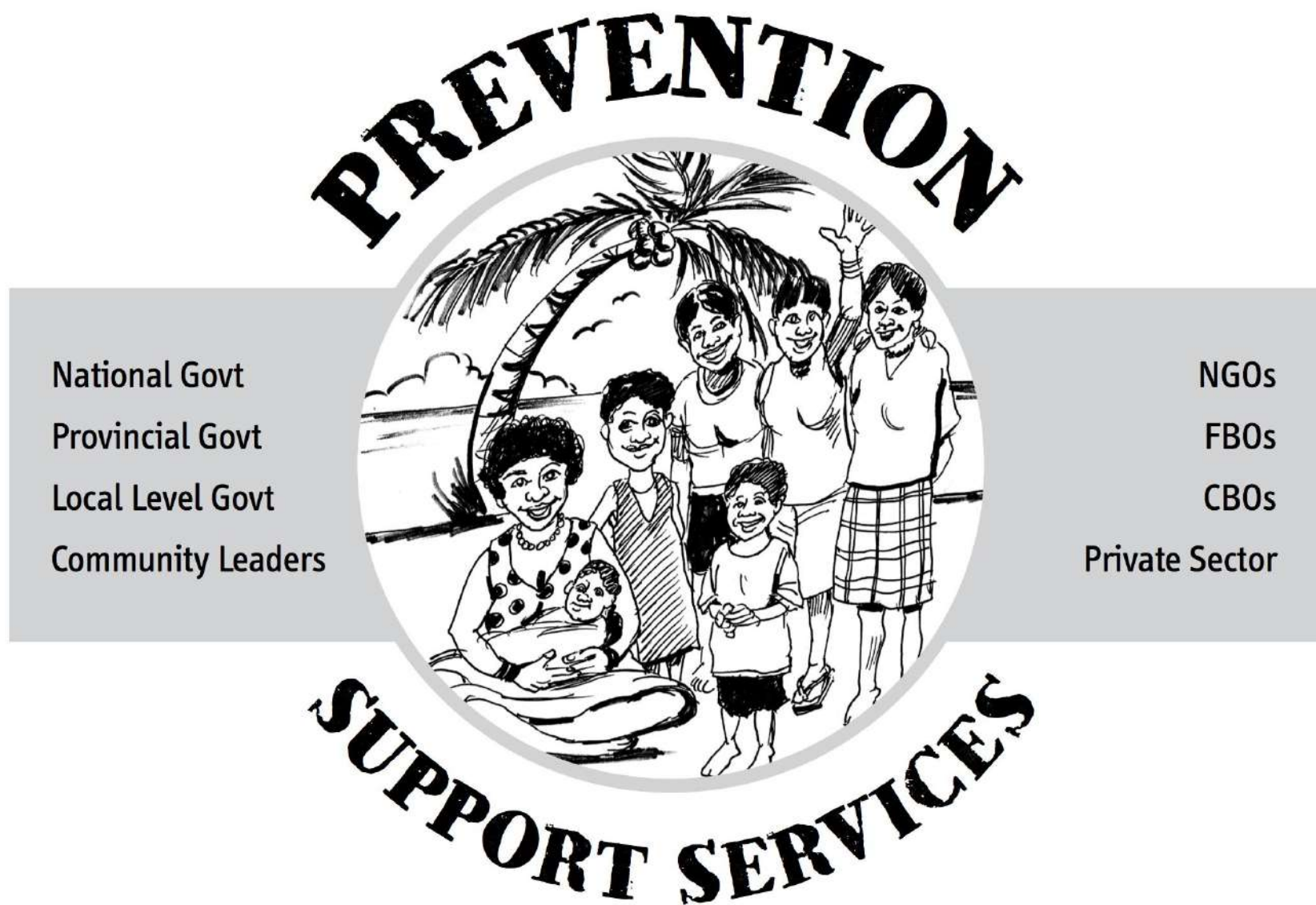


ARTICLE 21.

WE ALL HAVE THE RIGHT TO PARTICIPATE IN GOVERNMENT AND TO USE PUBLIC SERVICES.

ARTIKEL 21.

OLGETA GAT RAIT LONG TEK PAT INSAIT LONG LOKAL NA NESANEL GAVMAN NA LONG YUSIM OLGETA PUBLIC SEVIS GAVMAN I RONIN.



GOVERNMENT ACCOUNTABILITY

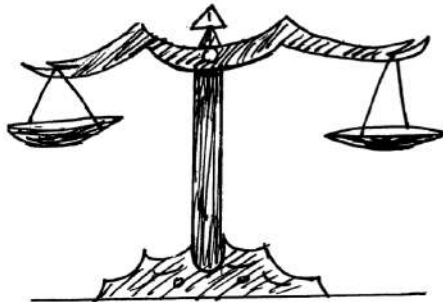


PROVINCIAL FAMILY & SEXUAL VIOLENCE ACTION COMMITTEES
Strategies, Action Plans & Budgets

**Translating human rights & gender equality into
PNG law, policies, procedures, protocols**

LAW & JUSTICE

PROTECTING WOMEN AND CHILDREN



POLICE

&

COURTS

National . District . Village

FSVU • SOS • CID

- **IPO/PO**
- **FPA**
- **LPA**
- **REIP**
- **CSA**

v Samples of Human Rights posters



vi Matrix of VFC Gender, Human Rights and EVAW trainings

Location	Community Peace and security law	Primary participants	number of participants	Female	Male
Lutheren Pastors (1)		20	20	0	20
Lutheren Pastors (2)		18	18	0	18
Kisap			34	9	25
kuma(1)			11	0	11
Kuma(2)			28	8	20
Jima (1)	1		41	6	35
Jima(2)			34	19	15
Koskala			29	9	20
Kendu			21	9	12
Kerowil			35	8	27
Molka			16	7	9
Tunz Kup			25	11	14
Nol/Kugark			32	13	19
South Waghi Counsellors		23	23	0	23
South Whagi Vill Court Clerks		15	15	0	15
Minj Police,Peace Mediators,Village court megistrates		32	32	5	27
Sigri Bung 3 (2)			33	3	30
Sigri Bung 3 (1)			43	6	37
Young Girls in Leadership roles			49	49	0
Sigri Bung 1			32	16	16
Jiwaka Police		15	15	5	
Tombil Ond Kai Roosters		57	57	0	57
Kuma cowboys Sports Team		30	30	0	30
Warawou	1		71	37	34
Kudjip Market Law			1		1
Pipikanem			23	12	11
Kongambel			28	19	9
Total primary beneficiaries of VFC GBV& HR trainings		210	796	251	535

vii Notes on Activity Implementation

Output 1.1

Goal: Women and in girls in Jiwaka are respected and protected members of the community.	
↑↑	
Outcome 1: Increased accountability of Jiwaka's provincial and local governments, faith-based, civil society and community-based organisations to promote gender equality and protect women's human rights.	
↑↑	
Output 1.1: Community level reviews of norms and customs that discriminate against and harm women and girls are conducted in Jiwaka's 6 Local Level Government areas	
↑	
1.1.1. <u>Set up and train project committees</u> for the governance, technical support and logistics of project implementation.	The committee was set up and GBV trainers identified. Completed but difficult to set up at Provincial and District levels, so it is made up more of individuals come the community. This committee was formed to support the baseline survey and were the first WHRD. "You couldn't get government officers to come to meetings or trainings". The first GBV training was attended by 30 people, 24 people from this went on to become the first Jiwaka WHRDs.
1.1.2. <u>Facilitate assessment of the Jiwaka Local level governments' operational capacities</u> and potential to advocate and act to end VAW	Three LLGs had failed elections in Jiwaka in 2012, covering the Wahgi Valley along the highway where VFC would do most of its work, and which covered over two-thirds of the population of Jiwaka. In this situation it was unsafe to work with the LLGs and people weren't in the office as disputes continued. The governorship dispute is still in the courts though less active. There will be no by-elections so the next elections will be in 2017.
1.1.3. Conduct community reviews, consultations and focus group discussions on custom, traditional practices, and contemporary attitudes and behaviours discriminate against and harm women 1.1.4. Conduct <u>baseline study with government service providers</u> on existing protection and primary prevention measures	<p>The community consultations and baseline field work was completed together. The fieldwork successfully, covered all LLGs. The team used local people and police to support and accompany the researchers. They would send a message about their visit first through the police and WHRDs from that community if there were some. One of the participants at the first GBV training was a former police sergeant, Mary Gela, – she helped. Preparations would make it safer for the team to attend, this was all organised through their own efforts.</p> <p>"At that time misinterpretations of the elections were fresh in peoples minds. It was soon after the elections. People thought we were being sent by the provincial government, people thought we agents of the provincial govt, we did have police support for safety. As VFC office is in same area as the Provincial Headquarters, which is also the homeplace of the governor."</p> <p>"Baseline survey under tight timelines but we were not able analyse the data during the field work. Data should have been analysed immediately, however there was a lack of human resources. Elizabeth Reid came – VFC worked with her for 2 weeks, and then 1 week in Canberra." (Fracca et al., 2016)</p> <p><i>In 2013, over 1000 people and 12 communities took part in VFC ground breaking baseline research on violence against women and girls in Jiwaka Province, jointly funded by UN Trust Fund to End Violence Against Women and the International Women's Development Agency (IWDA).</i></p> <p><i>The survey method was approved after several consultations and provisions of the training for the survey team members.</i></p> <p><i>The team used a set of 30 images depicting GBV/HR issues to collect data. Participants in the survey rated the issues using sticks/pebbles. The number of sticks/pebbles indicated the prevalence/seriousness of the GBV/HR issue in that community. The survey information collected was exploring how the community can address the VAW and build safer and peaceful homes and communities.</i></p>

	<p><i>The importance and confidentiality of the interviewer and the interviewee was covered in the training and survey team. The survey team also signed the consent form to keep confident all collected information.</i></p> <p><i>Training, pre and post conferences were held for the survey teams each day. The team leader provided the summary of the events of the day outling any issues or challenges there were faced.</i></p> <p><i>Jiwaka Police were involved prior to and during the survey. Prior to the survey, the police were involved to cause community preparations. During the survey, the police were used to introduce the survey team to the community. Police also alleviated transport problems.</i></p> <p><i>The Survey Report is ready and VFC has proceeded to developing tools, methods and programs to addressing GBV/HR cases in Jiwaka. (Voice for Change, 2015)</i></p>
1.1.5. Design a participatory M&E system to measure change and results.	<p>The project design planned for measurement of the attitudes, incidence and types of violence, using the baseline survey, 2 years after the initial survey. This would measure the impact of the Gender, Human Rights and EVAW training and advocacy work, and the effectiveness of the training methods, gathering information for improving the programme.</p> <p>The training had significant impact, evident to trainers and communities even without measurement. However M&E may still have contributed some benefit to the project and future planning. Trainers have done follow-up with communities which involves: consultations, peace-buildings, social mapping, investigating claims of violence, community mobilisation, visiting households and individual community members.</p> <p>Lilly Be'soer believes that more follow up should be done before monitoring and evaluation is done using the baseline methodology, and that this survey should be done in 2 years time (5 years from initial measurement).</p> <p>"After doing the survey we were supposed to go back and re-do a survey to see if they were changes. We call this 'Follow ups'" Follow up has been done in 5 communities: Kisap, Warawau, Kuma, Jima, Sigri. Follow up consisted of: Reflect on the action plan and the personal commitment that they made. During the survey – the identified the forms of violence in the communities. After the survey – we identified target communities to run trainings in".</p>
1.1.6. Design and launch provincial and local <u>government EVAW media awareness and advocacy program.</u>	<p>As VFC couldn't engage with LLG or provincial government they did media awareness through other means.</p> <ul style="list-style-type: none"> • Sister Lorraine visited and VFC hosted a dinner with 100 invited people from different sectors of the government – hospital, education etc. It also gave an opportunity to present what VFC are doing. • Social media – Facebook is very active • Newsletter started in 2014. Thirty printed copies are delivered to influential people – provincial administrators, planners, advisors, govenors, directors, LLG manager. Previously the first and second editions was distributed through newspaper sellers, and was enclosed with the newspaper, but too expensive to print. The first edition and second was 150 and 200 <p>Radio – VFC were asked by Stanley from Western Highlands Radio to do a show, but the problem was we didn't have capacity to develop a programme. The idea would be to do information sharing on VAW cases, things that people can not read could be shared through the radio. The province is now starting Jiwaka FM – so VFC may be able do something with them.</p>

Output 1.2

<p>Goal: Women and in girls in Jiwaka are respected and protected members of the community.</p>
<p>↑↑</p>

Outcome 1: Increased accountability of Jiwaka's provincial and local governments, faith-based, civil society and community-based organisations to promote gender equality and protect women's human rights.	
↑↑	
Output 1.2: Community, institutional and government agreement to draft and implement bylaws to protect women from violence.	
↑	
1.2.1. Design and deliver <u>gender and human rights training for the three Project Committees, key provincial institutions</u> of the Community Law and Justice, health and education sectors, women, youth leaders based in the 6 LLG area, schools	There was supposed to be one committee per district, but it wasn't possible due to the political upsets. So there is just one committee called the WHRD group, which work in their communities and meet quarterly for two days.
1.2.2. Conduct <u>Gender and human rights training for district and community based institutions, leaders, VCMs and peacebuilders</u>	Key provincial institutions that have taken part in the training or supported the training: <ul style="list-style-type: none"> • Chaplain from Nazarene hospital • 5 health related workers have been through the training • Some support from school principles to allow young women to attend special training. • VFC asked to do GBV with one secondary school (Minj) but don't have staff capacity. • Trained pastors from Lutheran church – 47 people • Youth leaders – in Sigiri • Kuma Cowboys rugby league club training and support • Ordam Roosters rugby league club
1.2.3. Facilitate the drafting of the new bylaws, presentation to Jiwaka people for feedback and endorsement from Jiwaka government	Drafting of by-laws has just started three communities of Jima, Warawou and Kuma, and has been completed with the Kuma Cowboys, and the Kudjip market. VFC staff commented: <i>The bylaws are happening at community level, not provincial or LLG because of lack of interest and participation.</i> <i>It is a bottom up approach – start with family and community, then neighbouring communities start to share, this is the best way to influence change.</i>
1.2.4. Conduct training on the draft bylaws for key partners and stakeholders the Jiwaka Province	Training and support has assisted the development of the Kuma Cowboys and Kudjip market by-laws/regulations. With communities developing their own by-laws a lot of support is given from VFC. Mark Pokil a EGBV trainer describes the process: <i>Following the GBV training each person writes a plan for how they will change their community. I follow up on the plan. When I got to follow up they outline nearly every problem, so then they decide on corrective measures they can take.</i> <i>I lead the community to form sub-committees who address each of these issues. Subcommittees come up with by-laws, bring to exec committee in the community. Each community is about 200 people with 3-5 extended families. The executive committee debate the laws, then authorise them, VFC comes to support the meeting. It might be three visits, and can involve an overnight visit from facilitator. We don't want to be seen as leading the community, we want it to be their law, not a VFC law.</i> <i>The idea is I go there to understand them, to help them come up with things that work for themselves. Then we take the committee outside the community, to talk away from the community, bring to the hostel to debate, rearrange edit the laws. Then the final session we will involve a bigger group</i>

	<p>– stakeholders in the community – community approval and debate. Then it gets written and printed.</p> <p>There are issues with age groups – older people might feel stronger commitment to custom rules than human rights. We keep it fluid in transition period. We anticipate it might be years before put up a signboard in the communities with the bylaws.</p>
<p>1.2.5. Establish and train network of community-based EAW Advocates (women, men and youth) to explain, bylaws to protect women from Violence.</p>	<p>Currently Jima, Warawou and Kuma communities are in the process of finalising their bylaws. When bylaws are complete a committee must be responsible for enforcing the bylaws in the community. This is underway in the three communities, and the foundation is established in other communities through the WHRD network.</p> <p>The WHRD team is growing, people that go through the training and become very active in their communities then go for further specialised training.</p> <p>Comment from VFC staff:</p> <p><i>VFC makes a commitment to having a lifetime relationship with each of the communities that we visit. Sometimes we don't have to formally organise a visit, because we have become part of the clan, I feel accepted there. It's a special group that we have here at VFC.</i></p>

Output 2.1

<p>Goal: Women and in girls in Jiwaka are respected and protected members of the community.</p>	
<p>↑↑</p>	
<p>Outcome 2: Jiwaka provincial and Local Level and government approve, adopt implement by laws to prevent and respond to violence against women in all Local government areas.</p>	
<p>↑↑</p>	
<p>Output 2.1: Increased accountability of Provincial and Local Level Government leaders and service providers to uphold laws protect women from violence.</p>	
<p>↑</p>	
<p>2.1.1. Design and launch provincial <u>popular media and awareness to introduce bylaws</u> to respect and protect women and girls and to support LLG advocacy and actions to end VAW</p>	<p>VFC has released one paper on polygamy and disseminated it. (See appendices)</p> <p>As the community bylaws are still in process they are planning for media and awareness on completion:</p> <p><i>We are anticipating that once the by-laws are adopted by the exec committees in each of these communities – that we will have a launch day, to publicly launch by-laws. This approach may enlighten others and interest other communities and wards in the province.</i></p> <p><i>Now that the police commander has come back from the Regional Training – he wants to call together all the ward councilors to standardise bride price and compensation – community to discuss and standardise bride price. They can make the laws and LLG will approve and enforce the laws. Because actually this money comes from the women</i></p> <p><i>By the time we finish our paper work for work in the 3 communities there will be functioning LLGs.</i></p> <p><i>The results from the baseline survey – we wanted to write something on polygamy, overwork of women, destroying markets, brideprice, polygamy. We wanted to translate it and make it available for people to see. It's really affecting their health. Translate info into a poster and share it out. First paper we did was on polygamy and we got it out. Next thing we wanted to work on was overwork of women, bride price, sorcery accusations. Because of lack of capacity of organization to extend to do all these kinds of things – need a more professional assistance.</i></p>

	<p><i>The key areas of concern are: Polygamy, Women overloaded, Sorcery, VAW. We really need specialist officers in each of these areas to cope with the work. (Fracca et al., 2016)</i></p>
<p>2.1.2. <u>Train Provincial and Local govt leaders to advocate and act to end VAW and promote Women's Human Rights.</u></p>	<p>There have been some leaders that have come through the GBV training. Though there has been low support and engagement, the Provincial Secretary for the North Waghi Member (also Minister for Defence) opened a training and took part in a training in 2014 in Kisap.</p> <p>Participation in training is low from the government, but the government has acknowledged VFC work through a PGK100,000 grant to do their work. "Even though it isn't official, there is understanding that the government support VFC work." (Fracca et al., 2016)</p> <p>Though the government are not making themselves available, they are sending representatives:</p> <ol style="list-style-type: none"> 1. Alan Ipas – Provincial advisory Law and Justice sector 2. Stephen – Prov Adv – Community Dev. 3. Stephan Yusik – dir soc services 4. David Wamea – Dep Administrator LLG and Distric services 5. Benny Tumul – assist distr manager Minj LLG 6. Joseph Mond – provincial village court inspector 7. Joesph Karap – dep admin social services 8. John Nants – provincial lands office 9. Alan Kewa – North Waghi district administrator 10. Edwin Wu – Prov Advisor for Education 11. Inspector Horim – Police Station Commander – Minj District 12. Joseph Tondo - Provincial police commander 13. Philip Karpal – Chief of Jiwaka (prev. Premier of Western Highlands Province) 14. Andrew Kumi – Finance Officer Prov Govt 15. Michael Wandil – Provincial Administrator 16. Dr Fabian Pok - Member for North Waghi – Minister for Defence – (asked community leaders to attend, and they turned up, but they were invited they are from Kisap and didn't attend)
<p>2.1.3. <u>Resource 6 Local level Governments and community institutions to advocate and act to end VAW and promote Women's Human Rights.</u></p>	<p>VFC has created brochures and ICT from baseline. It has been more time intensive doing community approach, but more effective. Now would like to work on developing tools. Resourcing has been through training people, and also visit to Melbourne for training. There is a toolkit and guide for using the toolkit currently near completion. By September guide will be complete, revision, getting ready for publishing. Toolkit and training ready for TOT.</p>
<p>2.1.4. <u>Engage Project Committees, leaders in LLG and key agencies and institutions to participate in developing monitoring tools to document, evaluate and enhance plans and programs</u></p>	<p>Due to the failure of the three LLG elections, and lack of interest and attendance from government officials just one project committee was formed. In all GBV training they do a pre-attitude test, and at the end of the training do a post-test. After this follow-ups are done as possible.</p>
<p>2.1.5. <u>Establish networks of community based EAW monitors to support implementation of bylaws through</u></p>	<p>WHRD network numbers 24 people as well as emerging leaders from GBV training, who get additional training as possible. Active and upcoming people from the GBV training join the WHRDs. The WHRD network meets quarterly to work on in-service training to build capacity. "The quarterly meetings also show the WHRD that their efforts are not just local but there are global efforts for the same cause." (Fracca et al., 2016)</p> <p>Quarterly meetings talk about success stories, challenges, VFC will add on extra days for training. Training is based on a needs assessment. Training includes basic human rights training, GBV training, peace building, trauma counselling, sharing experiences. VFC is thinking about basic paralegal training – to help them advocate at the village courts.</p> <p><i>When they come in they present the cases they've been working on, or day-to-day they may call if they need support. There is a template for recording the</i></p>

	<p><i>cases – the challenges faced, what they need. Personal reflections, allow interactions, support each other, sharing solutions, court cases – getting info, about location specific. WHRDs are trained in self-care, and can debrief at the quarterly meetings. (Fracca et al., 2016)</i></p> <p>Urgent Action Fund has given funds to VFC to administer and hold for emergencies that WHRD may face, covering the area of Simbu, Eastern Highlands, and Jiwak. This is a pilot project.</p> <p><i>When new opportunities come to Jiwaka we use the WHRD network to channel opportunities through the region these include:</i></p> <ul style="list-style-type: none"> - <i>Australia Centre for International Agriculture Research Institute – come with capacity building, 6 women and 6 men.</i> <ul style="list-style-type: none"> o <i>Financial literacy training from POM – Microfinance Team of PNG Govt, funded by the ACIAR Project</i> - <i>VFC can't compensate financially, but can compensate through sharing other services</i> - <i>Oxfam livelihoods project on growing fruit and vegetables – WHRD lead the training</i> - <i>GBV training is a prerequisite to access these training</i> <ul style="list-style-type: none"> o <i>Ask 1 male and 1 female</i> - <i>WHRDs are also benefiting from other projects</i> - <i>Have to ensure that female WHRD are not just doing the cooking for the workshops, but also doing training.</i> <p>6)(Be'Soer et al., 2016)</p> <p>Quarterly meetings are also a quality control on fairness and ethics, to ensure fairness in distributing the opportunities. Experience of several WHRDs being teachers is an asset here as several WHRD are young people.</p>
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Output 2.2

Goal: Women and in girls in Jiwaka are respected and protected members of the community.	
↑↑	
Outcome 2: Jiwaka provincial and Local Level and government approve, adopt implement by laws to prevent and respond to violence against women in all Local government areas.	
↑↑	
Output 2.2: Increased capacities of Jiwaka's key VAW service providers to advocate and implement bylaws to end VAW	
↑	
2.2.1. Provide ongoing targeted <u>Gender, Human Rights and EAW courses</u> based on specific needs of LLG members, community law and justice sector and institutions and agencies directly working to end and respond to VAW.	<p>Dysfunction in the LLG mean community level approach, however this also meant better quality relationships than if had gone through the government, because established through direct contact.</p> <p>"our approach now is really touching hearts" (Fracca et al., 2016).</p> <p>"LLGs have been neglected for so long – so now that they are being engaged, and treated as if they are important there's a strong reaction of support from the communities, people had never seen government officials, they are very happy, and request for VFC to go back again. The failure of the LLG was to our project's advantage. We see it as a divine intervention. Communities are experiencing real benefit which creates a strong benefit. That should be the approach." (Fracca et al., 2016).</p>
2.2.2. Establish reporting systems and ongoing support <u>technical support and training for the Community</u>	VFC is developing a template for WHRD reporting. However up to now report they would bring a list of all the cases and then they would have focus group discussions based on the issue area.

<u>EVAW monitors and LLGs</u>	
2.2.3. Document and share significant changes, success stories and good practices developed among leaders and service providers.	<p>VFC use their newsletter and quarterly WHRD report to document and share significant changes, success stories and good practices developed.</p> <p>VFC has done a good job in facilitating relationships and referrals to other service providers – so if a client comes, they make sure they assist clients to engage with the services available. VFC does as much as they can to facilitate women to get assistance.</p>
2.2.4. Facilitate <u>forward planning with Provincial government, LLG, community law and justice sector, Community EVAW monitors and key community institutions</u>	<p>VFC is doing work through several avenues:</p> <ul style="list-style-type: none"> • Provincial Budget Priority Committee • GBV plan • Guidelines for peace mediators working with women and children • Supporting the establishment of the FSVU <p>VFC asked to be on Provincial Budget Priority Committee and has been part of the committee for two years now. The LLGs in the Wahgi valley are not fully functioning so engagement with LLGs is impeded.</p> <p>Provincial GBV plan is the policy that establishes the FSVAC but this policy is not yet functioning. The plan is currently being finalised, though has not been authorised or endorsed by the Provincial government.</p> <p>UNDP was working with eight provinces to set up FSVACs and through a connection with Elizabeth Cox VFC was allowed to join this group UNDP gave a volunteer to be a facilitator. VFC organised over 100 stakeholders from all sectors – including – health, education, provincial government. These stakeholders identified the issues, then for 3 days selected key people from the group to work with the volunteer to work on the initial plan. This went to Provincial government, to the advisory social services, community development advisory, office of administrator, who all further developed the plan. VFC was very much facilitating it, IWDA gave a little bit of money to finalise the text which is being worked on by Elizabeth Cox, it will then be passed back to the Provincial government to be endorsed.</p> <p>The GBV plan is yet to go through the Provincial Executive Council (PEC). The PEC is made up of three national members of parliament, the chair is governor, there is also a women's rep, church rep, youth rep, as well as each of the LLG presidents. If they endorse it then Provincial government has to finance it. The plan calls for secretariat and setting up the FSVAC.</p> <p>VFC has started working on guidelines for peace mediators – with special attention on how to do peace mediation to support women and children.</p> <p>Minj District Police station – FSVU (also a member of the GBV Safety Committee – Minj LLG)</p>

Annex 7. Specific forms of violence addressed by the project

The project has developed a resource of 30 images depicting different forms of gender-based violence that are addressed by this project. These were based on a list prepared by the women of Jiwaka. The 30 images depict the following:

Brothers are violent and controlling towards sisters.

- Men accuse Women of practising sorcery, torture & and kill in public.
- Men are controlling and prevent Wife/mother seeing friends, visitors, or socialising in women's groups or sports.
- Men assaults wife/partner with knife.
- Men attack and seriously injure/kill woman with axe.
- Men beat their wives and partners at home, with fists and weapons.
- Men deny Wife/Mother a fair share of family income.
- Men enjoy rest and recreation while Wife/mother is overburdened and overworking.
- Men force wives, girlfriends to practice what he has watched in pornographic films.
- Men in Families favour sons over daughters in education. Girls stay home to do domestic work.
- Men kick pregnant wives/partners.
- Men lack respect for women's market space.
- Men make public accusations, allegations that damage /endanger women.
- Men pay money to poor parents to take child brides in marriage
- Men prevent women from accessing family planning information and services.
- Men rape women/girls from enemy tribes during tribal fighting.
- Men rape/gang rape women.
- Men sexually assault women and girls living with disabilities.
- Men sexually harass women/girls in public.
- Men sexually touch women on public transport.
- Men under influence of alcohol, drugs harass women in public spaces.
- Men use guns to force Women/girls to marry.
- Men use mobile phones to harass and seduce women.
- Men use money, gifts to sexually abuse small children.JPG
- Men with cash buy many wives.
- Men with many wives favour some, neglect others.
- Police do not take crimes of violence against women seriously.jpg
- Village courts favour men over women.
- Women are degraded, humiliated and forced to leave village.
- Young girls are sold for sexual exploitation.

Annex 8. Stakeholders

Key stakeholders include government and non-government leaders as well as ordinary women and men in Jiwaka.

The Project made estimates regarding intended beneficiaries as follows:

No. of primary beneficiaries: Grass roots women and their families	50,000
No. of secondary beneficiaries: Service providers: Govt./NGO/CBO/Churches	500
Total no. of beneficiaries:	50,500

- Jiwaka Provincial Government (Provincial government elected leaders, administrators and 3 District Administrations, (Anglimp-South Waghi District, Jimi District, North Waghi District) based in Minj, Tabibuga and Banz respectively. who will constitute the Project Steering Committee (PSC)
- Heads and key technical staff of government departments and sectors of govt. (South Waghi, North Waghi, Jimi) whose reps will constitute the Project's Technical Advisory Committee (PAC)
- 6 Local Level Governments: Anglimp Rural South Waghi Rural, Jimi Rural, Kol Rural. North Waghi Rural and Nondugl Rural, administered from Minj, Tabibuga and Banz respectively, whose reps will constitute the 6 decentralised Project Coordinating Committee (PCCs) The PCCs will be responsible for planning, communication, logistics and coordination for all programme activities in their wards.
- Women's organisations and FBOs in the Jiwaka Province, who may collectively consider forming a Provincial ERAW Committee to harmonise and coordinate all local women led ERAW activities.
- Relevant local NGOs and CBOs which commit to cooperation with VFC to advocate and act to end VAW in Jiwaka.

Excerpt from Voice for Change TOR:

The primary beneficiaries of the project are women and girls in the broader total population of 350,000. National surveys on the incidence of domestic violence indicate more than 90% of highlands women experience spousal and intimate partner violence. It is anticipated that up to 50,000 women and girls directly or indirectly affected by violence will directly benefit from the introduction of new bylaws to promote respect and protection of women, primary prevention and improved responses to VAW. The project will provide new avenues for primary intervention, protection and legal support for many thousands of survivors of VAW, including young women, the elderly, the poor, co-wives, women accused of practicing sorcery, women and girls living with disabilities, women living with HIV AIDS (no accurate data available) more than 2000 women known to be Internally displaced by tribal fighting. (Voice for Change, 2016)

According to the 2011 census Jiwaka's population is:

Province 1 Governor elected by all voters in the province	343,987 people	177,789 male	165,344 female
Anglimp/South Wahgi District Capital: Minj	194,109	1001,002 male	93,107 female
Jimi	71,379	37,381 male	33,998 female

District Capital: Tabibuga ²⁸			
North Wahgi District Capital: Banz	78,499	48,035 male	38,464 female

Excerpt from Voice for Change TOR:

Secondary beneficiaries (projected 500), include “Service providers: Government/NGO/CBO/Churches”. This included provincial and local level government employees and elected officials, village court officers such as court clerks and magistrates, members of the police force, church pastors, lay pastors and other church leaders, sports team management and members, community leaders and elders.

The secondary beneficiaries are key individuals in local and provincial government, among law and justice organisations and faith-based, cultural organisations and institutions, NGOs and CBOs and FBOs which work to provide services and protections to Jiwaka citizens. including Community Based Organisations, the many different church denominations, women and youth groups. It is anticipated that 500 of these people will benefit from training and support to prevent and respond to VAW from a stronger gender and human rights perspective, and more able to promote and uphold new norms and standards for protection through new bylaws, endorsed by the local and provincial governments. Voice for Change will use its networks (the Highlands regional Human Rights Defender network, the PNG national Family and sexual Violence Action Committee and the Fiji Women’s Crisis Centre convened Pacific network to end VAW) (Voice for Change, 2016)

The Project will also provide gender and human rights training for police, Community Law and Justice sector (Village Court officials, peace mediators) Local Level Governments, Faith Based Organisations, NGOs, Health Services, Women and Youth Groups and develop their capacity to work together to protect women’s human rights and end attitudes and behaviours that are harmful and discriminatory to women. The project will facilitate the establishment of linkages and coordination among the agencies responding VAW, including information sharing, referrals. (Voice for Change, 2016)

²⁸ Also spelled Tapibuka, comes from the Tok Pisin language word “*tapioka* (cassava)” a common local root crop in the area. (‘Jimi Valley’, 2016)